

THE  
**Free Presbyterian Magazine**  
 AND  
 MONTHLY RECORD

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

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

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**Free Presbyterian Magazine**  
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**The Confessional Doctrine of Assurance  
of Salvation.**

THERE is a great danger owing to the fact that many who profess to have assurance of salvation are only deceiving themselves that true believers should belittle the importance of the doctrine. The fact that some may hold an erroneous view of a doctrine or abuse it does not justify anyone in relegating that doctrine to the background. In modern evangelistic circles the doctrine of the assurance of salvation is asserted with a kind of religious abandon which creates a suspicion that the foundations upon which it rests are anything but secure. It is, therefore, necessary that God's people should have true and scriptural views on a doctrine which is so beneficial and comforting to them. Perhaps in none of the Reformed creeds is the doctrine of assurance so scripturally stated as in the Westminster Confession of Faith. The Westminster Divines, after having set forth the Christian life, in all its varied experiences, "describing its origin in divine grace, its essential quality in faith, its characteristic repentance, its fruition in good works, and its permanent and blessed perpetuity, add their chapter on Assurance of Grace and Salvation (chapter xviii). In this chapter they speak not only of the perseverance of the believer, but of the full, perfect and happy certainty to which he may through grace attain. For the benefit of our readers we will quote the sections of the chapter dealing with the doctrine under discussion, which are as follows: "1. Although hypocrites, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of

being in the favour of God and estate of salvation; which hope of theirs shall perish; yet such as truly believe in the Lord Jesus and love Him in sincerity, endeavouring to walk in all good conscience before Him, may in this life be certainly assured that they are in a state of grace, and may rejoice in the hope of the glory of God; which hope shall never make them ashamed. 2. This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope; but an infallible assurance of faith, founded upon the divine truth of the promises of salvation, the inward evidences of those graces unto which these promises are made, the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God: which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption. 3. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties, before he be partaker of it; yet, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain thereunto. *And therefore it is the duty of every one to give all diligence to make his calling and election sure; that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance: so far is it from inclining men to looseness.* 4. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as, by negligence in preserving it; by falling into some special sin, which woundeth the conscience, and grieveth the Spirit; by some sudden or vehement temptation; by God's withdrawing the light of His countenance, and suffering even such as fear Him to walk in darkness, and to have no light; yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ, and the brethren, that sincerity of heart and conscience of duty, out of which, by the operation of the Spirit this assurance may in due time be revived, and by the which, in the meantime, they are supported

from utter despair." The same doctrine is clearly set forth in the *Larger Catechism*. In answer to the question: Can true believers be infallibly assured that they are in the estate of grace, and that they shall persevere therein unto salvation? The Divines say: "Such as truly believe in Christ, and endeavour to walk in all good conscience before Him, may without extraordinary revelation, by faith grounded upon the truth of God's promises, and by the Spirit enabling them to discern in themselves those graces to which the promises of life are made, and bearing witness with their spirits that they are the children of God, be infallibly assured that they are in the estate of grace, and shall persevere therein unto salvation." Again, in answer to the question: Are all true believers at all times assured of their present being in the estate of grace, and that they shall be saved? They answer: "Assurance of grace and salvation not being of the essence of faith, true believers may wait long before they obtain it; and, after the enjoyment thereof, may have it weakened and intermitted, through manifold distempers, sins, temptations, and desertions; yet are they never left without such a presence and support of the Spirit of God as keeps them from sinking into utter despair." Our readers are now in possession of a full statement of the Confessional doctrine of assurance and will be in a better position to follow the discussion in this article.

Needless to say the Divines gave considerable attention to the statement of this doctrine as is indicated in the *Minutes of the Westminster Assembly* and produced a well-balanced statement which steered clear of the views held by so many of the Reformers that assurance of one's salvation was of the essence of faith, while on the other hand rejecting the Romanist and Arminian view that such assurance is not attainable. The Westminster Divines were not simply theologians, expert and careful expounders of the doctrines of the Christian faith, but they were men deeply taught by the Holy Spirit. The theology of the Westminster Confession is infused with life and the



warmth of a heart-experience suffuses it and without which it would lose much of its appeal to Spirit-taught men and women. Perhaps in no chapter do these characteristics show themselves so distinctly as in the words quoted above. It was one of the finest features in the theology presented in the Confession that the Divines were careful not to make their experience the basis of their doctrine as some of the Reformers did in the doctrine in question but checked their experience by the doctrine they found set forth in God's Word. The theologian taught by God's Spirit must seek to avoid presenting a system of truth, tasteless and devoid of life while on the other hand he must equally be on his guard against basing his doctrine altogether on his experience. The Westminster Divines, as we have seen, avoided these pitfalls into which so many have fallen, by taking their doctrine from the living oracles and bringing to the touchstone of these same oracles their experience. How necessary these precautions are is vividly brought home to one in reading some dry statements of doctrine or, on the other hand, listening to the presentation of certain phases of experience, which may be nothing more or less than the vagrant thoughts of uninstructed expounders. It was not so with the Westminster Divines. They laid the foundation on sound scriptural doctrine and it is to their teaching on this important doctrine we now turn attention.

To begin with, it may be necessary to explain what the Divines mean by "assurance of grace and salvation." They evidently mean the believer's assurance that he is in a state of grace and that he has a *personal* interest in the salvation of Christ. In stating their doctrine, they had in view, as already stated, the errors of the Romanists and the Arminians on this subject.

1. The former deny that it is possible to attain more than a probable persuasion of salvation, except by extraordinary revelation. This erroneous view is founded on their view of the nature of faith. Saving faith, according to Romish teaching, was essentially *assent* (*assenus*). The Reformers maintained that it was essentially *trust* (*fiducia*). Dr. Cunningham says: "There is an appearance of greater simplicity and metaphysical accuracy

in representing faith as in itself a mere *assent* to truth, and *trust* and other graces as its necessary consequences. But the right question is, What is the meaning attached in scripture to the faith which justifies and saves? Upon this question we agree with the Reformers in thinking, that in Scripture usage faith is applied, in its highest and most important sense, only to a state of mind of which trust in Christ as a Saviour is a necessary constituent element" (*The Reformers and Theology of the Reformation*, p. 122). 2. The Arminians in denying the doctrine of the believer's final perseverance were led into this false position of denying the possibility of any man attaining to a greater certainty of salvation than that he who perseveres unto the end shall be saved. Through this view, founded upon their erroneous and unscriptural teaching of perseverance, they fell into error. It will thus be seen that both the Romanist and Arminian doctrine on this subject was founded on error and led to error. It is a warning to us to see that the foundation is well and truly laid according to the plan set before us in the divine oracles.

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## A Soliloquy on the Art of Man-Fishing

By THOMAS BOSTON.

### II.

(Continued from p. 224.)

**H**ERE two things are to be considered.—I. What following of Christ supposes and implies. II. Wherein Christ is to be followed.

I. What following of Christ supposes and implies. *First*, it presupposes life. A dead man cannot follow any person; a dead preacher cannot follow Christ; there must be a principle of life, spiritual life in him, or else he is nought. Therefore have I said and maintained, that a man cannot be a minister

*in foro Dei*, though he may *in foro ecclesiæ*, without grace in his heart. This is a spiritual following of Christ; and therefore presupposes a spiritual and heavenly principle. Tell me then, O my soul, what state art thou in? Thou wast once dead, that is sure, Eph. ii. 1, *dead in trespasses and sins*. Art thou raised out of thy grave? Hast thou got a part in the first resurrection? Has Christ breathed on thy dead and dry bones? Or art thou yet void of spiritual life? Art thou rotting away in thine iniquity? What sayest thou to this? If thou be yet dead, thy case is lamentable; but if thou be alive, what signs of life are there to be seen in thee? I have my own doubts of this, because of the prevailing of corruption: therefore, I will see what I can say to this.

1. A man that hath the Spirit hath life, Rom. viii. 2, 9; but I think I have the Spirit—*ergo*, I have life. That I have the Spirit, I conclude from these grounds following,—(1.) I have light that aforetime I had not. See John, xiv. 26. “The Comforter shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you.” I see now otherwise than once I saw. Once was I blind, but now I see though I see but men as trees. Once was I darkness, but now am I light (though weak) in the Lord. This light makes me see, [1.] My former darkness, the sad and miserable state that once I was in, ignorant of God, Christ, and religion, save going to the church, and keeping from banning and swearing, &c., which I was restrained from from a child. This makes me see my present darkness, I Cor. xiii. 12. How little a portion do I know of thee, O God! My knowledge is but as the twilight. [2.] It lets me see my heart-sins, my imperfections and shortcomings in the best of my duties; so that God might condemn me for them. The hypocrites say, *why have we fasted, and thou seest not?* &c. Isa. lviii. 3. It lets me see the wanderings of my heart, in duty and out of duty—yea, the sinfulness of the first risings of lust in mine heart, Rom. vii., and is still discovering the baseness of my heart unto me, so that I am forced to think

and say, that, at the best, I am unclean, unclean. [3.] It makes me to see Christ precious, 1 Pet. ii. 7, altogether lovely, the chief among ten thousand, preferable to all the world; for whom, if if my heart deceive me not, (Lord, thou knowest!) I would undergo the loss of that which I most esteem in the world. "Whom have I in heaven but thee? and there is none in earth that I desire besides thee." For indeed "my heart and flesh faints and fails; but thou art the strength of my heart, O Lord," Psalm lxxiii. 25, 26. [4.] It lets me see my need of him; so that nothing else but Christ, I am persuaded, can help me. When I have done what I can, I am but an unprofitable servant. If I should do a thousand times more than I do, I count all but loss and dung for the excellency of the knowledge of Jesus Christ my Lord. My soul cries out for thee, O God, and follows hard after thee. [5.] The knowledge that I have of Christ, makes me trust in him in some measure—Psal. ix. 10; though, alas! my evil heart of unbelief creates a great deal of difficulty in that to me. I find Him a present help in the time of trouble; therefore, I endeavour to cast my burden upon Him. I know Him to be a good Master; and, therefore, I lean on Him for help for His own work. I know his grace is sufficient for me; therefore, in temptation and trials, I endeavour to lift up my soul to Him.

(2.) I feel help in duty from the Spirit. I know not what I should pray for; but the Spirit helpeth my infirmities, Rom. viii. 26. Many times I have gone to prayer very dead, and have come away with life; I have gone with a drooping and fainting heart, and come away rejoicing; with a heart closed, and have come away with a heart enlarged, and have felt enlargement both as to words and affections; and this hath made me both thankful and more vile in mine own eyes, that God should have done so with the like of me, 1 Chron. xxix. 14.

2. He that hath sense and feeling hath life; but I have sense and feeling—therefore, I have life. My sins are a burden to me, (Lord thou knowest,) my omissions and commissions, the sins

of my thoughts and of my life, the sins of my youth, *i.e.*, Eph. iv. 19.; Matth. xi. 28; and, above all, that which is my daily trouble, is an evil, backsliding, and base heart, which I find deceitful above all things, and desperately wicked, Jer. xvii. 9. This body of sin and death makes me to groan, and long to be rid of it, Rom. vii. 24. I feel God's presence, which makes me to rejoice sometimes; at other times again, I feel his absence. Thou, O Lord, hidest thy face, and I am troubled. His smiles are sweet as honey from the comb, and His frowns are bitter as death to my soul, Psal. xxx. 7.

3. He in whom there is heat hath life; but I have a heat in my soul—therefore, I have life. I find a threefold flame, though weak, in my heart. (1.) A flame of love to Christ, Rom. v. 5. My soul loves Him above all; and I have felt my love to Christ more vigorous within this short while, than for a considerable time before. Lord, put fuel to this flame. I have a love to His truths that I know what God reveals to me of His Word, Psal. cxix. 19. I find sometimes His Word sweeter to me than honey from the comb, Psal. xix. 10. It comforts and supports me. I cannot but love it; it stirs me up, and quickens my soul when dead. I love His commands, though striking against my corruptions, Rom. vii. 22. I love the promises, as sweet cordials to a fainting soul, as life from the dead to one trodden under foot by the apprehensions of wrath, or the prevailing of corruption. I love His threatenings as most just; my soul heartily approves them. *If any man love not the Lord Jesus, let him be anathema, maranatha.* The least truth, that God makes known to me, I love; and, by grace, would endeavour to adhere to. I love those in whom the image of God does appear; though otherwise mean and contemptible, my heart warms towards them, 1 John, iii. 14. I love His work, and am glad when it thrives, though alas! there is little ground for such gladness now, Rom. i. 8. I love His ordinances, and what bears His stamp, Psal. lxxxiv. 1, though all this be but weak. I love His glory, that He should be glorified, come of me what will. (2.) I find in my heart

a flame of desires. [1.] After the righteousness of Christ. My soul earnestly desires to be stript naked of my own righteousness, which is as rags, and to be clothed and adorned with the robe of His righteousness, Matth. v. 6. This wedding garment my soul affects; so shall I be found without spot, when the Master of the feast comes in to see the guests. My soul is satisfied, and acquiesces in justification by an imputed righteousness, though, alas! my base heart would fain have a home-spun garment of its own sometimes. [2.] After communion with Him. When I want it, my soul, though sometimes careless, yet, at other times, cries out, *O that I knew where I might find Him!* I have found much sweetness in communion with God, especially at the sacrament of the Lord's Supper, in prayer and meditation, hearing of the Word faithfully and seriously preached, and in preaching it myself, when the candle of the Lord shone on my tabernacle; then was it a sweet exercise to my soul. I endeavour to keep it up when I have it, by watching over my heart, and sending up ejaculations to God. When I want it, I cry to Him for it, though, alas! I have been a long time very careless. Sometimes my soul longs for the day, when my minority shall be over-past, and I be entered heir to *the inheritance incorruptible, undefiled, and that fadeth not away*; to be quit of this evil world; to be dissolved, and to be with Christ, which is best of all; especially at three times. [1.] When I get more than ordinarily near God, when my soul is satisfied as with marrow and fat, when my heart is nobilitated, and tramples on the world. [2.] When I am wrestling and groaning under the body of sin and death, the evil heart: then fain would I be there, where Satan cannot tempt, and sin cannot enter; yea, when I have been much forsaken, at least as to comfort. [3.] When I preach, and see that the Gospel hath not success, but people are unconcerned, and go on in their abominations. (3.) I find in my heart some heat of zeal for God, which vents itself. [1.] By endeavouring to be active for God in my station. Before I entered on trials, one main motive was to have opportunity to give a testimony

against sin, and to see if I could be an instrument to reclaim any soul from its wicked way. This I have, as the Lord enabled me, done, since I was a preacher, testifying against sin freely and plainly, and as earnestly as I could, by grace assisting me, though in weakness. And, Lord, thou knowest that my great desire is to catch men, and to get, for that end, my whole furniture from thee, laying aside my own wisdom. And if I could do this, how satisfying would it be to my soul, that desires to do good to others, though I myself should perish? Therefore, do I not spare this weak body, and, therefore, have I desired never to be idle, but to go unsent-for sometimes. Yet my conscience tells me of much slackness in this point, when I have been in private with people, and have not reproved them as I ought, when they offended, being much plagued with want of freedom in private converse. This I have in the Lord's strength resolved against, and have somewhat now amended it. [2.] It vents itself in indignation against sin in myself and others. Many times have I thought on that of the apostle, *Yea, what revenge!* when I have been overcome by a temptation, being content as it were to be revenged on myself, and, as it were, content to subscribe a sentence of condemnation against myself, and so to justify the Lord in his just proceedings against me. And, Lord, *do not I hate those that hate thee? am I not grieved with those that rise up against thee? The reproaches cast on thee, have fallen on me,* Psal. lxi. 9. And my heart rises and is grieved, when I see transgressors, that they keep not thy law. [3.] It vents itself in grieving for those things that I cannot help. Lord, thou knowest how weighty the sins of this land have been unto me; how they have lien and do lie somewhat heavy on me; and at this time, in particular, the laxness of many in joining with the people of these abominations, the unfaithfulness of some professors, the lack of zeal for God in not making a more narrow search for the accursed thing in our camp, now when God's wrath is going out violently against us, and not making an acknowledgment of sins and renewing our national vows,

according as our progenitors did, many as it were thinking shame of the Covenant, of whom the Church of Scotland may be ashamed. 4. Growth and motion is an evidence of life, Psal. xcii. 12, 13, 14; I move forward towards heaven, my affections are going out after Christ, and endeavouring to make progress in a Christian walk, I think I discern a growth of these graces in me, 2 Peter, iii. 18. (1.) Of knowledge and acquaintance with Christ. I am more acquainted with Christ and His ways than before. Though I have not such uptakings of Christ as I ought to have, yet I have more than I have had in this respect sometimes before. (2.) A growth of love. If my heart deceive me not, I have found love to Christ within this month more lively and vigorous than before, my soul more affected with His absence from ordinances than ever. (3.) Of faith. I can, I think, trust God more now than before. I have had more experience of His goodness and knowledge of His name; and, therefore, think I can cast my burden on the Lord better than before. But it is easy swimming when the head is held up. Lord, increase my faith. I believe, Lord, help mine unbelief. (4.) Of watchfulness. I have felt the sad effects of unwatchfulness over my heart in times past. I feel the good of watchfulness now; my soul is habitually more watchful than before; neither dare I give such liberty to my heart as sometimes I gave. Yet for all this the Lord may well complain of me, that He is broken with my whorish heart. But, Lord, thou knowest, it is also breaking to my self that it is so. The Lord seal these things to me. (5.) Of contempt of the world, which, blessed be God, is on the increase with me.

*Secondly*, Following of Christ implies a knowledge of the way that Christ took. No man can follow the example of another, as such, unless he know what way He lived. So neither can any man follow Christ with respect to the catching of men in particular, unless he know Christ's way of catching souls—that is, so far as it may be followed by us. Acquaint then thyself, O my soul, with the history of the gospel, wherein this appears,



and take special notice of these things, that thou mayest follow Christ. What a sad case must they be in that are not acquainted with this!

*Thirdly*, It supposes sense of weakness, and the need of a guide. A man that knows a way, and can do well enough without a guide, needs not follow another. And surely the want of this is the reason why many run before Christ, and go farther than His example ever called them; and others take a way altogether different from Christ's way, which is the product of their own conceited hearts and airy heads. But thou, O my soul, acknowledge thyself as a child in these matters, that cannot go unless it be led; as a stranger in a desert place, that cannot keep the right way without a guide. Acknowledge and be affected with thine own weakness and emptiness, which thou mayest well be persuaded of. And for this end reflect seriously, 1. On that word, 2 Cor. ii. 16,—*Who is sufficient for these things?* No man is of himself sufficient; even the greatest of men come short of sufficiency. This may make thee then to be affected with insufficiency, who are so far below these men, as shrubs are below the tall cedars; and yet they cannot teach it of themselves. 2. Consider the weight of the work, even of preaching, which is all that thou hast to do now. It is the concern of souls. By the foolishness of preaching it pleases the Lord to save them that believe. To preach in the Spirit, in the power and demonstration thereof, is no easy matter. Thy pitiful gifts wil not fit thee for this. 3. Reflect on what thou art, when God is pleased to desert thee; how then thou tuggest and rowest, but it will not do, either in studying or delivering sermons. I think thou hast had as much of this as may teach thee to beware of taking thy burden on thy own soul, but to cast it on the Lord. 4. Consider what a small portion thou knowest of God. When thou art at the best, and when thou are in thy meridian, yet how low art thou? and how far short thou comest of what thou shouldst be. Lastly, consider, that though thou hadst gifts like an angel, yet thou canst not convert a soul, unless Christ be with thee to do the

work. Therefore, acknowledge thyself a weak creature, insufficient for the work; and go not out in thy own strength, but in the name of the Lord; and so although thou be but as a stripling, thou mayest be helped to cast down the great Goliaths that defy the armies of the living God.

*(To be continued.)*

## Noted Men Among the Covenanters.

### JOHN LIVINGSTONE.

**J**OHN Livingstone was the son of Rev. William Livingstone, minister of Lanark. He was born on 21st June, 1603, at Monyabroch [*Moine-Abroch*] which was the old name of Kilsyth. Before going to Lanark his father had been minister at Kilsyth as his father before him had been. The Livingstones of Kilsyth belonged to the nobility and were related to the Livingstones of Callendar. John Livingstone's mother was Agnes Livingstone, daughter of Alexander Livingstone, portioner of Falkirk; her son describes her as a "rare pattern of piety and meekness." He received his early education at Stirling and then proceeded to Glasgow University for his Arts course and graduated as Master of Arts in 1621. While at Stirling he was under the preaching of Mr. Patrick Simson and while in Glasgow he heard Mr. John Bell, who opened the proceedings of the famous Glasgow Assembly of 1638. Livingstone describes him as "a grave, serious man." He began to preach in 1625 and was in the habit of writing his sermons and then preached them word for word. In his autobiography he tells how he broke with this habit. He was called upon to preach on a communion occasion "and having in readiness only one preaching," he says, "which I had preached about a week before in another kirk, and perceiving sundry to be at Quodquan who had been at the other church, I resolved to choose a new text, and having but little time, I wrote only some notes of the heads I was to deliver.

Yet I found at that time more assistance in the enlarging of these points, and more motion in my own heart, than ever I had found before, and after that I never wrote all at length, but only notes." Lord Kenmure, to whom Samuel Rutherford addressed some of his beautiful letters, was anxious to have Livingstone settled at Anwoth but certain difficulties coming the way "the Lord provided a great deal better for them [*i.e.* the people of Anwoth]," as he humbly says, "for they got that worthy servant of Christ, Mr. Samuel Rutherford, whose praise is in all the Reformed Churches." During his short stay in Kirkcudbright he made the acquaintance of Lord Kenmure, Alexander Gordon of Earlston, Alexander Gordon of Knoekgray, Christian M'Adam of Waterhead and Marion M'Naught in Kirkcudbright. Among these will be recognized those who were favoured to receive letters from Samuel Rutherford. A movement was made to have Livingstone settled as minister of Torphichen but, notwithstanding the influence of Lord Torphichen and the favour of the presbytery, Spottiswoode, "the pretended Archbishop of St. Andrews," stopped all proceedings because of Livingstone's non-conformity to the prelatie order of things. The Presbytery then forbade Livingstone to preach at Torphichen. "I found," he says, "the two or three last Sabbaths that I preached there the sweetest Sabbaths, although sorrowful, that I had seen in that place." It was at this juncture of his career that he received letters from the Countess of Wigtown, who was then resident at Cumbernauld, inviting him to act as chaplain to the Earl's household. For about two years and a half he spent at Cumbernauld. During the summer he went about from place to place preaching at Communion. It was on one of these occasions that he preached his famous sermon at Kirk of Shotts that was so signally owned of the Lord in the conversion of sinners. The story of his invitation to preach there is well known and need not be repeated here but Livingstone's own account of that memorable day is not so well known, and, therefore, we reproduce it here. "The parish of the Shotts," he says, "bordered upon the parish of Torphichen, whether they

sometimes resorted, and I was several times invited by the minister, Mr. John Holm, at Shotts to preach there. In that place I used to find more liberty on preaching than elsewhere. Yea, the one day in all my life wherein I got most of the presence of God in public was on a Monday after a Communion preaching in the churchyard of the Shotts, 21st June, 1630. The night before I had been with some Christians, who spent the night in conference and prayer. When I was alone in the fields about eight or nine in the morning, before we were to go to sermon, there came such a misgiving of spirit upon me, considering my unworthiness and weakness, and the multitude and expectation of the people, that I was consulting with myself to have stolen away somewhere, and decline that day's preaching, but that I durst not so far distrust God, and so went to sermon, and got good assistance. I had about one hour and a half upon the points I had meditated on Ezek. xxxvi. 25, 26; and, in end, offering to close with some words of exhortation, I was led on about an hour's time in a strain of exhortation and warming, with such liberty and melting of heart as I never had the like in public all my life. Some little of that stamp remained on the Thursday after, when I preached at Kilmarnock. But the very Monday after, preaching in Irvine, I was so deserted, that the points I had meditated and written, and had them fully in my memory, I was not able to get them pronounced. So it pleased the Lord to counterbalance His dealing, and hide pride from man. This so discouraged me, that I was upon resolution for some time not to preach, at least not in Irvine; but Mr. David Dickson would not suffer me to go from thence till I preached the next Sabbath day, to get, as he called it amends [revenge] of the devil. I stayed and preached with some tolerable freedom." Fleming in his *Fulfilling of the Scriptures* refers to this notable outpouring of the Holy Spirit in the following sentences: "I must also mention that solemn communion at the Kirk of Shotts, June 20, 1630, at which time there was so convincing an appearance of God, and down-pouring of the Spirit, even in an

extraordinary way, that did follow the ordinances, especially that sermon on the Monday, June 21, with a strange, unusual motion on the hearers, who, in a great multitude, were there convened of divers ranks, that it was known, which I can speak on sure ground, near five hundred had at that time a discernable change wrought on them of whom most proved lively Christians afterwards. It was the sowing of a seed through Clydesdale, so as many of the most eminent Christians in that country could date either their conversion, or some remarkable confirmation in their case from that day; and truly this was the more remarkable, that one, after so much reluctances, by a special and unexpected providence, was called to preach that sermon on the Monday, which then was not usually practised; and that night before, by most of the Christians there, was spent in prayers, so that the Monday's work might be discerned as a convincing return of prayer." The Church in Scotland from this date onwards set apart the Monday following a Communion Sabbath as a day of Thanksgiving and it is still observed in those congregations who uphold the time-honoured custom of the observance of the five days on communion occasions.

Livingstone got into touch with many of the eminent ministers and laymen in his itinerations from place to place. In speaking of the preachers from whom he received most good he says. "Those whereby I profited most were the preachings of four men, Mr. Robert Rollock, Mr. John Welsh, Mr. Robert Bruce, and Mr. David Dickson, whom I thought of all that I had read breathed most of the Spirit of God, least affected, most clear and plain, and most powerful . . . . Mr. Robert Bruce I several times heard, and in my opinion never man spake with greater power since the Apostles' days." These were some of the instruments which the Lord used to build the walls of Jerusalem in troublous times.

It is a commentary on the sad state of things ecclesiastically in Scotland when a minister, whose labours were so signally owned of the Lord could not get a parish in which to exercise his God-given gifts. In the summer of 1630 two of the ministers in the Irish Presbyterian Church proposed to him that he should go

to Ireland seeing there was no prospect that he could enter the ministry in Scotland. In August of this year Viscount Claneboy invited him to come to Ireland in reference to a call to the parish of Killinchy. He was ordained by Andrew Knox, Bishop of Raphoe, who when Livingstone came to him with letters from Lord Claneboy and Earl of Wigtown, told him that he knew his errand. The aged Bishop further added that he thought his old age was prolonged for little other purpose but to do such offices, and that if Livingstone scrupled to call him "my Lord" he cared not much for it; all he would desire was that Livingstone would preach at Ramallen the next Sabbath, and that he would send for Mr. William Cunningham, and some two or three other neighbouring ministers, to be present, who, after sermon, should give ordination by imposition of hands, the Bishop himself being present. The Bishop of Down (Robert Echlin), however, was not satisfied with this procedure and he had his eye on Livingstone. At length he was suspended by Bishop Echlin for non-conformity and for "stirring up the people to extacies and enthusiasms." In May, 1632, both Robert Blair and John Livingstone were deposed by the Bishop. For two years thereafter Livingstone spent in Scotland occasionally visiting Ireland. In the momentous events preceding and succeeding the signing of the National Covenant in 1638, Livingstone took a prominent part. He has left us a graphic picture of the signing of the Covenant in different places particularly at Lanark. "I was present at Lanark and several other parishes," he says, "when on a Sabbath after the forenoon sermon, the Covenant was read and sworn, and may truly say that in all my life, except one day at the Kirk of Shotts, I never saw such motions from the Spirit of God; all the people generally and most willingly concurring, where I have seen above 1000 persons all at once lifting up their hands, and the tears dropping down from their eyes; so that though the whole land, except the professed papists, and some few, who for base ends adhered to the Prelates, the people universally entered into the Covenant of God for reformation of religion, against Prelacy and the ceremonies."

In 1638 he was approached with the view to being called to the parish of Straiton and to the town of Stranraer. As he was in doubt as to his duty the matter was submitted to Mr. Robert Blair, Mr. David Dickson, Mr. Andrew Cant, Mr. Alexander Henderson, Mr. Samuel Rutherford, and his father, Mr. William Livingstone. These advised that he should accept the call to Stranraer. Here he laboured until 1648 when he was transferred by the Assembly to Ancrum in Teviotdale. The impression he had made while in Ireland is indicated by the fact that as many as 500 persons resorted to Stranraer at Communion times from Ireland. He was present as a member of the Glasgow Assembly of 1638. While at Stranraer he tells of the interest of the people in religious exercises. "When I came first to Stranraer," he says, "some of the folk in the town desired to come our house to be present at our family exercise. Therefore, I proposed that I would choose rather every morning to go to church, and so each morning at nine o'clock the bell rang. We convened, and after two or three verses of a psalm and a short prayer, some portion of Scripture was read and spoken upon, only so long as a half-hour glass ran and then closed with prayer."

He accompanied the Scottish army into England in 1640. When in England he tells of a message delivered to them by a Mrs. Fenwick at Haddon on the Wall. "Is it so," she asked, "that Jesus Christ will not come to England for reforming of abuses, but with an army of 22,000 men at his back?" In 1648, as already mentioned, he was transferred to Ancrum and it was while minister there that he was chosen by the Commission of the General Assembly as one of the Commissioners to treat with Charles at the Hague. He was very averse to undertake the business and after events fully justified him in that aversion. He made his mind quite clear to Mr. David Dickson, Mr. James Guthrie and Mr. Patrick Gillespie, having uttered what he terms—"one word I foolishly spoke then to them," which was: "That ere I condescend to go, and to have an hand in the consequences that I apprehend would follow, I would choose rather

to condescend, if it were the Lord's will, to be drowned in the waters by the way." The negotiations with the King were anything but satisfactory to the ministerial members of the Commission, but when Livingstone's opinion was asked he replied that though the Commissioners should agree with the King upon terms disadvantageous to religion a minister might tell his mind, but if it went on it was not the minister's part to oppose the same but to submit himself to the government. Afterwards he saw that he erred in thus expressing himself. "I am since reconvinced," are his words, "that I ought to have dealt more freely, and shewed them that I thought their proceedings were not according to their instructions, and that the honest party in Scotland would not be satisfied with them, and that, so far as I could discern, there was no appearance of a blessing from God upon the treaty; but partly, I saw such a torrent in carrying on that business, partly, I somewhat doubted my own judgment, partly, my weakness of nature made me neglect that duty." In Charles the Commissioners had a cunning schemer with a conscience that could stretch to any length; unfortunately, also among the Commissioners there were men whose hearts were not loyal to the covenanted cause in Scotland. When the ministerial commissioners landed in Scotland the Assembly was sitting and an account of what had taken place at the drawing up of the Treaty of Breda was presented to them, but as there were things in that account which might make the King odious in the eyes of the people, the Commissioners, at the Assembly's request, forebore to mention them. In connection with this Treaty, the story of the accident to his wife while the Commissioners were in Holland may be told. "The while I was at Holland," he says, "my wife riding by the mill of Nether Anerum, through the unskilfulness of the servant that rode before her, fell into the mill-dam, and was carried down the trough, till with her body she stopped the outer wheel then fast going. Providence so ordered that the wheel wanted one of the out-sticking pieces of timber that keeps the water; and just over against the wheel where it wanted this piece her body was drawn down, and so stopped the going of



the mill, and continued in that case, the water still falling on her, till a gentleman that saw, and was about half a quarter of a mile distant, came running, and caused the people to go within the mill, and turn the outer wheel back, and so got her out and carried her home. She was ill bruised, and in the third day had a sore fever; yet it pleased the Lord she recovered, and wrote to me to Holland that she thought she was therein an emblem of what our treaty was like to bring on the land." In those days there were men and women in Scotland who felt that these negotiations were like men playing with fire and they had not long to wait to see their worst fears realised.

In connection with the Public Resolutions, Livingstone took the side of the Protestors, though he felt that the latter kept too many meetings and thus widened the sad breach between the Resolutioners and themselves. After events proved that though there were good men among the Resolutioners they had not the keenness of vision of the Protestors. In the return of Charles II. in 1660 Livingstone "clearly foresaw," as he says, "that there would be an overturning of the whole work of reformation and a trial to all that would adhere thereto." He had not long to wait for the bursting of the storm which he foresaw. On the 20th November, 1662, he received letters from friends in Edinburgh that he with some twelve or sixteen ministers had been ordered by the Privy Council to appear before them. He appeared before the Council\* on 11th December and sentence of banishment north of the Tay and within two months to depart out of the King's dominions, was pronounced upon him. He sailed for Rotterdam and there met with other banished ministers, Mr. Robert Traill, Mr. John Nevay, Mr. Robert M'Ward, Mr. John Brown, etc. The remainder of his life was spent in Holland. He died at Rotterdam in 1672.

Prof. Witheron in his *Historical and Literary Memorials of Presbyterianism in Ireland* (First Series) thus describes it:

\*An account of his appearance before, and the questions put to him by, the Council will be found in "Ane Account of what past when Mr. John Livingstone appeared before the Council in the Lower Council-House at Edinburgh, December 11, 1662," printed in *Select Biographies* (Woodrow Society Publications), I. 213.

"His Autobiography, or *Brief Historical Relation*, is very like that of Blair, his teacher and friend, and is of equal value as an illustration from an independent source of the early history of Presbyterianism in Ireland. It covers the whole period of his life from his birth to his exile, and is intensely interesting, not only from the manner in which it touches upon public events of this time, but from the candid and honest way in which he describes himself. *The Brief Historical Relation* was printed in a quarto form in 1727, and has passed through several editions. The only complete edition of the writings of Livingstone is that contained in the *Select Biographies* of the Wodrow Society" (p. 22). As a specimen of "the candid and honest way in which he describes himself," particularly as a preacher, the following paragraphs illustrate:—"As concerning my gift of preaching I never attained to any accuracy therein, and through laziness, did not much endeavour it. I used ordinarily to write some few notes, and left the enlargement to the time of delivery. I found that much studying did not so much help me in preaching, as the getting of my heart brought to a spiritual disposition; yea, sometimes I thought the hunger of the hearers helped me more than my own preparation. Many a time I found that which was suggested to me in the delivery, was more refreshful to myself and to the hearers, than what I had premeditated. I was often much deserted and cast down in preaching, and sometimes tolerably assisted. I never preached a sermon which I would be earnest to see again in write but two; the one was on a Monday after the Communion at Shotts, and the other on a Monday after the Communion at Hollywood, and both these times I had spent the whole night before in conference and prayer with some Christians, without any more than ordinary preparation; otherwise, my gift was rather suited to simple common people, than to learned and judicious auditors. I could hardly ever get my own sermon repeated, neither could I get the same sermon preached twice, although to other hearers. I thought it became tasteless both to myself and others. I have sometimes, after some years, preached on the same text, but then I behaved to

make use of new notes. Had I in a right manner behaved and taken pains, it had been better for myself and others; but a lazy trusting to assistance in the meantime kept me bare-handed all my days. I had a kind of coveting, when I got leisure and opportunity, to read much, and of different subjects, and I was oft challenged that my way of reading was like some men's, after such a kind of play and recreation. I used to read much too fast, and so was somewhat pleased at the time, but retained little. My memory was somewhat waterish and weak; yet had I improved it, I might have had better use of it; for after I came from the College, I did with no great difficulty attain to some tolerable insight into the Hebrew and Chaldee, and somewhat also of the Syriac. The Arabic I did essay, but the vastness of it made me give it over. I got also so much of the French, the Italian, and after that of the Low Dutch, that I could make use of sundry of their books; and of the Spanish and High Dutch, that I could make use of their Bibles. It was once or twice laid on me by the General Assembly, to write the history of the Church of Scotland, since the late Reformation, 1638; but beside my inability for such an undertaking, and my lazy disposition, I could by no means procure the materials fit for such a work."

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### Lord's Day Games and Cinemas.

WE have received a communication from the news editor of a "Sunday" newspaper in which he says, "Sunday is the only completely free day which many of our working girls and boys enjoy, and there is a body of opinion in the country which feels that in view of this, Sunday games should be allowed in public parks." We have no doubt that such "a body of opinion" exists, but we also have no doubt that people, however numerous, who are in favour of the desecration of the Lord's day, are entirely in the wrong. Their opinions are thoroughly

opposed to the Word of God, and they ought not in any degree to influence those who reverence God and His Word. We are asked if we are in favour of "Sunday" games "provided they do not take place during the hours of Church services," and if we are in favour of "Sunday" cinemas, "provided they are not open during the hours of Church services." Evidently it is forgotten that the Lord's day, divinely instituted at the creation, is a day of twenty-four hours. When God said, "Remember the Sabbath day, to keep it holy," He meant *the whole day*. We are not at liberty to desecrate any part of the day. The whole day is called by God, "My holy day," "the holy of the Lord, honourable," and we are bidden to "honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words" (Isa. lviii. 13).

The "National Fitness Campaign" can never be advantageously promoted by disobeying the command of God, nor will the real good of girls and boys be promoted by encouraging them to desecrate the Lord's Day. If we want them to grow up honest, upright, industrious citizens, the more we encourage them to honour the Lord's Day and His Word the better. Those who break the Fourth Commandment are the people who are most likely to break the other commandments. Moreover, the young people of to-day have far more time for healthy recreation than our young people had many years ago. They have longer evenings, besides Saturday afternoons. Let them thankfully and wisely use their leisure opportunities on other days of the week, and not encroach on the Lord's Day. Besides, are we not devoting too much attention to games? Regular daily exercise is no doubt good, but our young people need to read their Bibles more, and to read the history of their country more. How ignorant they are, for the most part, of their Bible, and of the history of the Reformation. The nation is flooded with novels, and these crowd out Biblical and other helpful reading. The mind, as well as the body, needs to be strengthened and made more fit.

As for the opening of cinemas on the Lord's Day, it is our view that it would be a great blessing if they were *closed every day of the week*. We do not think that our young people are spiritually and mentally benefited by them. The multiplicity of such places of amusement seems to us to be a fulfilment of the inspired prediction that men would be "lovers of pleasures more than lovers of God" (2 Tim. iii. 1, 4). The whole tendency, it seems to us, is for people to concentrate all their attention on worldly wealth, worldly prosperity, worldly comfort, and worldly pleasure. But the solemn words of our Lord seem to be entirely ignored. He says, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark viii. 36).

With regard to daily exercise we think that bodily fitness would be greatly benefited if our young people were to walk several miles every day to and from their places of employment. Walking in the fresh air is an ancient and healthy exercise, and it would be a blessing both to body and mind if it were regularly practised.—*Gospel Magazine*.

### How Norman Macleod, Uig (Lewis), Defeated the Devil.\*

**N**ORMAN was a soldier and served his king and country abroad. While in Egypt, where he lived a profligate and drunken life, he lost his sight and was discharged from the army with a pension. On returning to his native parish, Norman observed that an extraordinary change had come over the people. "I found the Bible of God," he says, "of which I was totally ignorant, among my friends; and schools amongst them for teaching the knowledge of that blessed Book." It was in one of these schools that the Bible spoke to Norman and "opened an eye," to quote his own quaint words, "that sin had ever kept

\*The story of Blind Norman is told by Rev. Alexander Macleod, Uig, afterwards Free Church minister, Rogart, whose preaching was so abundantly blessed to the people of Uig and other places.—*Editor*.

sealed; it read to me my deeds, it led me to trace my former ways: yea, times, places, and deeds that were quite banished from my memory, were recalled into full view. It recorded a black catalogue against me, and seemed to fix my portion amongst the damned. I thought my case altogether a hopeless one, but the same Bible brought to my ears tidings of unutterable worth—salvation through a crucified Saviour.” Norman, after this great change, considered it his duty to do a little to help the Gaelic schools of the Society for the Propagation of Christian Knowledge. At first he thought he would pray that the Lord would open the *sporanan* (purses) of the people, but on further consideration he decided to contribute two shillings himself—a much larger sum than it is to-day. Next year when a collection was announced, Norman was tossed hither and thither as to the amount he should give. “I think,” he said to himself, “I shall give this year four shillings.” But he had no sooner come to this decision than something within him said: “Give what you gave last year, two shillings.” A debate now went on in his heart—sometimes the decision to give a smaller amount and sometimes a larger amount gaining the day. At times it would be four shillings, then five, ten, then back to five again. This was a real conflict to Norman and as he thought of Ananias and Sapphira (Acts, v. 1-11) he dared not go back. Then he was assailed by the inward voice that pled for the small offering as it said to him: “Ah, Norman, what are you about? you are now going crazy altogether? you are a poor blind man, you cannot work, you have a family of seven to support, and the money God gave you as a provision for your family, you should apply it to the object for which it was given, which will be most acceptable to Him.” “Then I began to think,” said Norman, “that my opposition was due to Satan and on reflecting on this for a time I was at last convinced it was. I started to my feet and said: ‘Ah! Satan, I will give a pound note every year I live, so the further you shall follow me the more you shall lose.’” It was after this manner and in this battle fought out at Uig that Norman gained his victory over the devil.

## Faith and Frames Compared.

RALPH ERSKINE.

Faith has for its foundation broad  
A stable rock on which I stand,  
The truth and faithfulness of God :  
All other grounds are sinking sand.

My frames and feelings ebb and flow ;  
And when my faith depends on them,  
It fleets and staggers to and fro,  
And dies amidst the dying frame.

That faith is surely most unstay'd,  
Its stagg'ring can't be counted strange  
That builds its hope of lasting aid  
On things that ev'ry moment change.

But could my faith lay all its load  
On Jesus' everlasting name,  
Upon the righteousness of God,  
And divine truth that's still the same ;

Could I believe what God has spoke,  
Rely on His unchanging love,  
And cease to grasp at fleeting smoke,  
No changes would my mountain move.

But when, how soon the frame's away,  
And comfortable feelings fail :  
So soon my faith falls in decay,  
And unbelieving doubts prevail.

This proves the charge of latent vice,  
And plain my faith's defects may show  
I built the house on thawing ice  
That tumbles with the melting snow.

When divine smiles in sight appear  
And I enjoy the heav'nly gale;  
When wind and tide, and all is fair,  
I dream my faith shall never fail :

My heart will false conclusions draw,  
That strong my mountain will remain :  
That in my faith there's not a flaw,  
I'll never, never doubt again.

I think the only rest I take,  
Is God's unfailing word and name :  
And fancy not my faith so weak,  
As e'er to trust a fading frame.

But ah ! by sudden turns I see  
My lying heart's fallacious guilt,  
And that my faith, not firm in me,  
On sinking sand was partly built :

For lo ! when warming beams are gone,  
And shadows fall ; alas ! 'tis odd,  
I cannot wait the rising sun,  
I cannot trust a hiding God.

So much my faith's affianced seems  
Its life from fading joys to bring,  
That when I lose the dying streams,  
I cannot trust the living spring.

When drops of comfort quickly dry'd,  
And sensible enjoyments fail ;  
When cheering apples are deny'd,  
Then doubts instead of faith prevail.

But why, though food be snatch'd from me,  
Should I distrust the glorious root,  
And still afront the standing tree,  
By trusting more to falling fruit ?



The smallest trials may evince  
My faith unfit to stand the shock,  
That more depends on fleeting sense,  
Than on the fix'd, eternal Rock.

The safest ark when floods arise,  
Is stable truth that changes not;  
How weak's my faith, that more relies  
On feeble sense's floating boat!

For when the fleeting frame is gone,  
I straight my state in question call;  
I drop and sink in deeps anon,  
As if my frame were all in all.

But though I miss the pleasing gale,  
And heav'n withdraw the charming glance;  
Unless Jehovah's oath can fail,  
My faith may keep its countenance.

The frame of nature shall decay,  
Time-changes break her rusty chains;  
Yea, heav'n and earth shall pass away;  
But faith's foundation firm remains.

Heav'n's promises so fix'dly stand,  
Engrav'd with an immortal pen,  
In great IMMANUEL'S mighty hand,  
All hell's attempts to raze are vain.

Did faith with none but truth advise,  
My steady soul would move no more  
Than stable hills when tempests rise,  
Or solid rocks when billows roar.

But when my faith the counsel hears  
Of present sense and reason blind,  
My wav'ring spirit then appears  
A feather toss'd with ev'ry wind.

Lame legs of faith unequal crook;  
 Thus mine, alas! unev'nly stand,  
 Else I would trust my stable Rock,  
 Not fading frames and feeble sand:

I would, when dying comforts fly,  
 As much as when they present were,  
 Upon my living joy rely—  
 Help, Lord, for here I daily err.—*Gospel Sonnets.*

### Dr. Macdonald and Locheil.

THE following interesting anecdote is taken from *The Apostle of the North* (Dr. Macdonald, Ferintosh):—"Amiable though he was, and prone to too great facility, he could, when occasion required hold his ground very firmly, and rise superior to all the influence which might be employed to sway him. During one of his tours in Lochaber, he was invited by Locheil to spend a night in his mansion. Besides the clergyman, there was a large party of guests. Between nine and ten o'clock, card playing having been proposed Mr. Macdonald at once rose, and going up to Locheil, asked him whether he was to hold family worship. "Oh, no," he said, "I cannot think of that to-night." "And will you not allow me to engage in worship for you?" "Not to-night," his host replied, "it would give offence to my visitors." "If not," the minister said, "I must go away; for I cannot remain where my Master is denied." Locheil, anxious that there should be no spot on his Highland hospitality, but quite resolved against worship, urged him to remain. But he was quite as unyielding as his host, and left the house at dead of night, and walked several miles ere he reached a place of shelter."

## Short Gleaning.

THE KIND OF CREATURES OFFERED IN SACRIFICE TO GOD.

God commanded not the fiercer creatures to be offered to Him in sacrifices, but lambs and kids, meek and lowly creatures; none that had stings in their tails or venom in their tongues. The meek lamb was the daily sacrifice; the doves were to be offered by pairs. God would not have honey mixed with any sacrifice; that breeds choler and choler pride; but oil He commanded to be used; that supple and mollifies the parts. Swelling pride and boiling passions render our services carnal; they cannot be spiritual, without an humble sweetness and an innocent sincerity: one grain of this transcends the most costly sacrifices. A contrite heart puts a gloss upon worship.—*Charnock.*

## Toillteanas a' Pheacaidh.

**T**HA toillteanas a' pheacaidh a' dealradh a mach gu soilleir ann an crann-ceusaidh Chrìosd o dhà nì:—1. O'n tì a dh'fhuiling air a shon. 2. O na fulangais a ghiùlain e.

1. An tì a dh'fhuiling air a shon. Tha na Sgrìobtuirean a' cumail so a mach gu tric ann an rathad ro chomharaichte, agus a' leagadh mórain cudthruim air: *Eoin*, ii. 16, “Ghràdhaich Dia an saoghal mar sin, gu'n d' thug e 'aon-ghin Mhic féin.” B'e 'aon-ghin Mhic féin a chuir Dia do 'n t-saoghal a dh' fhuilang air son peacaidh, *Rom.* viii. 32. “Cha do chaomhain e a Mhac féin, ach thug se thairis e air ar son-ne uile.” 'N uair a chitheamaid tràill air a smachdachadh, bha e r'a thuigsinn gu'n robh coire air a gnìomhachadh leis; gidheadh theagamh nach robh a dhroch-thoillteanas ro mhór. Tha brosnachadh nì's mò r'a thuigsinn ann an smachdachadh mic; ach aon-ghin mic a bhi air a smachdachadh tha so a' nochdadh a' bhrosnachaidh a's ro àirde. Chan fhacas riamh am peacadh 'na ghràineileachdibh peacaidh agus 'na lànachdaibh brosnachaidh cho mór, as an uair a leagadh a chudthrom air guailnibh Mhic Dhé. Air do Dhia a Mhac féin, Mac a ghràidh, 'aon-ghin Mic, a bha làn gràis agus

fìrinn, a dhèanamh 'na pheacadh air ar son, chuir e làmh ann, agus cha do chaomhainn se e chum a bhi 'taisbeanadh a chorruih an aghaidh peacaidh, agus mar an ceudna cho iomlan mi-chomasach as a tha e gu'm bitheadh am peacadh a's lugha air a leigeadh seachad gun pheanas. Ma's e 's gu bheil am peacadh air a chur as leth Mic a ghràidh féin, mar a bha, air bhi dhà-san àite nan ciontach gu toileach a ghabhail: oir thubhairt e ris an Athair, "Feuch tha mi a' teachd, chum do thoil a dhèanamh," agus choinnich ar n-aingidheachdan uile air,—ma's e as nach caomhainn se e anns a' chuid a's lugha d'a thoillteanas, nach 'eil e anabarrach soilleir uaithe sin, eadhon a fhuil a'chroinn-cheusaidh, gu bheil droch thoillteanas a' pheacaidh de leithid a' nàduir, as gu bheil e gu h-iomlan mi-chomasach gu'n leigeadh Dia, eadhon am peacadh a's lugha as gun pheanas? Nan dèanadh se e air son neach air bith, bitheadh e dèanta leis a thaobh 'aon-ghin Mic féin; ach cha do chaomhainn se e.

Os bàrr, chan 'eil tlachd idir aig Dia, agus chan 'eil e air dhòigh 'sam bith iarratach air fuil, agus deuraibh, agus glaothaibh, agus àmhgharaibh, agus fulangasaibh do-labhairt Mic a ghràidh—oir chan 'eil tlachd aige ann an àmhgharaibh neach air bith,—“cha chlaoidh e d'a dheòin, nì mò chràidheas e clann nan daoine.” *Tuir.* iii. 33, agus nì's ro lugha na sin Mac a bhroillich féin;—ach a mhain gu feumadh a lagh a bhi air a choimhlionadh, a cheartas a bhi air a riarachadh, agus a chorruih 'an aghaidh peacaidh air a dìoladh; agus cha dèanadh nì bu lugha na so an'gnothach. Nam b' urrainn na fiachan a bhi air an ìocadh le éire nì bu lugha, cha bhitheadh fuil do-labhairt luachmhor Chrìosd gu bràth air a dòrtadh air an son. Ann an so, ma seadh, anam, gabh beachd air toillteannas a' pheacaidh; far am feud thu fhaicinn ann an solus nì's dealraiche na ann an uile bhagraidhibh agus mhallachdaibh an lagha. “Shaoil leam, gu cinnteach,” feudaidh tu a ràdh, “gu'n robh am peacadh toillteannach air bàs, air bhi dhà air 'fhaotainn air enuimh bhoehd mar a tha mise; ach cha do smuainich mi riamh gu'm batheadh an toradh so aige, 'n uair a fhuair e air a leagadh air aon-ghin Mic Dhé.”

2. Beachdaich mar an ceudna, na fulangais a ghiùlain e. Ged a bha e 'na neach cho oirdheire, gidheadh, theagamh nach robh na fulangais a ghiùlain e ach eutrom, gu sònraichte air dhà a bhi cho cumhachdach air son an giùlan. Ciod air bith na fulangais a bh'ann, bha "dlùth—chompanach so Tighearna nan sluagh," "leòmhnan so tréibh Iudah," "an Tì cumhachdach so," "gliocas agus cumhachd so Dhé," fo uamhunn agus anabarra bròin annta, ann an gleachdaibh agus 'am fallus, a' briseadh nan glaoth, agus a' dòrtadh nan aslach, agus sin le h-àrd-éighich agus le deuraibh. Feudaidd an cràbhaiche Papanach a bhi 'g ràdh gu bheil nì's leòir anns a' bhoinne a's lugha de fhuil Chriosd gu bhi 'saoradh an t-saoghail gu léir; ach tha iad ann an seacharan, gun aithne aca air toillteanas a' pheacaidh, no air géiread ceartais Dé. Cha deachaidh am boinne a's lugha a dhòrtadh nach fheumadh a bhi air a dhìoladh, no am buille a's lugha a leagadh nach fheumadh a bhi air a ghiùlan. Cha b'ann gun aobhar a bha Dia a' lotadh aon-ghràidh 'anama féin. Ach tha tuilleadh na so uile ann:—

B'i toil an Tighearna a bhruthadh; chuir e fo àmhghar e, rinn e' anam 'na ìobairt-réitich, agus dhòirteadh a mach 'anam gu bàs, *Isa.* liii. 5, 6. Dh' fholaich Dia e féin uaith, bha e am fad o bhriathraibh a bhùiridh, gus an do glaoth e mach, "Mo Dhia, mo Dhia, c'ar son a thréig thu mi?" *Salm*, xxii. 1. Rinneadh e 'na pheacadh agus 'na mhallachadh air ar son, *II. Cor.* v. 21; *Gal.* iii. 13; chuir e binn an lagh' 'an gnìomh air; thug se e gu bhi ann an cruaidh-ghleachd anama, ionnus gu'n robh 'fhallus mar bhraonaibh móra fola a' tuiteam sìos air an talamh, agus 'anam ro bhrònch eadhon ga bàs. Bha esan a b'e cumhachd Dhé agus gliocas Dhé air cromadh sìos fo chudthrom an uallaich, gus an robh aitreabh mhór na cruinne-cé gu léir air criothnachadh 'an glacaibh an uamhais. A nis, mar a dh' ainmich sinn a cheana gu'n robh so a' taisbeanadh feirge Dhé an aghaidh peacaidh, is amhuil sin a tha e gu soilleir a' nochdadh toillteanas a' pheacaidh. Ma's àill leát, ma seadh, droch thoilteanas a' pheacaidh 'fhaicinn ann am fìrinn, amhaire air

anns an réite a rinn Criosd, gu sònruichte anns 'a' chrann-cheusaidh. Thug e esan a b'e Mac Dhé, coimh-ionnan ri Dia, Dia os ceann nan uile, beannaichte gu siorruidh, gu bhi ann an cruth seirbhisich, aig nach robh ionad anns an cuireadh e a cheann fodha. Lean se gu geur e ré a bheatha gu léir le àmhgharaibh agus geur-leanmhuinnibh; agus fa dheòigh thug e steach e fo shlait Dhé féin, gus an robh Tighearna na beatha air a bhriseadh, air a bhruthadh, agus air a mharbhadh. Uaith so, ma seadh, is o iomchuidh dhuinne doimhneachd an irioslachaidh, do bhrìgh esan a rinn sinn a lotadh, *Sech.* xii. 10. Is e so, ma seadh, an ceud sealladh spioradail a tha againn air a' pheacadh ann an Criosd.—*Dr. Omhain.*

## Nadur an Duine 'na Staid Cheithir Fillte.

(*Air a leantuinne bho t.d., 147.*)

### CEANN III.

#### AN AISEIRIGH.

“Na gabhaibh iongantas deth so; oir a ta 'nuair a' teachd, anns an cluinn iadsan uile a ta 'sna h-uaighibh a ghuth-san: Agus théid iad a mach, iadsan a rinn maith, chum aiseirigh na beatha, agus iadsan a rinn ole, chum aiseirigh an damnaidh.”—*EOIN* v. 28, 29.

Tha na briatha sin 'nan cuid de 'n dìon a ta ar Tighearn a' dèanamh air a shon féin, 'nuair a bha e air a gheur-leanmhuinn leis na h-Iudhaich air son an duine euslan a leighas, agus òrduchadh dha a leaba a ghiùlan air falbh air an t-sàbaid; agus air son a chuis féin a sheasamh, 'nuair a rinneadh casaid leò gu 'n robh an là sin air a mhi-naomhachadh leis a' ghnìomh sin a dhèanamh. Air an àm so dhearbh e gu 'm b'e féin chan e mhàin Tighearna na Sàbaid, ach mar an ceudna Tighearna beatha agus a' bhàis; a' foillseachadh, ann am briathraibh an teagaisg, gu'm bi aiseirigh nam marbh, air a toirt mu 'n cuairt le chumhachdsan. Tha e toirt so a steach leis na briathraibh sin, mar le roimh-radh chudthromach, na gabhaibh iongantas

deth so; sin ri radh, do 'n teasgag iongantach so tha mi cur an cèill; no biodh iongantas oirbh mise air am bheil coslas cho suarach 'nur seallaihbhe chluinntinn a' labhairt mar so: oir a ta 'n la a' teachd, anns am bi na mairbh air an togail le m' chumhachd-sa.

Thugaibh fainear anns an teasgag so, (1.) Gu bheil teasgag na h-aiseirigh air a chur an cèill mar ni cinntech; "Cluinnidh iadsan uile a ta 'sna h-uaighibh a ghuth-san; agus thig iad a mach." Ath-bheothaichidh na cuirp mharbh, a ta air an dèanamh 'nan duslach, agus dearbhaidh iad a bhi beò le cluinntinn agus le gluasad. (2.) Ughdar na h-aiseirigh, Iosa Crìosd, mac duine, rann 27. Cluinnidh na mairbh a ghuth-san, agus bithidh iad air an togail leis. (3.) An t-àireamh a bhios air an togail; "Iadsan uile a ta 'sna h-uaighibh." 'Se sin, uile chorpa marbh dhaoine, ciod 'sam bith mar a chuireadh sios iad, mar gu b' ann ann an uaighibh fa leth; no na mairbh uile, maith no olc. Chan 'eil iad uile air an adhlacadh ann an uaighibh no ann an ait-adhlacaidh; tha cuid air an losgadh gu mìn-luaithreadh, cuid air am bàthadh agus air an adhlacadh am broinn iasga seadh tha cuid air an itheadh suas le lùch ithidh dhaoine, ris an abrar Canibala: Ach ciod 'sam both àite am faighear am brìgh no an stugh d' an robh an corp air dhèanamh suas, as a sin thig iad a mach. (4.) An t-eadar-dhealachadh mòr a bhios eadar na daoine diadhaidh agus na h-aingidh: Eiridh iad gu'n amharus a rìs le chéile, anns an aiseirigh; cha bhi aon de na daoine diadhaidh air chall, ged is maith a dh' fheudta, nach robh adhlacadh aca, no ma bha, gu'n robh e glé shuarach; agus thig na h-aingidh uile a mach cha chum an tuama cloiche iad nìs faide na bhios an guth a' labhairt: Ach bithidh aig a' cheud mhuinntir aiseirigh glòrmhor gu beatha, am feadh a bhios aig each aiseirigh namhasach gu dìtheadh. 'San àite mu dheireadh, An t-àm suidhichte air son a' gnothuich mhóir so. Tha uair, no crìoch àraidh aimsir air òrduchadh le D'a air a shon. Chan 'eil e air innseadh dhuinn e'uin a bhios an uair sin, ach gu bheil i teachd; a chum air a shon so, am

measg reusana eile, gu'm bitheamaid a glmàth ullamh.

Ann an labhairt o 'n bhonn-teagaisg so, Nochdaidh mi air tùs cinnteachd na h-aiseirigh. 'San dara àite mu dheireadh, ni mi cleachdamh de'n iomlan.

1. Ann an nochdadh cinnteachd na h-aiseirigh, dearbhaidh mi, (1) Gur urrainn do Dhia na mairbh a thogail. Agus, (2), Gu'n dèan se e; na nithean a ta air an cuir sìos, mar bhonn argumaid le Chriosd féin, 'nuair a bha e deasboireachd ris na Sadusaich, (Matt. xxii. 29), "Fhreagair Iosa agus fhubhairt e riu, A ta sibh air seacharan gun eòlas agaibh air na sgriobtuiridh, no air cumhachd Dhé."

Air tùs, Do bhrìgh gu bheil Dia Uile-chumhachdach, gu cinnteach is urrainn dhà na mairbh a thogail. Tha comharraidhean againn air obair chumhachdach so Dhé, araon anns an t-Seann Tiomnadh agus anns an Tiomnadh Nuadh. Bha mac bantraich Sharepta air a thogail o na mairbh, I *Rìgh*, xvii. 22, mac na ban-Sunamaich, II. *Rìgh*, iv. 35, agus an duine a thilgeadh ann an àit-adhlacaidh Elisa, *caib.* xiii. 21. Anns am feud sin air thabhairt do cheumaibh fa leth anns ni bu shoilleire na cheud aon, agus an treas aon ni bu choilleire na'n dara aon. Bha cheud neach dhiubh sin air a thogail air ball 'nuair a fhuair e bàs; air do'n fhaidh Elisa a thog e bhi làthair aig a bhàs. An dara aon, an déidh dhà luidhe car uine; eadhon, am feadh a bha mhathair a' suibhal o Shunem gu sliaibh Charmeil, air a mbeas mu'n cuairt do shé mìle deug, gur an do phill i uaith sin d'a tigh le Elisa a thog e. Cha robh iad 'ga adhlacadh, agus gus an robh an corp air a thilgeadh ann an uaigh an Fhaidh. Air an dòigh cheudna 'san Tiomnadh Nuadh, bha nighean Iairuis, *Marc*, v. 41, agus Doreas, *Gnìomh.* ix. 40, araon air an togail gu beatha, goirid an déidh am bàs; mac bantraich Nain, 'nuair a bha iad ga ghiùlan a mach chum adhlacaidh, *Luc*, vii. 11, 15, agus Lasarus 'nuair a bha e a lobhadh ann an uaigh, *Eoin*, xi. 39, 34.

An urrainn do dhaoine gloinneachan riomhach a dhèanamh á luaithre; luaithre a dhèanamh á lusan, an togail a rithist as



*an luathre sin, 'gan aiseag gu 'n ceud mhaise; agus nach urrain do'n Chruithear mhór, a rinn na h-uile nithe de neo-nì, corp an duine thogail, an déidh dhà ruith 'na dhuslaich? Ma dh' fheoraichear, Cionnus a dh' fheudas cuirp dhaoine bhi air an togail suas an déidh dhoibh bhi air an leaghadh gu h-ùir, agus an déidh dhoibh bhi iomadh ginealaich bhi air an coimeas-gadh le chéile. Bheir Sgriobtuir agus chan e reusan am freagradh; do dhaoineibh a ta so eu-comasach, ach chan 'eil e do Dhia. Is mi-reusanta do dhaoine bhi ag àicheadh gur urrainn Dia nì a dhèanamh, a chionn nach urrainn dhoibh-san fhaicinn cionnus a dh' fheudas e bhi air a dhèanamh. Cia beag an earrann d'a shlighibh air am bheil sòlas againn! Cia cho iomlan neo-chomasach a ta sinne air beachd soilleir a ghabhail air meud uile-chumbachd, agus gu mòr nì's neo-chomasaiche air tuigsinn an rathad air amm bheil e eg oibreachadh, agus an t-òrdugh leis am bheil e dol air aghaidh! Chan 'eil teagamh agam, nach 'eil móran de dhaoineibh neo-fhòghluimte cho ana-creideach mu thiomchioll iomadh nì anns an t-saoghal nàdurra, a tha daoine fòghluimte a' faotainn a mach agus a' tuigsinn, 'sa tha euid de dhaoine fòghluimte mu thiomchioll firinn na h-aiseirigh: agus mar tha iadsan a' fanoid air na daoine neo-fhòluimte, mar sin nì an Tighearna focheaid orra-san.*

*Ri leantuin.*

## Literary Notices.

ACTS, PROCEEDINGS, AND DEBATES OF THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND. Edinburgh: Book Depot of the Church of Scotland, 121. George Street. Price, 2s.

This admirably edited volume contains a vast amount of information and gives an insight into the actings and procedure of the Church of Scotland in its supreme court. One would think with its great array of officials with their long experience—clerks, procurators, legal advisers and committees that the pro-

cedure would move on oiled wheels. To those who are of that opinion a study of this volume might act as a healthy corrective. Two pages are devoted to the decision of the Committee on Admission of Ministers in connection with a petition from Rev. Roderick Macinnes to be received into the Church of Scotland. Owing to bungling on the part of the Committee the aid of the Procurator was invoked. The Procurator decided that the Committee erred in granting the certificate. The Assembly decided to recall the certificate. The full report of the discussion on the subject will be found at p. 396 of the above.

NOTE.—The publishers of *Through Baca's Vale* reviewed in our last issue are Messrs. Farncombe & Sons, Ltd., 30 Imperial Buildings, Ludgate Circus, London, E.C.4.

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## Notes and Comments.

**Twenty-eight Spanish Nuns for London.**—Seeking refuge from the civil war in Spain, twenty-eight Spanish nuns, who were brought from Barcelona to Marseilles on board the British destroyer "Hero," arrived at Victoria Station recently. The Superior-Vicar of the Order of the Sacred Heart—an international teaching order, with schools and convents in England—went to Newhaven to accompany them to London. "Their arrival is the sequel to many months of unremitting activity by the British Foreign Office, the Home Office, and, in particular, the United States Ambassador, Mr. Joseph Kennedy, a Roman Catholic, in negotiating with the Spanish Government authorities here," said the Superior-Vicar. They were taken to Convents of the Order in various parts of London. We wonder what is the meaning of our Foreign Office's activities in transporting these nuns to this country. Ambassador Kennedy's interest needs no explanation as he is a Roman Catholic. Is Roman Catholic influence at work in the British Foreign Office?—*Monthly Record of the Protestant Evangelical Mission* (Sept.-Oct).

**The Failure of the Church in the Highlands would be Fatal.**—Such is the heading of an appeal in Life and Work, issued on behalf of the Highlands and Islands. The Committee are in debt to the extent of £6000. If we were permitted to throw out a hint to the Committee on the Highlands and Islands, we would suggest that instead of maintaining churches where there may only be skeleton congregations that they should shut these churches and advise their people to go where they would get good, sound scriptural doctrine. Such a move would not be fatal, but would show statesmanlike wisdom.

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### Church Notes.

**Communions.**—*October*—First Sabbath, North Tolsta; second, Ness and Gairloch; fourth, Lochinver, Greenock; fifth, Wick. *November*—First Sabbath, Oban; second, Glasgow; third, Edinburgh and Dornoch; fourth, Halkirk. South African Mission—The following are the dates of the Communions:—Last Sabbath of March, June, September, and December. *Note.*—Notice of any additions to, or alterations of, the above dates of Communion should be sent to the Editor.

**New Clerk of Southern Presbytery.**—At last meeting of the Southern Presbytery the Rev. James A. Tallach was appointed Clerk in place of Rev. R. Mackenzie who had resigned the Clerkship.

**Collection for October.**—The Home Mission Fund first Collection is to be taken up during this month.

**Theological Classes.**—The theological classes for session 1938-9 will (D.V.) begin at Oban on Tuesday, 8th November.

**Proceedings of Synod.**—Parcels of these have now been in the hands of ministers and missionaries for about a month and it is to be hoped that every effort will be made to dispose

of them so that no unnecessary burden will be placed on the Organization Fund. Copies may be had from Mr. John Grant, 4 Millburn Road, Inverness; price 8d. post free.

## **Acknowledgment of Donations.**

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

**Sustentation Fund.**—Mrs McD., Mid-Fearn, Ardgay, 6s 3d; Miss McK., Achateny, Acharacle, £1; K. McL., Matiere, New Zealand, o/a Shildaig, £4.

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**Organisation Fund.**—Mrs M. McL., Milton, Applecross, £1.

The following lists have been sent in for publication:—

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**Daviot Church Building Fund.**—Donation of £3 as acknowledged in last month's Magazine, should read as from "A Friend," per Mr A. McBean.

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**South African Mission Clothing Fund.**—Mrs Miller, 7 West Banks Terrace, Wick, acknowledges with grateful thanks the following donations:—Anon., Plockton, 12s 6d; Miss M. G., St. Jude's, Glasgow, 12s 6d.

## The Magazine.

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