

THE
Free Presbyterian Magazine
 AND
 MONTHLY RECORD

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

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

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THE
Free Presbyterian Magazine
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No. 5.

**Statement by the Northern Presbytery
regarding the case of the Dornoch Kirk-
Session versus Mr. John Murray.***

OWING to the publicity given in the press to the above case, and the erroneous expressions set forth in newspaper reports of it, the above Presbytery takes this opportunity of stating briefly its considered opinion of it, although the case was not brought officially before us, and therefore, we could not pass any formal judgment, as such, on what the Session did.

First, we endeavoured very carefully to ascertain whether there is sufficient reason to conclude that there is any real ground for the charge of unbrotherliness and a lack of courtesy as to the manner in which this case was brought up. It is to be borne in mind that the case was one of *public* moment, to the Dornoch congregation, and not at all one of *private* concern only. Bearing this in mind, we conclude that the Kirk-Session have no cause to feel that they acted in any unbrotherly or unchristian way, in this part of the case. We would add that although detailed evidence in favour of our view is not given in this statement, we sought throughout to ascertain the truth as to facts and motives in order to arrive at a just conclusion.

*The above statement, which has already appeared in the *Northern Chronicle* (Inverness), has been sent us by the Rev. D. J. Matheson, Clerk of the Northern Presbytery, for publication in the Magazine.—*Editor.*

Secondly, as to the actual handling of the case by the Session and thoir verdict thereupon, our opinion of it is that we utterly fail to see why, in the circumstances, fault is found with the verdict at all, especially by these petitioners. The Rev. E. Macqucen pointed out to them at the *ex gratia* meeting on the 9th of July that Mr. Murray failed, as an Elder, to rule his family well in the fear of God, "having his children in subjection with all gravity, (for if a man know not how to rule his own house, how shall he take care of the Church of God?)" We have no hesitation in stating that the whole reference by Mr. Murray to his resignation and the supposed lack of common sense on the part of the Session, is valueless and worse. He might easily have known that his resignation could not be considered until the question of misconduct as an Elder of the Church was disposed of first. It has also to be noted that Mr. Murray was told that he could appeal. He sent in no appeal. It savours of discourtesy when complaints are set forth at an *ex gratia* meeting, which Mr. Murray deliberately refused to set before the Presbytery by way of appeal, when told by Rev. F. Macleod to do so.

We may frankly state that Mr. Murray's address to the Presbytery at that meeting with the petitioners occasioned pain and grief to all the members of the Court, and we judge that no injustice is done if we let it be known that supposing he were before the Synod and repeated the speech made before the Presbytery, the issue would generally agree with that of the Kirk-Session.

It would prolong our statement unnecessarily to review or refute such point which perhaps ought to be referred to. We would prayerfully and lovingly warn the young against promiscuous dancing, and giving countenance to such Romish practices as that of observing Christmas, etc. Promiscuous dancing is notoriously a means of fostering the lust of the flesh, the lust of the eye, and the pride of life. These things are not of the Father, but are of the world. Such are not the real friends of their immortal souls who can actually stand up and tell us

as a Church-court that they themselves retired to rest but left a large number of young men and women to do as they liked until 2 a.m.

We deeply regret how misguided Mr. Murray is and how he has misled his family and many of the young. We believe that false charity moved these petitioners to ask us to tamper with the verdict of their Session. We advise them to seek the forgiveness of their blameworthy conduct. We respectfully suggest to them that the most hopeful move they could make would be to rally round the Minister of the congregation, and to pray most earnestly for the Holy Spirit to rest richly and increasingly on him and on them. "Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account, that they may do it with joy and not with grief: *for that is unprofitable for you.*"

Seeing that Mr. Murray has departed gravely from his vows, and has given such trouble to Session, congregation, and to us as a Church, we now leave it to the petitioners to show forthwith, and unfeignedly, whether they are to continue to be partakers of another's sin, or, on the other hand, to seek to hold by the doctrine and government of the Church of Christ as set forth in His Word, and, by the grace of God, kept intact for us as a Church by the stand made by Revs. D. Macfarlane, D. Macdonald, and others, in 1893. "Thou hast given a banner to them that fear Thee that it may be displayed because of the truth."

A Time to Dance.

A BALL having occurred in the parish of a worthy minister, at a season of peculiar seriousness among the youth of his pastoral charge, and many of them, from conscientious motives, having declined to attend, their absence was attributed, erroneously, to the influence and interference of their pastor,

who, in consequence, received the following anonymous note:—
“Sir,—Obey the voice of Holy Scripture. Take the following for your text, and contradict it. Show in what consists the evil of that innocent amusement of dancing. *Eccles.* iii. 4, ‘A time to weep, and a time to laugh; a time to mourn, and a time to dance.’—*A true Christian, but no Hypocrite.*”

The minister immediately wrote the following reply, thinking it might meet the eye and correct the opinions of the writer of the note and *others*:—“My dear Sir,—Your request that I would preach from *Eccles.* iii. 4, I cannot comply with at present, since there are some Christian duties more important than dancing, which a part of my people seem disposed to neglect. . . . In the meantime, there are certain difficulties in the text which you commend to my notice, the solution of which I should receive with gratitude from “a true Christian.”

My first difficulty respects the *time* for dancing; for, although the text declares that there is a time to dance, yet when that time is, it does not determine. Now, this point I wish to ascertain exactly, before I preach on the subject; for it would be as criminal, I conclude, to dance at the wrong time, as to neglect to dance at the right time. I have been able to satisfy myself, in some particulars, when it is *not* ‘a time to dance.’ We shall agree, I presume, that on the Sabbath Day, or at a funeral, or during the prevalence of a pestilence, or in the rocking of an earthquake, or the roaring of a thunderstorm, it would be no time to dance. If we were condemned to die, and were waiting in prison the day of execution, this would be no time for dancing; and if our feet stood on a slippery place beside a precipice, we should not dare to dance.

But suppose the very day to be ascertained: is the whole day or only a part, to be devoted to this amusement? And if a part of the day only, then which part is ‘the time to dance?’ From the notoriously pernicious effects of ‘*night meetings*’ in all ages past, both upon morals and health, no one will pretend that the *evening* is the ‘time to dance;’ and perhaps it may not

be immaterial which portion of the daylight is devoted to that innocent amusement. But allowing the *time* to be ascertained, there is still an obscurity in the text. Is it a *command* to dance, or only a *permission*. Or is it merely a declaration of the fact that, as men are constituted, there is a time when all the events alluded to in the text do, in the providence of God, come to pass? If the text be a command, is it of universal obligation? and must 'old men and maidens, young men and and children' dance obedience? If a permission, does it imply a permission also to refrain from dancing, if any are disposed? Or, if the text be merely a declaration that there is a time when men do dance, as there is a time when they die, then I might as well be requested to take the first eight verses of the chapter, and show in what consists the evils of those innocent practices of hating, and making war, and killing men, for which, it seems from the text, there is 'a time' as well as for dancing.

There is still another difficulty in the text, which just now occurs to me. What *kind* of dancing does the text intend? for it is certainly a matter of no small consequence to 'a true Christian' to dance in a scriptural manner, as well as at the scriptural time.

Now, to avoid mistakes on a point of such importance, I have consulted the passages in the Bible which speaks of dancing; the most important of which permit me to submit to your inspection.

Exodus. xv. 20. 'And Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels and with dances.' This was on account of the overthrow of the Egyptians in the Red Sea.

Judges, xi. 34. The daughter of Jephtah 'came out to meet him with timbrels and harps.' This was also on account of a victory over the enemies of Israel.

Judges, xxi. 21. The yearly feast in Shiloh was a feast unto the Lord, in which the daughters of Shiloh went forth in dances. This was done as an act of religious worship.

II. Samuel, vi, 14 and 20. 'And David danced before the Lord with all his might.' But the irreligious Michal came out to meet David and said, 'How glorious was the King of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!' Dancing, it seems, was a sacred rite, and was usually performed by women. At that day, it was perverted from its sacred use by none but 'vain fellows' destitute of shame. David vindicates himself from her irony, by saying, 'It was before the Lord;' admitting that had this *not* been the case, her rebuke would have been merited. And *David skipped*. [The Hebrew word cometh from *ar*, signifying a lamb which, in going outward, skipeth and leapeth.] Understand this not carnally or according to the manner of the children of this world; but out of mere holy spiritual joy or gladness, which the Holy Ghost kindled in his heart at the feeling of the pure worship of God and the divine (or godly) types and tokens of the saving grace of our Lord Jesus Christ—From the Dutch Annotations.

I. Samuel, xviii, 6. On account of the victory of Saul and David over the Philistines, 'the women came out of all the cities of Israel singing and dancing.'

Psalms, clxix, 3. 'Let them praise His name in the dance.' *Psalms*, xxx, 11. 'Thou hast turned for me my mourning into dancing.' The deliverance here spoken of was a recovery from sickness, and the dancing an expression of religious gratitude and joy.

Exodus, xxxii, 19. 'As soon as he came nigh unto the camp, he saw the calf and the dancing.' From this it appears that dancing was a part also of idol worship.

Jeremiah, xxxi, 4. 'Oh, virgin of Israel, thou shalt again be adorned with thy tabrets, and go forth in the dances of them that make merry.' This passage predicts the return from captivity, and the restoration of the divine favour, with the consequent expression of religious joy.

Matthew, xi, 17. 'We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.' That is, neither the judgments nor the mercies of God produced any effect upon the incorrigible generation. They neither mourn when called to mourn by His providence, nor rejoice with the usual tokens of religious joy, when His mercies demand their gratitude.

Luke, xv, 25. 'Now his elder son was in the field; and as he came, and drew nigh unto the house, he heard music and dancing.' The return of the prodigal was a joyful event, for which the grateful father, according to the usages of the Jewish church and the exhortation of the Psalmist 'praised the Lord in the dance.'

Ecclesiastes, iii, 4. 'A time to mourn and a time to dance.' Since the Jewish church knew nothing of dancing, except as a religious ceremony, or as an expression of gratitude and praise, the text is a declaration that the providence of God sometimes demands mourning, and sometimes gladness and gratitude.

Matthew, xiv, 6. 'But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.' In this case dancing was perverted from its original object, to purposes of vanity and ostentation.

Job, xxi, 7. 'Wherefore do the wicked live, become old, yea, are mighty in power?' Verses, 11, 13-15, 'They send forth their little one like a flock and their children dance. They spend their days in wealth, and in a moment go down to the grave. Therefore, they say unto God, Depart from us, for we desire not the knowledge of thy ways. What is the Almighty that we should serve Him? and what profit shall we have, if we pray unto Him?' Their wealth and dancing are assigned as the reason of their saying unto God, 'Depart from us,' and of their not desiring the knowledge of His ways, and not delighting to serve Him, or pray to Him.

From the preceding quotations, it will sufficiently appear:
1. That dancing was a religious act, both of the true and also of idol worship. 2. That it was practised exclusively on joyful

occasions, such as national festivals or great victories. 3. That it was performed by maidens only. 4. That it was performed usually in the day-time, in the open-air, in highways, fields or groves. 5. That men who perverted dancing from a *sacred use to purposes of amusement, were deemed infamous*. 6. That no instances of dancing are found upon record in the Bible, in which the two sexes united in the exercise, either as an act of amusement or worship. 7. That there is no instance upon record of social dancing for amusement, *except that of the 'vain fellows,' devoid of shame*; of the irreligious families, described by Job, which produced increased impiety and ended in destruction; and of Herodias, which terminated in the rash vow of Herod, and the murder of John the Baptist."

Notes of Sermon.*

"Behold, I come quickly; hold fast that which thou hast, that no man take thy crown."—*Rev. 3, 11.*

WE have brought before us in this Book of Revelation, in the way of visions given to the Apostle John in the Island of Patmos, a prophecy which covers the whole history of the Church in the world from the time of John down to the day of Judgment. We have first brought before us the Book which John saw in the hands of Him who sat on the throne, sealed with seven seals, and no creature in heaven or on earth was found worthy to take that book and to open the seals thereof, and we are told that John wept, and no wonder when he saw that the Church was to be left in darkness down to the end of time. One of the Elders who sat before the Throne said, "Weep not, behold the Lion of the tribe of Juda, the root of David, hath prevailed to open the Book, and to loose the seven seals thereof." We find that these seven seals were opened by

*This Sermon was preached at the induction of Rev. James A. Tallach at Kames, 4th May, 1931.

the Lamb, and under every seal there was a further development brought to light of the Church of God in this world. Then you have the opening of the seventh seal, and you have seven angels standing before God and unto them were given seven trumpets, which they were to sound. These trumpets were alarms to the people—to the Church in the world, concerning the awful judgment God would bring upon this world on account of sins in departing from God and His truth. The development of Anti-Christ is also brought before us, and that Man of Sin—the Pope of Rome. After that you have the seven vials full of the wrath of God, and each one of these was to be poured on the seed of the beast, which is the seed of the Papacy, until it will be exterminated and that so suddenly as a millstone thrown into the sea. Anti-Christ will come to an end as quickly as that when God's time will come. All this was to take place before the Day of Judgment, when all nations will have to appear before Him who sits on the great white throne, to render their account. You will have then the one party taken to heaven, those who repented in time and were born of water and of the Spirit, and believed in Christ; and all the rest of the human race turned down into Hell with Satan. That is in a few words the contents of this book.

Turning now to the words of our text, we have in them part of an Epistle, which was written to the Churches of Asia. I might mention in passing that we read in the Gospels of the death and the burial in Jerusalem of the Messiah, the Son of God, and also a record of His resurrection on the third day and ascension into glory, but here you have Him after He was dead and buried, writing letters to the seven Churches. When a man dies you never hear of a letter being written by him, but here is One who died for the sins of all that shall be saved, and when He had finished that work, He rose from the dead, and He is now writing to the Churches to warn them of all He sees amiss, and He is doing the same still in His Word.

Now in considering these words, which we have taken as the basis of a few remarks at this time, we shall notice two things :—

1. The charge He gives to the Church in Philadelphia—"Hold fast that which thou hast that no man take thy crown."
2. The special motive He holds forth to excite and move them to do this—(1) That He will come quickly, and (2) that unless they do what He commands, they will lose their crown.

1. One or two things concerning the charge He gives them—to hold fast that which they had, and in connection with that we shall notice what it really was they had, and which they were commanded to hold fast. Man may be holding fast what may be to their everlasting ruin. God never advised men to hold fast to sin; he advises men to forsake sin, and to turn to the Lord and He will have mercy upon them. You find in the 10th verse of this chapter, He says, "Because thou has kept the word of my patience." This is what they were to hold fast—"the word of God's patience," not a place in the world. We will consider briefly why He calls it the "Word of His patience." You find on reading the Bible, much patience exercised towards the Jews. How they dealt with His Word. How they dealt with the holy men of God sent by the Holy Ghost to reveal God's mind to them. Hardly one of them escaped persecution and death. Was there not patience exercised there? As an illustration take for instance an earthly king, were he to send an ambassador to another nation to communicate to them what he felt was really necessary for them to know, and his ambassador was ill-treated, what would he do? Would he not do as David did when he sent his servants down to the king of the children of Ammon to condole with him on the death of his father, and he ill-used them, and David sent down an army and destroyed them. There was no patience there, and that was a man—a godly man. But the men that God sent were shamefully treated, and yet He sent one after another, until He gave them the whole of the Old Testament scriptures. We think that is first of all implied in "the Word of His patience." The Jews would not

turn to the Lord and forsake their evil ways, but put to death those who brought this message from the God of Heaven, but God extended His patience in that He did not destroy them, and that is one reason why the Scriptures of the Old Testament deserve the name of the Word of God's patience. He bore with them for fifteen hundred years. In one of the Parables, you have the husbandmen to whom the Lord let out his Vineyard, and when He sent His servants to collect the fruit of it, these husbandmen evilly entreated them, and yet He sent another, and they did the same thing, and the third, they stoned, and after that, the Lord of the vineyard said, "What will I do? I will send my Son and they will reverence my Son," and God sent His Son in our nature into the world that He might get of the fruit of His vineyard, but they said, "This is the Heir, come let us kill Him."

Although all this took place; although they killed the Prophets and at last murdered the very Son of God, the Creator of heaven and earth and all that in them is, yet God continued to give His Word to men down to the end of the Book of Revelation, and that showed how well this designation suits the Word of God—the Word of His patience. You would have thought that when men imbrued their hands in the blood of the Son of God, that God would have said, I will not communicate one word more of the Truth which I purposed to send them; but instead of that, He continued till He had given the whole of His counsel, and all that will be given to perishing men till the last day. "Be not overcome of evil, but overcome evil with good." God was not overcome with all the evil that men committed in the world, refusing to receive His truth, and refusing to obey Him. It did not turn Him in the least degree from communicating His whole counsel, and that in this Book, the Bible. This is God's Book, and this is what He asks them here to hold fast. This was the greatest gift that God gave to any nation, as you find it in the 147th Psalm. This was the greatest goodness that God gave to Israel, for all the honour and riches

and glory that we may have, is not worth a pebble on the road in comparison with God's truth. He gave us this Word as sure as He gave it to the Church of Philadelphia, in faithfulness to their souls and in order that they might be saved, and created anew in Christ Jesus; for the Word of God is the seed of religion in the soul of man, and there is no other seed that can change you or me. "Ye are born again not of corruptible seed, but of incorruptible, by the Word of God." So to lose this Word is a greater loss than if a man were to find himself to-morrow without a penny in the world, and every man as penniless as a beggar. It would be nothing in comparison with losing the Word of God. All that we see here or possess or enjoy will be of very little consequence in the end, for it is just like a shadow, which we shall have to leave shortly behind us—"Behold, I come quickly;" and everything we have in the world, we must leave, and go to eternity as naked as we came into the world. If we go into eternity and it is true of us that we did not hold fast this Word, alas! alas! it were better that we never had a being.

When we are exhorted here to "Hold fast," it is a command, and implies *first*, that you should not hold it loosely so that it might slip. Hold it fast, and although you should lose the world, and even your very life, don't lose your hold. Others held it so fast in Scotland, that they allowed their lives to be taken rather than lose God's Word. Alas, that we should be the offspring of such men and women, when we esteem the Word of God so lightly—the Word that they gave their lives for. How worthless we are when we would not say to any man, who would try to take this Word out of our hands—"Hands off, that belongs to me. It is God's Word, and He gave it to me, and commands me to hold it fast." It cannot be said that you are holding it fast if you let this and that part slip. You must hold it so that not one iota of it will slip out of your hands. It also implies that there will be some who will try to take it from you, otherwise there would be no

reason to ask you to hold it fast, and it is then that you will have to show what grip you have of it, and what value you see in it, and how much you are prepared to sacrifice in order to keep it. The great enemy of God's truth down through the ages, from the days of Cain and Abel, never ceases to try and take this treasure from God's Church. Satan has done his very utmost to take this Word out of the hands of the Church, and when we look into the history of the Bible, of Cain and Abel, that is what he was trying to do there. What we have there is whether Abel would let go God's truth and hold by the opinions of his own brother, and there are many in the world who think that anything they may devise is a worship good enough for God, and that He is bound to accept of it, but will He? What was the cause of all the misery that came upon the Old Testament Church? Was it not because they allowed Satan and his false prophets to take God's Word out of their hands. Satan can transform himself into an angel of light, and he was doing this, and so strong was the force he had in the days of Elijah, that when that Prophet of God on Mount Carmel came to try and take the people back to the worship of God, there was over a thousand false prophets to face one man, who was holding fast by God's Word. There is nothing new in our day when you look back on the history of the past.

It is necessary for you to hold fast by God's Word, for to take an example, you see how after the Apostles were taken away, there began to come into the Church changes of doctrine and worship, and then idols. Why? Because men did not hold fast by God's Word, but allowed Anti-Christ—the Pope, to come in—that fearful monster that caused millions of men and women and even children to be massacred and put to death because they would not bow their knees to him. We think there is no sting in that old serpent, but let the people in this country take care, there may be bloodshed in Scotland yet on account of this very thing, for it is growing like a mushroom.

You are to hold fast by the doctrine of God's Word—that great doctrine which is over all the pages of the Bible, and

which takes in first the fall of mankind in Adam. By the sin of one man many became sinners—the whole human race became lost. It matters nothing what men may say about this, God's Word will stand—yea, let God be true and every man a liar. We noticed this that every generation which began to deny the fall of man, was the one which gave the greatest proof of it in their conduct. It was so manifest that an idiot could see it, and never more than in our day. They have forsaken the ways of God; parents never mention to their children that they have a soul, and that there is a God, and that they are accountable to Him. Some have told us that they never saw a Bible in the hands of their father or mother, never saw family worship, nor giving thanks for food; the Sabbath Day was not observed, and the reins, as it were, were thrown upon their necks. Oh! we pity the young of our day, how they have been reared by careless and godless parents, and have never been warned of the consequences of sin, not only the miseries of this life, but the miseries of eternity, in other words—Hell.

Then there is the doctrine of the atonement—God's way and the only way, through Jesus Christ upon whom He laid the iniquity of all who shall be saved, and carried away their sins, and through whom God offers forgiveness freely to the guiltiest sinner through the merits of His blood.

Then there is the doctrine of the work of the Holy Ghost, calling sinners effectually, awakening their consciences, and enlightening their understandings, changing their will, and making them a willing people. It is the Holy Ghost alone that can do it, and this doctrine among others must be held fast. This doctrine was held in Scotland, but it is another gospel we have to-day, and you never hear a word about the work of the Holy Ghost at all. You are considered ignorant if you hold by it, and that shows how blind men are become when they do not know the doctrines of God's Word. Don't let these doctrines go for any philosophy or learning, but hold fast. There is no proof in the world that there is one error in this Book, and

such as say otherwise, are only doing the work of Satan and wicked men.

Cain departed immediately from the mode of worship God set up in the world, and we are told now that on Harvest Thanksgiving day, you will find Churches full of turnips, and that sort of things. What does that mean? It simply means that they are going back to the worship of Cain. Nothing is to be brought into worship but what God commands—nothing but the Psalms of David in praise and that with the lips. God has given you an organ wherewith to praise Him, and it is a poor thing for you to allow men to set up a choir, and the rest sitting like dummies there. I would not allow any man in the world to stop my mouth from praising my God, seeing He has given me an organ to praise Him. I would sooner do like the farmer in the south of Scotland who had no music, and had a very loud voice, and who would be putting the precentor out of tune when asked to refrain from singing so loudly, said:—"No, I am told in the Scriptures to do so." "How can you prove it from Scripture?" he was asked. "Is it not written? Praise Him with all your might" was his reply; and although you should be as bad as that you would be putting the precentor out of tune, don't allow pieces of wood and metal to praise your God instead of your lips. There is nothing else to be allowed in God's house. Oh! but you will be considered antiquated. That does not matter, my duty is to hold fast to His mode of worship whatever names I may be called.

Again, you must have discipline in the Church. To illustrate that, see you a family, especially where there is a lot of boys, if everyone gets his own way, what sort of family it will be? Every father will have a rod, and the presence of the rod itself is of great value in keeping order. When the father or mother takes the rod in his or her hand, you will hear crying, and probably the threat "When I get big, I will leave the house, and what will I not do." Well, don't be surprised when the Church of Christ will have to use discipline, although the same

thing should happen. They are going to rebel and not submit. They will do this and that—they will go on the Sabbath Day and trample it under their feet, and yet you will have to give them the place of elders and ministers, and if you will not do that, you will hear about it. We must be men in these matters and use discipline and turn them out if they will not come under God's discipline set down in His Book, which is the only rule.

Our great Divines, who were worthy of the name, when they began to construct the Shorter Catechism, they began where God began with you and me—"What is the chief end of man?" "Man's chief end is to glorify God, and to enjoy Him for ever." Then there comes in, "What rule hath God given to direct us how we may glorify and enjoy Him?" There is not another book like the Shorter Catechism that is so logical, it gives the *only* rule as the Scriptures of the Old and New Testament, and this is the *ONLY* rule. We ought to be men and women in this way that we would not take from any man, learned or unlearned, what is contrary to God's revealed will in His Word. It is *THE* rule and we ought to keep to it, and to hold it fast, for we shall never glorify God in any other way, and we shall never enjoy Him in time or in eternity but by this one rule, and if you try otherwise and you will have long enough in eternity to mourn over it. O dear friends! it is your soul, *your soul*, you will destroy if you turn from this one rule, and if I knew a person here by face of whom that would be true, I could not stand before you—it is terrible! terrible! and alas! alas! there are many here who will not see life unless they will turn to God's truth and believe it, and believe in their own ruined condition, and apply themselves as lost sinners to Christ to be saved from sin and its consequences by His blood, and His intercession.

2. Let us consider the motive. Without any promise or motive at all, this would be your duty, and God, my friends, will punish eternally all who will depart from His Word in this world.

(1) *First*, in the motive, there is—"Behold I come quickly." To whom is this addressed? Surely to old men with their grey heads, some of them eighty and others not far from it. Surely He will come quickly to them. My dear friends, I have been now for about 50 years going among people, and alas! alas! how few and far between are the graves of old people in comparison with children and young men and women. How often are the young called away in a moment to give their account! Perhaps the youngest in the house will be the first person to whom He will come, but come He will, and that quickly.

It is in order to enforce this advice—"Hold fast that which thou hast," that He says "Behold I come quickly," and He will come quickly to you to take an account of how you dealt with His Word in the world. All of us shall have to give an account to God as individuals, and it will not do for us in that day that we did as other men did, it is your responsibility no matter what others may do.

He will surely come quickly to old age for the aged cannot be very long in the world, but as I said already, how many graves you will find in Kerry of little children, boys and girls, and how few you will find that were over 70 years of age. He comes quickly to the young to take them away from all the privileges that we have here now, and there is no work nor device nor wisdom nor knowledge in the grave to which we are going. As the tree falleth so shall it lie, and perhaps you who promise yourself long life and are going to do great things in turning from vanities when you are old, you may be dust in the earth before that time comes, but God sets before you *To-day*—"To-day if you will hear His voice, harden not your hearts" Do it now! Hold fast God's Word now, and as I said already, many a young man and woman in Scotland lost their life—why? because they were found with a Bible in their possession, and they would not give it away in order to save their lives, but how lightly we part with it in our day—alas! for our loss.

He will not only come quickly at death, but it will not be long till the day of judgment will come, when our souls and

bodies will have their destinies fixed for ever. We are destined to exist as long as God will exist, and eternity will not see an end of you. There is no calculation that will reach a millionth part of the eternity that is before you and me, and we have only a short time—"Behold I come quickly." As the Lord said to Judas—"That which thou doest, do quickly." There was no time to be lost.

I read in the writings of that most eminent servant of God, Thomas Boston, who was giving a description of the word eternity, in which he made use of this illustration—supposing that the whole globe of this earth was made up of sand, and that a bird was coming once in a thousand years to take away one grain of which it was composed, the time would come, but who could calculate it, when the last would be taken away, but in eternity it would be only as if it began yesterday when all that was over. That is what is before you and me, that eternity, and our time is very short. Let us therefore hold fast God's Word, its doctrines, its worship, its government and its discipline—all that it contains, and not let it go for any man, or Satan, or for our own lusts.

(2) The *second* motive is—That no man take thy crown. O dear friend, if there was a prospect of your getting the crown of Great Britain, how earnest you would be that nothing would come between you and it, but what is it to the crown that is set before you here—the crown of life, which you are in danger of losing, and instead of attaining to eternal life in glory, to lose your life and be eternally weeping and wailing and gnashing your teeth on account of your folly. This crown of life is set before sinners in the world, and seek it earnestly, dear friend.

I remember having read that at the time of the pagan persecution, about twelve men, Christians, who were under sentence of death, and the jailor of the prison had a strange dream just before the execution was to take place. He saw an extraordinarily fine looking man coming into the prison, and he had twelve crowns with him, and he went and tried the crowns

on the head of the first prisoner, and the second, and right on to the eleventh, and the crown fitted the head of everyone. At last he came to the twelfth, and the crown did not fit him at all, and he told the jailor to come over, and he put the crown on the jailor's head, and it fitted him perfectly, and he left it there. The next day the prisoners were taken away to be burned, but when it came to the twelfth man, he recanted, and cursed Christ, and when the jailor saw that, he said:—"That is not what Christ deserves." He was asked: "Would you recant?" "No," he said, and he took that man's place at the stake, and got the crown, which awaited him. And so ought you, and so ought I to see that we would not lose this crown of eternal life, for all the people of God, however contemptible they may be in the eyes of the world, they are kings, and shall reign with Christ on His throne. They shall be raised from the dunghill—"He will raise the poor out of the dust, and the beggar out of the dunghill, and set them with the princes of His people."

There is this therefore set before you here as a motive to enforce upon you and me to hold fast to God's Word, and not to let it go in any of its doctrines and principles for the sake of any man—*first*, how short the time is until Christ will come—in death and at the Great Day, and *secondly* that another may not take your crown, like the man mentioned above. He certainly was not holding fast although he was in prison. In conclusion, take you good care that another may not be wearing the crown of glory for ever, which you might have had, if you had held fast to God's Word in the world.

The late Duncan MacPherson, Elder, Kames.

MR. DUNCAN MACPHERSON was born on the 10th June, 1872. His death took place rather suddenly and unexpectedly on the morning of Friday, 5th July, 1935. By his removal a prominent figure in the public and Church life of

Kames has been removed. The Free Presbyterian congregation especially has lost a true friend and helper.

Mr. MacPherson was but 63 years of age and up to the time of his death he carried the full burden of the congregational interests. The sudden ending of a life which gave promise of many years of further usefulness is an impressive display of the absolute will of Him whose ways are in the deep, and none knoweth them.

The deceased, as a young man of twenty, had been associated as clerk and treasurer with the men who formed in Kames the first Free Presbyterian congregation. By his death the last living link connecting the present congregation with that choice band of Christians who stood for the truth in Cowal in 1893 is severed and we are left to mourn.

During the 40 years of the congregation's existence Mr. MacPherson acted as treasurer. He was ordained to the eldership in 1921. For a number of years he was the sole elder, belonging to the congregation, residing locally. The responsibility which such a condition of affairs laid on his shoulders was not lightly undertaken nor carelessly discharged. To indicate how real and solemn his concern was I need only relate the following. For many years the burden of affairs had rested on the shoulders of Mr. Donald MacCallum, senior elder, an uncle of Mr. MacPherson. When Mr. MacPherson was comparatively a young man Mr. MacCallum became seriously ill and his life was in danger. Mr. MacPherson, after having paid a visit to the sick man, was found sitting in his own house weeping bitterly. His wife, in an effort to comfort him, but mistaking the true cause of his sorrow, remarked that Mr. MacCallum might recover. "That," replied Mr. MacPherson, "is not what troubles me; but if Donald MacCallum is taken away, I'll have to shoulder the burden of the congregation, and it is my feeling of utter unfitness for the work that makes me weep."

During the years he was in office, his ripe judgment, wise counsel, and whole-hearted sympathy made it pleasant and

profitable to be associated with him. In the discharge of his duties, which were by no means light, his ability was beyond praise. His services were given with a willingness which clearly indicated how whole-hearted he was in the interests of the Cause of Christ.

As a man who was prominent in the public life of the community at large his help and advice were often sought for and ungrudgingly given. Although in the course of business, often coming much into contact with men who differed widely from him in religious questions, he never hid his light under a bushel. His regard for the Sabbath was specially marked and the many encroachments on the sanctity of the Lord's Day were acutely painful to him.

He set a high value on the weekly prayer meeting as a welcome relief from the toil and worry of business. The loss of his presence and his prayers are keenly felt.

Mr. MacPherson was a man who recognised that Christianity is more than an empty profession. His services to the Church in Kames, although making considerable demands on his time, were not only freely given, but, apart from his family and his business, constituted his one interest in life. His liberality to the general funds of the Church, as well as to the congregation of Kames, was a prominent feature of his Christianity. Not wishing his left hand to know what his right hand did he hid his identity under an assumed name. By his removal the cause of Christ has lost a devoted friend and a sincere well-wisher.

Mr. MacPherson was married in 1897. His wife, who was a true partner and yoke fellow, both in temporal and spiritual interests, pre-deceased her husband by 11 years. She suffered long from a painful disease which she bore with true Christian patience and submission till she died on New Year's Day, 1924. Mr. MacPherson is survived by a daughter and son to whom we extend our deepest sympathy. We pray that their great loss may be sanctified by Him who can turn the shadow of the grave into the brightness of the morning.—*James A. Tallach.*

History of the South African Mission.

(Continued from page 55).

FROM the outset the question of having the Psalms in metre translated into Kafir occupied the minds of the Church generally, but none more so than those in Matabeleland, especially Mr. Radasi's. Special emphasis is laid on this fact because the enemy was not slow in accusing the latter of using uninspired hymns in divine worship. This, of course, he stoutly denied. We might here state that the praise amongst the uncivilised and when the people could not read was led chiefly in the Gaelic fashion, without instrumental music, by a precentor who "read" the line. The native congregation then joined in heartily and melodiously, singing the four parts, in a fashion that might well put some of our Scottish congregations to shame.

Already the Bible in Kafir (Zulu), Appleyard's Version, was in print, and Mr. Radasi had this at his disposal with the English Bible, Psalter and Catechism. He was yet to make the discovery that the Shorter Catechism was printed in Kafir, and also that when it later went out of print an equally faithful and intelligible version was to be issued as a reprint. He did not, however, survive to see the 'questions and formula for native elders at ordination' simplified and translated into Kafir by his successor, Rev. John Tallach, and approved by the Synod in 1927. It might be said also that, whether it be in English or in Kafir, our native deacons always attend a five days' course in the Confession of Faith before being asked to subscribe their name to it. Appleyard's translation as now used is in *isiXosa*.

To begin with, there were plenty of Kafir hymns, but portions only of nine Psalms in Kafir were found in the Wesleyan hymn book. Later on portions of thirty-three Psalms were discovered in the Presbyterian hymn book. To these attention was drawn by a number of Fingo Christians who in 1907 joined our Church, and for this thanks are due to them. But the use of those hymn books was both unsatisfactory and distasteful. In 1903 the

Church approached a Bible Society; that source, unhappily, proved to be hopeless. The next step was taken by Mr. Radasi who wrote to Dr. Stewart of the Lovedale Missionary Institution and here there was hope for some time but soon after Dr. Stewart died and nothing was accomplished. This move was then followed up by Rev. (now Prof.) J. R. Mackay during his visit to the Mission, when he wrote to Principal James Henderson, M.A., of the same Institution. At last a beginning was made. The Revs. John Knox Bowke of the United Free Church and William Kobe Ntisikana of the Free Church did the translations while Inspector MacLaren, M.A., a Hebrew scholar, and the Rev. Brownlee Ross, M.A., a Kafir scholar did the revision. Rev. John Lennox, M.A., also assisted Principal Henderson in the work.

The first tangible fruits of this labour were seen in the publication of the first twenty-four Psalms in a booklet by themselves. These were readily bought up by nearly all the Protestant Churches in Kaffraria. The final result was that in 1922, after a wait of nineteen years, a thousand copies of the Psalms in metre were printed and published in Kafir, and the copyright secured by the Free Presbyterian Church of Scotland. Anyone interested in a specimen of this work will find in the *Free Presbyterian Magazine*, Vol. XVII, 101, specimens of the first two Psalms rendered in parallel fashion. Not only are the lines different in number but the accent falls differently as well. The translation, however, following the English and Xosa revised version of the Psalms is easier to read than the Lovedale Catechism.

In carrying on the work of bringing the message of the gospel to the heathen they are visited at their kraals or huts, and there influenced to attend the public preaching of the gospel. That wonderful results have followed, both individually and collectively there is ample proof when we turn to the large communion roll and see there the name of Ingelwana. This man was once a noted witch doctor. These results were not long

in appearing, in fact, such were the fruits of Mr. Radasi's labours that in 1908 we find quite a few had received the Sacrament of Baptism, whilst Church tokens were asked for from the Synod for the orderly celebration of the Lord's Supper.

(To be continued.)

The King is held in the Galleries.

BY REV. EBENEZER ERSKINE.

(Continued from page 150).

BUT I go on. II. The second thing proposed, which was to speak a little of the galleries wherein this royal King trysts and keeps company with His people. We read, *Cant. i, 4*, of the chambers of the King; and chap, ii. 4, of the King's banquetting house or cellars of wine, into which the Spouse had been brought: the same is called here, the galleries of the King, viz., these ordinances in which the Lord Jesus reveals Himself to His people in the house of their pilgrimage. Here I will only, 1. Mention a few of these galleries. 2. Inquire why ordinances are compared to galleries? First, I will only mention these few galleries. 1. There is the secret gallery of meditation, wherein David found God's loving kindness to be better than life, and had his soul satisfied as with marrow and fatness. 2. There is the gallery of prayer, wherein Jacob wrestled with the Angel of the Covenant, and, like a prince, prevailed for the blessing. 3. There is the gallery of reading of the Scriptures, wherein the Ethiopian eunuch got such a discovery of the promised Messiah, as made him go on his way rejoicing. 4. There is the gallery of Christian converse anent soul-matters, wherein the disciples going to Emmaus had such a meeting with Christ, as made their hearts burn within them. 5. There is the gallery of preaching or of hearing the Word preached, by the foolishness of which God saveth them that believe. Here it was that Lydia's heart was opened. And, 6. The sacraments of the New Testament,

Baptism, and the Lord's Supper, are galleries wherein Zion's King displays His glory before His people. The last of these is, by way of eminency, called the communion; not only because therein the people of God have communion one with another, but because therein they have fellowship with the Father and with His Son Jesus Christ. Secondly, as to the second thing here; Why are these ordinances compared to galleries? I answer, 1. Galleries are magnificent apartments of royal and stately buildings. So there is a divine magnificence in the ordinances of the gospel, when countenanced with the presence of the great Master of assemblies. It is true, they appear mean and contemptible in the eyes of a profane world, who are strangers to the power of godliness; but the man who has his senses spiritually exercised to discern good and evil, sees a divine greatness and magnificence in them, suitable to the state and royalty of the Prince of the kings of the earth. And when the man is admitted to see the power and glory of God in them, he cannot but join issue with Jacob, saying, This is none other but the house of God, and this is the gate of Heaven, *Gen.* xxviii. 17.

2. Galleries are lightsome and pleasant apartments. Oh! how pleasant and lightsome are ordinances to a gracious soul. Let a child of God be where he will, he reckons it but a dry and thirsty land, where no water is, if he be not admitted to the galleries of ordinances, *Psal.* lxiii, 1-2. See how the same holy man expresses his delight in ordinances, *Psal.* lxxxiv. 1. How amiable are thy tabernacles, O Lord of hosts! I am sure this will be the language of every soul that has been in the galleries with the King this day. 3. Galleries are places of walk and converse, as is plain from *Ezek.* xli. 15. When a king or great man designs to be familiar with his friend, he will take a turn with him in the galleries. So it is in gospel ordinances that Christ doth walk and converse with His people. Here it is that He gives them audience, allows them to be free and familiar with Him, draws by the vail, communicates the secrets

of His Covenant and mysteries of His kingdom, which are hid from the wise and prudent of the world. 4. Galleries are places of public feasting and entertainment of friends. So it is in the mount of gospel ordinances, that the Lord has provided for His people, a feast of wines on the lees, of fat things full of marrow, of wines on the lees, well-refined. Here it is that Christ says to His people: Eat, O friends, drink, yea, drink abundantly. O beloved! Thus I have given you some account of the galleries of the King.

The "Men" of the Far North.

"Of the 'Men' as a whole, it may be said that their minds were richly cultivated in the highest form. In three books they were deeply read: two without—the Bible and God's Providence; the other within—the human heart. The first two filled their minds with the loftiest and most elevating of all themes, and lifted them, as they do all Christians, above the tinsel refinement of the schools. The other habituated them to keener, closer, and more sustained observation than can be looked for in mere scholastic cultivation. They were the true metaphysicians. Theirs was the metaphysics not reached by nature casting introspective glances on herself, merely to classify into dry science the facts and phenomena of mind, but that got by observing with an eye touched with heavenly salve the workings of the whole inner man, and to which they were impelled alike by the authority of Scripture and the necessities of the divine life; for thus they attained the self-knowledge needed to humble, warn, and guide them, and also that knowledge of their possession of a work of grace fitted to stimulate and console." (*Auld's Ministers and Men in the Far North.*)

"When, seeking soul," John Grant, Kildonan, would ask, "did you find Christ?" "Was it not when you thought you would never find Him?" "And when did you lose Him," he would add.

“Was it not when you knew that you had Him?” “Poor soul,” he would say, “Christ put the corrupt affections of your nature under lock and key, the day that you and He joined hands. That being done, He unlocked them again, that you may be kept a poor, needy sinner till the day of your death.” (Auld’s *Ministers and Men in the Far North*.)

Speaking of the communion of saints, John remarked; “It is not when the Lord’s people are together that they have closest fellowship, but when they separate; for then I pray for you and you for me; I get a promise for you and you for me; so you live on my grace and I live on yours until we meet again.” (Auld’s *Ministers and Men in the Far North*.)

Short Gleaning.

PERILOUS ALLIANCES.

Ah, me, how many a young man is ruined by perilous alliances! For money, for business, or for social position they are wedded to the ungodly. Some of you sell your daughters to the devil that you may make a respectable match, when you know that this unequal yoking is forbidden by Gospel precept. I am ashamed of Christian people who lend their countenance to this breach of the Lord’s commandment. In this world there is a blight on such unions, and in the world to come—well, over that you would wish to draw the veil.—*C. H. Spurgeon*.

Nadur an Duine 'na Staid Cheithir Fillte.

(*Air a leantuinn bho t.-d., 71*).

AN T-AONADH DIOMHAIR EADAR CRIOSD AGUS
CREIDMHICH.

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

Tha ceithir nithean ri bhi air an cuimhneachadh ann an so :
(1.) Gu bheil an cinne-daonna uile (ach an duine Criosd a mhàin)

'nan geugan nàdurra de cheud Adhamh, *Rom. v. 12.* "Thàinig peacadh a steach do 'n t-saoghal tre aon duine; mar sin mar an ceudna thàinig bàs air na h-uile dhaoibh." (2.) B' e am bann a cheangail sin ris an stoc nàdurra, cumhnanta nan gnìomh. Air do Adhamh a bhi mar fhreumh nàdurra dhuinn, bha e mar an ceudna air a dhèanamh 'na fhreumh laghail, a' gineamhuin a shliochd uile, agus a' seasamh air an son ann an cumhnanta nan gnìomh. Oir, "trid eas-ùmhlaichd aon duine rinneadh móran, 'nam peacachaibh," *Rom. v. 19.* 'Nis b' fheudar gu 'm biodh dàimh àraidh eadar an aon duine sin, agus am móran, mar bhonn air am biodh a pheacadh-san air a mheas doibh. Cha d' éirich an dàimh so 'mhàin o'n cheangal nadurra eadar esan agus sinne, mar athair d' a chloinn; oir mar sin tha sinn ann an dàimh ri 'r pàranta féin, aig nach 'eil am peacadh Adhaimh. B' fheudar dha uime sin éirigh o bhann laghail eadar Adhamh agus sinne; bann coimhcheangail, nach robh na ni 'sam bith eile ach coimhcheangal nan oibre, anns an robh sinn air ar ceangal ris, mar gheugan ris an stoc. Uaithe so ged bha Iosa Crìosd 'na Mhac do Adhamh, (*Luc. iii. 23,38*) cha robh e 'na aon de na geugan sin: oir, do bhrìgh nach d' thàinig e o Adhamh air lorg beannachd a' phòsaidh, a bha air a thabhairt roimh an tuiteam, (*Gen. i. 28.* "Siòlaichibh agus fàsaibh lionmhor,") ach air lorg a' gheallaidh àraidh a rinneadh an déidh an tuiteam, (*Gen. iii. 15.* "Bruthaidh sìol na mnà ceann na nathrach.") Cha b' urrainn Adhamh seasamh air a shon ann coimhcheangal a rinneadh roimh a thuiteam. (3.) Mar a ta e neo-chomasach do ghèig a bhi ann an dà stoc aig an aon àm: mar sin chan urrainn duine 'sam bith, a bhi aig an aon àm araon anns a' cheud agus anns an dara Adhamh. (4.) Uaithe so chithear gu soilleir, gu bheil na h-uile nach 'eil air an suidheachadh ann an Iosa Crìosd, fathast 'nan geugan de 'n t-seann stoc; agus mar sin a' co-pàirteachadh do nàdur an stuic sin. A nis, a thaobh a' cheud Adhamh ar stoc nàdurra: thoir fainear.

Air tùs, Ciod a' ghnè stuic a bha e'n toiseach. B' fhionain e do shuidheachadh an Tighearna, fionain thaghta, fionain uasal,

gu h-ìomlan 'na shìol ceart. Bha comhairle na Trionaid, air suidheachadh na *fìonain* so, *Gen.* i. 26. “Dèanamaid duine 'nar dealbh féin, a reir ar coslais féin.” Cha robh lobhadh aig eridhe na fìonain so. Bha brìgh agus sùgh gu leòir innte, gus na geugan uile altrum, a thoirt a mach meas do Dhia. Is e tha mi ciallachadh, gu'n robh Adhamh air a dhéanamh comasach air àitheanta Dhé a choimhead gu coimhlionta; ni a choisneadh beatha shìorruidh dha féin agus d' a shliochd uile: oir mar bhàsaich na h-uile tre eas-umhlachd Adhaimh; bhiodh beatha aig na h-uile, tre ùmhlachd-san, nam b' e 's gu 'n seasadh e. Thoir fainear.

'San dara àite, Ciod mar a tha 'n stoc sin a nis: Och! tha e ro neo-chosmhuil ris mar bha e, 'n uair bha e air a shuidheachadh le Ughdar agus Tobar gach uile mhaith. Rinn osag o ifrinn, agus teumadh le fìaclan nimheil na seann nathrach e, na stoc crìonach, 'na stoc marbh; seadh, 'na stoc marbhtach.

1. Is stoc crìonach, gràineil e. Uime sin thubhairt an Tighearna ri Adhamh, anns an là dhubhach sin, “C'ait, am bheil thu?” *Gen.* iii. 9. Ciod an staid 's am bheil thu nis? Cionnus a tha thu air caochladh orm gu géig chrìonaich na fìonain coimhich? No e' àit' an robh thu. C' arson nach robh thu 'san ionad-chòmhaill riamsa? C' arson a ta thu cho fada gun teachd? Ciod is ciall do'n chaochladh eagalach so, do'n fholach so dhiot féin uamsa? Mo thruaighe! tha 'n stoc air crìonadh, air a mhilleadh gu tur, air fàs gu h-ìomlan olc, agus a' toirt a mach deaream fiadhaich. Tha comhludair ris an diabhal air a mheas os ceann co-chomunn ri Dia! Tha Sàtan a' faotainn creideis, agus tha Dia, neach is e 'n fhìrinn féin, a' faotainn ana-creideis! Tha esan a bha 'na charaid do Dhia, a nis ann an ceannaire 'na aghaidh! Thàinig dorchadas ann an àite soluis! Tha aineolas a' buadhachadh anns an inntinn far an robh eòlas diadbaidh a' dealradh! Tha'n toil a bha aon uair fìrinneach no riaghailteach, a nis air tionndadh gu ceannaire an aghaidh a Tighearna! Agus tha 'n duine gu h-ìomlan ann am mi-riaghailt uamhasach!

Mu'n teid mi ni's faide, stadam agus bheiream fainear: ann an so tha sgàthan araon airson naoimh agus peacaich. A pheacacha, seasaibh an so, agus smuainieibh ciod tha sibh; agus a naoimhe; iunnsaichibhse ciod a bha sibh aon uair. Tha sibhse, pheacacha, 'n ur geugan de'n stoc chrìonaich so: Feudaidh sibh gun amharus toradh a ghiùlan; ach a nis a chionn gu bheil bhur fìonain de fhìonain Shodoim, s' èiginn gu'm bi bhur dearean 'nan dearean domblais, *Deut.* xxxii. 32. Tha 'n Sgriobtur a' labhairt mu dha sheorsa toraidh, a ta fàs air na geugan a ta air an stoc nàdurra: agus tha e soilleir gu leòir, gu bheil iad de nàdur an stuic chrìonaich. (1.) "Dearean fiadhain na h-aingidheachd," (*Isa.* v. 2.) tha iad sin a' fàs gu pailt, le cumhachd a ifrinn; faie *Gal.* v. 19, 20, 21. Aig an geataibh tha gach seorsa de na measan so, araon nuadh agus sean. Tha doinionnan a' teachd o nèamh gu'n cur air an ais; ach tha iad do ghinàth a' fàs. Tha iad air am bualadh le claidheamh an Spioraid, ni as è focal Dhé; tha choguis a' toirt iomadh buille dìomhair dhoibh, gidheadh tha iad a' soirbheachadh. (2.) "Toradh dhoibh féin," *Hos.* x. 1. Ciod eile a ta ann an uile ghniomhara ùmhlachd an duine neo-iompaichte; 'na ath-leasachadh, 'na ghiùlan measarra, 'na ùnuighean agus 'an dheadh oibre? Tha iad uile air an dèanamh gu h-àraidh air a shon féin, chan ann a chum glòir Dhé. Tha na measan sin cosmhuil ri ùbhlàn Shodoim, maiseach ri amharc orra, ach tuitidh iad 'nan luaithre, 'nuair a tha iad air an laimhseachadh agus air am feuchainn. Tha sibh am barail nach e 'mhàin gu bheil duilleach na h-aidmheil agaibh, ach gu bheil agaibh mar an cendna toradh caitheamh-beatha naomh; ach mur bi sibh air bhur briseadh o'n t-seann stoc, agus air bhur suidheachadh ann an Iosa Crìosd; cha ghabh Dia ri 'ur toradh, 's cha bhi meas aig air.

'S èiginn dhomh cothrom a ghabhail ann an so air innseadh dhuibh, gu bheil cuig coireannan a gheibhear ann an nèamh do 'ur measan a's fèarr. (1.) An searbhalachd; "Tha bhur bagaidean searbh," *Deut.* xxxii. 32. Tha spiorad searbhais, leis am bheil

cuid a' teachd an làthair an Tighearna, ann an dleasnais dhiadhaidh, beò ann am mì-run agus farnad; agus a ta cuid de luchd-aidmheil ag altrum an aghaidh muinntir eile, a chionn gu bheil iad a' dol ni 's faidhe na iad féin ann an naomhachd beatha, no a chionn nach 'eil iad d' am barail no d'an slighe-san. Tha so, e' àit' air bith am bheil e a' riaghladh, 'na chomharran eagalach air staid neo-iompaichte. Ach chan e so a tha'm bheachd, cho mór is an ni sin a ta cumanta do uile gheugan an t-seann stuic, eadhon taois-ghoirt na ceilge, (*Luc. xii. 1.*) a ta gortachadh agus a' searbhachadh na h-uile dleasnais ta iad a' coimhionadh. Tha'n gliocas a ta làn de dheadh thoradh, *gun cheilg, Seum. iii. 17.* (2.) An droch bhlas. Tha'n oibre gràineil, oir tha iad féin truailidh, *Salm. xiv. 1.* Tha blas an t-seann stuic dhiubh uile, chan e blas an stuic nuaidh: Is e sochair àraidh nan naomh, "gu bheil iad do Dhia, 'nan àile-cùbhraidh Chrìosd," *2 Cor. ii. 15.* Air measan an duine neo-iompaichte chan 'eil blas gaoil do Chrìosd, no fuil Chrìosd, no tùis eadar-ghuidhe; agus uime sin, cha ghabhar gu bràth riu ann an nèamh. (3.) An-abaich; tha'm fion-dhearch 'na "fion-dheare an-abaich," *Iob. xv. 33.* Chan 'eil feartan orra o Ghrian na fireantachd, gu 'n toirt gu iomlaineachd. Tha coslas meas orra, gun ni tuilleadh, tha iad a' cleachdamh an dleasnais, ach tha iad as eugmhais gnè agus crìocha ceart. Chan 'eil an oibre air an oibreachadh ann an Dia, *Eoin. iii. 2.* Tha 'n ùrnuighean a' sruthadh o'm bìlibh, mu 'm bheil an cridheachan air an lìonadh le brìgh bheò o Spiorad na h-ùrnuigh; tha'm deòir a' sruthadh o'n sùilibh mu 'm bheil an cridheachan air an taiseachadh; tha'n cosan a tionndadh gu ceumaibh nuadh, agus tha'n slighe air atharrachadh, 'n nuair nach 'eil fathast an nàdur air a chaochladh. (4.) An eutromas. Air dhoibh a bhi air an tomhas air a' mhèidh, tha iad air am "faotainn easbhuidheach," *Dan. v. 27.* Mar dhearbhadh air so, feudaidd sibh a thoirt fainear, nach 'eil iad ag' irioslachadh an anama, ach ga thogail suas ann an uabhar: tha measan maith na naomhachd a' lùbadh sìos nan geugan air am bheil iad a' fàs, a toirt orra an talamh a choinneachadh, *1 Cor. xv. 10.* "Shaothraich mi ni's pailte na

iad uile; gidheadh cha mhise, ach grùs Dhé a bha maille rium.” Ach seasaidh measan seargte dèanadais daoine neo-iompaichte eutrom air geugan a ta 'g éirigh suas gu nèamh, *Breith*. xvii. 13. “A nis tha fios agam gu 'n dèan an Tighearna maith dhomh, a chionn gu bheil Lebhitheach agam 'na shagart.” Tha iad gun amharus ag amhare cho àrd, as nach urra Dia amhare orra: “C' arson a thraisg sinn, deir iad, agus nach 'eil thus' a' faicinn?” *Isa*. lviii. 3. Mar is mó tha iad a' dèanamh do dhleasnais, agus mar is fhearr a ta iad a' taisbeanadh a bhi, 's ann an sin is lugha tha iad air an irioslachadh, 's ann is mó tha iad air an séideadh suas. Tha ghnè so anns a' pheacach an ceart aghaidh na gnè a ta r'a faotainn ann anam naomh. Do dhaoine, nach 'eil ann an Crìosd, 's nach 'eil fuidh iomgain a bhi air am faotainn ann, tha 'n dleasnais cosmhail ri aodramain ghaoithe, leis am bheil iad an dùil gu 'n snàmh iad gu tìr fearainn Imànueil; gus is éiginn dhoibh sin briseadh, agus d' a réir sin 's éiginn dhoibhsan dol fuidh, a chionn nach 'eil iad a' gabhail ri Crìosd mar fhear-togalach an cinn, *Salm*. iii. 3. 'San àite mu dheireadh, Chan iad “am meas a's taghte” iad *Dàn-Shol*. vii. 13. Tha Crìosd 'na Rìgh d' an fheudar iomadh gnè seirbhis a thabhairt. Far am bheil Dia a' dèanamh a' chridhe 'na lios dhà féin, suidh-ichidh se e mar a shuidhich Solamh a lios féin, le craobhan de gach gnè thoraidh, *Ecles*. ii. 5. Agus d' a reir sin, bheir e mach toradh an Spioraid anns na h-uile mhaitheas, *Eph*. v. 9. Ach chan 'eil na h-aingidh mar sin; chan 'eil an ùmhlachd iomlan, tha do ghnàth ni-éigin air fhàgail a mach. Ann an aon fhocal, is e'n toradh, toradh droch craoibhe, ris nach gabhar gu bràth ann an nèamh.

Ri leantuinne.

Dìoghlum.

AN uair a bha'n Rìgh air a bhreth thàinig fios a chum nan daoine beaga agus nan daoine móra, chum nan daoine bochd agus nan daoine beartach, a chum nan daoine amaideach

agus nan daoine glìce. Thàinig fios a chum nan daoine glìce 'bha anns an àird'-an-ear; ghabh iad ris an sgeul, agus lean iad an reul. Bha iad 'nan daoine tuigseach, agus reusanaich iad mar so eatorra féin: "C' àite am bitheadh an Rìgh air a bhreth ach anns a' bhaile mhór." Dh' fhàg iad an reul, agus chaidh iad do'n bhaile mhór, agus dh'iarr iad e gu dìchiollach. Ged dh'iarr cha d' fhuair. Chosd e iomadh ceum aonarach dhoibh mu'n d' fhuair iad an reul a ris. Ach 'n uair a fhuair iad an Rìgh a réir seòlaidh na réil, e' àit' an d'fhuair iad e? Ann an crìosan-ceangail a' gheallaidh, far am faigh thus' e. anam, ma gheibh thu e gu bràth.—*Mr. Lachlann Mac Choinnich.*

'S e an Ròs e o Shàron,
'S am Flùr e o Iese
'S e Gaisgeach Tréibh Iudah,
Cha ehlaidhear thar chàch
Thug mo gràdh-sa cho mór dha;
'S 'n uair bhios e as m'fhianuis,
Bidh mi cianail ro-bhrònach.

Bidh mi dubhach 'ga iarraidh,
Os iosal an còmhnuidh
'S 'n uair chì mi na mhais' e
Bidh mi laiste le sòlas;
'S e m' àilleagan broillich,
'S e mo bràthair as sine
Tric is minig 'gam chòmhnuadh.

'S e fear-ghabhail mo leisgeil
'S a sheasamh mo chòrach;
A phaigheas m' uil' fhiachan,
'S ni mo dhìon bho gach dòruinn;
Am fad 's a bhios mi air thurus
Bheir e 'n eumantas lòn dhomh;
'S an uair a philleas mi dhachaidh
Cha bhi aire aig a bhòrd-sa.—*Bean Torra Dhamh.*

Bidh cuid mar Ephraim gu sàraicht
 Mar dhaimh nach d' ghnàthaich a chuing
 Iad a' gul fo gheur amhghair
 Fo smachd ga'n cradh 's iad ri caoidh,
 Ach innigh chiuin nan caomh àirnean
 Do'n leir an chsnamhan bhi claidht
 Bheir e làn dearbhadh mu ghràdh dhoibh
 'S air iochd gu bràth dhoibh nach traoigh.

Bidh cuid dheth chusbairean gràidh-san
 A dh'ith na 'lathair aig feasd,
 A bhual galar thug bàs orr'
 Fo bholadh graineil ro-bhreun :
 An t-suil a ghuil os cionn Las 'ruis
 Dha féin a mhain iad gu léir,
 Is e mhosglas suas le ùr-ghras iad
 'S b'e 'n t-ioghnadh, àrd e' m beachd cheud.

Bidh cuid mar Iob bha ion 's iomlan
 Coimhliont 's cuimt' ri lagh Dhé
 A spùill an Satan dheth 'n ionmhas
 Ga 'n eur fo urchaidibh geur;
 Na'n sgeig do'n cairdean m' an tiomehioll.
 Ach glòir a ghràis rinn an iomchar
 Bhidh àrd ri iomradh na'm beul.—*Iain Gobha.*

Notes and Comments.

The Dornoch Case.—This case, as most of our readers know, has received more than ordinary attention from the press and as, at the time of writing, it is still in the hands of the kirk-session of Dornoch congregation and the Northern Presbytery, we do not wish to say anything that will in any way interfere with their future action but as our readers will naturally look for some comment to be made in the Magazine we take this opportunity of advising our people to keep quite cool and not to be disturbed in the slightest by any verdict the

world may pass on our Church. If the Free Presbyterian Church were dependent on the favourable verdict of the world there never would have been a Free Presbyterian Church at all. When the smoke has cleared away it will be seen that the real issue in this case is whether an office-bearer of our Church, in view of the well-known attitude of the Church to dancing, is to be allowed to have a dance or dances in his house (when known to the session) without bringing himself under the discipline of the Church. Let our people keep their eyes fixed on this issue and we have no doubt their verdict will not be that of the world. Underlying the whole business, camouflaged as the press may, is the great and long-standing issue between the Church and the World. The other issues raised are subsidiary to this.

Westminster Divines Condemn Dancing.—When the Westminster Divines drew up the Larger Catechism they distinctly stated in answer to the question—What are the sins forbidden in the seventh commandment?—that among others were “dancings” (*Larger Catechism*—Answer to Question 139). Every office-bearer (minister, elder and deacon) of the Free Presbyterian Church in subscribing the Deed of Separation assents to the Larger and Shorter Catechisms as part of the Constitution of the Free Presbyterian Church. These documents are specially mentioned in the Deed of Separation and every office-bearer at his ordination has been asked—“Do you approve of the Deed of Separation of the Free Presbyterian Church of Scotland, adopted by its first Presbytery at Portree on the 14th day of August, 1893?”—which he has solemnly answered in the affirmative. By that answer he has condemned “dancings” (public or private), by his own mouth before witnesses. Besides it should be remembered that the Church of Scotland in the 1649 Assembly passed a law prohibiting and discharging promiscuous dancing (*i.e.*, dancing by both sexes) and referred the censure of the same to the several presbyteries of the Church. This Act was confirmed by the Assembly of 1701. The present

Church of Scotland may have cast these Acts aside as she has done so many others but that does not say that we, as a Church, have done so.

Ludendorff Again.—What the newspapers term a “Ludendorff outburst” appears under his signature in the current issue (August) of the war-chief’s weekly magazine. “Your first duty,” writes the General, “is to protect your children from Christian influences, which are beneficial only to Jews and priests, and which destroy our own tribe and our people.” The General is a bit mixed in his language as well as in religious matters. Paganism is spreading in Germany and it may be that God will give this great nation over to the heart’s desire of so many of them. Still our prayer should be that God would deliver the land of Luther from such a judgment. There can be little doubt that the Lord has still many praying people in Germany whose cry is going up to the God of salvation for deliverance.

Church Notes.

Communion.—September—First Sabbath, Ullapool and Breasceleite; Second, Strathy; third, Tarbert (Harris), and Stoer. October—First Sabbath, North Tolsta; Second, Ness and Gairloch. third, Scourie; fourth, Lochinver and Wick. South African Mission—The following are the dates of the Communion—Last Sabbath of March, June, September and December. *Note.*—Notice of any additions to, or alterations of, the above dates of Communion should be sent to the Editor.

Collection for this month.—The Synod appointed the collection for the Organisation Fund to be taken up this month.

To whom it may concern.—All persons intending to apply for admission as students training for the ministry of the Free Presbyterian Church of Scotland are advised to obtain from the Clerk of Synod (Rev. Robert R. Sinclair, Free Presbyterian Manse, Wick) a copy of the Synod’s Regulations relative to the

Reception of Students and their Studies. These should be read carefully before an application is made. It should be clearly recognized that the Church cannot be held responsible for students who fail to comply with the rules, or who find themselves unable to attain to the standards of fitness therein set forth.

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

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Legacy Fund.—Received with grateful thanks from the Executors of the late Mrs A. MacKay, Shore Street, Helmsdale, the sum of £150. In terms of her Will £100 of the sum is bequeathed to the Sustentation Fund and £50 to the Jewish and Foreign Missions Fund, per Messrs. A. N. MacAulay & Co., Solicitors, Golspie.

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