

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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**Prayers for the Dead.**

(Continued from vol. xl., page 486.)

Dr. C. H. H. Wright in his *Intermediate State and Prayers for the Dead* after examining the writings of the Apostolic Fathers says: "In the previous chapter attention was drawn to the silence of the Apostolic Fathers on all questions concerning the intermediate state. Prayers for the dead originated, at least partly, from fanciful notions which by degrees sprung up in reference to the condition of the departed souls. The practice of prayers for the dead arose at first from small beginnings. Weeds, which spring up at first unperceived in earthly gardens, soon cover the face of the ground. Thus in like manner errors of various kinds have grown up silently and imperceptibly within the garden of the Lord. The Master often warned His disciples against this fatal tendency of human nature. The inspired writers of the New Testament spoke often distinctly of the growth of corruption within the Church of Christ" (pp. 243, 244). We have seen in our former article that the Scriptures in no way sanctions prayer for the dead but as time went on the custom, like many others of an anti-scriptural kind, gradually grew, as Dr. Wright has pointed out in the above passage, as weeds in the garden of the Church. The introduction of the Roman Catholic doctrine of Purgatory, sad

to say, was due to the great doctor of the Church, Augustine (354-430), who did such noble work in vindicating the doctrines of grace against Pelagius. He suggested that imperfect Christians might be purified in the intermediate state by purgatorial fires. His great influence in the Church gave an opening to what was at first only a conjecture to a fixed belief. As time went on the false doctrine of purgatory became a paying concern to the Roman Catholic Church and as such has become a strong vested interest bringing in millions of pounds to the coffers of the Roman Catholic Church. According to the idea that the so-called purgatorial fires would purify those who had gone to Purgatory, that imaginary place, the faithful of the Church were not only willing to pray for their departed friends but to pay sums of money for their deliverance from the purifying fires. It would take us too long and besides would not help us much to follow the history of this false doctrine and prayers for the dead in the Church of Rome our main interest meantime is with the teaching of the Reformed Church in Scotland and here there is no uncertain sound. In the Confession of Faith used in the English congregation at Geneva and which was "received and approved by the Church of Scotland" these plain words occur: The defence of Christ's Church appertaineth to the Christian magistrates . . . . to root out all doctrine of devils and men, as the Mass, Purgatory, *Limbus Patrum*, prayers to saints, and *for the dead*. In the Scottish Confession of 1560 there is nothing that can be construed in favour of praying for the dead. In the *First Book of Discipline* (1560) the term "contrary doctrine" includes "the superstitious observation of fasting days, difference of meat for conscience sake, prayer for *the dead* and keeping of holy days of certain saints . . . . which things, because in God's Scriptures they neither have commandment nor assurance, we judge them utterly to be abolished from this realm." In the Confession of 1581 commonly called the King's Confession or the Negative Confession and

which was embodied in the National Covenant of 1638, "prayers for the dead" as well as "purgatory" are strongly denounced. The Order of the English Congregation at Geneva, printed in 1556 and adopted by the Church of Scotland as its Book of Common Order in its section on burial, has not a word about even prayer at the grave to say nothing of prayer for the dead. The First Book of Discipline is more explicit in that it condemns the "singing of mass, placebo, and dirige, *and all other prayers over and for the dead* as idolatry and repugnant to the plain Scriptures of God. There is no vagueness in the teaching of the Westminster Confession on the subject—"Prayer," it says, "is to be made for things lawful, and for all sorts of men living, or that shall live hereafter; but, *not for the dead*, nor for those of whom it may be known, that they have sinned the sin unto death" (chap. xxi.). The Larger Catechism in its answer to Question 183 says: "We are to pray for the whole Church of Christ *upon earth*; for magistrates, and ministers; for ourselves, our brethren, yea, our enemies; and for all sorts of men living or that shall live hereafter; but *not for the dead*, nor for those that are known to have sinned the sin unto death." The Westminster Directory of Public Worship in the section forbidding prayers at the grave gives as reasons that "they have been grossly abused, are *no way beneficial to the dead*, and have proved many ways hurtful to the living."

The late Dr. Cooper as one of the leading Scoto-Catholics in the Church of Scotland in a Sermon preached in 1894—*The Blessed Dead and Their Remembrance in Prayer by the Church on Earth*—strongly advocated prayers for the blessed dead. The Sermon caused some stir at the time but we fear the practice has gone so far now that where indulged in it gives rise to little or no criticism.

We have seen that the practice of praying even for the blessed dead receives no sanction from the Scripture and is condemned by the recognized formularies of the Church of Scotland.



## Sermon.

Preached by the late Rev. NEIL CAMERON, St. Jude's,  
Sabbath, 24th February, 1929.

*"I love them that love me; and those that seek me early shall find me"*—(Proverbs viii., 17).

WE have in this chapter Wisdom personified speaking to the children of men. We are told in the New Testament, in the Epistle of Paul to the Romans, that Christ is the Wisdom of God, and it is the voice of Christ then that is here speaking to men in the world. He tells several things concerning Himself, and first of all He shows that the Wisdom of God is not speaking in secret, that He is not muttering like the gods of the heathen, but crying from the top of high places, by the way in the places of the paths, at the gates, at the entry of the city and at the coming in at the doors, in places where all can hear, and where most people are to be found. The Wisdom of God or Christ is crying in these places both in Providence and in His Word.

He then goes on to show the extraordinary excellence of Wisdom. Nothing can be compared with Christ. "All things that may be desired are not to be compared to it." Everything is as vanity and less than vanity in comparison with Christ. And Wisdom calls upon men to hear Him and that they will have greater riches than either this world has or can give. He further shows that it is through this Wisdom that men rule in the world—"By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth." It is God alone who gives men the wisdom they have for the duties of office. We have then in verses 22 and 23 the eternity of Wisdom, Wisdom was with God from all eternity—"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."

But without taking up more time in that direction, we shall notice from our text three things:—

I. The time that the Wisdom of God or Christ sets before us here. The time is that men should seek Him early—not late. God's Word always advises men to make sure of Christ to-day,

not to-morrow, for we have no promise that we shall see to-morrow.

II. We shall consider a few things concerning the promise to such as seek Him early. "Those that seek me early shall find me." If there was that promise alone in God's Word, one would expect that it would be enough to encourage men to seek Christ.

III. The benefits that those who seek Christ find. And at this point the first part of our text comes in—"I love them that love me." This does not mean that they loved Him first. No, He loved them first. We hear plenty at the present day of the love man has in his heart to God. But what does God say about the matter?—"The heart of man is deceitful above all things and desperately wicked."

I. Under the first head let us notice first of all the Person who is giving this advice. Some give advice and you would not be guilty in refusing it. But it is not a creature we have here at all. This is the Eternal Son of God, the Saviour of lost men, having the salvation of guilty sinners nearer to His heart than ever we can think of. He gives this advice to the sons of men or to the sons of Adam, as the word might equally well be translated. The Scripture flouts the doctrine of Evolution, and there is no gospel for those who hold it. He says to the sons of Adam that they are to seek Him early. This means that children as soon as reason appears in them or, to put it in common language, as soon as they know their right hand from their left are to seek him.

In connection with this I desire to notice two things. (1) If it were not true that children come into this world in a guilty and ruined condition—and if they continue to the end in such a state they will be lost—there would be no need for this advice. If they are born with wisdom, is there any sense in giving them this advice? But they have no wisdom coming into this world. They must learn everything, even the simplest things. We have no wisdom and if we learn a little of the wisdom of this world we are puffed up, but this knowledge or wisdom

cannot be learned from man. It comes only from God the Father and that through His own Word. It is true that we have lost God. You have it beautifully but solemnly stated in the Shorter Catechism—"All mankind by the fall, lost communion with God, are under His wrath and curse, and so made liable to all the miseries of this life, to death itself and to the pains of hell for ever." And this is true of the young child. He is exposed, on account of the fact that man lost communion with God, to all the miseries of this life and to the pains of hell for ever. There is a great deal of senseless talk about our condition, but God in His Word makes it quite clear what our condition really is, and at the same time His remedy to meet our terrible condition.

(2) As man is without God in the world, it is to be noticed that while the voice of Wisdom or of Christ is speaking in the Word, there is hope that the sinner will be quickened and made willing to obey His voice. There is no such thing in a lost eternity as one call from the Word of God to any sinner to turn to Christ. The sinner is gone for ever. All his opportunities of accepting the free offer of Christ in the gospel are eternally past. He rejected Christ and His gospel in time, and it is only in time, in this hand-breadth of time, that Christ may be found. You do not know how short your time may be. No one here can say that he or she will see next Sabbath. We know not how long God will be calling to us. And in connection with this let us notice that God's voice is to little children. We have instances in history and even in the history of the Church of Scotland of children who were known to go to their knees at the age of two years. This was true of James Renwick, that great witness for Christ in Scotland who is honoured and will be honoured by all God-fearing people, and by Christ Himself at the Great Day. We have met one or two cases ourselves. One was that of a boy of only four years of age, and it was quite evident that he was a praying boy. He was one of the wisest we have met. God, friends, can make children wise, even wiser than their fathers.

Further, let us notice that those who were pre-eminently blessed in the conversion of sinners, like President Edwards of America and Thomas Boston of Ettrick, have left on record that the majority of those converted under them were between the ages of fifteen and thirty, or in other words that those who were made wise for eternity and heard the voice of the Wisdom of God were between fifteen and thirty years of age. To this we must add that godly sorrow comes to sinners older than that. God in His mercy converts sinners at every age. But don't conclude that you can carry on in sin because you hear of others being converted in old age. We saw some who were truly converted at the age of eighty. So no man nor woman should give up hope, for God has enough merit in the blood of Christ to wash them from all their sins, whatever those sins may be.

Let us now see where they are to seek Him. You know that if you were to seek for a thing where it could not be found, you would never find it. You would be considered deranged if you should be found seeking a thing in a place where there was not the least likelihood of its being there. Consider first of all where others found Him. Where did Abel find Him and all since his day? Is it at the concert, the theatre or the dance Christ is found? No, you will not find Christ there, but you will find God's curse, for those that attend such things are heaping up wrath against the day of wrath. You may rest assured that no man ever found Christ at these vanities. Secondly, men never found Christ in the wisdom of philosophy. Much as philosophy and scientific research are lauded in our day, no man ever found Christ in them. But we know where poor sinners find Christ. All who found Him, found Him in His own Word. It was in the first promise that Abel found Christ, and also the wisdom to worship God aright. It was not according to his own wisdom that he worshipped God. You have that in the case of Cain who followed his own wisdom and refused to follow God's Word which demanded that sacrifice should contain blood, for the blood typified the precious blood of Christ. It is in the

Scriptures that Christ is to be found, and is He so small and valueless in your eyes that you will not spend a few minutes, or even a week, in order that you may find Him? If you were to lose even half a sovereign you would spend half a day in search of it. Christ is not of more value to many than He was to Judas who sold Him for thirty pieces of silver. But those who found Him in His Word value Him. The Holy Ghost opened their eyes, and they saw Christ in His Word. It is by the Holy Spirit through the Word that He convinces the sinner of sin, of righteousness and of judgment, and it is by the same Word the sinner sees Christ held forth crucified and is enabled by faith to look to Him for salvation. In Christ alone in His Word they find what pacifies their guilty consciences. If the Word has been made precious to you in public, it is true of you that you will be found searching it in private. Dr. Kennedy of Dingwall relates an incident in his book—"The Days of the Fathers in Ross-shire" of a young man and woman who were awakened under a sermon shortly after their marriage. He tells that the young man would sit at one side of the fire and the young woman at the other searching God's Word, and so diligent would be their search that their hearthstone was regarded the coldest in the place through their forgetting often to keep a fire on. Would to God that such a day would come upon the youth of our country. They would then forsake their vanities and would seek Christ, and would certainly find Him.

"Those that seek me early shall find me." Notice further that this means that men are not only to begin early in life, even as soon as reason appears, to pray that God will have mercy on them (God is angry with such as keep little children from Him), but also that they are to begin early in the day. The first thing in the morning is the time to go to your knees. You who have not found Him, and you who are not seeking to find Him, plead with God to send His Spirit to awaken you. Plead with Him, friend, for God is the hearer of prayer. Notice one other thing I have mentioned, thousands of times I believe in this place, viz., that it is by the advice of God, or in other

words by His call, that all God's elect are saved. Although they are elect they are not saved until they are called. It is when the sinner begins to seek Christ, and to show that he has had enough of the ways of the world, that we know that the sinner was elected by God from all eternity. "For whom He did foreknow He also did predestinate to be conformed to the image of His Son. Moreover, whom He did predestinate them He also called; and whom He called, them He also justified, and whom He justified, them He also glorified." Those whom He foreknew He calls in the world and justifies them in the world. This infallibly takes place in the case of every saved sinner. It is like a golden chain, and no efforts of men can ever break any of its links. But before passing to the next head I would point out that all you need for time and for eternity will be found in Christ. The day that the poor sinner finds Christ, in that day He is made unto him wisdom, righteousness, sanctification and redemption. Christ is to him all in all. David could say on his deathbed: "He hath made with me an everlasting covenant, ordered in all things and sure; for this is all my salvation, and all my desire."

II. On the second head we desire to say a few words on the promise that is given here—"those that seek me early shall find me." And in finding Christ they find life, for He says: "Whoso findeth me findeth life." Haven't men got life already? Yes, life like that of the beasts. Men by nature have no word about their souls. Their delight is to eat, drink and to find the wherewithal to put on, and with that they are satisfied. God says that they are dead in trespasses and sins, but in Christ they can find life. We all must meet death—a physical separation of soul and body—but although this takes place the soul continues to live eternally. But that is not the death in which God says we are by nature; it is spiritual death, but those who seek Christ find eternal life. "He that believeth on the Son hath everlasting life." It does not say that he will have everlasting life but that he has it now. And if you believe in Christ now, were these heavens to pass away with a great noise before

morning all would be well with you. You have a life that is everlasting and that cannot be taken away. Not only would you find life, but you would also find the favour of God. You would become His sons, His adopted sons and daughters; you would have His favour which is better than life.

This promise is to God's people who are seeking Him and feeling their need of Him. The people of God through the ages have been complaining of themselves, of the corruption of their nature and of their wicked hearts. But the promise is also to poor sinners who are seeking Him early or late, and He promises that He will in no wise cast them out. It is true of God that He will not cast any away that seek Him. Charles Calder, of Ferintosh was once preaching in Helmsdale, and in the course of his sermon he said: "In the day that I was enabled to behold Christ in the gospel, who is able to save to the uttermost, supposing I had one thousand souls as guilty as the one I have I could commit them all to Him." There is boundless, infinite merit and grace and mercy in Christ for perishing sinners. The promise is also to those who are on the way coming to Christ, and these He will in no wise cast out. Although your sins should be cutting the throat of your hope and saying that God will not forgive them, and although Satan and unbelief should be keeping you back, remember friend, what God is saying here. He will in no wise cast you out, either in this life or in the next.

Further there is implied in the promise to those who come to Him that they will find rest. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." And in connection with this rest which the sinner finds in Christ I should like to notice that once you have rest in Christ you have no need to lay a foundation for your soul for eternity. The foundation has been laid by God in Zion. You need not say I must do this or that to find rest. God says that He saves those who can do nothing. You have only, friend, to trust in the merit

of the blood of Christ. Consider the case of the publican who had nothing but the cry: "God be merciful to me a sinner," and we are told that he went down to his house justified. All those that are saved find this rest. They find the grace of faith here and the grace of glory hereafter.

There is also implied in the promise the glorious invitation that we have in the Gospel according to John when Christ the Wisdom of God cries out: "If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." Instead of the rivers of sin and corruption that used to flow from the sinner, or in other words the evil influences he had on his fellows, there now flow out rivers of living water. An unsaved sinner cannot be in the world without being a curse to the world, but the world is better for those who have this living water. One godly young man in a township has an effect on the conduct of all the other young men, and if there is more than one the more noticeable will their influence be on the others. They are as water to thirsty land, making it green and fruitful, and where they are not the world becomes barren as far as godliness is concerned.

III. But now in the third place let us consider the benefits that follow the coming to Christ. And, O dear young friends, if you would only realise what benefits would be yours in coming to Christ early. It is here in time that Christ saves, and He saves young people; and our prayer to God is that He would grant you this wisdom so that you will not go to your grave with a bowed head over your sins and over how you spent your time in the world. It will be a benefit to yourself and to others that you eschew evil and seek holiness. It will be a benefit to yourself, young boy or girl, not only in time but also in eternity. Only those who have been in the world for twenty-five years without God and without hope know how much pain they have in looking back over these years which they wish could be blotted out altogether. It is true also that the sooner you turn away from the way of death, that broad



way which leads to hell, the better for yourself and others. No man can live a godless life without being a curse to himself and to his fellows. It is true concerning the conversation of those who were turned from sin to God that they ceased from the vanity and the senselessness with which they used to talk to their fellow-men. A man is not wise till he sets a watch on his tongue, and this Wisdom can make a fool wise. Again, you will not only be careful in what you say and do, but you will realise your responsibility to your fellows. The world, my friends, takes an opportunity to go on in sin from the example of those who make a public profession of Christianity and at the same time go to the vain song and the dance. A man's example goes a long way in the world, both what he says and what he does. But what we have been noticing follows in the case of everyone of those who find the Wisdom of God.

They are called the Light of the World. They are the Salt of the Earth. Without salt a thing would become putrid, and that is what is wrong with the godliness of the present day, it is without salt. But all those who are called and truly saved, they are salt in the world.

May God add His blessing to anything said in accordance with His mind.

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## **Scotland's Contribution to Religious Freedom.**

By the Rev. D. M. MACDONALD, Portree.

*(Continued from Vol. xl., page 498.)*

The next to suffer was the great-hearted James Guthrie, minister of Stirling. The charge against him was treason, a baseless one and untrue—but there was no escape. He was sentenced to death by hanging, his last words being, "The covenants, the covenants shall yet be Scotland's reviving." His head was left to bleach in the sun for twenty-seven years. The martyrs' roll of Scotland was now to be rapidly increased. The Scottish Judas, James Sharp, was appointed Archbishop of St.

Andrews. Other bishops were appointed and all ministers were called to the meeting held by their over-seers to signify their submission and all who refused were ordered to leave their congregations. As a result of the "Drunken Act of Glasgow," passed by the Earl of Middleton and his debauched Privy Councillors, four hundred ministers left their earthly all to suffer for Christ.

Not very long after Guthrie's death Archibald Johnstone, Lord Warriston, was given the crown of martyrdom. His testimony at the end was delivered before the large crowd who gathered to his execution in these words: "I beseech you all, who are the people of God, not to seare at suffering, for the interest of Christ, or stumble at anything of this kind falling out in these days; but be encouraged to suffer for Him, for I assure you, in the name of the Lord, He will bear your charges."

A High Commission Court was now set up to enforce the ecclesiastical laws and to punish all who would not submit to the rule of the bishops. The following incident will give an idea of the calculated and callous brutality of the Scottish Inquisition. A poor woman in the parish of Ancrum tried to dissuade the curate from taking the place of their godly pastor and he struck her with his staff. Some boys who witnessed the affair flung stones in his direction, but no one was hurt. The woman, with two of her brothers and four boys was summoned before the Commission which sentenced the brothers to banishment in Virginia, the woman to be lashed through the town of Jedburgh, and the four boys to be scourged through the city of Edinburgh, branded in the face with a red hot iron and then sold as slaves to Barbadoes. It is recorded that the poor boys bore their cruel punishment like men and Christians to the admiration of multitudes.

*(To be continued.)*

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Unbelief was the first sin and Pride was the first born of it.—*Stephen Charnock.*

## Peter Rebuked by the Lord.

By the late Rev. HUGH MARTIN, D.D.

(Continued from vol. xl., page 492.)

“ And he turned, and said unto Peter, Get thee behind me, Satan; thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.”—Matt. xvi. 23.

Let us observe the striking contrast between this threefold rebuke addressed to Peter speaking as the old man, and the threefold congratulation addressed to him when he spake as the new man, and called forth his Lord's approbation. For there are three points in that congratulation—(1) Thou art taught of “my Father;” in His light thou seest light; the things of God are “revealed” to thee by the Spirit of God—by the wisdom of the Spirit—not the power of the flesh. (2) “Thou art Peter;” a living stone, fitly framed into the building; falling in, by divinely-given faith, with the plan and purpose of my Father with His Church, and with me its Rock and foundation. And (3) “the gates of hell”—its councils and power—its fraud and force combined—“shall not prevail against thee.” These are the three ideas of the loving congratulation. They reappear in the rebuke. They reappear suggested by their opposites. Only they come in reverse order, the last being first, and the first last. Thus (1) Simon, son of Jonas, the gates of hell are assailing thee; Satan is snaring thee; thou art drawn over to his interest; “Get thee behind me, Satan.” But by this very rebuke the gates of hell shall be prevented from prevailing. (2) Thou art a “stumbling-stone now;” no longer “Peter,” the living stone; not fitting in with the church as built on a crucified Redeemer; not acquiescing in the plan of the building; not even acquiescing in the foundation laid in Zion, elect and precious; but seeking to overthrow that very foundation, thyself a stumbling-block, a stone of offence indeed. And (3) in all this thou hast no remembrance, no relish of my Father's revelation to thee; thou art thwarting the unction of the Holy One, and savouring the ignorance and pride and presumption of man; taking counsel again with flesh and blood,

and seeing nothing in my cross but what flesh and blood can reveal—not the glory which my Father who is in heaven would show thee. This is a very remarkable contrast—minute, detailed, exact; and I think not forced, but organic. And it reads us two important lessons, with which we at present close.

I.—See how very thoroughly the flesh, with its dictates, is the reverse of the Spirit. Peter, as the old man, contradicts most violently Peter as the new. These two are contrary one unto the other. And the contrariety is sharp, unsparing, minute, ceaseless. The utterances of Jesus in approving the manifestations of the new life, are the diametrical reverse of His utterances in condemning those of the old. The flesh and the Spirit can never harmonise. There can be no truce between them. The war is a war of extermination. II.—See how backsliding undoes the work of grace, or literally puts back what the Father by the Spirit hath done in His people. Peter has literally back-slidden—slidden back; retraced his good way, step by step. For (1) it is not his fault if the “gates of hell” do not prevail against him; for he has accepted Satan’s temptation concerning the very foundation on which the Church is built. He has counted Christ’s cross, or Christ crucified, no foundation, but a stumbling-block. Herein (2) he has himself become a stumbling-block to Jesus, and it is of the Lord’s mercy if he ever be himself again, “Peter,” a living stone. And all this because (3) he has preferred “the things of men” to those of God; and been negligent of that illumination which the Father hath given him, and would give him more and more. He has been violating—making null and void—all those grounds on which Jesus congratulated him. He has been losing all the attainments which drew forth those affectionate congratulations. Beware of this; beware of losing what grace may have wrought. Rather “strengthen the things which remain.” “Behold I come quickly; hold that fast which thou hast, that no one take thy crown.” Amen.

## The King is held in the Galleries.

By REV. EBENEZER ERSKINE.

*(Continued from vol. xl., page 459.)*

Does not this oblige you to entertain Him, and give Him welcome when He comes? Motive 4. If you quit your grips of Him, and suffer Him to depart, it may cost you very dear before you get another meeting with Him. It is true, His kindness shall never depart from thee, the covenant of His peace shall never be removed. His gracious presence can never be lost; but His quickening, comforting, strengthening, and upholding presence may be lost: and even this may be of very dreadful consequence. As His presence is a heaven upon earth, so sometimes a hell upon earth follows His absence. Job, through His hiding, is made to go mourning without the sun; yea, to such a pass is he brought, through the frowns of God's countenance, that he is made to cry, The arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me. And see what a pass Heman is brought to under desertion (Psalm lxxxviii. 6, 7). Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me, and Thou hast afflicted me with all Thy waves. And again, verse 15, While I suffer Thy terrors, I am distracted. Let all these considerations, and many others I might name, quicken your diligence in holding the King in the galleries.

2. I come to offer you a few advices, in order to your holding the King in the galleries, and maintaining His presence with you. 1st. See that you keep His lodging clean, and beware of everything that may provoke Him to withdraw. This was the practice of the spouse after she had obtained a meeting with Christ, Cant. iii. 5. I charge you, O ye daughters of Jerusalem, by the roes and by the hinds of the fields, that ye stir not up, nor awake my love, till He please. Particularly, there are two or three evils that you would carefully guard against. Beware of security. If you were paying a visit to your relation, you

would think him tired of your company, if he would fall asleep beside you. Has Christ paid a visit to thy soul, and wilt thou fall asleep in His very presence and company? This is very provoking to the Lord Jesus. Cant. v. 3, the spouse there entertains Christ's visit with sloth; I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them? But what comes of it? Christ withdrew, verse 6. I opened to my Beloved, but my Beloved had withdrawn Himself, and was gone; I sought Him, but I could not find Him; I called Him, but He gave me no answer. Beware of turning proud of your attainments. Pride of gifts, pride of grace, pride of attainments, is what Christ cannot away with; He gives grace to the humble, but He resisteth the proud, and beholdeth them afar off. Beware of worldly-mindedness, or suffering your hearts to go out immoderately after the things of time; for this is displeasing to the Lord and intercepts the light of His countenance. Isaiah lvii. 17. For the iniquity of his covetousness was I wroth and smote him; I hid me and was wroth. The friendship of this world is enmity with God. Beware of unbelief, the root of all other evils, and particularly the root and source of distance and estrangement between Christ and the soul; for an evil heart of unbelief causes to depart from the living God. In a word, keep a strict watch, and guard against everything that may defile the lodging of Christ in thy soul. Under the law, God appointed porters to keep watch at the doors of the temple, that nothing might enter in to defile that house, which was the dwelling-place of His Name. Thy soul and body is the temple wherein Christ dwells by His Holy Spirit, and therefore guard against everything that may defile it, and provoke Him to depart; for if any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are. I. Cor. iii. 17. Secondly, If you would hold the King in the galleries, it is necessary that grace be kept in a lively exercise; for these are the spikenard and spices that send forth a pleasant smell in His nostrils. Let faith be kept in exercise; let this eye be continually on Him; He is

exceedingly taken with the looks of faith. Cant. iv. 9. Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. Keep the fire of love burning upon the altar of thine heart; for Christ loves to dwell in a warm heart: I. John iv. 16. He that dwelleth in love, dwelleth in God, and God in him. Maintain a holy and evangelical tenderness and melting of heart for sin; for the Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit. And let hope be kept up in opposition to a sinking despondency. Christ does not love to see His friends drooping in His company, no, no, He takes pleasure in them that fear Him, in those that hope in His mercy. Thirdly, if you would have Christ staying with you in the galleries, you must put much work in His hand; for Christ does not love to stay where He gets no employment. Hast thou any strong corruption to be subdued? Tell Him of it; for this is one part of His work, to subdue the iniquities of His people. Hast thou no sin to be pardoned, the guilt whereof has many times stared thee in the face? Tell Him of it; for His Name is Jesus, because He saves His people from their sins. Hast thou no want to be supplied? Tell Him of it, for there is all fulness in Him, fulness of merit and Spirit, fulness of grace and truth: He has a liberal heart, and He devises liberal things. Hast thou no doubts or difficulties to be resolved? Tell Him your doubts; for He is an interpreter among a thousand. Employ Him, not only for yourselves, but for others. Employ Him for your mother-church; entreat Him to come unto your mother's house, and to the chambers of her that conceived you; that He would break these heavy yokes that are wreathed about her neck at this day; that He may build up the walls of His Jerusalem, make her a peaceable habitation, and the praise of the whole earth; that He may take the foxes, the little foxes, that spoil the vines, I mean, such teachers and preachers as are troubling the peace of the Church, and obstructing the progress of the gospel, with their new-fangled opinions. But I must not insist. Thirdly, a third sort

of persons I proposed to speak to, were these who are, perhaps, complaining, that they have been attending in the galleries of ordinances, and particularly at a communion table; yet they cannot say, dare not say, that they were privileged to see the King's face. Alas! may some poor soul be saying, "I thought to have got a meeting with Zion's King, but hitherto I have missed my errand." The Comforter that should relieve my soul, is far from me; and I, whither shall I go? Answer. I shall only suggest a word of encouragement and advice unto such of the Lord's people, who may be in this case. 1. A word of encouragement. First, then, do not think thy case unprecedented. Poor soul, what thinkest thou of David, Asaph, Heman, yea, of Christ Himself? Secondly, although Zion's King may hide Himself for a little, yet He will not always hide, lest the spirit should fail before Him. Psalm xxx. 4, 5. Sing unto the Lord, O ye saints of His, and give thanks at the remembrance of His holiness. For His anger endureth but a moment; in His favour is life; weeping may endure for a night, but joy cometh in the morning. Isaiah liv. 7, 8. For a small moment have I forsaken thee, but with great 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. Thirdly: Perhaps the King has been in the galleries with thy soul, when yet thou wast not aware that it was He. He was with Jacob at Bethel, and he wist it not; He was with the disciples going to Emmaus, and yet they mistook Him. Question. How shall I know whether the King has been in the galleries with my soul? For answer (1) Art thou mourning and sorrowing over thy apprehended loss? Does it grieve thee at the very heart to think, that thou shouldst be at Jerusalem, and not see the King's face; at the King's table, and not have the King's company? If this be real matter of exercise to thee, thou dost not want His gracious presence, though thou art not aware; for He is ever nigh unto them that are of a broken heart. Christ is at Mary's hand when she is drowned in tears for the want of His company, and



saying, "They have taken away my Lord, and I know not where they have laid Him." (2). Hast thou got a further discovery of thine own emptiness, poverty, and nakedness? and is thy soul abased and laid in the dust on this account? This says Christ has been present; for He comes in a work of humiliation, as well as in a work of consolation. Perhaps the devil is condemning, the law is condemning, conscience is condemning thee, and thou art condemning thyself as fast as any: be not discouraged, Christ is not far away, Psalm cix. 31. He stands at the right hand of the poor, to save him from those that condemn his soul. (3). Art thou justifying the Lord, and laying the blame of thy punishment upon thyself, as David, Psalm xxii. 1, 2, 3. My God, my God, why hast Thou forsaken me? why are Thou so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, but Thou hearest me not, and in the night-season, and am not silent. But Thou art holy, O Thou that inhabitest the praises of Israel. (4). Is thy hunger and thirst after Christ increased by thy apprehended want of His gracious presence? This says that He has been really present, for His blessing is upon thee: Matthew, v. 6. Blessed are they which do hunger and thirst after righteousness. And know for thy comfort, that He satisfieth the longing soul, and filleth the hungry soul with good things. (5). Art thou resolved to wait on Him, and keep His way, although He hide His face, and withdraw His sensible presence? Christ has not been altogether a stranger; no, He is good unto them that wait for Him, to the soul that seeketh Him; and is really nigh unto all that call upon Him in truth.

2. A word of advice, and only in so many words. First: Give not way to despondency; argue against it, as David, Psalm xlii. 5. Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God, for I shall yet praise Him, for the help of His countenance. Secondly: See that you justify God, and beware of charging Him foolishly. See what was David's practice (and herein he was a type of Christ Himself), Psalm xxii. He is under hidings, verse 1. My God,

my God, why hast Thou forsaken me? etc. What follows? Verse 3. But Thou art holy, O Thou that inhabitest the praises of Israel.

Thirdly : Trust in a hiding God, as Job did. Though He slay me, yet will I trust in Him, Job xiii. 15. This the Lord calls His people to under darkness, Isaiah l. 10. Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the Name of the Lord, and stay upon his God.

Fourthly, and lastly : Wait on Him in the galleries of ordinances, hang about the posts of His door. And when you do not find Him in public, seek Him in private, and in the retired galleries of secret prayer, meditation, and conference; and go a little further, like the spouse, above and beyond all duties and ordinances, to Himself : He is good unto them that wait for Him, to the soul that seeketh Him. They that wait upon the Lord shall renew their strength : they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk, and not faint. The spouse did so, and at length she found Him, whom her soul loved : Canticles iii. 4. It was but a little that I passed from them, but I found Him whom my soul loveth : I held Him, and would not let Him go. The Lord bless His Word.

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### The late Adam Black, Gerston, Halkirk.

**F**ORTY years ago, "trees of righteousness, the planting of the Lord," beautified our beloved land to a comparatively greater extent than they do to-day. Where numerous then, they are now few but the few are *outstanding* (even as isolated trees are in a barren country) because of their fewness.

Two such "trees of righteousness" were removed from our midst recently by the death of Mr. Adam Black, Gerston, and Mr. Robert Sutherland, Scotsclalder—both office-bearers in Halkirk Congregation for the past fourteen years. The Scripture says that such "are to be had in remembrance," and we believe it is our duty to record some brief facts regarding them.

At the advanced age of 85, this worthy man passed away on 28th October last. His father came from Dumfries-shire to Caithness about a century ago. His mother was the seed of the righteous being descended from the pious "Jean Armadale." Adam was born at Strathy. A day came, in the sovereign mercy of God, when he was awakened to a sense of his soul's need. He realised that he sinned in the first Adam and fell with him. The want of original righteousness, the corruption of his whole nature, together with actual transgression became an intolerable burden to him. All attempts to improve "that depraved nature failed, and his one and only hope was in the last Adam" who was made a quickening spirit.

His knowledge of sheep, he was a sheep farmer, was profitably applied when speaking of the Good Shepherd and in giving marks of His sheep. Adam had seasons of deep conflict, but deliverance followed, and the psalm was fulfilled:—

"He out of darkness did them bring,  
and from death's shade them take;  
Those bonds, wherewith they had been bound,  
asunder quite he brake."

He was a reader of good literature, and being confined to the house in his latter years, this was a comfort to him. He was very decided in his convictions, and appreciated a clear and definite testimony for truth. He would have no compromise with error and he witnessed accordingly. His latter days were marked by mellowness and a praying spirit. A week before the winter Communion he spoke of the approaching solemn season, and added: "I will not see it," but with emphasis declared:—"All my hope is in the finished work of Christ." The end came that week. His wife, family and relatives were by his beside. He asked the writer to have the 32nd Psalm sung:—

"O blessed is the man to whom  
is freely pardoned;  
All the transgression he hath done  
whose sin is covered."

Thus he departed this life, leaving an empty place in home and congregation. With the bereaved widow and family we sympathise and pray that the Lord will be the "widow's stay and a father to the fatherless."—*William Grant.*

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## **The late Robert Sutherland, Scotsclalder.**

**A**T the comparatively early age of 60 years Robert Sutherland departed this life on 5th February last. He was born at Clatequoy, Halkirk, but his parents came from Dunbeath, where his father conducted a service for some years. About 10 years previous to his death Robert retired from farming. This was largely due to failing eyesight. Latterly his sight was entirely gone, but his memory did not fail, and well it was for him then, that he had memorised much of the Word of God. He could quote Scripture appropriately and accurately in his exercises, and was able to lead in singing. He was received into membership in Halkirk Congregation as a young man. A godly uncle, Joseph Munro to name, appears to have profitably impressed Robert's mind early in life. "A companion of wise men shall be wise," and of this wise counsellor he many times spoke with warm remembrance and deep affection. The school in which the children of God are taught is that of the Holy Spirit and there they grow in grace and in the knowledge of their Lord and Saviour, Jesus Christ. He loved the gates of Sion but for the last year of his life he was more or less confined to his home. The coming down of the earthly tabernacle was accompanied with considerable pain, but a sustaining hand was underneath. This he indicated when to a question asked, he replied, "I have this, 'When thou passest through the waters, I will be with thee and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned neither shall the flame kindle upon thee.'" On one occasion during his illness he gave the writer a message for his worthy friend, Adam Black, saying: "Tell Adam, we have

the same faith, and we are on the same Rock." This is "the Rock against which the gates of hell shall not prevail and those whose feet are set on it have a new song to the glory of God."

About a month before the end, he expressed to friends visiting him his anxiety about the present difficulties in the Church, and, the words being quoted in Ezekiel, xxi. 27—"I will overturn, overturn, overturn it, and it shall be no more, until He come whose right it is: and I will give it to Him." He replied: "By whom shall Jacob arise when he is small?" To this the answer was given (I. Cor. i. 27-28): "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in His presence." In that he heartily acquiesced.

Scotscauld, where he resided, is a darker place by his removal. To others there and in the congregation, we would address the words of the prophet Haggai: "Is it time for you, O ye, to dwell in your cieled houses, and this house lies waste? Now, therefore, thus saith the Lord of Hosts; consider your ways."

With his widow, in her prolonged illness we express our deep sympathy, in her loss and also with the sorrowing relatives.—*William Grant.*

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## **The late Mr. Hector Morrison, Missionary.**

**T**HE Parish of Eddrachilles, in common with many another parish in Sutherland has, within recent years, been bereft of some whose removal is not merely a loss to the place in which they resided, but a loss to the world, for the words of Christ—"Ye are the salt of the earth" and "Ye are the light of the world," were applicable to them.

Of what we consider most precious we keenly feel the loss. It is greatly to be feared that now, as much as ever, the

removal of the Lord's people to their everlasting rest does not make a very deep impression. "The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come."

Eighty-four years ago last July Hector Morrison was born at Badcall, Seourie, and as far as we can learn, his youth and early manhood were spent "having no hope and without God in the world."

He was strong physically, and, as a young man was most daring in the face of dangers to which he was often exposed on account of his having led a sea-faring life. On three occasions he had a most miraculous escape from drowning, and, it is likely, those terrifying experiences were used of God to make him think seriously of the awfulness of passing out of time unsaved. In any case he often remarked afterwards that had death overtaken him then, he would have had the eternity of the lost.

At the time the late Rev. D. Macfarlane and others saw, that in order to be faithful to God, to His Word and to the souls of men, it was essential to separate from the then Free Church, Hector became intensely interested in the testimony which was raised because of truth. Shortly after the formation of the Free Presbyterian Church the late Rev. N. Cameron visited Seourie, and Hector was privileged to hear him preach. After the service he approached Mr. Cameron and said to him—"If it is the truth you preached to-night then I am lost for eternity." Mr. Cameron assured him it was the truth whatever results the declaration of it might bring forth.

He used to relate that on account of having come under a vow, when seeking baptism for his children, to hold family worship morning and evening, he was in the habit of "re-hearsing" his prayer before the time for worship, and that the sweat was oozing out through his body at the thought of having to pray in presence of his wife. Another day came upon Hector when he realised that his prayers were not uttered that

they might be heard merely by his fellow-sinners, but that they might be heard by Him out of whose presence, he was made sensible, he could never go.

It was at Stoeer in 1898 he commemorated, for the first time, the dying love of his Lord and Saviour, and by a consistent life for nearly forty years thereafter, he manifested that his profession of the blessed name of Jesus Christ was not in name only. The divine injunction—"And be not conformed to this world," was not an empty dogma with Hector, and it would be in vain for any one to attempt to make him believe that it is possible to serve God and Mammon.

In 1902, together with the late Mr. William Morrison, Kinlochbervie, and Mr. Lachlan Ross, Winnipeg, Hector was ordained an elder of the joint congregation of Seourie and Kinlochbervie. Nine years thereafter he was appointed missionary of that congregation. He carried out his duties conscientiously and faithfully, until about four years ago he was obliged to resign through failing health.

As a speaker he was gifted and most acceptable to the people. His sayings, particularly when speaking at fellowship meetings, were terse and pointed. As an example we may give the following:—"Though the natural man cannot lay hold of the truth the truth can lay hold of him." "The witnesses are falling, but 'The Witness' does not, and will not fall."

At one time, a friend, who knew very well Hector's ability to give a very ready pointed answer, said to him, in the course of conversation—"I am sure your ministers cannot dance, anyway." "Yes, they can dance," Hector replied, "but you can't supply the music."

On a certain Sabbath, while on his way to Church, a representative of another denomination met him and suggested that they should hold a joint service in the local school, and thus get all or most of the people to attend. Hector was not to be drawn into useless argument on the Lord's Day, but, in reply to the suggestion, quoted James i. 8—"A double minded man is unstable in all his ways."

At an East Coast fishing port he rebuked a man who made a public profession and whom he found in vain company indulging in foolish jesting and boisterous mirth. Addressing him, Hector said—"What if you were suddenly called into eternity in that state." "Oh," the man said, "the Lord gives dying grace." "Yes," was the reply, "but to whom does he give it but to those to whom He has first given living grace."

No man could be more diligent in anything pertaining to the cause of Christ than Hector was. For years he walked a distance of 11½ miles to and from the place of worship on the Sabbath. When he was no longer able to walk such a distance, through the kindness of Mr. and Mrs. Ross, Scourie, a car was placed at his disposal, and thus he was enabled to continue longer as Missionary. The kindness shown him in this way he highly appreciated.

It is evident he enjoyed much nearness, during his last few days in the world, to Him whom he professed to love and serve. On waking at one time, he said to a friend, who was at his bedside—"I have had a sight of Him." The friend replied; "Then you will be longing to be with Him," to which he said—"We must be submissive and await His own time."

On the 29th of January he passed away, we believe, "to be for ever with the Lord." The large concourse of people who followed his remains to the place of interment in Scourie Cemetery, testified to the high respect with which he was held by young and old alike.

To all the members of the family at home, and in a distant land, we extend our heartfelt sympathy. May they all know the blessedness of that union which death cannot sever. "The righteous shall be in everlasting remembrance" (Ps. 112, 6).—*D. J. Matheson.*

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Every public person has need to carry a spare handkerchief, to wipe off the dirt and disgrace and obloquy cast upon him for doing his duty.—*John Trapp.*



## Nadur an Duine 'na Staid Cheithir Fille.

AN T-AONADH DIOMHAIR EADAR CRÌOSD 'AGUS  
CREIDMHICH.

(Air a leantuinn bho t.d., 475.)

*Is mise an fhionain, sibhse na geugan.*—EÒIN xv. 5.

*Ceisd.* Cionnus a dh'fheudas sin a bhi? *Freag.* Tha na geugan sin air an cur anns an stoc le aidmheil, no le creidimh cealgach neo-fhallain; tha iad air an ceangal suas ris ann an gnàthachadh nan sàeramaintean o 'n taobh a mach: ach cha robh iadsan agus an stoc riamh dluth-cheangailte r'a cheile, uime sin cha'n urrainn dhoibh toradh a ghiulan; agus cha ruigear a leis an gearradh, no am briseadh dheth, tha iad leis an treabhaiche a mhàin air an tabhairt air falbh, no, mar a tha 'm focal a' ciallachadh 's a' cheud chainnt, air an togail suas, agus mar sin air an toirt air falbh, a chionn nach 'eil nì 's am bith leis am bheil iad air an eumail: tha iad gun amharus air an ceangal suas ris an stoc, ach cha robh iad riamh, air an aonadh ris.

*Ceisd.* Cionnus a bhios fios agam nu rinneadh greim orm le Crìosd? *Freag.* Feudaidd tu dearbhachd a bhi agad air so, ma bheir thu faincar, agus ma chàireas tu an dà nì so a leanas riut féin.

*Air tùs,* 'N uair a ta Crìosd a' dèanamh greim air duine le 'Spiorad, tha e air a tharruing, air chor as gu bheil e teachd a dh'ionnsuidh Chrìosd le uile chridhe; oir is e fìor ehreidimh a bhi creidsinn leis an uile chridhe. *Gnìomh. viii. 37.* Tha luchd leanmhuinn ar Tighearna cosmhuil riu-san a lean Saul air tùs, "Daoine ris an do bhean Dia r'an cridhe," 1 *Sam. x. 26.* 'N uair a tha 'n Spiorad a' dòrtadh a steach gràs buadhachaidh, tha iadsan a' dòrtadh a mach an cridheachan mar uisge, 'na làthair-san, *Salm lxi. 8.* Tha iad a' sruthadh d' a ionnsuidh, mar shruth aibhne, *Isa. ii. 2* "Sruthaidh na h-uile chinnich d'a ionnsuidh;" eadhon, gu "sliabh tighe an Tighearna." Tha e ciallachadh cha'n e mhàin am mór-phailteas de mhuinntir a ta air an iompachadh, ach gnè an anama, ann an teachd gu Crìosd; tha iad a' teachd gu cridheil agus gu saor, mar air an tarruing

le caoimhneas gràidh, *Ier. xxxi. 3.* “Bithidh do shluagh ro-thoileach ann an là do chumhachd,” ’s e sin, saor, ullamh, le eridhe fosgailte, ’gan toirt féin duit mar shaor-thabhartais. ’N uair a tha eridhe bean na bainnse aig fear na bainnse, is pòsadh ceart e; ach tha cuid a ta tabhairt an làimhe do Chrìosd, nach ’eil a’ tabhairt an eridhe dhà. Iadsan nach ’eil ach a mhàin air an ruagadh a dh’ ionnsuidh Chrìosd le h-eagail, fàgadh iad a rìs gu cinnteach e, ’n uair a dh’ fhalbhas na h-eagail sin. Feudaidd eagail, eridhe cloiche a bhriseadh, ach tha na mioran gus am bheil e air a bhriseadh, a’ mairsinn do ghnàth ’na chloich: cha’n urrainn do na h-eagail a thaiseachadh gu eridhe feòla; gidhedh feudaidd eagail a bhi an ceud-thoiseach na h-oibre a chrùnair le gràdh. Feudaidd a’ ghaoth laidir, a’ chrath, thalmhainn, agus an teine, dol air thoiseach; an guth ciùin caol, anns am bheil an Tighearna, teachd ’nan déigh. ’N uair a ta ’n t-Iosa beannaichte ag iarraidh pheacach gu cordadh ris, tha iad dàn agus ceannairceach, cha labhair iad ris, gus an lot e iad gus an dèan e ’nam braighdean iad, agus gus an ceangail e iad le cuird bàis. ’N uair a tha so dèanta is ann an sin, a tha e tairgse a ghraidh dhoibh, agus a’ cosnadh an eridheachan. Tha’n Tighearna ag innseadh dhuinn, *Hos. ii. 16—20*, gu ’m bi Israel thaghta air am pòsadh ris féin. Ach cionnus a choisnear aonta bean na bainnse? Eadhon mar so, anns a’ cheud àite, bheir e do’n fhàsach i, mar a rinn e air na h-Israelich, ’n uair a thug e mach as an Eiphit iad, *vann 14.* Ann an sin buinnear gu cruaidh rithe, bithidh i air a tiormachadh le tart, agus air a lotadh le nathraichean: agus an sin labhraidh e briathran solasach rithe, so mar a tha’m focal a’ ciallachadh labhraidh e ri a eridhe. Tha’m peacach air tùs air a ruagadh agus an deigh sin air a tharruing gu Crìosd. Tha cor an anama an sin mar a bha columan Noah: bha e air eigneachadh air ais a rìs do ’n aire, a chionn nach d’ fhuair e ionad ’s am bith eile ’s am faigheadh e fois: ach, an uair a phill e, ghabhadh e fois air a taobh a mach, mur cuireadh Noah mach a làmh, agus mur tarruingeadh e stigh e, *Gen. viii. 9.* Cuiridh an Tighearna fear-diolaidd na fola an toir air a’ chiontach; agus fàgaidh

esan, le cridhe brònach, a bhaile féin, agus le deòir air a shuilibh dealaichidh e r' a sheann luchd-còlais, a chionn nach 'eil a chridhe aige fantuinn maille riu: agus tha e teicheadh air son a bheatha gus a' bhaile dhèidh so. Cha'n e so idir a roghainn, is obair éigin e; cha gheill éigin do lagh. Ach, an uair a tha e teachd a dh' ionnsuidh nan gcatachan, agus a tha e faicinn maise an àite sin, tha'n oirdheireas agus an t-ard-aoibhneas a ta ann cho taitneach dhà, as gu bheil e a' dol a stòach le uile chridhe agus le deadh-thoil, ag ràdh, "Is i so mo shuaimhneas, an so gabhaidh mi comhuidh;" agus mar a thabhairt neach ann an cor eile, "Gheibhinn bàs mur faighinn bàs!"

'S an dara àite, 'N uair a tha Crìosd a' glacadh anama, tha 'n cridhe air fhuasgladh o 'n pheacadh, agus air tionndadh 'na aghaidh. Mar ann an gearradh na gèige o'n t-seann stoc, tha féin, an iodhol, mhór sin, air a toirt a nuas, tha'n duine air a theagasg gu cumhachdach e féin aiceadh; mar sin, ann an greim a dhèanamh air a' pheacach le Spiorad Chrìosd, tha 'n ceangal sin air fhuasgladh, a bha eadar an duine agus 'ana-mianna, an feadh a bha e 's an fheòil, mar tha 'n t-abstol ga chur an cèill, *Rom. viii. 15.* Tha chridhe air fhuasgladh uatha ged bha iad roimhe co ionmhuinn leis as a bha buill a' chuirp, mar shuilibh, mar chosaibh, no mar ghairdeinibh; agus an àite dhà bhi gabhail tlachd annta, mar a rinn e aon uair, tha fadal air gus am bi e saor uatha. 'N uair a tha'n Tighearn Iosa teachd a dh' ionnsuidh anama, ann an là gràis an iompachaidh, tha e ga, fhaotainn cosmhuil ri Ierusalem ann an là a breith, (*Esec. xv. 4.*), le ionlaig gun ghearradh, a tarruing a bheathachaidh ghraineil agus a thoil-inntinn o ana-miannaibh; ach, tha e gearradh a mach a' chomuinn so, chum gu 'n socraich e'n t-anam air ciochaibh a shòlais féin, agus gu 'n toir e dhà fois ann féin. Agus mar so tha'n Tighearn a' lot cinn agus cridhe a' pheacaidh, agus thig an t-anam d'a ionnsuidh, ag ràdh, "Gu deimhin shealbhaich ar n-aithriche nì gun bhrìgh; dìomhanas, agus nithe gun tairbhe." *Ier. xvi. 19.*

MU NA SOCHAIREAN A TA SRUTHADH DO CHREIDMHICH,  
O AN AONADH RI CRIOSD.

V. Agus, 'S an àite mu dheireadh, Tha mi air teachd gu labhairt mu na sochairean a ta sruthadh do chreidmhich o an aonadh ri Criosd. Is iad na sochairean àraidh a ta aig creidmhich o an aonadh so, fireanachadh, sìth, uchdmhacachd, naomhachadh, fàs ann an gràs, dearbhachd ann an deadh oibre, na deadh oibre sin air an dèanamh taitneach, daingneachadh ann an staid gràis, còmhnaidh agus stiùradh àraidh freasdail m' an timchioll. Do thaobh co-chomunn ri Criosd, air dhà bhi air ball a co-leanmhuinn aonadh ris; is sochair e, a ta gabhail air ball a steach chaich uile. Oir anhaire, mar tha gheug, air ball air dhi bhi air a ceangal ris an stoc, ann an co-chomunn ris an stoc, anns gach nà a ta ann: mar sin air do'n chreidmheach a bhi air a cho-cheangal ri Criosd, tha co-chomunn aige ris: anns am bheil e dol a mach gu cuan de shonas, air a threòrachadh gu Pàras do thoilinntinne, agus còir shlàinteil aig anns an ionmhas a ta folaichte ann an raon an t-soisgeil, eadhon saoihbreas dorannsaichte Chriosd. Cho luath 's a tha'n chreidmheach air a cho-cheangal ri Criosd, is leis Criosd féin, anns am bheil gach iomlaineachd a' gabhail còmhnuidh, Dàn Shol. ii. 16. "Is leamsa mo ghràdh, agus is leis-san mise!" Agus, "Cionnus maille ris-san nach tabhair e mar an ceudna dhuinn gu saor na h-uile nithean?" *Rom. viii. 32.* "Ma 's e Pòl, no Apollos, no Cephas, no an saoghal, no beatha, no bàs, no nithean a ta lathair, no nithean a ta ri teachd; is leibhse iad uile," *1 Cor. iii. 22.* Is e an co-chomunn so ri Criosd am beannachd mor agus farsuinn, a ta sruthadh o ar n-aonadh ris. Thugamaid a nis fainear na sochairean àraidh a ta sruthadh uaithe, mar a chaidh ainmeachadh roimhe.

Is e cheud shochair a th' aig a' pheacach le aonadh ri Criosd, fireanachadh: Oir, air dha bhi air aonadh ri Criosd, tha co-chomunn aige ris 'n a fhìreantachd, *1 Cor. i. 30.* "Ach uaithe-san a ta sibhse ann an Iosa Criosd, neach a rinneadh dhuinne le Dia 'n a ghliocas agus 'n a fhìreantachd." Cha'n

'eil e ni 's faide air a dhìteadh, ach air fhìreanachadh an là-thair Dhé, air dhà bhi ann an Crìosd, *Rom. viii. 1.* "Air an aobhar sin cha'n 'eil dìteadh 's am bith do 'n dream sin a tha ann an Iosa Crìosd." Is iad meòir na sochair so, maitheanas peacaidh, agus gabhail r' am pearsa.

1. Tha pheacaidhean air am maitheadh, an cionta air a thoirt air falbh: tha'n làmh-sgrìobhaidh a bha ga cheangal gus na fèich a phaigheadh, air a dubhadh a mach; tha Dia an t-Athair a' glacadh a phinn, 'ga thumadh ann am fuil a Mhic, a' dubhadh a mach fiachan a' pheacaich, agus gan cur gu h-iomlan a mach á leabhar nam fiach. Tha 'm peacach a ta mach á Crìosd, air a cheangal thairis do fheirg Dhé; tha e fuidh cheangal do'n lagh, gu dol do phrìosan ifrinn, agus gu luidhe an sin gus an ioc e an fheoirling dheireanach! Tha so ag éirigh o 'n phéin uamhasach leis am bheil an lagh air a dhaingneachadh eadhon le nì nach lugha na bàs! *Gen. ii. 17.* Air chor as gu bheil am peacach, air dhà dol thar na crìochaibh a chomharraicheadh dhà, mar a bha Simci, ann an cor eile, 'na *dhuine bàis*, 1 *Rìgh ii. 42.* Ach a nis, air dhà bhi air aonadh ri Crìosd, tha Dia ag ràdh, "Saor e o dhol sìos do 'n t-slèhdh fhuair mi éiric," *Iob xxviii. 24.* Tha binn an ditidh air a h-atharrachadh, tha 'n creidmheach air fhuasgladh, agus air a chur far nach ruig dìteadh an lagha air: a pheacannan, a bha aon uair "air an cur am fianuis an Tighearna," *Salm xc. 8.* air chor as nach b' urrainn dhoibh a bhi air am folach, tha Dia a nis gan gabhail agus gan tilgeadh gu h-iomlan air a chulaobh, *Isa. xxxviii. 17.* seadh, tilgidh e iad ann an doimhneachdan na fairge. *Mic. vii. 19.* An nì a thuiteas ann an sruthan, feudar fhaotainn a ris; ach an nì a thilgear anns an fhaerge, cha'n fheudar fhaotainn air ais. Tha sin fìor, ach tha cuid de àitibh eu-domhain anns an fhaerge: 'S fìor gu bheil, ach cha'n 'eil an euceartan-san air an tilgeadh an sin, ach ann an doimhne na fairge: agus tha doimhneachdan na fairge 'nan doimhneachdan slugaidh, o nach tig iad a mach gu bràth a ris! Ach ciod mar tuit iad sìos dho'n iochdar? Tilgidh e steach iad le neart, air chor as gu teid iad do 'n doimhne, 's gun teid iad fodha mar luaidh

ann an uisgeachaibh cumhachadh fola an Fhir-shaoraidh! Cha'n e mhain gu bheil iad air am maitheadh, ach tha iad air an di-chuimhneachadh, *Ier. xxxi. 34.* "Maithidh mise an aingidheachd, agus cha chuimhnich mi ni 's mò an cionta." Agus ged tha'm peacanna o tha iad a' cur an gnìomh an déidh sin, annta féin, a' toilltinn féirg siorruidh, agus ged tha iad da rìreadh g' am fàgail buailteach do bhuillean aimsireil agus do smachdachadh athaireil, a réir modh cho-cheangail nan gràs, *Salm lxxxix. 30—33.* Gidheadh cha'n urrainn dhoibh gu bràth a bhi buailteach do fheirg shiorruidh, no do mhallachd an lagha; oir tha iad marbh do 'n lagh ann an Crìosd, *Rom. vii. 5.* Agus cha'n urrainn dhoibh gu bràth tuiteam o 'n aonadh ri Crìosd; 's cha mhò as urrainn dhoibh a bhi ann an Crìosd, agus a bhi fathast fuidh dhìteadh *Rom. viii. 1.* "Air an aobhar sin cha'n 'eil a nis dìteadh 's am bith do 'n dream sin, a tha ann an Iosa Crìosd." Is nì so a ta air a tharruing o na labhair an t-Abstol mu thimechioll a' chreidmhich a bhi marbh do 'n lagh, Caib. vii. 1—6. Mar tha soilleir o 'n 2, 3, agus 4, rann de 'n viii Caibideil so. Agus, a thaobh so, is e 'n duine firinnichte "an duine beannaichte, nach cuir an Tighearn euceart as a leth," *Salm xxxvii. 2.* Mar neach aig nach 'eil rùn fiach agradh air neach eile, cha chuir e sìos 'na leabhar-cunntais e.

*Ri leantuinn.*

## Literary Notices.

JESUIT PLOTS AGAINST GREAT BRITAIN FROM QUEEN ELIZABETH TO GEORGE V. by ALBERT CLOSE. London: Protestant Truth Society, 31 Cannon Street, E.C.4. Price 1/6.

This is a remarkable book. Its damaging indictment of the continual plotting so skilfully engineered by the Jesuits is supported by State and Vatican Documents. Mr. Close has done a fine piece of work for Protestantism and his book will be an eye-opener to many. Rome is never idle but the manner in which she has strangled free expression of opinion in the

British Press, as disclosed by our author is, to say the least of it, disconcerting. The power she evidently exercises in the Foreign Office through some of the permanent officials accounts for many strange happenings in our foreign policy and relations and is a matter to which the attention of Parliament should be directed. We recommend this book to all our readers who desire to have accurate and up-to-date information of Rome's ways in the policies of nations.

#### THE VATICAN AND FASCISM.

This pamphlet issued by the above publishers throws light on the rather obscure relations existing between the Vatican and Fascism. The price is 2d. Post free, 2½d.

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### Notes and Comments.

**The Growing Terror in Germany.**—This is the title of an article in *World Dominion* (April). The writer says: "While we hear the number of Jews quoted variously as between 420,000 and 500,000 (about 65,000 have migrated since the beginning of the troubles) it is not sufficiently realized that there are, at the very least, about 1,100,000 non-Jewish non-Aryans, whose condition in some ways is even more desperate than that of the Jews. A recent visit by a representative of *World Dominion* has revealed a truly terrible situation. It is difficult to form an accurate judgment from scattered newspaper reports, and the facts themselves are so incredible to those living in a peaceful land that the imagination simply cannot grasp the magnitude of the distress. About 4,000 Jews and non-Aryans have found their way to Great Britain, but tens of thousands, who desire to leave the country, cannot. Twenty thousand are reported to be in desperate need of help, but it is difficult to get into effective touch with more than a small number. Our representative writes: 'The question of the young people and their future is frightening. They are not allowed to attend Aryan secondary schools or to receive any higher education.

They cannot work as apprentices, and, if they do learn a trade, cannot register their qualifications. Theoretically, they can work in small numbers for non-Aryan employers, but in practice even this is becoming impossible. Whichever way they turn, these young non-Aryans can find no loop-hole.'” This condition of things in a nation that proudly boasts of its culture is almost incredible. The victims of the Nazi frenzy are to be pitied and we who enjoy favours denied to them should not forget the Apostle's words—“Remember them that are in bonds as bound with them; and them which suffer adversity as being yourselves also in the body” (Hebs. xiii. 3).

**Revival in Montreal.**—In Canada, says *World Dominion*, a notable revival of evangelical religion is in progress in Montreal under the preaching of Dr. Rahard, a converted Roman Catholic priest. Large numbers of French Canadians, hitherto lost to all the Churches, as well as some 3,000 Roman Catholics have been won. Persecution has followed led by Roman Catholic youth. Dr. Rahard's case caused considerable controversy when he was found guilty and condemned to pay a fine of £20 by a French-Canadian Roman Catholic Judge on a charge of blasphemy for designating the Mass as a blasphemous superstition. It was intended to carry his case by appeal to the Privy Council but it was discovered that appeals in Canadian criminal cases are now forbidden. Notwithstanding the bitter persecution he has met with it seems Dr. Rahard is making an impression on the French Canadian Roman Catholics.

**Modern Qualifications for a Minister.**—In an address given to the members of the Glasgow City Business Club, Mr. T. B. Noble is reported to have said: “The minister is suffering from the defects of his education. I met a minister recently who knew nothing about the Stock Exchange, could not tell the difference between a ‘bull’ and a ‘bear,’ or which team was at the head of the Scottish League.” It is lamentable to read these words coming from a business man in a City whose proud motto was at one time—“Let Glasgow flourish by the preaching of the Word.” We have no knowledge who Mr. Noble is but



he is described as an ex-minister. Whatever defects there may be in the theological training of the ministry in Scotland Mr. Noble certainly does not point to a better way.

## Church Notes.

### Notice of Change of Dingwall Communion Dates.—

As other congregations in Dingwall have altered their Communion seasons to the first Sabbath of November, and the second Sabbath of May annually, the Free Presbyterian Church Kirk-Session agreed to so also, in order to have the same Fast-Day preserved in the town. The first Communion, in view of this new arrangement, will (D.V.) be held on the first Sabbath of November (instead of the first Sabbath of August) and the next Communion in due course on the second Sabbath of May (instead of the first Sabbath of February). This arrangement is, as far as the above Session is concerned, provisional for a period of three years, but will not be departed from unless the above agreement is found to be quite unsuitable.—*Kenneth Matheson, Session Clerk.*

**Communion.**—May—First Sabbath, Kames and Oban; second, Dumbarton; third, Edinburgh, Scourie and Broadford. June—First Sabbath, Applecross, Tarbert (Harris), Thurso (date altered from first Sabbath in July), and Coigach; second, Shieldaig; third, Uig (Lewis), Helmsdale, Lochcarron, Glendale and Dornoch; fourth, Gairloch and Inverness. July—First Sabbath, Raasay, Lairg, Beaully; second, Tain, Staffin, Tomatin; third, Daviot, Halkirk, Flashadder, Rogart; fourth, Stratherriek, Plockton, Bracadale, North Uist, Achmore. August—Second Sabbath, Farr (Sutherland) and Portree; third, Laide and Bonarbridge; fourth, Finsbay, Stornoway, Vatten. 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.

**Vancouver Communion.**—As intimated in last issue the Sacrament of the Lord's Supper will (D.V.) be dispensed on Sabbath, 24th May; the preparatory Fast Day services will begin on Thursday, 21st May. The Revs. D. Macleod and J. P. Macqueen are expected to conduct the services. Further information as to hours of services on the various days may be obtained from Mr. Hugh MacKay, 778 24th Avenue West. The Church is at corner of Fifteenth Avenue and Scott Street.

**Pro re nata Meeting of Synod.**—According to instructions of last year's Synod a *pro re nata* meeting of Synod is to be held in St. Jude's Hall, on Tuesday, 19th May, at 11 a.m., before the ordinary meeting of Synod.

**Meeting of Synod.**—The Synod will (D.V.) meet in the Hall of St. Jude's Church on Tuesday, 19th May, at 6.30 p.m., when the retiring Moderator, Rev. James Macleod, will (D.V.) conduct divine worship.

**Error in binding of April Issue.**—Page 482 should come before page 485.

## Acknowledgement of Donations.

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

**Sustentation Fund.**—Friend, Abroad, £1; A. J. S., Applecross, 10s; M. and D. McR., Menai Bridge, Anglesly, £2; D. M., Rannoch Station, 16s; J. L., Stockton-on-Tees, £2; Mrs H. C., Kingussie, 10s; Miss C. N., Bucklyvie (o/a Glendale), £1; A. McL., Tofino, B.C., 17s 11d; Miss M. G., Aviemore, 14s; "Perthshire Adherent" —(o/a Edinburgh), 10s (o/a Flashadder), 10s (o/a Bracadale), 10s (o/a Vatten) £1; Mrs A. N., Ontario, 12s; I. K. McL., Lods-worth, Sussex, 10s; Mrs A. McP., Ardentinn, 6s.

**Jewish and Foreign Missions.**—A. J. S., Applecross, 10s; J. McA., Halkirk, 6s; Mrs K. H., Manor Road, London, 10s; J. L., Stockton-on-Tees, £1; Friend, Abroad, £1; Mrs G. D. McD., Buffalo, S. A. Mission, £2; Mrs G. D. McD., Buffalo, o/a Rev. Dr. R. Macdonald, £16; Miss D. M., Dalmhor, Crieff, £1; Friend, London, £1; Miss M. G., Aviemore, 8s; Perthshire, Adherent, 10s; Vancouver Sabbath School, per Mr Hugh MacKay, £10; Vancouver Sabbath School, First Collection for year, per Mr Hugh MacKay, £10. The Foreign Mission Committee desire to tender their sincere thanks

to the following Firms who sent such useful material for the Mission through Mr H. S. MacGillivray, Dunoon. 1. Mr D. Grant, Grant Educational Co. Ltd., Union Street, Glasgow—large consignment of Primary and Advanced Readers and Exercise Books. 2. Drummond Tract Depot, Stirling—Booklets, Calendars and Tracts. 3. Messrs. W. Collins & Co. Ltd., Publishers, Glasgow—an assortment of Children's Illustrated Picture Books, etc. 4. Messrs. J. & P. Coats Ltd., Glasgow, per Mr A. F. MacHale—Fancy Work Box of Embroidery Threads, etc. 5. Messrs. Blackie & Sons, Publishers, Glasgow—a parcel of Illustrated Coloured Pictures. 6. Lord's Day Observance Society, London—large Illustrated Posters on Sabbath Observance. 7. Messrs. W. & A. K. Johnston Ltd., Map Publishers, Edinburgh—a large number of Maps printed on cloth, including two on Africa, etc., etc. Also the following from private individuals—Mrs. MacGillivray, Brass Hand Bell; Mr Neil MacLeod, Map of South Africa; Mr D. MacPherson, Kames, £1; Mrs D. Campbell, Dunoon, 10s.

**Aged and Infirm Ministers' and Widows' and Orphans' Fund.**—Mrs H., Manor Road, London, 10s; Perthshire Adherent, 5s.

**College Fund.**—Perthshire Adherent, 5s.

**Colonial Mission.**—Perthshire Adherent, 10s.

**Home Mission.**—Perthshire Adherent, 5s; Miss M. McL., Cairndow, 10s; J. L., Stockton-on-Tees, £1.

**Organisation Fund.**—J. L., Stockton-on-Tees, £1; Friend Abroad, 10s; Perthshire Adherent, 5s.

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**Edinburgh Manse Purchase Fund.**—Mr A. MacAulay, 20 Leamington Terrace, acknowledges with sincere thanks a donation of 10s from a Friend, Argyllshire.

**Gairloch Congregation.**—Mr D. Fraser, Treasurer, acknowledges with sincere thanks the sum of £10, received from the Executors of the late Mr Peter MacKenzie, Kinlochewe, for the Gairloch Free Presbyterian Church.

**Greenock Manse Purchase Fund.**—Rev. Jas. McLeod acknowledges with grateful thanks the sum of £2 8s from N. McP., Glasgow.

**St. Jude's Congregation, Glasgow.**—Mr Neil McLeod, Treasurer, acknowledges with sincere thanks a donation of £5 for St. Jude's Sustentation Fund and £1 for Foreign Missions, from "Sea Captain," per Rev. R. MacKenzie.

**Tallisker Church Debt Fund.**—Mr D. Morrison, Treasurer, acknowledges with grateful thanks the following donations:—J.

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**Wick Manse Purchase Fund.**—Rev. R. R. Sinclair, acknowledges with grateful thanks a donation of 10s from A Friend, Wick.

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## The Magazine.

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