

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.*

CONTENTS.

	Page
The Lord's Message to His Church of Episcopians	401
U' thy Brother Sin against thee, by John Cuthbert	405
Statement by Church Interests Committee	408
Reported Criticism of the above	414
Notes of an Address, at St. Jude's Prayer Meeting (12th July, 1935), by the late Rev. N. Cameron	416
The King is held in the Galleries, by Rev. Ebenezer Erskine Bean Torra Dhuach (Mrs. Clark)	421
Leaning upon an Egyptian Reed, by John Floyd	425
Short Gleanings	426
Dòm Mairi Nic a'Phàrson, Bean Torra Dhuach	426
Nadur an Duine 'an Staid Cheudh Fhèidh	428
Notes and Comments	434
Church Notes	438
Acknowledgment of Donations	439
The Magazine	440

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

THE
Free Presbyterian Magazine
and MONTHLY RECORD.

VOL. XL.

February, 1936.

No. 10.

**The Lord's Message to the Church
of Ephesus.**

THE letters to the Seven Churches in Asia have messages that will never lose their interest for the Church of Christ in the world. Each message concludes with the words: "He that hath an ear, let him hear what *the Spirit saith* unto the Churches." And each message begins with the words: "*I know thy works.*" "The meaning is," says Durham, "I know all thy works, inward and outward, thy form and way of administration of all things in the Church, all thy outward carriage in things, the things themselves, and thy frame in going about them, the matter and manner of doing them and the end thou hadst before thee in them; and I know them perfectly, exactly, and thoroughly; a thing that in the entry to His service, and every other thing, we would look to and bear in mind, that Christ is acquainted with all our carriage, and every thing that escapeth us. And this being oft repeated, it saith, that Christ counts this a main part of His message, to have souls convinced of His perfect and thorough knowledge of their works." The condition of the Churches is very different in each case—some are very faithful in discipline like that of Ephesus—others are seriously lacking in this as that of Smyrna and Thyatira. Some like Philadelphia are living witnesses for Christ; while others, like Sardis, though having a name of living, are dead. The Faithful and True Witness commends what is right and

condemns what is wrong in the various Churches and it is evident that the standard by which they are measured is not such as men use. Philadelphia is the only one that escapes condemnation for some matter or other while the Church of Ephesus receives high commendation for her faithfulness and loyalty to Christ but is condemned for falling away from her first love; a matter which would not be considered very serious in the eyes of men but which called forth a very solemn warning and threat from her Lord. The message to the Church at Ephesus, as given in the second chapter of the Book of Revelation, may be quoted here: "These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are Apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast laboured and hast not fainted. *Nevertheless I have somewhat against thee, because thou hast left thy first love.* Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the Churches; to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. ii. 1-7).

The commendation is of no ordinary kind and has respect to (1) the labour of the Church of Ephesus; (2) her patience; (3) her hatred of evil doers. These points are enlarged on in the succeeding verses beginning with the hatred of evil doers and going backwards. The Church of Ephesus could not bear them who were evil. Hers was no mere passive attitude to evil doers for it is said that she tried "them which say they are apostles, and are not, and hast found them liars." She

also hated the "deeds of the Nicolaitanes" and was one with her Lord in this. She differed from the Church of Smyrna which also had those who held the doctrine of the Nicolaitanes within her borders undealt with and unreprieved. Discipline, therefore, was not a mere name in the Church of Ephesus; it was an actual reality. The Churches of Smyrna, Thyatira, Sardis, Pergamos, and Laodicea had all fallen asleep as far as discipline was concerned. And one can vaguely picture the amazement with which the dead Church of Sardis and the cold Church of Laodicea would hear of discipline being exercised in the Church of Ephesus. But whatever their verdict was and that of the world lying in wickedness the Church of Ephesus was commended by her Lord for her fidelity and loyalty and that more than counter-balanced all the criticism levelled at her by men who might bear the Christian name but who were like Captain Anything and Mr. Facing-both-ways, anything but single-minded, where the claims of Christ were at stake.

The *patience* of the Church of Ephesus for which she was commended may have arisen from the difficulties she had to face in carrying out discipline. We may be sure the offenders would have much to say in defence of themselves and on the injustice meted out to them. This is an experience that did not end with the Church of Ephesus and the true Church of Christ must ever regard this as part of the price she has to pay in being true to her Master. It is the rarest thing imaginable that a disciplined person has nothing to say in defence of himself and it is also most uncommon if he gives no trouble in being dealt with. So patience such as the Church of Ephesus exercised is a grace that called for her Lord's high commendation.

The *labour* of the Church of Ephesus is also singled out. The word is the same as that used by the Apostle in I. Tim. v. 17; "Let the elders that rule well, be counted worthy of double honour, especially these who *labour* in the word and doctrine." And, again, in I. Thess. v. 12: "Know them which *labour*

among you, and are over you in the Lord." The labour therefore referred to is the carefulness with which the gospel was preached in the Church of Ephesus. It is specially pointed out that all this was for His name's sake and in the face of much opposition from without the Church had not fainted. So that as far as diligence in labouring in the Word, exercising discipline against those who claimed to be what they were not and the patience with which she used the power given to her the Church of Ephesus was highly commended by her Lord.

But there was one very serious lack in the Christian life of the Church of Ephesus—she had forsaken her first love. In all her activities, highly commendable in themselves and highly commended by her Lord, she had not noticed that love was dead or at anyrate dying. Though the absence of love ought to be easily discovered yet, strange to say, it may be dead for some time without being noticed. For it is no sooner gone than unity, harmony, and everything that makes for true fellowship vanishes and in their place spring up suspicions, evil speaking and evil-surmisings, these sure destroyers of peace and unity among God's people.

It is possible the Church of Ephesus may not have known the terrible calamity that had befallen her but He who had the seven stars in His right hand knew what had happened and He called the Church to repent and go back and do the first works when the warmth of the day of her espousals was felt and when her zeal had behind it the love from which she was now fallen. If she would not, He threatened to remove His candlestick out of her midst. Her activities might go on but the light would not be there. He did not say He would *destroy* the candlestick but He would *remove* it out of its place. The world would never know what ailed the Church of Ephesus for it had never known this love. It might be ready to attribute the decline of the Church of Ephesus to its overstrictness in discipline, its want of foresight in falling in with the great body of public opinion; be that as it may it is quite evident

that the Head of the Church found no fault with the Church of Ephesus for her vigilance in exercising the disciplinary power He entrusted to His Church but He did charge her with the lack of love that was once there. The Church of Ephesus was a highly favoured Church enjoying the ministry of the Apostle Paul for the space of three years. He had declared to the believers there all the counsel of God. The love and fervour of the early days when the Ephesians, like the Thessalonians, turned from idols to serve the living and true God was now a memory of the past and the Church of Ephesus is called upon to repent and go back and do the works that were done in those happy and joyous days when love reigned and when heavenly harmony and peace pervaded the Church. The letter to the Church of Ephesus by her Lord has a solemn message to the Churches of our own day and especially to our own beloved Church. Some of us remember the happy days when she came out of Egypt and our prayer is that such days may still be in store for her.

It is not to be forgotten, however, that a very precious promise is given to every one that overcometh. The difficulties may be great, the circumstances most discouraging and the whole outlook may be dark but to him that overcometh there is the promise that His Lord will give him to eat of the tree of life, which is in the midst of the paradise of God. This, surely, shall be sufficient recompense for all that they passed through in this world. He points them forward to a future, a future full of the brightest prospects.

If thy Brother Sin against thee.

BY JOHN CALVIN.

But if thy brother shall sin against thee (Matt. xviii. 15).

AS [the Lord] had discoursed about bearing the infirmities of brethren, He now shows more clearly in what manner, and for what purpose; and to what extent, we ought to bear

with them. For otherwise it would have been easy to reply, that there is no other way of avoiding offences, than by every man winking at the faults of others, and thus what is evil would be encouraged by forbearance. Christ, therefore, prescribes a middle course, which does not give too great offence to the weak, and yet is adapted to cure their diseases; for that severity which is employed as a medicine is profitable and worthy of praise. In short, Christ enjoins His disciples to forgive one another, but to do so in such a manner as to endeavour to correct their faults. It is necessary that this be wisely observed; *for nothing is more difficult than to exercise forbearance towards men, and, at the same time, not to neglect the freedom necessary in reproving them.* Almost all lean to the one side or to the other; either to deceive themselves mutually by deadly flatteries, or to pursue with excessive bitterness those whom they ought to cure. But Christ recommends to His disciples a mutual love, which is widely distant from flattery; only he enjoins them to season their admonitions with moderation, lest, by excessive severity and harshness, they discourage the weak.

Now He distinctly lays down three steps of brotherly correction. The *first* is, to give a private advice to the person who has offended. The *second* is, if he shall give any sign of obstinacy, to advise him again in presence of witnesses. The *third* is, if no advantage shall be obtained in that way, to deliver him up to the public decision of the Church. The design of this, as I have said, is to hinder charity from being violated under the pretence of fervent zeal. As the greater part of men are driven by ambition to publish with excessive eagerness the faults of their brethren, Christ seasonably meets this fault by enjoining us to cover the faults of brethren, as far as lies in our power; for those who take pleasure in the disgrace and infamy of brethren are unquestionably carried away by hatred and malice, since, if they were under the influence of charity, they would endeavour to prevent the shame of their brethren.

But it is asked, *Ought this rule to be extended indiscriminately to every kind of offence? For there are very many who do not allow any public censures, till the offender has been privately admonished. But there is an obvious limitation in the words of Christ; for He does not simply, and without exception, order us to advise or reprove privately, and in the absence of witnesses, all who have offended, but bids us attempt this method, when we have been offended in private; by which is meant, not that it is a business of our own, but that we ought to be wounded and grieved whenever God is offended. And Christ does not now speak about bearing injuries, but teaches us in general to cultivate such meekness towards each other, as not to ruin by harsh treatment those whom we ought to save.*

Against thee. This expression, as is evident from what we have said, does not denote an injury committed against anyone, but distinguishes between secret and open sins. For if any man shall offend against the whole Church, *Paul enjoins that he be publicly reproved, so that even elders shall not be spared; for it is in reference to them that he expressly enjoins Timothy, to rebuke them publicly in presence of all, and thus to make them a general example to others* (I Tim. v. 20). And certainly it would be absurd that he who has committed a public offence, so that the disgrace of it is generally known, should be admonished by individuals; for if a thousand persons are aware of it, he ought to receive a thousand admonitions. The distinction, therefore, which Christ expressly lays down, ought to be kept in mind, that no man may bring disgrace upon his brother, by rashly, and without necessity, divulging secret offences.—*Commentary on a Harmony of the Evangelists, Matthew, Mark, and Luke*, II. 352, 353 (Calvin Translation Society Edition).

Many have yielded to go a mile with Satan that never intended to go two; but when once on the way have been allured further.—*William Gurnal*.

Statement by Church Interests Committee.*

WE were praying and hoping that the Synod of our Church should not be involved in the dispute that had arisen between Rev. Ewen Macqueen and the members of the Northern Presbytery. We were most anxious that the matter should be amicably settled in a brotherly and Christian spirit, and that the whole Church should not be drawn into a dispute that should never have arisen in the Courts of the Church. In a statement sent to the "Northern Chronicle" in name of all the members of the Presbytery, we find that Mr. Macqueen agreed with the other members anent that statement. However, Satan was not at rest, and after this was agreed to by all members of the Presbytery at a meeting held at Dornoch on 3rd September, 1935, whatever transpired between the said meeting and another held on 24th September, 1935, at Bonar-Bridge, Mr. Macqueen dissented from the findings of these meetings, and left the Presbytery at their meeting on 24th September before the business was finished.

Mr. Macqueen 'phoned the Moderator of Synod after the Bonar-Bridge meeting of Presbytery suggesting that a meeting of Synod should be convened at once, giving as his reason that they (the members) were trying to put him out of the Church. The Moderator said it was impossible for any party to put him out of the Church without cause and reasons. The following morning the Moderator wrote him, pointing out that he would not call a *pro re nata* meeting on his own initiative, unless he was convinced that such a meeting of Synod was necessary in the interest and peace of the Church, but, if a requisition signed by not less than three ministers of the Church was sent him, he would consider the matter. The Moderator had no further notice from Mr. Macqueen about calling a meeting of Synod.

*The Church Interests Committee have requested that the above Statement, which appeared in the *Inverness Courier and Northern Chronicle*, be printed in the Magazine.—Editor.

We would draw special attention to the above suggestion on the part of Mr. Macqueen for a meeting of Synod, in view of his contention, later, that such a meeting actually held was unconstitutional on the ground of his having appealed to the ordinary meeting in May. It is scarcely necessary to point out that there is here evidence of inconsistency, to say the least of it.

On the 16th October, 1935, the Moderator received a requisition signed by three ministers and one elder of the Northern Presbytery craving a meeting of Synod on the 20th November, 1935, at Inverness. The Moderator consulted none of his brethren in this matter of calling a *pro re nata* meeting of Synod, but concluded that it was his duty, for the sake of the cause of Christ, and for the peace of the Church, to convene a meeting of Synod. In "The Practice of the Free Church of Scotland," by Sir Henry Wellwood Moncrieff, 4th Edition, page 75, anent *pro re nata* meetings of Synod, is the following statement:—

"A *pro re nata* meeting of a Provincial Synod may be called by the Moderator, either *sua sponte* or on a requisition addressed to him by some of the members, three of whom at least should be ministers. In former times such a meeting was seldom called, except when the Synod, at the previous ordinary meeting, had foreseen the probable expediency of calling it, and had specially authorised the Moderator to do so. But the Act 1647 asserts the right of the Synod to assemble *pro re nata* as well as at ordinary times. The grounds that will justify the Moderator in calling a *pro re nata* meeting when he has no special instructions to that effect, are the unexpected intervention of matters which seem to demand the Synod's attention, as affecting those interests which it is called to watch. The meeting may be convened by advertisement in the newspapers. The particular business to be transacted must be specified, *and no other business can be taken up*. The conduct of the Moderator in calling the meeting must be considered and approved or disapproved of at the outset before the Synod proceeds to deal with the subject for which it has been summoned. If the Moderator declines to call a

pro re nata meeting, after receiving a requisition to do so, the whole circumstances of the case may be brought before the Synod at the next ordinary meeting."

We may here point out that the above Church Law and Practice governs our calling a *pro re nata* meeting of Synod, and not the opinions of men untrained in Church law. It is the recognised law and practice of the Church of Scotland from 1647. A circular letter announcing the meeting of Synod for the 20th November, 1935, was sent to all ministers of the Church, and, through them, to all their representative elders. Mr. Macqueen raised no objections to the *pro re nata* meeting of Synod until we met on the 20th day of November.

Why, if opposed to the *pro re nata* meeting of Synod, did he not object through either the Clerk or Moderator of Synod, or were his objections a mere gesture to gain time for certain specific reasons of his own which were utterly unknown to the rest of us? He was obviously anxious to meet with the Synod to state his grievances and to prove his charges against the members of his Presbytery. He was also anxious that the Synod should meet in public, for otherwise the "men of the North," quoting his own words, "were threatening to come and burst open the doors of the church if the Synod were to sit in private." It is passing strange to us that Mr. Macqueen, who is such an advocate of Scriptural and constitutional procedure, should have communicated this threat of hot-headed zeal to the Moderator, as if the Synod was to be intimidated by such foolish and rash conduct.

In the face of all that, how could he call the Synod meeting "unscriptural and unconstitutional" after it was convened and sitting in public, as he desired it to be? At the very beginning of our sitting, which was legally constituted according to the ecclesiastical law of our Church and the general procedure of our Courts, Mr. Macqueen said he had appealed to the ordinary meeting of Synod in May, 1936. Was he afraid to face the facts in an open Court? or did he realise by this time that

all the charges he had made against his brethren could not be substantiated in an open Court? The other members of the Northern Presbytery printed and published all the relevant documents anent the Presbytery's proceedings. Mr. Macqueen had had these documents before him long enough before we met to enable him to gather all his facts, state his case, and prove his charges before us on 20th November. He was given sufficient time and ample opportunity, but he absolutely refused to produce one single statement against the members of his Presbytery.

When asked to substantiate or withdraw his charges he took refuge in reserving his evidence for the May meeting of Synod. What new light could six months show on these charges, which were already months old on the 20th November? He said he was condemned without a hearing. If Mr. Macqueen was condemned without a hearing it was he who condemned himself, for he cannot blame the Synod, in reason or in equity, for not getting sufficient time and opportunity to justify or withdraw his charges against his brethren. Members of the Northern Presbytery were charged by Mr. Macqueen with besmirching his character and for treating him not in accordance with the Word of God nor the practice of the Church. Were we to allow these members leave the Synod with a stigma attached to them that they were besmirching the good name of the Rev. Ewen Macqueen, and acting contrary to the Word of God and practice of their Church without a shred of evidence brought forward to prove the allegations made against them?

Mr. Macqueen would evidently bless and praise us if we had branded his brethren with all the charges he had made against them, although he could not offer one word of evidence to substantiate them. In our hearing Mr. Macqueen challenged the correctness of the minutes of his Presbytery, but that was not the time to object to any irregularities he might consider in the minutes. If there were irregularities he should have seen to it that his objections were duly inserted in the minutes of

his Presbytery. But the whims and moods of individual members must not be the regulating principles of the Courts of the Church of Christ, for if so "surely then is arrogance and presumption run mad."

Mr. Macqueen said before the Synod that he was charged with being unfaithful, but he would not tell the name of the person, or persons, who charged him with unfaithfulness. The members of his Presbytery were prepared to give evidence on oath (if that were necessary) that the allegations and charges made against them were unfounded and utterly false—in fact, they stated before us that they loved, respected and honoured Mr. Macqueen as an aged servant of the Church and as a father in Christ. When Mr. Macqueen was asked by the Synod if he accepted the confession of these men towards him, he said:—"From the bottom of my heart I cannot believe one word of it, for their treatment of me is contrary to their professed regard for me."

What harsh, unbrotherly, unscriptural, unspiritual treatment had they meted out to him? He would not tell us. Mr. Macqueen loathes and condemns dancing, and we accept the truth of that public declaration. But why did he not publicly condemn the dancing which took place in Mr. John Murray's house? We cannot conceive that he condones dancing which savours of the flesh under any circumstances, whether indulged in by old or young. We did not ask for publicity, neither did we seek the public opinions of men, who have neither real nor scriptural interest in the things of God. If religion has been brought into contempt and ridiculed by London's ungodly crowd, neither the Kirk Session of Dornoch, nor the Presbytery, nor the Synod, can be held responsible for that, but only those who gloat over public opinion and publicity. We are neither afraid nor ashamed of the opinions of righteous and upright men and women.

It is to be feared that Mr. Macqueen has put himself into a *cul-de-sac*. He protested against a procedure of a Kirk

Session of the Church. What constitutional law can he quote to prove that he had any right to protest against the decision of a Kirk Session which was duly constituted according to Church Law? Where can he find, in the annals of Presbyterianism, a pastor of another congregation protesting against another Kirk Session, which is not under his own immediate jurisdiction? He protested against the finding of his own Presbytery, although on a former occasion he had approved of a statement, along with other members of his Presbytery above referred to, concurring with their application of 1 Timothy iii. 4-5. He also protested against the finding of the Synod, in his own name and in the name of all that would follow him. Was his mind made up beforehand on this point? If so, his appeal to the May Synod was forestalled by his own premeditated action. If that was not his intention his action reveals ignorance of Church Law and procedure which he subscribed to uphold, defend, assert and maintain to the end of his days as a minister of the Gospel.

In his statement, which appeared in the "Northern Chronicle" on 27th November, he quotes Sir Henry Wellwood Moncrieff, and says—"I was surprised to hear that a *pro re nata* meeting of this Synod had been convened for the purpose of enquiring into my attitude towards the Northern Presbytery *re* the Dornoch case." May we point out to Mr. Macqueen that he was only one member of the Presbytery, and that it was perfectly competent for the other members of the Presbytery to call a *pro re nata* meeting of Synod at any time if, and when, they were convinced that conditions within their Presbytery demanded the attention of the Supreme Court of the Church. His quotation of Moncrieff, page 118, is not applicable to the present case at all, and for reasons best known to himself, Mr. Macqueen carefully omits to quote section 7 on the same page; therefore his protest against the irregularity of calling a *pro re nata* meeting of Synod, in our opinion, falls to the ground.

The bait of playing to the gallery may take with some unstable minds, and particularly with those who are prejudiced against the Church, but loyal Free Presbyterians can rest assured that the Synod did all in their power to settle this painful dispute in a brotherly and Christian spirit. If we have failed, it is because we were up against a most determined Satanic attack that we cannot really account for, and are puzzled to understand the meaning of it all, but we must wait patiently on the Most High until, in His Holy condescension, He reveals it to us as a Church.

Mr. Macqueen and others must bear in mind that no one in our Church has any special commission to make serious charges against Church Courts and individual members without having to substantiate or withdraw the same.

The Free Presbyterian Church of Scotland is intact in her constitution, government, doctrine, practice and discipline, and we can assure our people that we shall maintain and defend all our rights and privileges impartially and faithfully in our dealings with all the members of our Church under the jurisdiction of our Courts.

(Sgd.)	NEIL MACINTYRE, <i>Minister</i> .
(„)	D. M. MACDONALD, <i>Minister</i> .
(„)	MALCOLM GILLIES, <i>Minister</i> .
(„)	JAMES MACLEOD, <i>Minister</i>
	(<i>Convener</i>).

Reported Criticism of the above.

“THEY have now given their judgment in the case, so how can they expect that I will have them as my judges at the meeting of the Synod in May?” asked Mr. Macqueen in an interview. “They have prejudged the case, and the Synod can hardly go against the decision of the Church Interests’ Committee. After the first *pro re nata* meeting of the Presbytery at Bonar-Bridge,” continued Mr. Macqueen, “I telephoned the Moderator and told him the way things were going.

"Now he uses what I told him privately to condemn me in public; and is that at all brotherly and Christian? It is a low-down act."*

Dealing with some of the statements made by the Committee, Mr. Macqueen said he was not afraid to face the facts in an open Court. He maintained that the members of the Northern Presbytery had besmirched his character by saying he was not faithful; not a loyal Free Presbyterian; and that he was favouring dancing. He did not publicly condemn dancing at Provost John Murray's house because he saw no dancing going on there.

"I saw more to condemn and to grieve the Spirit," said Mr. Macqueen, "at the meetings of the Northern Presbytery than I ever saw in John Murray's house."

Summing up the statements contained in the Church Interests' Committee's report, Mr. Macqueen said: "I have subscribed to assist, maintain and defend the truth and not in any way to assert, maintain and defend quibbling."

Notes of an Address

at St. Jude's Prayer Meeting (12th July, 1926),

by the late Rev. N. CAMERON.

"O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity.

Take with you words, and turn to the Lord: say unto Him, take away all iniquity, and receive us graciously; so will we render the calves of our lips" (Hos. xiv. 1-2).

WE have in this prophecy many things concerning the confusion of the cause of Christ in the days of Hosea and how low the Jews had fallen. You find in the 2nd chapter

*This report of this Criticism appeared in the *Northern Chronicle* (8th January, 1936). We have been requested to point out that Mr. Macqueen's request asking the Moderator to call a *pro re nata* meeting must be made, to be constitutional, to Mr. Macleod in his *public capacity* as Moderator. There was, therefore, no breach of confidence in making it public; neither could his action be characterised as a "low-down act."—*Editor*.

the Prophet exhorting them to turn unto the Lord on account of the fact that they had departed from Him. You find it written there: "Plead with your mother. Plead, for she is not my wife." That means that He was married to the Church and that He is jealous of how the Church in the world will appear, how she appears in the light of law and gospel. But you find that there was no use in the prophet pleading; for further on it is said: "Ephraim is joined to his idols. Let him alone." But you see although God told Hosea to let Ephraim alone, God did not leave him alone, for if God leaves sinners alone, they are undone.

In the beginning of this chapter he admonishes them for the last time to return to the Lord their God, for He was their God still in Covenant: "Return unto the Lord thy God, for thou hast fallen by thine iniquity" and he also advises them how they are to turn: "Take with you words, and turn to the Lord: say unto Him, take away all iniquity and receive us graciously; so will we render the calves of our lips."

First, I desire to notice here that there is no other hope for any sinner, but the hope that is set before us in returning to God, for the sinner will continue to go on in his own way, and there must be a returning or eternal ruin. A returning from all the ways of sin, religiously and morally, for there is such a thing as a returning that God does not approve of, for He says: "If thou return at all, return to Me"—not just a forsaking of this and that thing—an outward reformation, though that is good in itself, it will not save a soul. He advises them here then that if they return at all to return unto Him, and He points out that He was still their God: "Return unto the Lord thy God;" that is an extraordinary thing that the great God of eternity is the God of all men. Though they may forsake Him, He is still their God and they are accountable to Him. It is only the work of a madman to think, far less to say, that they do not believe in God. The first thing that should be considered by every child of Adam

is that it is by man's own iniquity that he fell, and that it is by iniquity men are falling deeper and deeper every day. Adam sinned against God and fell, and, oh! what a great fall it was. Alas! what the day of Judgment will reveal as regards the fall of Adam. There is a great deal in the world to-day to be seen of it, but very, very little in comparison with what will be seen when the heavens shall be no more and the earth and the works that are therein shall be burned up, and you will see then some standing on the left hand and some on the right. Oh, the awful fall of man by his iniquity. That day will reveal the particular sins of each individual, for we are told that God will give each according to their deeds. That is one of the thorns that we are kicking against, viz., that we are fallen in Adam, but it is hard to kick against the pricks. We are denying it to-day, but Euclid never gave a demonstration clearer than the men of this generation are giving that they fell in Adam wholesale and along with that they are under the burden of their own iniquity which they commit daily. It will all have to meet them one day and He advises the people here to lay it to heart here in the world—for everyone must do so here or hereafter. God has no delight in the death of the wicked and He calls men to consider their iniquity, which was the cause of their committing such sins in the world.

It is a different thing altogether to hear this and for one not to say anything against it (as may be the case where one has been brought up from infancy under the preaching of the pure gospel) than for a sinner truly realising that he has fallen by his own iniquity, and that he cannot blame Adam or any other person but he must take the guilt of his ruin upon his own head, and to confess as the poor prodigal did: "I have sinned against heaven and in thy sight." Others sinned but they did not realise it, but here is one who realised that he had brought himself low indeed and he has come now to confess it. All who are saved are brought to confess that they are

fallen by their own iniquity. I do not say that that is true of everyone that professes to-day, it is only true of those who are saved.

When a sinner comes to see how he has fallen by his own iniquity and that he cannot restore himself to the state in which he was when God created him, he learns then the depravity of his fallen nature; he cannot undo it. Sin is an extraordinary thing, it can never be undone; God forgives it, but it will remain true that this man committed such and such sins against God, and you find that the redeemed Church had this confession in glory, though not to their condemnation there, singing: "Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen."

God convinces the sinner who is saved in this world that he has fallen and that he has brought himself so low, and many were brought to this that they thought that whoever would be saved, there was very little hope for them. There may be many that are prayerless but the sinner, who is convinced that he has fallen from God and who feels his accountability to God, feels his great need of prayer, and he also feels that he does not know how to begin and has to say as the Apostles said to their Lord: "Teach us to pray;" and have we not much need of that teaching.

We may repeat prayers like the Church of England, which they repeat every Sabbath, a series of prayers that their great-great-grandfathers put together and wrote down, and they just read them off their book from Sabbath to Sabbath. I am not speaking about the prayers themselves, but they are not prayers for you and me, and if God were to convince us, we would find such prayers of little use; but here God begins in this chapter as you would see a serious and godly mother trying to teach her little boy or girl to pray, putting the words into the mouth of the child; that is what God does here. I remember

long ago calling at a house in which there was a nice little boy and I began to teach him the prayer of the 51st Psalm; but his grandmother said to me that she did not believe in such a thing for the child could not understand and there was no value in prayer when the boy did not know what the words meant, he was too young yet. She was asked: "What proof have you that this boy will be much older than he is, and how do you know but he may have to appear before the Judge of Eternity before such a time as you think? and who knows but the Holy Spirit may bring him to a knowledge of the truth even at so early an age as He did in other cases?" Well, that little boy was in the grave in less than 6 months after that.

God says here: "Take with you words, and turn to the Lord" for their face was not towards God but to the world and sin. We are struck with the men in this generation when they pray, the first words they have are: "Our Father which art in heaven" and they may have been at the theatre or such places the night before, and still they begin with such words. It would be more like if they would start with the words of this prayer: "Take away all iniquity;" for until sin is removed it matters little what the sinner may have. If God does not pardon our sins, we are not right here and you will not be right in eternity. The first thing that is true then is that they have committed many sins against God, and that brings before me what a woman said to me about two years ago. She had been brought back from the very brink of the grave and when she got better, I spoke to her about her duty, and I asked her if she prayed, and she said: "Ah, do you know I cannot pray?" I asked her: "Do you deny that you have sinned?" "No," she said. "Well, you sit down," I said, "and begin at the first Commandment and follow on to the tenth and ask yourself about every Commandment—how often did I break this? and I assure you by the time you have reached the tenth, you will have a pretty long prayer to God." If we were to

begin even with our mind to think how often we have transgressed God's holy Law, I do not think we could be without words in prayer to the Lord asking Him to pardon our sins.

The same thing is true as regards the Gospel, for although sins against the Law are terrible, they are not so terrible as sins against the Gospel, for God has made a provision to save the guiltiest sinner under the Law, but He has made no provision for sinners who will continue despising and rejecting Christ. There is no other remedy for these. It is just like a man dying of a fatal disease to whom a prescription was given, which he was told if he would go according to the directions he would live, but the man would not take it; he refused to have it, so he must suffer the consequences, and that is the way with man; for God is setting before us a remedy—Christ and Him crucified, and it is by faith in Christ even without one good work that they are justified before God for “He justifies the ungodly who believe in Christ Jesus;” and whoever will despise that remedy there is no hope for such.

The sinner has to confess that there is iniquity there to begin with—iniquity to be taken away—“Take away all iniquity.” But how does he expect to be saved from it? Is it by his own merits? No! it is all of grace. It is of the free grace of God that He receives the sinner. Not at all on account of your prayers or your crying. No! There is plenty crying in eternal woe, but that will not merit anything, and there was plenty crying in this world too, but it never went further than that. The sinner must look to grace and the free mercy of God as his only hope now, and that mercy finding a way through the sufferings and death and resurrection and ascension into glory of the Eternal Son of God, and we are told that He never denied Him one thing and He never will. Man must turn his back upon everything he can do himself and look entirely to the grace of God and His delight in mercy, and although the poor sinner has nothing to confess but sin, sin and iniquity, and although he can do nothing and no one else

can help him, yet there is enough in God to meet his ruined condition, for the Lord is merciful and gracious and He will not keep His anger for ever towards those who depart and turn confessing their sins and loathing themselves for what they were and what they are, and who are looking to God in Christ as the only remedy now. "Receive us graciously; so will we render the calves of our lips." These are the offerings, for although men would give all the calves and bulls they had in sacrifice to God, that will not avail anything, you could not give anything but what is His own. You cannot give God anything—all things are His, but He desires the fruit of the lips of men—the organ that He created Himself and that will be singing in glory. He will not be worshipped by any wooden instrument and, indeed, we would not allow any instrument to praise Him for us there, we would want to praise Him ourselves with our own lips and that from the heart. They were going to offer Him the fruit of their lips—they would praise God, as David said: "God's mercies I will ever sing." Others may be singing something else, vain songs and such like. You can sing of nothing but God's mercies, and it was God Himself that put this in your lips and heart. They now go on to confess that man will not save them "Asshur shall not save us; we will not ride upon horses; neither will we say any more to the works of our hands; ye are our gods; for in thee the fatherless findeth mercy."

The King is held in the Galleries.

By REV. EBENEZER ERSKINE.

(Continued from page 339.)

Question 2. I ask—What did you see in the galleries? Many sights are to be seen in the galleries of ordinances, and particularly in that of the Lord's Supper. Here the Lamb of God is to be seen, which taketh away the sin of the world;

and in a crucified Christ, who is evidently set forth in that ordinance, all the divine attributes and perfections shine with a greater lustre, than in the large volume of the creation. Here we might see the seemingly different claims of mercy and justice, with respect unto fallen man, sweetly reconciled: the healing overture is, that the surety shall die in the room of the sinner, and thus justice shall be satisfied, and mercy for ever magnified. Here you might see the holiness and equity of God's nature sparkling in flames of wrath, against Him who was made sin for you; the sword awakened even against the Man that is God's Fellow, wounds and bruises Him for your iniquities. There you might see the power of God spoiling principalities and powers, shaking the foundation of the devil's kingdom, and laying the foundation of a happy eternity for an elect world, in the death and blood of the Eternal Son. In this ordinance you might have seen Him writing His love in characters of blood; love which has neither brim, bottom or boundaries. Here He was to be seen as the Amen, the faithful and true Witness, girt with the golden girdle of faithfulness, sealing the covenant, and confirming it with many. Now, I say, have you seen anything of this? Are you saying, "We beheld His glory, the glory as of the only begotten of the Father?" Did any of these divine rays of Zion's King break forth upon your soul? If so, then I am sure it has had something of a transforming efficacy with it; accordingly to what we have, 2 Cor. iii. 18. All we, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord. Jacob's cattle, you know, by the very working of fancy in the conception, by beholding the pilled rods, brought forth their young speckled and spotted. Now, if fancy could work such a resemblance, what must the eye of faith do, when it beholds the glory of God in the face of Christ, who is the express image of His Person? John i. 14, 16. The Word was made flesh, and we beheld His glory,

the glory as of the only begotten of the Father, full of grace and truth. And of His fulness have all we received, and grace for grace. It is remarkable, that by beholding His glory, we receive grace for grace. As the wax receives letter for letter from the seal, or as the child receives limb for limb from the parent; so, by beholding Christ, we receive grace for grace from Him; so as there is never a grace in Christ, when it is seen by faith, but it works something of a parallel grace on the soul. So then, try yourselves by this, and you may know whether you have been indeed in the galleries with the King.

Bean Torra Dhamh (Mrs. Clark).*

MRS. CLARK, whose maiden name was Mary Macpherson though better known by the Gaelic designation of *Bean Torra Dhamh* like many another young woman spent her youth in the pleasures of this world without any thought of the pleasures that are at God's right hand forevermore. She was passionately fond of dancing "from which nothing human could win her." She lived without God and having no hope she spent the years of her youth drinking from the cup of the world's pleasures until her dancing days came to an end (at least as far as worldly dancing was concerned) by her leg being broken. As the bone had not been properly set she was dependent ever afterwards on the use of crutches. Some of our Gaelic readers are aware of the deep spiritual experience to be found in her poems though we cannot convey to our readers who are ignorant of Gaelic any idea of the spirituality and rich Christian experience in these poems. Mrs. Clark passed through deep waters before her feet were set upon a rock but at length the Lord's time to set her free came and the Holy Spirit came with the words: "For a small moment have I forsaken thee, but with great

*Mary Macpherson (Mrs. Clark)—*Bean Torra Dhamh*—the Religious Poetess of Badenoeh: Her Poems and Life, edited by Rev. Alexander Macrae, Monifeith. Arbroath: The Herald Press. Price 2s. 6d.

mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer" (Is. liv. 7, 8). Joy as one of the fruits of the Spirit was poured into her heart. So great indeed was her joy at times that she confessed to the catechist she danced with the help of her crutches. This is not the kind of dancing indulged in in the ballroom nor in private homes on festive occasions and if those who see no harm in dancing would betake themselves to the dancing indulged in by Mrs. Clark we are sure the Church would be very pleased to hear such a day had come over them though we take the liberty of saying that the gentlemen of the press, the world, and worldly minded Christians who are now lauding them to the skies for their broadmindedness would very likely regard them as fit for an Asylum. The friendship of the world never meant friendship with God and it will leave the true Christian friendless enough at last.

Mrs. Clark had not only to pass through deep waters before the light and joy of the gospel came but in the over-ruling providence of her Heavenly Father she had to pass through trying experiences. Her husband was taken away from her early and owing to her lameness she was ill-equipped to fight the hard battle. All her children left her whenever they could do anything for themselves except one daughter who was possessed of a devil and was a living sorrow to her mother for years. Her mother lived to see her brought to the feet of her own Saviour and who can tell how great her joy must have been. Poor as she was in worldly circumstances she had a generous heart. At a communion season she was asked how many people she could accommodate, to which she replied: "I have a barn that could hold twenty, and a *heart* that could hold a hundred." Her worldly lot was greatly improved in the evening of her days. A daughter, well married, took her mother to reside with her and cared for her until her death at a good ripe age.

Leaning upon an Egyptian Reed.

BY JOHN FLAVEL.

THE Word prohibits your trust and confidence in the creature, even the greatest and most powerful among creatures (Ps. cxlvi. 3). It tells us it is better to trust in the Lord than in them (Ps. cxviii. 8). It forbids our confidence in those creatures that are most nearly allied and related in the bonds of nature to us (Mic. vii. 5). It curseth the man that gives that reliance to the creature which is due to God (Jer. xvii. 5).

Consult the events of providence in this case, and see whether the Word be not verified therein. Did you ever lean upon an Egyptian reed, and it did not break under you, and pierce as well as deceive you? Oh, how often hath this been evident in our experience! *Whatsoever* we have over-loved, idolised, and leaned upon, God hath from time to time broken it, and made us to see the vanity of it; so that we find that the readiest course to be rid of our comforts is to set our hearts inordinately or immoderately upon them: for our God is a jealous God, and will not part with His glory to another. The world is full of examples of persons deprived of their comforts, husbands, wives, children and estates upon this account, and by this means. If Jonah be overjoyed in his gourd, a worm is presently prepared to smite it. Hence it is that so many graves are opened for the burying of our idols out of sight. If David say: "My mountain shall stand strong, I shall not be moved," the next news we shall hear is of darkness and trouble (Ps. xxx. 6, 7). Oh, how true and faithful do we find these sayings of God to be! Who cannot put to his seal and say: "Thy Word is truth" (John xvii. 17).—*Divine Conduct or the Mystery of Divine Providence.*

In the family of grace there is discipline, and that discipline is severe enough to make it an evil and a bitter thing to sin. Our present grief is meant to bring us to repentance, that we may not be destroyed with the wicked.—*C. H. Spurgeon.*

Short Gleaning.

THE PILGRIM'S PROGRESS.

Among the languages into which the *Pilgrim's Progress* has been translated are these : — Dutch, French, Spanish, Portuguese, German, Gaelic, Welsh, Esthonian, Armenian, Burmese, Singhalese, Oriya, Hindustanee, Bengalee, Tamil, Marathi, Canarese, Gujaratti, Malay, Chinese, Japanese, Arabic, Samoan, Tahitian, Sichuana, Malogasy, etc. Who can tell how much good the “Pilgrim” has done already in heathen lands? We might fill many pages with accounts of the blessing which has come on Bunyans’ labour of love. Let us look to China. “In our Chinese schools,” says a missionary, “the little girls are taught to read in English,” and the book which delights them, and for which they gladly leave their play that they may read it, is the *Pilgrim's Progress*.—It is to be regretted that the great allegory is becoming a book of the past as far as most of the rising generation are concerned.

Dàin Màiri Nic a'Phearsain, Bean Torra Dhamh.

Bheir an leabhar beag so air a chlà bhualadh gu cuimir agus air a chur a mach leis an Urramach Alasdair MacRath, Monifeith (roimhe so an Cinn t-Sàile Mhic Aoidh) mór thoileachadh do gach neach as aithne a bheag nò a mhór mu'n bhan-ùghdar dhiadhaidh, agus aig am bheil tlachd ann am fìor fhiosrachadh seribhturial air a chur an céill ann am bàrdaehd bhinn. Rinn an t-Urramach MacRath a chuid-san de'n obair gu math agus anns an earann “Bho bhi danns do Shàtan gu bhi danns do Dhia” thug e dhuinn cunntas goirid air beatha na banabhàird.

Cunntas Goirid air a Beatha.—Chuir Màiri seachad làithean a h-òige coltach ri comhaoisean anns gach aotromas is eridhealas 'gan toirt féin seachad do'n t-saoghal le “thaobhadh is bàth.”

Cha robh an soisgeul a' faighinn móran àite am beatha an t-sluaigh ann am Bàideanach aig an àm uè. Thug a' Bhean-uasal Grannd, Ràta-mhurchuis, dhuinn dealbh air beatha mhinisteireil a latha agus tha e a' sealltuinn cho éifeachdach 's a thachd "Moderatism" gach fìor chreideamh spioradail. Chan 'eil eunntas sgrìobhte 'sam bith againn dé am meadhon a ghabh an Tighearn gu tionnadh Màiri bho dhorachadas gu solus. Thàinig, a réir coltais, an t-atharrachadh mór so oirre eadar 1765 agus 1785, oir chaidh a dàn—"M'anam imich thusa sàmhach" a chur an clò air duilleagan anns a' bhliadhna mu dheireadh. Tha an dàn làn de fhiosrachadh a' Chrìosdaidh agus chan 'eil teagamh nach b' ann bho a féin-fhiosrachadh a sgrìobh i.

Sguir i dhanns.—Bha Màiri air a beò-ghlacadh leis an danns—cleachdadh o nach b' urrainn cumhachd duine a tionndadh. Ach fhad 's a bha i a' dèabhadh sòlasan an t-saoghail le bilean cìocrasach bha an Tighearn a' strì rithe mar a tha i fhéin ag ràdh:—

"Bha a smachdan 's a thrè cair
O m' òige mu seach orm
'S e bu chainnt dhaibh le chéile
Mi a thréigsinn a' pheacaidh."

'N uair a bu chridheil' a bha a beatha bhriseadh a cas, agus thàinig làithean a danns gu ceann, co dhiù cho fad 's a bha buntunna aig na dannsan ris an t-saòghal. Bha aice gu brath tuilleadh ri bhith an urra ri trosgan. Bu tiugh an doille spioradail a bh' oirre—"Is gann gu'n creidinn gu'n d'thàinig an Slànuighear riamh anns an fheadail." 'S e sin a h-aidmheil féin. Thàinig làithean eile oirre 'n uair a b' esan na h-uile agus na h-uile dhith, agus sheinn i gu binn air an òran—"Togarrach bhith le Crìosd"—de 'n deachaidh rann no dhà a sgrìobhadh anns a' *Mhìosachan* mu dheireadh.

Saorsa mu dheireadh agus Danns.—Ged a bha i air a luasgadh an so 's an sud car ùine thàinig saorsa mu dheireadh troin' 'n Spiorad ag cur ri 'eridhe facail *Isaiah*, liv. 7-8—"Ré tiota bhig dhealaich mi riut; ach le mór iochd cruinnichidh

mi thu. Ann an corruich bhig, dh'fhalaich mi mo ghnais car tiota uait, ach le caoimhneas sìorruidh ni mi tràdeair ort, deir an Tighearn, t' fhear-saoraidh." Thàinig aoibhneas mar aon de thoraidhean an Spioraid thuice ann am pailteas agus dh'aidich i do'n cheistear gu'n ghabh i gu danns bacach 's mar a bha i. Na 'n tugadh iadsan, nach 'eil a' faicinn nì ceàrr ann an dhannsan measgaichte an t-saoghail, iad féin de 'n leithid so de dhannsan chan fhaighte mórán coire dhaibh leis an eaglais: ged a tha an saoghail, an dràda 'gan àrd-mholadh air son am farsuingeachd-inntinne; ach an uair sin, a reir gach coltais, mheasadh iad iad mar dhaoine air chuthach.

Faodaidh gu'n cuir sinn sìos earrannan as na dàin anns na *Mìosachain* air thoiseach oirnn. Gheibhear an leabhar bho'n Urramach Alasdair MacRath, Beinn Laoghal (Ben Loyal), Monifeith, air leth-chrun.—*Eadar-theangaichte le D. M.*

Nadur an Duine 'na Staid Cheithir Fillte.

(*Air a leantuinne bho t.d., 356.*)

AN T-AONADH DIOMHAIR EADAR CRIOSD AGUS CREIDMHICH.

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

'S an t-seachdamh àite, Uaith so, mar dhuine, briste, a ta faicinn nach urrainn dhà fhiacha uile iocadh, theid e mu 'n cuairt a chordadh ri fhear-feich: agus air dhà bhi 'n tòir air fois agus sòlas, tha e dèanamh na's urrainn dhà a choimhlionadh an lagha; agus anns na bheil e failneach, tha e 'g amhare gu 'n gabh Dia an toil an àit' a' ghnìomh! Mar so a' dèanamh a dhleasnaìs, agus air dhà bhi toileach dèanamh ni 's fearr, tha e 'ga mhealladh féin gu barail mu mhaitheas a staid, agus le so tha na mìltean air an sgrios! Ach gheibh na daoine taghta buille eile, a dh' fhuasgaileas an greim anns a' chor so: tha teagasg an lagha air a chur a stigh air an coguisean, a'

taisbeanadh dhoibh gu bheil ùmhlaichd choimhlionta agus fhoirfidh air iarraidh leis fuidh phein a' mhallachd; agus gur e dèanadas, agus nach e dùrachd maith a dhèanamh, a ni gnothuch. Cha'n fhoghain dùrachd dèanamh ni 's fèarr, do iarrtuis an lagha; agus air an aobhar sin tha 'm mallachd a' seirm a rìs, "Is mallaichte gach neach nach buanaich"—chum an dèanamh: Is e sin; da rìreadh an dèanamh; is ann an diomhanas air an aobhar sin a ta dùrachd.

'S an ochdamh àite, Air dha bhi air a ghearradh as o dhochas cordadh leis an lagh, toisichidh e air iasachd: tha e faicinn nach dèan gach ni a 's urrainn dà dhèanamh, gu ùmhlaichd a thoirt do 'n lagh, agus uile iarrtuis gu bhi agus gu dèanamh ni's fèarr, anam a thearnadh; uime sin tha e 'dol a dh' ionnsuidh Chrìosd, a' ghuidhe gu dèan fhìreantachd-san suas na tha dh uireasbhuidh 'na fìreantachd féin, agus gu'm folaich e gach uireasbhuidh a ta 'na dhèanadais agus 'na fhuilangais, chum as mar sin gu 'n dèan Dia, air son Chrìosd, gabhail riu, agus air a sin gu 'm bi an réite air a dèanamh. Mar so a' dèanamh na's urrainn dha a choimhlionadh an lagha, agus ag amharc ri Chrìosd, gu uireasbhuidhean a dhèanamh suas, tha e teachd mu dheireadh gu codal ann an eraiceionn slan! 'S iomadh neach a ta air an sgrios air an dòigh so: B'e so mearachd nan Galatianach, mu 'm bheil Pol 'na litir d' an ionnsuidh, a deasboireachd; ach tha Spìorad Dhé a' briseadh a' pheacaich o 'n ghreim so mar an ceudna, leis an fhìrinn mhór sin a thoirt a steach air a choguis, *Gal. iii. 12.* "Cha'n 'eil an lagh o chreidimh; ach, an duine a ni iad gheibh e beatha annta." Cha'n fheudar an lagh agus creidimh a choimeasga anns a' ghnòthuich so; 's éiginn do'n pheacach greim a dhèanamh air aon diubh, agus an aon eile leigeadh uaithe: tha slighe an lagha agus slighe a' chreidimh, cho fad o cheile, is nach 'eil e comasach do pheacach imeachd anns an aon, gun teachd (mach) o'n aon eile; agus ma bhios e air son dèanamh, is éiginn dà an t-iomlan a dhèanamh 'na aonar: cha dèan Chrìosd cuid air a shon, mur dèan e an t-iomlan: trusgan a ta air a dhèanamh suas de iomadh gnè fhìreantachd,

cha trusgan e a ta iomhuidh air son cuirt nèimh. Mar so tha'n duine bha ann am bruadar, agus a shaoil gu'n robh e 'g itheadh, air a dhusgadh leis a' bhuille, agus feuch tha 'anam fann; tha 'chridhe dol sìos ann mar chloich, 'n uair tha e mothachadh nach urrainn e 'uallach a ghiùlan leis féin 's nach mò is urrainn dhà comhnadh fhaotainn fuidhe!

'S an naothadh àite, Ciod is urrainn neach a dhèanamh, d' an éiginn paigheadh, agus aig nach 'eil aon chuid urrad dà chuid féin as a bheir a mach á fhiachaibh e, mi mò is urrainn dhà fhaotainn an iasachd, agus is na leis an déire iarraidh; ciod is urrainn a leithid e sin de neach a dhèanamh a deiream, ach e féin a reic, mar an duine fo 'n lagh a dh' fhàs bochd? *Lebh. xxv. 47.* Uime sin air do 'n pheacach a bhi air a bhualadh o na greimannaibh sin uile, theid e mu'n cuirt a dhèanamh cumhnanta ri Crìosd, agus gu e féin a reic ri Mac Dhé, (ma dh' fheudas mi labhairt mar sin) gu cinnteach a' gealltainn agus a' bòideachadh, gu bi e 'na sheirbhiseach do Chrìosd, cho fad 's is beò e, ma thearnas e 'anam! Agus ann an so, gu tric, ni am peacach cumhnanta air a shon féin ri Crìosd, ga thoirt féin thairis dhà air na cumhachan sin: seadh, agus gabhaidh e an Sàcramaid a dhèanamh a chumhnanta cinnteach. Le so is e curam mór an duine, cionnus a bheir e ùmhlachd do Chrìosd, a choimhideas a àitheanta, agus mar sin a chumhnant' a choimh-lionadh: agus ann an so gheibh an t-anam sìth bhreige mhi-fhallain ear tamuill, gus an toir Spiorad an Tighearna buille eile, gus an duine ghearradh o'n dìdein bhréige so mar an ceudna; agus tha sin a' tachairt air an dòigh so: 'N' uair a dh' fhaillnicheas e anns na dleasnais a gheall e, agus a thuiteas e rìs a' pheacadh an aghaidh an d' rinn e cumhnanta, tha sin gu cumhachdach air a chur dhachaidh gu 'ehoguis, gu bheil a chumhnant air a bhriseadh. Mar sin tha uile chomhfhurtachdan a' dol air falbh, agus tha uamhasan as ùr a' glacadh 'anama, mar neach a bhris cumhnanta ri Crìosd; agus gu coitehionn tha'n duine, chum e féin a chuideachadh, ag ath-nuadhachadh a chumhnanta, ach tha e 'ga bhriseadh a rìs mar a rinn e

roimhe! Agus cionnus a tha e comasach gu'm bitheadh e air dhòigh eile, a chionn gu bheil e fathast air an t-seann stoc? Mar so chan 'eil ann an obair móran de dhaoine, fad an uile làithean a thaobh an anama, ach a dèanamh agus a' briseadh an leithide sin de chumhnantan a rìs agus a rìs.

Céisd. Theagamh gu'n abair cuid, có a ta beò, agus nach peacaich? Có an neach nach tig goirid anns na dleasna is a ta e cuairteachadh? Ma tha thu tilgeadh an dòigh so mar nì mi-fhallain, có ma seadh an neach a dh' fheadas a bhi air a thearnadh? *Freag.* Bithidh fìor-chreidmhiach air an tearnadh; eadhon, iadsan uile a ta tre chreidimh a' dèanamh greim air coimheangail Dhé. Ach is e 'n scòrsa coimheangail so, coimheangail dhaoine féin, air a dhealbh o'n eridhe féin: chan e coimheangail Dhé, a ta air fhoillsachadh ann an soisgeul a ghràis: agus chan 'eil nì 's am bith eile 'na dhèanamh, ach a bhi dèanamh coimheangail oibre ri Crìosd, a ta cur an lagh agus an t-soisgeil troimh a cheile; coimheangail ris nach cuir e a làmh sgrìobhaidh gu bràth, ged a shèulaicheadh sinne e le fuil ar eridhe, *Rom. iv. 14*, “Oir ma ta iadsan a bhuineas do'n lagh 'nan oighreachaibh, tha creidimh, air a dhèanamh diomhain, agus an gealladh gun bhrìgh.” *Rann. 16.* “Uime sin is ann o chreidimh a ta 'n oighreachd, ionnus gu 'm biodh an gealladh tre ghràs: chum gu 'm biodh an gealladh daingean do'n t-sìol uile.” *Caib. xi. 6.* “Agus, ma 's ann tre ghràs, chan ann o oibribh nì 's mò: no cha ghràs gràs nì 's mò: ach ma's ann o oibribh, chan ann o ghràs á sin suas; no chan obair á sin suas obair.” Tha coimheangail Dhé sìorruidh: aon uair ann, cha bhithear gu bràth a mach as a rìs: agus tha 'thròcairean 'nan tròcairean cinnteach, *Isa. lv. 3.* Ach tha'n coimheangail sin agaibhse 'na choimheangail neo-sheasmhach: cha'n 'eil e uair 's am bith cinnteach, ach tha e air a bhriseadh gach là. Cha'n 'eil ann ach a mhain coimheangail tràileil, a ta toirt seirbhis do Chrìosd air son slàinte: ach tha coimheangail Dhé 'na choimheangail-cloinne, anns am bheil am peacach a' gabhail Chrìosd, agus a shlàinte gu saor air

an tairgse, agus mar sin a' fàs 'na mhac, *Eoin i. 12.* "Ach a mheud 'sa ghabh ris, thug e dhoibh cumbachd a bhi 'nan cloinn do Dhia." Agus air dhà bhi 'na mhac, tha e dèanamh seirbhis d'a Athair, chan ann a chum gu 'm faigheadh e an oighreachd, ach a chionn gur leis i, tre Iosa Chrìosd. Faic *Gal. iv. 24.* agus na rannan a leanas. Is e bhi ceannach o Chrìosd le h-airgiod, a bhi dol a steach 's a' choimheangal mhealltach sin; ach is e bhi dèanamh greim air coimheangal Dhé, a bhi ceannach uaithe gun airgiod agus gun luach, *iv. 1.* 's e sin ri ràdh, a bhi ga iarraidh mar dheire uaithe. Ann 's a' choimheangal sin, tha daoine 'g oibreachadh air son beatha; ann an coimheangal Dhé, tha iad a' teachd a dh' ionnsuidh Chrìosd air son beatha, agus tha iad ag oibreachadh o bheatha. An uair a ta neach a' fàillneachadh 'na dhleasnas fuidh 'n choimheangal sin, dh' fhalbh gach nì; is éiginn do 'n choimheangal a bhi air a dhèanamh a rìs! Ach fuidh choimheangal Dhé ged fhàillnicheas neach 'na dhleasnas, agus ged a thuiteas an duine fuidh smachdachadh a' choimheangail, agus ged a luigheas e fuidh chudthrom, gus an tig e as ùr a dh' ionnsuidh fola Chrìosd air son maitheanas, agus gu'n ath-nuadhaich e aithreachas: gidheadh tha gach nì ris an d' earb e, air son beatha agus slàinte, eadhon, fireantachd Chrìosd, a ghnàth a' seasamh slàn, agus tha'n coimheangail e 'mairsinn daingean, *Rom. vii. 24, 25.* agus *viii. 1.* A nis, ged chaitheas cuid de dhaoine am beatha a' dèanamh agus a' briseadh an leithide sin de choimheangail d'an dèanadas féin; air bhi do uamhas am brisidh a' fàs ni's laige agus ni's laige, ceum air cheum, gus mu dheireadh nach 'eil iad fo mhi-shuaimhneas 's am bith air an son: gidheadh tha'n duine, anns am bheil an deadh obair air a toirt air a h-aghaidh, gus am bi i air a coimhlionadh 'na ghearradh as o 'n t-seann stoc, a' mothachadh gu bheil na coimheangail sin mar chùird ghrod, air am briseadh leis na h-uile tarruing; agus air do uamhasan Dhé a bhi teachd ath-dhubailte air a spiorad, agus na h-uisgeachan aig gach tionndadh a' dol a steach 'na anam, is éiginn dà sgur

o bhi glacadh greim d' an leithide sin de choimhcheangail, agus eabhair iarraidh air dòigh éiginn eile.

'S an deicheamh àite, Uime sin tha'n duine teachd mu dheireadh a dh' ionnsuidh doruis Chrìosd a ghuidhe tràcair: ach fathast is bochd uaibhreach e, a' seasamh air fhiùbhalachd féin: oir, mar a ta eadar-mheadhonairean aig na Pàpanich gu tagar air an son, ris an aon Eadar-mheadhonair a mhain; mar sin tha do ghnàth aig geugan an t-seann stuic ni-eiginn ri thaisbeanadh, a tha iad a' smuaineachadh a dh' fheudas am moladh do Chrìosd, agus a thoirt air an cùis a ghabhail 'na làimh: chan urrainn dhoibh smuaineachadh air teachd a dh' ionnsuidh na féille spioradail gun airgiod 'nan làimh. Tha iad cosmhuil ri daoine aig an robh aon uair oighreachd, ach a ta nis air an toirt gu fìor aire, agus air an éigineachadh gu deire iarraidh. 'N uair a ta iad a' teachd a dh' iarraidh na deirce, tha iad fathasd a cuimhneachadh an staid 's an robh iad roimhe; agus ged a chaill iad am maoin, gidheadh tha iad fathast a' cumail d' an seann spiorad; air an aobhar sin, chan urrainn dhoibh a smuaineachadh gu'm bu chòir 'buntuinn riusan, mar fheumaich choitchionn, ach gu bheil iadsan a' toilltinn aire fa leth; agus mar 'eil sin air a thabhairt doibh, tha'n spiorad ag éirigh 'na aghaidhsan o'm bheil iad ag iarraidh còmhnaidh. Mar so tha Dia a' tabhairt do'n pheacach neo-irioslaichte iomadh tràcair choitchionn, agus chan eil e ga dhruideadh s stigh anns an t-slochd a reir a thoillteanais: ach tha so uile mar neo-ni 'na shuilean, is éiginn ga bhi air a chur 'na shuidhe aig bòrd na eoinne: no mur bi, tha e 'meas gu'n do bhuineadh gu cruaidh ris, agus gu 'n d' rinneadh eucoir air; oir chan 'eil e fathast air a thàbhairt cho ìosal, as gu smuaineachadh, gu'm feud Dia bhi air fhìreanachadh 'n uair tha e labhairt 'na aghaidh; agus saor o na h-uile eucoir, 'n uair a tha e toirt breith air, a réir fhìor-dhroch-thoillteanais, *Salm li. 4.* Tha e smuaineachadh gu'n robh e, eadhon mu'n robh e air a shoillseachadh, nì b' fhèarr na móran eile; tha e smuaineachadh air ath-leasachadh beatha, aithreachas, na doilghios agus na deòir a chost a pheacaidh dhà, 'iarrtuis dhurachdach an déidh

Chriosd urnuighean, agus ghleachd air son tràcaire; agus tha e 'gan gnàthachadh sin nile a nis, mar dhuais air son tràcaire, a' cur cudthrom mòr orra, 'na theachd gu caithir nan gràs. Ach ann an so tha Spiorad an Tighearn' a' tilgeadh fras shaighdean gu cridhe an duine, leis am bheil carbsa 's na nithean sin air tuiteam agus air a sgrios; agus ann an àite bhi smuaineachadh gu bheil e ni's fèarr na mòran, tha e air a thoirt gu e féin fhaicinn ni's miosa na neach sam bith. Tha gràineileachd ath-leasachaidh a chaithe-beatha air fhoillseachadh dhà; chan 'eil aithreachas 'na bheachd féin ni 's fèarr na bha aithreachas Iudais, a dheòir mar dheòir Esau, agus 'iarrtuis an déidh Chriosd féineil agus suarrach, cosmhuil riusan a dh' iarr an déidh Chriosd air son nam buillionna, *Eoin vi. 26.* Tha e nis a' meas gu bheil Dia ag ràdh, imich uam fheumaich uaibhrich! Cionnus a chuireas mi thu am measg na cloinne? Tha e 'meas gu bheil e ag amharc gruamach air, air son a dhi-meas air Iosa Chriosd tre neo-chreidimh, peacadh do nach d' thug e ach beag aire roimhe. Ach a nis, air a' cheann mu dheireadh, tha e ga fhaicinn 'na dhath dearg; agus tha e air a throimh-lotadh gus a chridhe, mar le mìle saighead, am feadh a ta e faicinn mar a bha e 'dol air aghaidh gu dall, a' peacachadh an aghaidh an leigheis air son peacaidh, agus, fad uile chursa a bheatha a' saltairt fo chois air fuil Mhic Dhé! Agus a nis tha e 'na shealladh féin 'na chuspair truagh, toilteanach air dioghaltas an lagha, seadh, agus air dioghaltas an t-soisgeil mar an ceudna.

Ri leantuin.

Notes and Comments.

“That they might be one.”—This is one of the most abused texts of Scripture but surely its misinterpretation reached a climax in its application to a series of services conducted in Trinity Church, Glasgow (Rev. H. S. McClelland, B.A., B.D., minister), under the heading of League of Religions

Services. The advertisement announces that "Members of many faiths will worship together on Sunday Evenings; December 29th and January 5th. Speakers representing Hinduism, Buddhism, Judaism, Christianity, and Mohammedanism will take part. Lessons read from sacred books of many faiths The minister will lead the devotions at both services." Things have come to a fine pass when a Church professing to be Christian allows such services to be conducted under its auspices. We feel it our duty to enter a strong protest against the glaring misuse of the words of the great high priestly Prayer of our Lord in such a connection. It is dishonouring to His Name to say that He ever prayed that His followers and Hindus, Buddhists, Mohammedans, etc., as such, should be one. That is not what He prayed for.

What is a Christian?—This question came to our minds in reading a few comments made by the Rev. Alfred Hall on a remarkable document left behind by Mr. E. M. Gibbs, a noted architect and surveyor, Sheffield, and which was read at his funeral service in the Upper Chapel, Sheffield. Mr. Gibbs was born of Unitarian parents but through reading Darwin and Spencer he became an Agnostic which, as Mr. Spurgeon tellingly pointed out is the Greek form for the Latin *ignoramus*. He was a worshipper of the Unknown God or as he put it himself—"the infinite and eternal Energy from which all things proceed"—whatever that may mean. Mr. Hall remarked: "I cannot help thinking that Mr. Gibbs was more of a Christian than many who profess themselves such." Probably Mr. Hall imagines Unitarians to be Christians though they deny the Deity of our Lord. It makes no undue demands on charity to unhesitatingly deny that they have any claim to such a noble designation.

A Meatless and Treeless Christmas.—It seems among many other difficulties Italy suffered owing to her unrighteous war was that of a meatless and treeless Christmas. The Fascist

ban on Christmas trees had the approval of the Vatican organ—*Osservatore Romano*—which describes the Christmas tree as an “exotic and Protestant fashion.” It seems, according to this organ, that the Christmas tree is “a relic of naturalistic pagan rituals.” “It is with approval,” it adds, “we note the (Fascist) order which definitely abolishes this Nordic usage.” We have no idea how the German Dictator will take this but it would be well for so-called Protestants to bear in mind that the *Osservatore Romano* is not far off the mark in its description of the origin of the Christmas tree. It does seem strange, however, that the papal authorities made this belated discovery through the application of the Fascist ban. The Church of Rome is substituting the Italian “Christmas Crib” for the Nordic “Christmas Tree” which is as bad notwithstanding the blessing of the *Osservatore Romano*.

Mr. Brider's Gospel Mission to the Army, Navy and Air Force.—The Annual Report has been sent us. Mr. Brider is still carrying on his good work in sending religious literature to the Army, Navy and Air Force. We regret he is sorely handicapped through weak health and it is to his credit that he has not given in. A number of our readers in the past have sent contributions for the carrying on of the work and others may wish to send contributions his way. Mr. Brider is entirely dependent on what may be sent him as he has no personal means of support. One thousand parcels have been sent out last year for free distribution to men in garrison towns and naval stations at home and abroad. Mr. Brider's address is 21 Firfield Street, Totterdown, Bristol.

“Music and Dancing.”—When the Saviour tabernacled among men His words were often misinterpreted—wrested from their meaning—the same injustice is done to Him still. One of the most reprehensible forms of this misinterpretation is the appropriation of His words as a cover to worldly practices and follies. The words quoted above from the most touching

and beautiful of all His parables have been used by professing Christians with a decidedly worldly outlook as a justification for promiscuous dancing. Bishop Ryle's comment on the words is to the point and gives no countenance to the above interpretation. "Some commentators," he says, "have carefully dwelt on this expression, and have hinted, not obscurely that it sanctions recreations and amusements from which many Christians think it better to abstain. Stier exclaims, 'A note for the Pietists!' Alford says more gravely, 'Would these festal employments have been mentioned by our Lord on so solemn and blessed an occasion if they really come among those works of the devil which He came into the world to destroy.' I can see no force in arguments of this kind. There is not the slightest proof that the dancing referred to in this place was at all like the dancing of modern time. There is no proof that it was at night, or that it was a dance of men and women mingled together. *Until these things can be proved*, such comments on the verse before us are much to be regretted. I am not aware of any Christian objecting to music. Dancing, as it is conducted in modern times, many excellent Christians object to, and I frankly say, I think with good reason" (*Expository Thoughts on St. Luke*, ii, 193).

Dry Rot in the Churches.—We were recently pulled up in the press for commenting on dry rot in the Church of Scotland but when one of its own elders uses the phrase perhaps it may not be considered so much out of place as coming from us. Near the beginning of last month Mr. William R. Mackay, headmaster of Stenster School, Bower, in a speech before the Caithness Presbytery of the Church of Scotland said some very wise things about prayer-meetings. He asserted that social activities were taking the place of prayer-meetings in their Churches. The abandoning of prayer-meetings was a tragedy and their decay indicated the decay of spiritual life. He further asserted that their congregations had largely lost the sense of prayer. The dry rot of formality had invaded their Churches and the sleeping sickness of spiritual paralysis seemed

to have settled down on their congregations. "In many of their Churches Ichabod might be chalked on their doors." It is regrettable that Mr. Mackay used the too common phrase yet so unscriptural and dishonouring to the sovereign God—"Give God a chance"—in his speech.

Church Notes.

Communions.—February—First Sabbath, Dingwall; third, Stornoway. March—First Sabbath, Ullapool; second, Portree and Ness; third, Finsbay; fourth Kinlochbervie; fifth, North Tolsta. April—First Sabbath, Portnalong, Achmore and Stoer; second, Lochgilphead; third, Greenock; fourth, Glasgow and Wick. 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 Communions should be sent to the Editor.

Death of Mr. Lachlan Ross, Winnipeg.—We regret that Mr. Lachlan Ross, Winnipeg, passed away on 3rd January of this year. Mr. Ross was connected with our Scourie congregation before going to Canada a number of years ago. A fuller notice may appear later on.—D. Macleod, Church's Deputy to Canada.

Request by Mr. John Grant.—Our General Treasurer requests that all unsold copies of Rev. D. Macfarlane's *Memoir* and Rev. N. Cameron's be sent in to him at once so that he may be able to supply orders sent to him. All outlying payments for copies sold should also be made to Mr. Grant.

Deputies.—For the information of our people in Canada the services in Vancouver from the 24th January will (D.V.) be conducted by Rev. J. P. Macqueen who expects to arrive back from Australia on that date. The Rev. Donald Macleod remains in Winnipeg until he is relieved by Mr. Macqueen.—*F. Macleod, Convener of Canadian and Colonial Mission.*

Useful and Instructive Books.—There are still copies to be had of Rev. D. Macfarlane's and Rev. Neil Cameron's *Memoirs* (3/6 each; post free 3/10) from Mr. John Grant, our General Treasurer, 4 Millburn Road, Inverness, who can also supply copies of the *History of the Free Presbyterian Church* (2/6; post free, 2/10) and the *Confession of Faith* (1/9; post free, 2/-). We may also add that copies of Rev. J. R. Anderson's *Sermons* (2/-) of which a notice appeared in the Magazine last year may be had from Mr. H. B. Pitt, 4 Clarendon Road, Trowbridge, Wilts.

Acknowledgment of Donations.

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

Sustentation Fund.—Mrs. C. F., Kirbuddo, Forfar, 15s; "North Uist," 16s; J. W. Blacksboat, Moray, 6s 3d; Friend, Toronto, £2.

Jewish and Foreign Missions.—J. McR., Kelwood, Manitoba, 10s; Anon., Kilmarnock, £1; Mrs. A. C., Purley, Surrey, £1; "A Young Friend," Glasgow, 2s 6d; "North Uist," 4s.

Organisation Fund.—Friend, Toronto, £1.

The following lists have been sent in for publication:—

Daviot Church Building Fund.—Mr. A. MacBean, Tordarroch, acknowledges with grateful thanks the sum of £15 from Inverness Congregation per Mr. D. MacRae, Treasurer. Miss M. Urquhart, Daviot, Collecting Card, £3 7s 6d.

Dornoch Congregational Funds.—Rev. F. MacLeod acknowledges with sincere thanks a donation of \$5 from Mr. A. McK., Innisfail, Alberta "in loving memory of James Murray and Alex. Campbell;" "A young friend," Glasgow, 2s 6d.

Dingwall Church Building Fund.—Mr. S. Fraser, Timaru House, Strathpeffer, acknowledges with grateful thanks the following donations:—Miss M. M. Beaul, £5, per Rev. D. A. Macfarlane; "A Raasay Friend," £1; A Young Friend, Glasgow, 2s 6d per General Treasurer.

Edinburgh Manse Purchase Fund.—Mr. A. MacAulay, 20 Leamington Terrace, Edinburgh, acknowledges with grateful thanks a donation of 10s from Miss M., Comrie, per Rev. N. McIntyre.

Greenock Manse Purchase Fund.—Rev. Jas. McLeod, acknowledges with sincere thanks the following donations:—Two Glasgow Friends, £1; Friend, London, 5s; A Young Glasgow Friend, 2s 6d.

Islivig Mission House Fund.—Mr. M. McLeod, P.O. Islivig, acknowledges with grateful thanks a donation of 10s from M. M., Carnish.

Lochbroom Congregational Funds.—Rev. D. N. MacLeod, Ullapool, acknowledges with grateful thanks the following donations on behalf of the Sustentation Fund the sum of £10 from Mr. and Mrs. M. K. McD., Opoho, New Zealand, and £3 from "C. R.," Ullapool.

Plockton Church Building Fund.—Mr. Alex. Gollan, acknowledges with sincere thanks the following donations:—Mrs. M. D., Ardintoul, 5s per Mr. D. Matheson; Friend, Glasgow, £1.

Portnalong Mission House.—Mr. D. Morrison, Portnalong, acknowledges with sincere thanks:—Collecting Card, £2 10s 6d, per Mrs MacDonald, Uiginish, and "Widow's Mite," £3, per Mr. D. MacSween.

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

The Magazine.

3s 9d Subscriptions.—Mrs. M. Mackenzie, Newpark, Clashnessie; Rod. Mackenzie, Woodbine Cottage, Inverness; D. Macrae, Kilmodan School, Glendaruch, Argyle; Miss J. J. Tallach, Raasay; Jas. Walker, Park Cottage, Blacksboat, Moray; J. Macdonald, Joiner, Camusteel, Applecross; Malcolm Nicolson, 25 Lower Breakish, Skye; Mrs. M. McLeod, Stormy Hill, Portree; Mrs. J. Bayne, Laighill Place, Ramoyle, Dunblane.

Other Subscriptions.—Roderick Campbell, Toronto, 10s; J. Mackenzie, Glendarroch, Lochinver, 7s 6d; Mr. C. DeMaagh, Jr., 643 Hawthorne St., N.E. Grand Rapids, U.S.A., 4s; J. Ross, 1174 Dominion Street, Winnipeg, 3s 11d; H. Vertican, Ellesmere Ave., Sutton Ings., Hull, 5s; John MacRae, Kelwood, Manitoba, Canada, 7s 6d; Neil McLennan, 2 Lochportain, Lochmaddy, 2s 6d; F. Macdonald, Ardhislraig, Strathcarron, 18s 6d; J. A. McInnes, Post Office, Broadford, 11s 3d; A. W. Wallace, 38 Emerson Avenue, Linthorpe, Middlesbrough, 5s; Miss C. Mackenzie, 21 Sand, Laide, 10s; Mrs. C. Fraser, Whig Street, Kirkbuddo, Forfar, 5s; Mrs. MacAskill, 31 Whyte House Mansions, Kirkcaldy, 2s.

Free Distribution.—Rod. Mackenzie, Woodbine Cottage Inverness, 1s 3d; John MacRae, Kelwood, Manitoba, Canada, 2s 6d; J. A. McInnes, P.O. Broadford, Skye, 3s 9d. Total to date, £21 7s 2d.