

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.*

CONTENTS.

	Page
A Memorable Sermon	121
The Queen of Days: The Sabbath	125
Synod Sermon	126
Mine own Vineyard have I not Kept	139
A Letter by Rev. John Berridge	143
From Far-Away Australia	144
George Mackenzie, Elder, Inverness	145
Tha Gràs air a Mheasgadh le Truailidheachd	149
Nadur an Duine 'na Staid Cheithir Fille	151
Literary Notices	156
Church Notes	156
Acknowledgment of Donations	157
The Magazine	159

Printed by
N. ADSHEAD & SON, 34-36 Cadogan Street, Glasgow.

THE
Free Presbyterian Magazine
and MONTHLY RECORD.

VOL. XLIV.

August, 1939.

No. 4.

A Memorable Sermon.

IN the best days of Scotland's religious history she was favoured by men who caught the ear of the people and whose discourses made a profound impression on them. One has only to think of John Knox; Alexander Henderson; Samuel Rutherford; Alexander Peden; John Livingstone; Richard Cameron; James Renwick; Andrew Gray; Hugh Binning; Thomas Boston; Ralph and Ebenezer Erskine; John Brown, of Haddington; Thomas Chalmers; John Duncan; Robert Murray MacCheyne; William C. Burns; George Smeaton; John Kennedy, Redcastle; Angus and Charles Mackintosh, Tain; John Macdonald, Ferintosh; Alexander Stewart, Cromarty; John Kennedy, Dingwall, and a host of others, perhaps less renowned, but whose words were owned and acknowledged by the Lord to an extraordinary degree. As one reads the names in this incomplete list of Scotland's famous preachers, one begins to realise how goodly was the company of the heralds of the Cross with which Scotland was blessed. Of these great preachers it may be said without hesitation that they preached not themselves but Christ crucified. There was no hesitating note in their message, and their hearers listened to it as glad tidings of their salvation. When one reads the effects produced by their preaching, a wistful longing is created that such days of power would return again to Scotland. Among Scotland's famous preachers must be mentioned Rev. John M'Laurin, Glasgow, whose renowned sermon on "Glorying in the Cross of Christ" has obtained an undisputed

place as one of the great utterances not only of the Scottish, but of the Church of Christ in general.

The sermon was preached on the text: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. vi. 14). It is almost impossible to convey anything like an adequate description of the hallowed eloquence, the felicitous language in which the thoughts of the preacher are clothed and the impressive majesty with which he presents his august theme. In reading the sermon, the tremendous nature of the requirements of eternal justice confronts the reader with overwhelming effect as the preacher lays bare what Calvary's cross means. Perhaps the best thing one can do is to give extracts from the sermon itself, as many of our readers may never have read it. In speaking of the Apostle glorying in the cross of Christ, he says: There are not two things more opposite than glory and shame; here the Apostle joins them together. The cross in itself is an object full of shame; in this case it appeareth to the Apostle full of glory. It had been less remarkable had he only said, he gloried in his Redeemer's exaltation after He left the world, or in the glory He had with the Father before He came to it, yea, before the world was. But the object of the Apostle's glorying in the Redeemer, not only considered in the highest state of honour and dignity, but even viewed in the lowest circumstances of disgrace and ignominy, not only as a powerful and exalted, but as a condemned and crucified Saviour. *Glorying* signifies the highest degree of esteem; the cross of Christ was an object of which the Apostle had the most exalted sentiments, and the most profound veneration; this veneration he took pleasure to avow before the world, and was ready to publish on all occasions. This object so occupied his heart and engrossed his affections, that it left no room for anything else; he gloried in nothing else; and, as he telleth us in other places, he counted everything else but loss and dung, and would know nothing else, and was determined about it (I. Cor. ii. 2). The manner of expressing his esteem of this object has a remarkable

force and vehemence in it, *God forbid*, or let it by no means happen; as if he had said: 'God forbid, whatever others do, that it should ever be said of Paul, the old persecutor, should glory in anything else but in the crucified Redeemer; who plucked him as a brand from the burning out of the fire, when he was running farther and farther into it; and who pursued him with mercy and kindness, when he was pursuing Him in His members with fierceness and cruelty. I did it through ignorance (and it is only through ignorance that any despise Him); He has now revealed Himself to me, and God forbid that the light that met me near Damascus should ever go out of my mind; it was a light full of glory the object it disclosed was all glorious, My all in all and God forbid that I should glory in anything else.' Here is another passage: "Thus Christ's outward meanness, that disguised His real greatness, was in itself glorious, because of the disguise of it. Yet that meanness did not wholly becloud it; many beams of glory shone through it. His birth was mean on earth below. But it was celebrated with hallelujahs by the heavenly host in the air above; He had a poor lodging, but a star lighted visitants to it from distant countries. Never prince had such visitants conducted. He had not the magnificent equipage that other kings have, but He was attended with multitudes of patients, seeking and obtaining healing of soul and body; that was more true greatness than if He had been attended with crowds of princes. He made the dumb that attended Him sing His praises, and the lame to weep for joy, the deaf to hear His wonders, and the blind to see his glory. He had no guard of soldiers, nor magnificent retinue of servants; but, as the centurion, that had both, acknowledged, health and sickness, life and death, took orders from Him. Even the winds and storms, which no earthly power can control, obeyed Him; and death and the grave durst not refuse to deliver up their prey when He demanded it. He did not walk upon tapestry, but when He walked on the sea, the waters supported Him. All parts of the creation, excepting sinful men, honoured Him as their Creator. He kept no treasure

but when He had occasion for money, the sea sent it to Him in the mouth of a fish. He had no barns, nor corn fields, but when he inclined to make a feast, a few loaves covered a sufficient table for many thousands. None of all the monarchs of the world ever gave such entertainments. By these and many such things, the Redeemer's glory shone through His meanness, in the several parts of His life. Nor was it wholly clouded at His death; He had not, indeed, that fantastic equipage of sorrow that other great persons have on such occasions. But the frame of nature solemnized the death of its Author; Heaven and Earth were mourners. The sun was clad in black; and if the inhabitants of the earth were unmoved, the earth itself trembled under the awful load; there were few to pay the Jewish compliment of rending their garments, but the rocks were not so insensible; they rent their bowels. He had not a grave of His own, but other men's graves opened to Him. Death and the grave might be proud of such a tenant in their territories, but He came not there as a subject, but as an invader, a conqueror; it was then the King of Terrors lost his sting, and on the third day the Prince of Life triumphed over him, spoiling death and the grave. But the last particular belongs to Christ's exaltation; the other instances show a part of the glory of His humiliation, but it is a small part of it."

After reading the sermon and the extracts we have given, we feel that they do not convey an adequate idea of the impressiveness of the sermon and we would recommend that all of our readers who are interested in the subject of this article should read the sermon for themselves. It was printed in the volume entitled *Precious Seed Discourses*, a second-hand copy of which may be picked up in the second-hand book-shops.

But as there are spots in the sun so in this noble sermon there are a few words which grate on one's feelings. For instance, such words as those referring to the Saviour's face, "that bloated, mangled visage, red with gore, covered with marks of scorn." We have always felt in reading this sermon that other words could have been used which would have expressed the preacher's thoughts without causing a feeling of revulsion in reverent minds.

The Queen of Days: The Sabbath.

IT cannot be doubted that nations and kingdoms flourish or decay in accordance with the practice of piety, diligence, and temperance; or the prevalence of ungodliness, idleness, and intemperance. The Sabbath-day is an encouragement to the first, and a preventative of the last. So the observance or profanation of this holy day is like a barometer, shewing signs of the rise or fall of a nation. This is also applicable to particular persons. The Sabbath, like its Lord, is a rise or fall to many; there is neither rank, riches, learning, or talents, that can save the transgressors or the despisers of the fourth commandment from condemnation, while the humblest disciple that uses its privileges, is exalted to honour, immortality, and glory. The Sabbath is properly termed *the queen of days*; and we may say that faith, hope, and love, are her companions and servants. The gates of her palace are open; she invites all her subjects to her presence, and bountifully offers to satisfy all their wants. The Sabbath continues the same, though the ceremonial law has been abolished. Various comparisons in their greatest abundance cannot set forth the full value of the Sabbath to nations, churches, subjects or particular persons.

It is the memorial of the creation of the world, and the remembrance of the resurrection of Christ. It is the ordinance of our God, and the court-day of our King. It is the seal of the covenant, and sign of our profession,—the castle of the kingdom, the feast of the church, the shield of the commonwealth; it is an almoner to the poor, a refuge to the weary, a teacher to the child, a guardian to the youth, a comforter to the old, a touch-stone of obedience to the professor, a day of jubilee on earth, the fore-runner and shadow of heaven.

Attacks are made on the kingdom of darkness, from this strong-hold and castle, on the confines of the church. To surrender it would render the territory gained by the church militant, an irreclaimable wilderness. We ought, therefore, to defend it, as most valiant soldiers, who, when in possession of their strong-hold, will fight for every inch of the land, against

those who attack them. If the truths of religion are valuable then the day for teaching them is important. If religion is good to bridle, her commandments to guide, her promises to support, then the Sabbath is of great value. If the public worship of God is to be supported, His Word to be read and preached, the sacraments to be administered, Sabbath schools to be maintained, then the Sabbath is very delightful and valuable. Let us bless God for this day, and pray more to Him that He may pour out His Holy Spirit to work powerfully, by the means we use on the Sabbath, till infidelity and irreligion are made to blush and put to flight.—*Rev. John Elias of Anglesea.*

Synod Sermon.

Preached by the Rev. D. BEATON, Moderator, at St. Jude's, Glasgow, on Tuesday, 23rd May, 1939.

“Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness: in hope of eternal life, which God that cannot lie, promised before the world began; but hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour” (Titus i. 1-3).

THESE words, as you may have observed in the reading of this portion of God's Word, are addressed to Titus. He was fortunate in having such an instructor as the great Apostle of the Gentiles. This epistle forms one of what is known as the Pastoral Epistles. These Epistles deal to a large extent with matters that concern the well-being of the various Churches where the Apostle had been preaching, and the instructions are intended to be a guide to Timothy and Titus as to how they ought to conduct themselves in the administration of the affairs connected with the House of God on earth, and we, who have lived a goodly number of years, realise how much we need that guidance, and especially is this so if we have one to look to who can teach us in the right way and direct in the right way. Hence, both Timothy and Titus were especially favoured in having the great Apostle of the Gentiles to be their instructor, and in connection with this particular passage, you will notice that the Apostle

before he proceeds to give instructions to Titus, presents his credentials, and these credentials of his are of no ordinary kind. He has not received them from men. He has been made a servant of God and an apostle of Jesus Christ, and he has a certain work to do in connection with that commission that has been given to him in reference to the faith of God's elect, and the acknowledging of the truth which is after godliness. In order to impress them with the greatness of this subject, the Apostle directs their attention to a promise that was given in the eternal ages, and forward to a hope that has respect to the ages that are coming. In connection with this, the Apostle says that to him it was given that, through preaching, he might fulfil his great commission, and in this way strengthen the faith of God's elect and also strengthen them in the knowledge that they had of the truth that was after godliness. This was one of the great purposes for which he was preaching, and this ought to be one of the purposes for which the ministers of Christ ought to be preaching. They have received certain credentials, and in the carrying out of these credentials, as far as God's people are concerned, it is for the strengthening of their faith and for the acknowledging of the truth which is after godliness. It is to this great and important subject that I purpose to direct your attention for the time at my disposal.

In the first place, let us consider the credentials of the Apostle as here presented at the beginning of his Epistle. He describes himself as a servant of God, and an apostle of Jesus Christ, and secondly he tells us the matters that were entrusted to him in order that he might strengthen the faith of God's elect, and the acknowledging of the truth which is after godliness. Then in the *third* place, our attention is directed to the fact that behind this faith of God's elect and the truth which is after godliness, there is the great promise that was given, as the Apostle says, "before the world began"—in the eternal ages. Then, *fourthly*, there is a hope stretching on to the future, the hope of eternal life. All these are very intimately connected, and if we could

just get a glimpse of the connection, we would see how great was the trust with which he was entrusted when he was commanded through the Lord Jesus Christ to carry out his great commission.

Paul tells us that "He hath in due times manifested His Word through preaching, which is committed unto me according to the commandment of God our Saviour." It was through preaching—the foolishness of preaching, that he was to carry out all that was implied in his commission. Now that gives a dignity and honour to preaching, which, I am afraid, even the preacher himself is not ready to acknowledge at times, and which, I am sure, many a time the hearer is not ready to take into account. We are ready to forget the greatness of the matters with which we have been commissioned. It is told concerning one of the eminent scholars in the United States, that in his valedictory address to his students in the last year of their theological course, he directed their attention to the words of the Lord Jesus Christ when He announced to His Apostles and people that "All power is given unto me in heaven and in earth" and then He gave them the commission to go forth to preach the gospel. Well, this eminent divine said, "Remember this, when you go forth to deliver that message, all the might of the eternal Godhead is behind it to make it effective to everyone for whom it is intended." That was a noble utterance, but an utterance that is in keeping with the truth, and it is an utterance we ought to pay some attention to, for many a time after declaring the messages that has been committed to us, we leave the pulpit faint-hearted, and wonder if there is to be any blessing at all upon the message, but let us never forget, behind that message there is the whole might of the eternal Godhead to make it effective for everyone for whom it is intended. Having said so much by way of introduction, I wish to direct attention to what the Apostle says here about himself, a servant of God, and an apostle of Jesus Christ.

1. First of all, then, let us briefly consider what is implied in being "a servant of God, and an apostle of Jesus Christ,"

It is a great honour to have a place as a servant in the Royal Palaces in this land. It is an infinitely greater honour to have the place of a servant in the house of God. There is no honour to be compared to it. In connection with this servanthip, you are all aware that things have changed materially even in our own time in regard to the relationship of servants to their masters. There have been great changes and changes we hope in the majority of cases for the better, but there is a great difference between the position of a servant in our times and the position of a servant in the times of the Apostle Paul. When we speak about him being a servant as was understood then, it meant that a price had been paid for him. He was not a slave in the sense that simply a price was paid for him and that he had no right to wages; as a servant a certain price was paid for him and he was entitled to receive wages. That was not true concerning a slave—a slave was bought, but there was no wages given to him. Now, this is very important, although it may seem, as I am stating it, of no importance at all. It is important because it brings plainly before us that as a servant of God a great price had been paid for him. This was no ordinary price which was paid for the Apostle—it was not in money, in silver or gold that the price was paid, but in the blood of Jesus Christ—the most precious price that was ever paid, “Ye are bought with a price,” it is said elsewhere and he could never forget that this was the price which was paid for him in order that he might become a servant of God. Another thing that was true concerning the servant was this, that he could not leave the service of his master until a price was paid for his redemption. You see, in our day, the servant is free, after he gives notice, to leave the service of his master at a stated time. It was altogether different with the relationship that existed between the master and a servant in the times when the Apostle was writing—in order that the servant should go free, it was necessary that a price should be paid for him. Now, the Lord Jesus Christ has paid a price for His servants, and He has taken them out of the kingdom of darkness,

and He will never throughout all eternity accept any price on the part of any one to take them out of His service. They are safe in His service for ever and ever. There was never a Master so kind—there was never a Master so willing to help in every time of need, and when the Apostle speaks about himself as a servant of God, it suggests these two ideas—*first* of all, that a price had been paid for him, and in the *second* place, that he was to continue in that service for ever. He gloried in being a servant of Jesus Christ, or as we have it in this particular place, a servant of God.

When we speak about a servant, the thought of a master naturally rises before our minds. The servant sustains a certain relationship to his master, and you remember that on one occasion, the Lord Jesus Christ in addressing His Disciples said, “Ye call me Master and Lord, and ye say well, for so I am.” That was a wonderful statement coming from the lips of the Lord of Glory. It implied a great deal, and the Christian stand in relationship to the Lord Jesus Christ as His Master—the Lord is his Master and his Lord. He is in duty bound to take the servant’s place, and to do the Master’s work.

Now, the Apostle as a servant of God, received certain work which was committed to his trust, just as a servant among ourselves receives work that is to be done—so God entrusted to His servant Paul a great work, and that work was the declaration of the eternal truth as it is in Christ Jesus the Lord. So when he speaks about himself as a servant of God, he is bringing before us this thought, that a price has been paid for him, and that he is to be in that service for ever, for God will accept no price to buy him out of that service, and he stands in relationship to the Lord Jesus Christ and God the Father, as his Lord and his Master.

Not only does he speak of himself as the servant of God, but also as the Apostle of Jesus Christ. Now, we learn from the Scriptures that it was required of the Apostles that they should be eye-witnesses of the resurrection of the Lord Jesus Christ,

and in connection with this matter, you remember that Paul in writing to the Corinthians says, "Am I not an Apostle? Have I not seen Jesus Christ our Lord?" When did he see Jesus Christ his Lord? Well, on that memorable day when he was arrested, for his eternal good, on his way to Damascus, it was *then* that he got a view of Jesus Christ as the risen and glorified Saviour. He was arrested by Him on his wicked mission, in order that he might be made an instrument in the hand of God for the accomplishment of the great purpose that he is speaking of here. Now, the Apostle was very jealous of the honour of his office. We find that on certain occasions he spoke about himself as the least of all saints. The late Mr. MacFarlane, Dingwall, used to say that the Apostle Paul had a grammar of his own—"Less than the least of all saints"—but when it came to his apostolic office being called in question, he stands on the defensive and says that he is not one whit behind the very chiefest of the apostles although he be nothing—that is, so far as he himself is concerned, he is nothing, but he has received his office from God, and it is because he has received that office from God that he is so deeply concerned that it should be honoured, and he stands up in defence of it when any attack is made upon it, and we, as ministers of the gospel, should never forget the honourable office that is ours, and we should be jealous of maintaining its honour at all costs, and should never forget that God has called us to this office for a definite purpose—to carry out His great purposes in the salvation of sinners.

In connection with this designation it is also to be borne in mind that the Apostle, as one sent, came with a message—the great message of the gospel—which he was under obligation as an Ambassador of the Court of Heaven, to deliver, as he received it, without adding to it or taking from it. The Apostles, Paul among them, were commissioned to deliver the gladdest message that ever fell on mortal ears. This message was not the outcome of their own thinking but was given to them from heaven. Hence the Apostle Paul says: "I certify you, brethren that the

gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. i. 11-12). And in connection with that message he further says: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received let him be accursed" (Gal. i. 8-9).

II. Now, having said so much about the credentials of the Apostle, we proceed, in the *second* place, to say something about the matters in connection with which he had received these credentials, and it will be noticed that it is first of all the faith of God's elect, and the acknowledging of the truth which is after godliness. That is one great purpose for which the Apostle was made a servant of God and an apostle of Jesus Christ, that he might exercise his office in connection with the faith of God's elect and the acknowledging or the setting forth of the knowledge of truth that is after godliness. Now let us briefly consider these two points—first of all, the faith of God's elect. What is meant by the faith of God's elect? Is it something that is not very important after all? Is it something that the world can afford to dispense with, and that God's people themselves may lightly esteem? No. He says he has received this commission for the very purpose of confirming and strengthening the faith of God's elect—that is true faith—the faith of God's elect—a people that were chosen of God. Now, how did it come about that this faith ever became theirs? Was it because they had a keener insight than their fellows, and were able to grasp more quickly than their neighbours the great truths which were presented to them in the preaching of the gospel? Is that what the Scriptures tell us? No. The faith of God's elect was a gift that was given to them—it is not a thing that came naturally to them by the exercise of some natural gifts that God bestowed upon them, but is is a gift that has come to them direct from Heaven. Faith is the gift of God. Now, in the preaching of the gospel

by such men as the Apostle, who had been commissioned as the servant of God and the Apostle of Jesus Christ, the message is strengthening the faith of God's elect. A real gospel message is not weakening the faith—it may weaken and shatter many a kind of faith which is not the true faith of God's elect,—but behind the preaching of the gospel, when it is coming with authority and power, it is strengthening and encouraging the faith of God's elect, so that in listening to the preaching of the Word, God's people are uplifted and encouraged by what they are hearing. Is that not so? I speak to some here who, I am sure, can say that they have had happy experiences in regard to these matters when they were listening to the gospel declared with authority and power—it made them think of Heaven, and time and everything passed away from their view altogether. It strengthened their faith. Well, the Apostle as a preacher and servant of Jesus Christ said he was commissioned to do this great work, and oh! what a noble work it is that we should cheer and gladden the hearts of God's redeemed. We, who preach to our fellow-men, is it not a great honour that it should be said of any of us that we cheered and comforted and strengthened those who were disheartened and faint-hearted and were ready to give up altogether, so that they took fresh courage and went on their way rejoicing? Is it not worth while preaching if it produces this effect?

Paul speaks, not only, of the faith of God's elect, but the acknowledging of the truth which is after godliness. We hear in our time a great deal about men claiming to be searching after truth—the scientist says he is searching for truth—the philosopher and others say the same thing, but the truth here spoken of is clearly defined—it is the truth that is after godliness—it is truth that is of this nature, that wherever it is received, it has an effect upon the life of the individual. This truth which is here spoken of cannot exist in the life of any individual without producing godliness—that is the very nature of this truth. "Sanctify them through thy truth: thy word is truth." When the word is entering into the heart as the truth of God, it has a sanctifying

influence—it is at war with everything that is unholy—everything that is unjust—everything that is against God. It is the truth that is after godliness. Here again, in the message the Apostle was delivering we may ask was he weakening the truth that is after godliness? Was he making them think less of it, and to say, after all there are so many opinions, and you may hold this opinion, and another may hold that opinion, and it will not affect you very much for eternity what opinion you hold? Is that the effect of the preaching of the gospel when God's truth is being declared and received. No, the very nature of it when declared and acknowledged, although it is condemning us to our very face, it is leaving this impression that this is something that shall stand fast for ever and ever whatever becomes of us;

“His truth at all times firmly stood,
And shall from age to age endure.”

and the gospel strengthens that conviction. The message of the preacher is strengthening that view of God's truth—the truth which is after godliness—and instead of encouraging men to be indifferent to its claims it stiffens their opposition to error and combats the false view that it does not matter what we believe, we are all going to the same place at last. This teaching is, alas! too common in our day. But no one is to be in Heaven but those who have been prepared for it, and don't let us be deceived in that matter. Let us also keep this in mind, that it is not everything men call truth that is *truth after godliness*, and if we find what we believe to be the truth, is having a detrimental effect upon godliness, it is high time that we were searching into it, and questioning ourselves. Is this really the truth of God? Is it something that will stand? Is it to stand fast for ever? or is it something after our own imagination that is soon to pass away?

Well, that is one effect that the preaching of the gospel has as is indicated by the Apostle when writing to the Thessalonians, he says that they received the truth in much assurance—“For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance” (I. Thess. i. 5)—that is not personal assurance of one's salvation, as some take it to mean, but the assurance that this is the very truth of God. One

may have been listening some time to a gospel message, and as the preacher was going on and presenting God's own blessed truth, one felt this response within the heart, oh! this is heavenly truth—there is no doubt about it, and although it is condemning me, I can put my amen to it that it is the truth of God. You are receiving the truth in much assurance and in joy of the Holy Ghost—you had a happy time, and a time that will be long remembered. You will never forget receiving the truth of God in much assurance, with joy of the Holy Ghost.

Now, great and important though this faith and this truth is, which is set before the hearers through the preaching of the gospel, the Apostle adds that there is a great background to all this—that these things are connected with something connected with the two eternities. There is the promise that was made before the world began—or before the eternal ages, and there is the hope of eternal life. All this is set before us here as something to impress us with the greatness of the matters that he is bringing before his hearers. The Apostle Paul was not one who looked merely on the surface of things, but sounded the great depths when he preaches the gospel. On other occasions he took the minds of his hearers back into the great eternity that was past, and, at other times, he cast his eyes towards the future that was awaiting God's elect and the deathless hope that was theirs—"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." There was a majesty in the truth as it appeared to the Apostle Paul and as it was presented by him, which I am afraid we very seldom get a glimpse of at all, and which if we did get a glimpse of it, I am sure, would make us think less of the things of this world, and more of the things of eternity. This brings me now to say something about the background of the truth we have been speaking of and of the faith of God's elect. The Apostle calls attention to the promise which was made by God, that cannot lie, before the world began. Was that not a beautiful conception? A grand conception of the truth which he was presenting to his hearers!

This message that he was delivering to them was not concerning matters of time at all. No, there was the great background of the eternity that is past when the God of truth, that cannot lie, made a promise in connection with these matters, and this is now being presented in the preaching of the gospel. These things were hid and unknown until through the abundant mercy of God, they were made known to perishing sinners through preaching. Now, think of what a wonderful thing it is that all this—the faith of God's elect and the truth that is after godliness—should have a connection with a promise that was made before the eternal ages!—before the world began, and it was made by the God that cannot lie. Oh! how sure, and how certain is the messages of the gospel after all. It is not some figment of the imagination—it is not something that was wrought out in the brain of the great Apostle of the Gentiles, it went farther back than all that—it went farther back than the beginning of time—it went back into the eternity that is past, and there a provision was made in connection with the salvation of God's elect, and all that they required in time, a promise made by the God that cannot lie. This was a very wonderful view that the Apostle got of the message that he had to deliver—it was connected with transactions that took place and provisions which were made, in a past eternity.

But it is not only that the message was connected with transactions and provisions of a past eternity, but it had respect to the great future that is before them—"In hope of eternal life." This truth—the faith of God's elect and the truth that is after godliness—is intimately connected with the promise that was made before the world began, and also with the hope of eternal life. It was a message pointing them forward to the future and setting before them a great hope. You remember how the Apostle, we quoted part of his words already, says, "For the grace of God that bringeth salvation hath appeared to all men. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."—that is

the effect of the gospel so far as the present time is concerned, but in regard to the future it also teaches us to "Look for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." This is the effect that the gospel ought to have upon us, but I am afraid that the Second Coming of the Lord Jesus Christ is largely in the background of our preaching, if we preach about it at all. But do not let me be misunderstood—we can hold the doctrine of the Second Coming of the Lord Jesus Christ without being Premillenarians, are we not told that "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven?" The Church of Christ should never forget this. The early Christian Church never forgot it, and you see what a large place the preaching in connection with the Second Coming of the Lord Jesus Christ has in the Epistles of the New Testament. I am afraid this pre-millenarian view is making us go to the opposite extreme—because they are wrong is it right of us to say we are not going to speak about His Second Coming at all? When guarding against one error we may be falling into another, and we must keep this in mind. One effect of the gospel preaching is this, that it is teaching God's people to look for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. Now, in connection with this, the Apostle goes on to say, "But hath in due times manifested His Word through preaching, which is committed unto me according to the commandment of God our Saviour." It is through the preaching of the Word that all this is to be brought before those for whom it is intended. That is the method that infinite Wisdom has chosen. What is the view that the world has of this method? Is it not foolishness to them?—the foolishness of preaching, and does it not look very foolish at times?—a man getting up and delivering a message? But it is the most wonderful message that was ever uttered by mortal lips, and that ever fell on mortal ears; and yet, in the preaching of it, when we come to think about it, and when we take the view of the world of it, what is

in preaching? It is nothing but foolishness. Yet it was the infinite Wisdom of God that ordained that it was through the preaching of the Word that the great things of eternity should be brought before us, and when we think of some who were honoured by God to preach the gospel with authority and power, oh! how near they brought Heaven to their hearers. It is told of John Brown of Haddington when he was a young shepherd lad, that he used to go over the hills to where Ralph Erskine was preaching, and this is what he says, "We were brought face to face with the God of Israel." When I read that I was greatly impressed with it, and the feeling I had was this, how real must have been the message of Ralph Erskine when it made some of his hearers feel that they were face to face with the God of Israel! The Apostle is here presenting these great matters through the preaching of the Word which was committed to him, and whatever we may think of preaching—whether we have the opinion of the World, and God forbid we should, or whether sometimes fainthearted we say, "There is very little fruit" when we see the preaching having so little effect—let me repeat once again, and let us remember it in the hour of our despondency, when we are ready to give up altogether, what was uttered by the eminent American Theologian that I have already quoted, "Behind that message, there is all the might of the Eternal Godhead, to make it effective to everyone for whom it is intended." It was through this preaching the Apostle was making known the great things of the gospel, and, surely we who have this as our life work to declare the gospel, can bear this testimony, that the happiest moments we have had in this world were when preaching this gospel, although sometimes it was like hard-labour when we were preaching to our fellowmen; yet, notwithstanding, we can bear this testimony, that the happiest moments we ever had were moments when we were declaring the gospel from the pulpit, and God's people can say this in like manner, that the happiest moments they ever had in this world, were the moments when they were drinking in the blessed message of truth, and, in doing so,

they "drank in the gospel and gorged all their sorrows," as was expressed by a worthy hearer when he was listening to Charles Calder of Fernitosh. Would it not be a good thing for us, in listening to this gospel, if we could say the same. That is what it has been to many, and God can make it so to you and to me. In connection with the many things which are agitating our minds at the present time, I think it would be well if your thoughts and the thoughts of the members of Synod should be directed to the matters I have endeavoured to bring before you, and that our attention being fixed on this, whatever goes on in our Church, we might rise above troubles in Church and State and that these matters are worth proclaiming and worth striving for, and may we, through grace keep this before us, and if that be the case, then our troubles will not appear so great as sometimes they appear to be.

Mine own Vineyard have I not Kept.

THE Church in the Song of Solomon had to say, "My mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept." The latter part of this statement is the bitter complaint of all the Lord's true people. Whatever their station may be in the Church of God they are not satisfied with how they perform their duties, but more especially is this complaint vented in connection with how they come short in the important business of keeping the heart. The Word of God says, "Keep thy heart with all diligence; for out of it are the issues of life," but all who have attempted that duty have found that over all their efforts may be written, "Mine own vineyard have I not kept."

The command to keep the heart with all diligence has in it the sum and substance of that Moral Law written on the heart of man at his creation, and, though man changed through having fallen from a state of innocence yet the law of God has not changed and never will, therefore, the law of God demands

perfect obedience of us as it demanded of Adam before the Fall, and all who are truly taught of God realise this. They further realise that if there were reasons for issuing a command to keep the heart to man in a state of innocence there are infinitely greater reasons for that command in a fallen state. They have through the work of God's Spirit realised, what they never realised in an unregenerate state, that they were by nature under the power of the carnal mind which is enmity against God. That carnal mind fills the soul with all manner of wicked suggestions, making it a fertile ground for the roots of sin which are there to spring up and pollute many. There are also the temptations of Satan to be reckoned with. Christ in the days of His humiliation could say, "The prince of this world cometh, and hath nothing in me," but God's people cannot say this for they are bitterly conscious of a God-hating nature and a desperately wicked heart to which the temptations of Satan will readily appeal.

The vineyard is to be kept with all diligence, and this diligence ought to manifest itself in a continuous search for "any root of bitterness" which is ready to spring up. The dresser of a vineyard, literally, must have a quick eye to detect anything that would be injurious to the vines. Weeds will soon grow and use up the sap which should go to the bringing forth of fruit, and if they are not taken away will soon make the vineyard a wilderness. Of all the weeds that grow in the vineyard of the heart, "self" is the most harmful and sometimes the most difficult to detect. It sends out its roots, deep and wide, so that it enters into duties and motives, and often puts on the garment of humility which makes it very difficult to detect. If left uncurbed it will ruin a profession of religion, wither the soul, give many a broken bone, and make the careless keeper of the vineyard loathsome, even in the eyes of the godless world.

In giving orders that the vineyard be kept God has given an infallible guide to direct us how this should be done, and the first business of the child of God ought to be to consult this guide continually. This infallible guide is the Bible, and it

shows, not only that the vineyard is to be kept, but it shows what fruit is required, turns its searchlight on the blemishes, shows the cause of these blemishes and reveals the remedy. The fruit required is, holiness of heart, self-loathing, loathing every appearance of evil, a holy life and the giving of a diligent and loving service to Christ in endeavouring to advance His kingdom in the world. Thus we have a very high standard set before the one who would keep his own vineyard.

This vineyard is not kept when "the sin which doth so easily beset us" is not laid aside. There are sins, the heinousness of which, the child of God may be blinded to in a measure. Many factors contribute to make them small in his estimation, yea, he may be so far left to himself as to excuse his indulgence in them, because there may be certain elements in them which make them particularly pleasing to him. He does not realise that they are sins, and that they deserve the wrath and curse of God both in this life and in that which is to come, forgetting for the time being that sin harboured and cherished in the heart will act like a poisonous serpent—it will bite and cause eternal death, if God's mercy does not intervene, for "When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." Sin has very strong roots in the heart and although one might think that these roots were broken yet they appear again and again, showing the need there is of keeping the vineyard.

Another way in which the vineyard is not kept is when a right use is not made of privileges and opportunities. This happens when their real value is not properly realised. Jesus of Nazareth is passing by in them but how often even the true child of God comes to these means of grace in a frame of mind not conducive to fellowship with Christ. There is so little real desire after Him, and so little seeking of grace in secret to subdue our corruptions, that when we come to the courts of God's house we come there without Christ's fellowship, and thus we are contrary to the Church in the Song of Solomon when she said, "I held Him, and would not let Him go, until I had

brought Him into my mother's house, and into the chamber of her that conceived me." Little wonder, therefore, though we should have to complain, "Mine own vineyard have I not kept." Further, we forget that every opportunity which passes away will never return. Fresh opportunities which are past will never return. If people would realise this, and think of the uncertainty of the future they would be seeking more diligence in the business of keeping the heart.

Those who would keep their own vineyard find that the lusts of the flesh, the lusts of the eye, and the pride of life, together with Satan's temptations are too strong for them. Some of them thought at one time that they were sufficient for these things themselves, but a very short while of an honest endeavour to keep their own vineyard convinced them of how utterly impossible this was, and constrained them to cry with the Apostle, "O wretched man that I am! Who shall deliver me from the body of this death?" Well, it is for such that a Saviour is provided who not only suffered in their room and stead, but who keeps the vineyard which His own are painfully conscious that they cannot keep, and, therefore, they go to Him with the prayer of the Psalmist, "Unite my heart to fear thy name."

In endeavouring to keep their own vineyard they discovered that they have wandering eyes that continually go after their idols and this causes them to pray, "Turn away mine eyes from beholding vanity; and quicken thou me in thy way." They have ears that are too ready to hear other things than that which "God the Lord will speak," and a knowledge of this constrains them to cry, "Cause me to hear thy loving-kindness in the morning; for in thee do I trust"; they have mouths ready to speak vanity, and they have realised that Christ alone can cause their mouths to speak His praises. In short, they have realised that "how to perform that which is good" they cannot find and have to cast themselves wholly on Him who can do all things for them, and it is when they are in that condition that He reveals that His grace is sufficient for them, and His strength is made perfect in their weakness. When they thus get a

view of how adaptable His grace and strength is to their needs they are enabled to say with the Apostle, "I can do all things through Christ which strengthened me." It is in this way that their vineyard is kept, but often, however, they do not see the work that is going on, and the way by which Christ is keeping their vineyard for them. They see the injurious things which are growing there but they do not see the fruit, and the older they get the more they are harassed with a view of their own hearts as a vineyard that is not kept, and if they were to speak according to their feelings they would say that there was nothing in their vineyard but "trees whose fruit withereth, without fruit, twice dead, plucked up by the roots." This causes them to write many a hard thing against themselves.

The vineyard which the Lord's people have not been able to keep is being kept by their Lord. As He says of the Church, "A vineyard of red wine, I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." Therefore, all the glory belongs to Him, and when the Lord's people will at last reach Heaven and see how they had been kept and prepared, it will cause them to sing for ever and ever the praises of Him who did such wonderful things for them.—*J. C.*

A Letter by Rev. John Berridge.

DEAR Sir,—I received your kind letter, and thank you for it.

You want nothing but an opened eye to see the glory of Christ's redemption; and He must give it, and will bestow it, when it is most for His glory and your advantage. Had you Daniel's holiness, Paul's zeal, John's love, Magdalen's repentance (and I wish you had them all), yet altogether they would give you no *title* to a pardon. You must at last receive it as a ruined sinner, even as the cross-thief received it. No graces or services of your own can give you a right to pardon; you must come to Jesus for it, weary and heavy-laden; and if you are afflicted for sin, and desirous of being delivered from its guilt and power,

no past iniquities in your life, nor present corruptions of your heart, will be a bar to pardoning mercy. If you are truly seeking salvation by Jesus, we shall be disposed, as we are really bound, to seek after holiness.

But remember, though holiness is the *walk* to heaven, Christ is the *way* to God; and when you seek for pardon, you must go wholly out of your walk, be it good or bad, and look only to Him who is the way. You must look to Him as a miserable sinner, justly condemned by His law, a proper brand for hell, and looked to be plucked from the fire by rich and sovereign grace. You have just as much worthiness for a pardon as the cross-thief had, which is none at all; and in your best estate you will never have any more. A pardon was freely given to him upon asking for it freely, and given instantly because no room was left for delays; and a pardon is as ready for you as for him, when you ask for it as he did, with self-loathing and condemnation; but the proper *seasons* of bestowing the pardon are kept in Jesus' own hand. He makes His mercy manifest to the heart when it will most glorify His grace and benefit the sinner. Only continue asking for mercy; and seek it only through the blood of the cross, without any eye to your own worthiness, and that blood in due time will be sprinkled on your conscience, and you shall cry, Abba, Father. Present my kindest love to my dear brother, Mr. Romaine. The Lord continue his life and usefulness. Kind respects and Christian salutation to Mrs. Olney. Grace and peace be with both, and with your affectionate and obliged servant.—*J. Berridge.*

From Far-Away Australia.

IN the course of his letter to one of our ministers, a correspondent with a large family in an isolated district of Australia, hundreds of miles from the nearest Free Presbyterian place of worship, writes as follows:—"My Dear Friend, I am not boasting, God forbid, but this is about £12 we have been able to send to different funds of the Church this year, and without an effort. I only wish we had started the practice long, long ago, of

making a collection in our own home on Sabbath. The boys give willingly and cheerfully, and I think it would be an excellent idea for those isolated like ourselves to adopt a similar practice and help their dear Church. There is quite a lot who do not seem to realise their responsibility. There are still in the Highlands those who think that if one member of the family contributes that should cover all, and when one sees a congregation, however small, only giving £1, or a little over, to the Foreign Mission, they want shaking up."

May I, as the minister who received the letter from which the foregoing extract has been given, take advantage of this opportunity to suggest that a great deal more could be done also by some of our ministers, office-bearers, members and adherents relative to the increasing of the circulation both of our denominational official organ "The Free Presbyterian Magazine" and the "Young People's Magazine." Surely at a time when sound evangelical Protestant magazines are rare, we should all do our utmost to make our excellent magazines as widely known as possible. Their modest price, despite the increase in cost of printing paper, puts them within the reach of the humblest pocket, and the moral and spiritual quality of their contents is invaluable.
—*A Free Presbyterian Minister.*

George Mackenzie, Elder, Inverness.

THE removal by death of those who watch unto prayer is a cause of sorrow to the exercised among the Lord's people. As they observe the unfaithfulness of the majority of spiritual teachers to-day, with the concomitant evil of the decay of vital godliness among the people, and the tokens of God's wrath against the nations on the one hand, and how rapidly the Lord is removing His own witnesses from the earth on the other, they often recall the words of the prophet Isaiah who, in similar circumstances, was constrained to say: "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."

The subject of this notice was born at Badluarach, Little Loch Broom, on 26th July, 1872. He was the third child of a family of three sons and four daughters born to John Mackenzie and his wife, Elizabeth MacRae. He enjoyed the inestimable privilege of being brought up in the nurture and admonition of the Lord, and in seeing godliness exemplified in the home. George Mackenzie grew up a big, strong lad and left home to face the battle of life at an early age. Having served as a farm hand at various places, in the year 1900 he set up business with his brother as general dealers, at Laggan, midway in the Great Glen of Scotland. While there he set out for Inverness, on one occasion, with some sheep, very early in the morning. When crossing Laggan Bridge, it being still dark, he saw what appeared to be a horse approach him, rushing straight towards him. When it was almost upon him, in fear, he cried to God to protect him. Instantly the horse vanished. This vision made a deep impression upon his mind. He began to realise that he was too deeply engrossed in the world, and neglecting the one thing needful—his soul's salvation. "What shall it profit a man if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" The world will crush under its great hoofs of brass the soul of such as give themselves up to it, and, with its wealth and pleasures, will, when the individual comes to die, vanish like smoke, leaving the soul to sink into everlasting woe.

The impression thus made was deepened by the death which took place soon afterwards, of a young lad who worked and dwelt with him, and to whom he was greatly attached. In the year 1904, he removed to Inverness, where he set up a butcher's business, and lived in the congenial company of his sister, Mrs. Mackenzie, her husband, and her husband's brother. It was during this period that the preaching of the gospel by Rev. J. R. Mackay was made effectual for his salvation. Men do not "light a candle to put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house," and the new-found joy he manifested at family worship made it evident to those with him that he had passed from darkness to light. About

this time when one day walking along Ballifeary Road on the way home, the scripture: "Thou shalt see thy children's children and peace upon Israel," was given him, a promise which he saw duly fulfilled, and which he recollected when, one day, his grandchildren with their mother, met him almost at the spot where he had received the promise.

In due time he made a public profession. In 1909 he married a daughter of the late worthy John MacIver, Scorraig. In 1912 he was ordained a deacon and ten years later an elder. On several occasions he was appointed representative elder for the Kirk-Session to the Presbytery and Synod. From 1926 onwards, with his brother elders, he conducted the Sabbath services and prayer-meetings during the minister's absence, and frequently acted as Sabbath supply in the adjoining mission stations. He had many trials but these he wisely kept to himself, concealing them as far as possible behind a pleasant smile and a kind word. The death of two of his sisters by septic pneumonia within one day of each other, in December, 1933, was a sore stroke, but he bowed submissively under it as coming from a loving Father's hand. He visited and had worship with his sisters, one of whom was then seriously ill. She signified her appreciation of the worship and he went home somewhat relieved. On awakening during the night the words in Ps. cvii. came to him: "Then are they glad because at rest and quiet now they be." This made him fear the worst. Observing his sadness of countenance in the morning, his wife enquired the cause of it. He mentioned the above scripture and his foreboding. Immediately afterwards a telegram was handed in announcing the death of one of the sisters. Soon afterwards another telegram arrived informing him of the illness of the other sister. She died on the following day. Their remains were buried together in the same grave.

The last two years of his life were saddened by the strife raised by the minister of the congregation through his misrepresentations and denunciation of such as disagreed with his conduct in matters then before the Church Courts. Naturally ready to overlook a fault, George, as he was familiarly called,

gentle and peace-loving, and ever ready, perhaps at times unduly along with his brother elders, strove hard at the beginning of the troubles, at four private conferences with the minister to promote an atmosphere conducive to a satisfactory settlement of the matters in dispute between him (the minister) and the Presbytery. Having heard the minister's presentation of his case, the elders counselled moderation and appealed to him to follow the paths of sober statement, of reasonableness and peace, but in vain.

Convinced at last that the minister was determined to follow his own way, which, if yielded to would result in the overthrow of discipline, George recognised that duty left him no alternative but to oppose such a course. Many an inward tear he shed as he contemplated how far wounded pride was likely to drive the minister.

In prayer George Mackenzie's feeling confessions of sin showed him to be no stranger to the depravity of human nature and the deceitfulness of the heart, and his petitions for mercy revealed his acquaintance with the gracious Saviour who "raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that He may set him with princes, even with the princes of his people." As a speaker at the Fellowship meetings he transparently handled his own experience and was very acceptable. On the last occasion he was present at Beaulieu Fellowship meeting, speaking on Ephesians ii. 10, he said, "This verse was at first mere words to this people (they who are 'created in Christ Jesus unto good works'), but when the Holy Spirit came to convince them of sin, they found themselves on such a precipice that they could not think of any way by which they could escape falling over. They came to know that they had been reading and hearing of this danger often before; but what prevented them seeing a way of escape? . . . They used to say, 'If I got this or that I would be quite content'; and perhaps they got something of what they wanted, but now they find no satisfaction in these things. They were busy destroying themselves then, but when they got a saving sight of Christ it was most

wonderful, and the wonder appeared greater and greater to them as they went on to know the Lord. This sends them often to Him when in trouble. When one thinks of the love that moved in eternity for sinners full of enmity, isn't it wonderful that believers would ever go so far away as they do, after tasting of that love? They will be ashamed of themselves and of their dishonouring Him. Whatever their troubles, it is inwardly they feel sorest. These people are ever afraid—they 'fear always'—and will be going back to the act of justification. They will be careful of their words and actions before God. If we have not the spirit of Christ we are none of His."

He died on his sixty-fourth birthday. "The day of a man's death is better than the day of his birth." He was buried in Tomnahurich Cemetery in the presence of a large concourse of friends. Many sympathise with his widow and two sons and two daughters, and with his surviving brother and sisters.—*F. B.*

Tha Gràs air a Mheasgadh le Truailidheachd.

LE RICHARD SIBBES, D.D.

CHAN e mhàin gu bh' eil gràs beag, ach tha e air a mheasgadh le truailidheachd, agus uime sin, tha e air a ràdh gu bh' eil an Criosduidh mar lìon d' am bheil caol smùid. Bh' uaith so tha sinn a faicinn nach eil gràs a caitheamh truailidheachd gu h-obann ach tha cuid dhe air fhagail gu bhi cathachadh ris. Tha na gnìomharan is glainne aig na daoine is glainne a cur feum air Criosd gu bhi ga'n glanadh, agus is e so a dhreuchd. 'N uair a ni sinn urnuigh tha sinn a' cur feum air urnuigh ri Criosd a rithisd air son gu maitheadh a dhuinn na h-easbhuidhean a tha annta. Faic eiseamplairean dhe na chaol smuid so. Bha Maois aig a Mhuir Ruaidh ann an imcheiste, gun fhios aig cìod a theireadh e, na eò 'n taobh a thionndadh e, ag osnaich ri Dia: chan eil teagamh nach robh cath mor an taobh

a stigh dheth. Ann an àmhghair mhór “chan aithne dhuinn eiod a ghuidheanmaid mar bu chòir dhuinn, ach tha an Spiorad féin a dèanamh eader-ghuidhe air ar son le osnaibh do-labhairt.” *Rom.* viii. 26. Chan urrainn eridheachan briste ach urnuighean briste a thoirt seachad.

‘Nuair a bha Daibhidh fa chomhair rìgh Ghat agus a dh’ atharraich e ghiùlain ann an rathad mi-mhaiseach, bha toit an sin ach bha teine ann mar an ceudna; chì sibh eiod e’n salm òirdheire a chur e ri chéil aig an àm sin, *Salm*, xxxiv; far am bheil e tre féin-fhiosrachadh ag ràdh, *rann* 18, “Is dluth an Tighearn dhoibh-san a tha briste nan eridhe.” *Salm* xxxi. 22, “Thubhairt mise a’ m’ dheifir, ghèarradh as mi o fhianuis do shuil;” ann an sin tha toit: “gidheadh dh’ éisd thusa ri gu th m’ asluchaidh ’n uair a dh’ éigh mi riut;” ann an sin tha teine, *Mata*, viii. 25. Dh’ éigh na deisciobuil, “A Thighearna, teasairg sinn: tha sinn caillte;” ann an sin tha toit a mhi-chreidimh, gidheadh urrad de sholus a chreidimh agus a ghluais iad gu urnuigh ri Criosd. Ann a *Marc*, ix. 24, “Tha mi a’ creidsinn, a Thighearna,” tha toit. Tha Iona a glaothaich, “Tha mi air mo thilgeadh a mach à fradhare do shùl:” ann an sin tha toit; “gidheadh seallaidh mi a rìs ri do theampull naomh:” ann an sin tha solus. “Och is duine truagh mi,” a deir Pòl, fòdh mhothachadh air a thruaillidheachd; gidheadh tha e briseadh a mach ann a bhi toirt buidheachas do Dhia tre Iosa Criosd ’ur Tighearna. Tha ’n Eaglais ag ràdh ann san Dàn, “Tha mi a’ m’ chodul, ach tha mo ehridhe ri faire. Bha seachd coinneirean òir air a ràdh ri seachd eaglaisean na h-Asia air son na bha annta de sholus, gidheadh bha mòran toit anns a chuid a bu mhotha dhiubh.

‘Se ’n t-aobhar air son a mheasgachadh so gu bheil sinn a ghiùlain an taobh a stigh dhinn freumh dùbailte, gràs agus nàdur. Is e dà nì chunnartach dha bheil ’ur nàdur buailteach, mì-chùram agus uamhar; agus ga’r co-éigneachadh gu bhi ’g iarruidh fois ann am fireantachd agus chan ann an naomhachd.

Tha ’ur teine spioradail coltach ri ’ur teine cumanta a tha againn air an talamh, tha e measgaichte; gidheadh tha teine, a

thaobh a nàduir, fìor-ghlan; mar sin bithidh 'ur gràsan uile 'n uair a gheibh sinn far am bu mhaith leinn a bhi, ann an nèamh, an t-àite a tha nàdurra do na chruthachadh nuadh.

Is ann bho na mheasgachadh so a tha e gu bheil urrad a dh' eadar-dhealachadh beachd aig sluagh Dhé orra féin, ag amharc air uairean air obair gràis, agus air uairean air fuigheal truailidheachd, agus 'n uair a dh' amhairceas iad air sin co-dhunaidh iad nach eil gràs idir aca; ged is toigh leò Criosd na òrduighean agus na chloinn, gidheadh cha dàna leò a bhi 'g agairt a leithid de dh' eòlas air agus gu 'r a leis iad. Eadhon mar a bheir coinneal anns a choinnleir air àmaibh solus bh' uaithe, agus aig àmaibh eile tha'n solus air chall; mar sin aig àmaibh tha dearbh chinnte aca, aig àmaibh eile tha iad fodh bluaidh teagamh.—*Eadar-theanjaichte le I. M.*

Nadur an Duine 'na Staid Cheithir Fillte.

AM BREITHEANAS DEIREANNACH.

(*Air a leantuinn t-d., 112.*)

Feuchar daoine, *Air tùs*, air an oibribh; oir “bheir Dia gach obair chum breitheanais, maille ris gach nì diomhair, ma 's maith, no ma 's ole e,” *Ecles. xii. 14.* Feuchaidh am Breitheamh caithe-beatha gach neach, agus cuiridh e gnìomhara a rinn e anns a' chorp, leis na h-uile nithibh a bha 'nan co-chuideachd, ann an solus fìor. An sin bithidh iomadh gnìomhara bha air an cliùdhachadh agus air am moladh le daoineibh, mar gnìomharam maith agus cothromach, air an nochdadh gu 'n robh iad ole agus gràineil ann an sealladh Dhé; agus iomadh oibre a ta nis air an dìteadh leis an t-saoghal, bithidh iad an sin air an aideachadh agus air an cliùdhachadh leis a' Bhreitheamh mhór, mar gnìomhara maith agus ceart. Bheirear nithe diomhair gu solus; agus bithidh na nithe a bha folaichte o shealladh an t-saoghail, air an dèanamh follaiseach. Bithidh ann an sin an aingidheach, a ghléidh a

h-àite folaich, a dh' aindeoin uile rannsachaidh dhaoine, air a dhèanamh follaiseach a chum glòir Dhé, agus nàire pheacach neo-aithreachail a dh' fholaich i. Tha 'n saoghal a nis a' taisbeanadh glé ghràineil, ann an sùilibh na muinntir a ta air an cleachdamh ri diadhachd; ach an sin taisbeanar e mìle uair ni 's gràineile, 'nuair a bhitheas na nithe sin a ta air an dèanamh le daoine ann an uaigneas, air teachd gu bhi air am foillseachadh! Bithidh na h-uile gnìomh maith ann an sin air a chuimhneachadh; agus cha bhi an diadhachd fholaichte agus na deadh oibre, a bha gu ro-dhìchiollach air an cleth leis na naoimh o shùilibh dhaoine, na's mò 'nan luidhe am folach: Oir, ged nach 'eil an Tighearn a' ceadachadh do dhaoineibh a bhi dèanamh follaiseach am maitheas féin; gidheadh ni e féin ann an àm iomchuidh e. '*San dara àite*, Bheirear breth air am briathraibh, *Mat. xii. 37.* "Oir, is ann a t' fhoclaibh a shaorar thu, agus is ann á t' fhoclaibh a dhìtear thu." Chan 'eil aon fhocal a chaidh a labhairt air son Dhé, agus air son aobhair anns an t-saoghal, o ghaol da féin a bhitheas air a dhì-chuimhneachadh: Tha iad uile air an cumail air chuimhne, agus bithidh iad air an taisbeanadh mar dhearbhaidhean air creidimh, agus air còir ann an Crìosd, *Mal. iii. 16, 17.* "An sin labhair iadsan air robh eagal an Tighearn, gach aon gu tric ri chéile, agus dh' éisd an Tighearna agus chual e, agus bha leabhar cuimhne air a sgrìobhadh 'na làthair. Bithidh iad leamsa, deir Tighearna nan sluagh anns an là sin anns an dèan mi suas mo sheudan." Agus an teanga, a labhair gun srian, aidichidh i an sin do Dhia; agus mothaichidh am fear-labhairt gu 'n robh i air a leantuinn, agus gu' robh na h-uile focal a thuit o bilibh mi-naomha air an cur sìos: "Bheir daoine cunntas ann an là a' bhrèitheanais air son gach focail dhìomhain a labhras iad," *Mat. xii. 36.* Agus ma bheir iad cunntas air son gach focail dhìomhain, is e sin, focail nach do labhradh gu feum maith, nach robh aon chuid chum glòir Dhé, maith neach féin, no maith a choimhearsnaich; cia mò gu mor a bhios briathra aingidh dhaoine, am mionna peacach, am mallachadh, am breugan, an cainnt shalach, agus am focail sherbh, air an aithris a rìs air an là sin? Tuitidh teanga mhòran orra féin, agus sgriosaidh siad iad. '*San treas*

àite, Bheirear smuaintean dhaoine chum breitheanais: Ni am Breitheamh soilleir rùin nan cridheachan, 2 *Cor.* iv. 5. Théid smuaintean as saor o bhreitheanas duine, ach cha téid iad as o bhreitheanas an Dia a rannsuicheas an cridhe, d' an aithne smuainte dhaoine, gun chòmhaidh o chomharain chum am faicinn. Bithidh na crìocha dìomhair o an do shruth gnìomhara dhaoine air an tabhairt gu soillse an sin; agus na peacanna nach d' thàinig riamh na b' fhaide na 'n cridhe an sin air an dèanamh follaiseach. O ciod an taisbean a ni nàdur truailidh an duine, 'nuair a bhitheas a thaobh a stigh air a thionndadh a mach, agus uile neòghloin a chridhe air an rùsgadh! Bithidh iomadh uaigh ghealaichte, de neòghloine agus de ana-miannaibh feòlmhor, am mort agus an naimhdeas a ta nis air an cleith ann an cridheachan dhaoine, mar ann an seòmar na h-ìomhaigheachd, air an tabhairt an sin gu solus; agus cha bhi maith 'sam bith a bha ann an cridhe aon neach na's faide 'na luidhe an cleith. Ma bha e 'nan cridheachaibh tigh a thogail do 'n Tighearna, cluinidh iad, gu 'n d' rinn iad gu maith gu'n robh e 'nan cridhe.

Bithidh an deuchainn so firinneach agus gun leth-bhreth ceart agus mìn, soilleir agus dearbhta. Is e am Breitheamh am Breitheamh firinneach agus ni e ceartas ris na h-uile neach. Tha meidh chothromach aige airson ghnìomhara maith agus ole, agus air son chridheachan tréibhdhireach agus mealltach. Bithidh còmhach duilleach fige na cealgaircachd an sin air a séideadh a thaobh, agus taisbeanaidh lomnochduidh a' chealgair; mar an uair a thàinig an Tighearna a thoirt breth air Adhamh agus Eubha, ann am fionnaireachd (no, mar a tha 'm focal a' ciallachadh, ann an gaoith) an là, *Gen.* iii. 8. "Dearbhaidh an teine (a dhearbhas nithe gu ro gheur) obair gach aoine, ciod is gnè dhi," I. *Cor.* iii. 13. Tha breitheanas duine gu tric iomcheisteach troimh chéile; an so bithidh a' chùis gu léir soilleir agus dearbhta, mar gu'm biodh e air a sgrìobhadh le gath-gréine. Bithidh e soilleir do 'n Bhreitheamh, do nach feud cùis 'sam bith a bhi dorch; do na cuideachdan a bhios air am *fàgail ris*, *Iude*, 15. Agus chì na slòigh, air an dà thaobh, gu bheil am Breitheamh "glan an uair a bheir e breth:" oir, an sin " cuiridh na nèamhan

an céill a cheartas," ann an éisdeachd an t-saoghail uile! agus mar sin bithidh e air aithneachadh leis gach uile, *Salm* 1. 6.

Is ann air na h-aobhar sin a ta e, gu bheil an deuchainn so air a cumail a mach anns na Sgriobtuir fuidh bheachd fosglaidh leabhraichean; agus a deirear mu dhaoine gu toirear "breth orra as na nithibh sin a bha sgrìobhta 'sna leabhraichean," *Taisb.* xx. 12. Chan 'eil feum aig Breitheamh an t-saoghail, d' an aithne gu frinneach na h-uile nithe gu 'n biodh leabhraichean air an cur 'na làthair air eagal mearachd ann am puine 'sam bith de lagh no de ghnìomh; ach tha 'm focal a' nochdadh gu 'm bi a dhèanadasan, mar ni bhios ro-dheas, soilleir, ceart, agus air a dheadh stéidheachadh, anns gach ceum dheth. A nis, tha ceithir leabhraichean a bhios air am fosgladh air an là sin.

Air tùs, Leabhar cuimhneachan, no uil' fhiosrachd Dhé, *Mal.* iii. 19. 'Se so cuimhne bheachdaidh a chumail air staid gach duine, air smuaintibh, briathraibh agus gnìomharaibh, maith agus ole: Tha e mar gu b' ann, 'na leabhar, anns am bheil an Tighearna a' cur sìos gach nì a théid thairis ann an eridheachaibh, ann am bilibh, agus ann an caithe-beatha dhaoine; agus tha e a' lìonadh suas na h-uile là de bheatha an duine. Anns an leabhar so tha air a chur sìos peacanna dhaoine, agus an oibre maithe, uaigneach agus follaiseach leis gach nì bha 'nan comh-chuideachd. Ann an so tha cuimhne air a cumail air an uile schochairéan, tràcairean, aimsireil agus spioradail, a bha uaireigin, air an cur 'nan làimh, gach bacadh, gach comhairle, agus gach achmhasan, a bh' air an tabhairt le luchd-teagaisg, le coimhearsnach, le trioblaidibh, agus le coguisibh dhaoine féin; gach nì 'na òrdugh féin. Bithidh an leabhar so 'na chùis chasaid a mhàin, an aghaidh nan aingidh; ach bithidh feum eile ann, a thaobh nan naomh, eadhon mar chuimhneachan air am maith. Is e bhi 'ga fhosgladh, am Breitheamh a bhi toirt gu solus na nithe a ta sgrìobhta ann; a bhi leughadh, mar gu b' ann a' chùis-chasaid agus an cuimhneachan fa leth, 'nan eisdeachd.

'*San dara àite*, Théid leabhar na coguis fhosgladh, agus bithidh e mar mhìle fianuis a dhearbhadh a' ghnìomh, *Rom.* ii. 15. "A

ta nochdadh obair an lagha sgrìobhta "nan cridheachaibh, air bhi d' an coguis a dhèanamh fianuis leò." Tha choguis 'na fear-cunntais a' dol leis na h-uile duine ciod air bith àit' an téid e, a' gabhail cunntais d'a ghnìomharaibh a rinn e anns a' chorp, agus mar gu b' ann, 'gan cur sìos ann an leabhar; ni air dha bhi air fhosgladh, gheibhear comh-fhreagarach ris an leabhar eile, cho fad 'sa tha e dèanamh iomradh air staid agus cor neach féin. Tha móran air a sgrìobhadh ann, nach fheudar a leughadh 'san àm so; air do sgrìobhadh na coguis a bhi ann an iomadh cor, cosmhuil ris a sin a ta air a sgrìobhadh le sùgh mheasan, cha leughar e gus an cuirear mu choinneamh an teine e; ach ann an sin leughaidh daoine gu soilleir agus gu deas e: Ni an teine a dhearbhas obair gach duine, leabhar na coguis so-leughadh anns na h-uile puine. Ged tha 'n leabhar air a sheulachadh a nis, (air d' 'n choguis a bhi dall, balbh, agus bodhar,) bithidh na seulachan ann an sin air am briseadh, agus fosgailear an leabhar. Cha bhi na's mó coguis lag no aineolach 'nam measg-san a ta air an làimh dheis, no iadsan a ta air an làimh chlì. Cha bhi coguis thosdach, no idir coguis loisgte measg na cuideachd an-diadhaidh; ach bithidh an coguis ro gheur-shuileach, agus ro bheothail, anns an là sin. Chan abair neach an sin maith ri ole, no ole ri maith. Cha bhi aig aineolas mu ciod a ta 'na pheacadh, agus mu na nithibh a ta 'nam peacadh, àite 'nam measg: agus bithidh reusonachadh earthach dhaoine, ann an leithsgeul an ana-mianna, ann an sin gu bràth air an cur gu h-amhluadh le'n coguisean féin. Cha bhi cead aig neach luidh, (ma dh' fheadas mi sin a ràdh,) fo chomhdach mìn a' mheallaidh; ach bithidh iad uile air an leigeadh ris le 'n coguisibh féin. Co ac' is àill, no nach àill leò, amhaireidh iad air an leabhar so, leughaidh agus bithidh iad air an nàrachadh, agus seasaidh iad tosdach, air dhoibh fios a bhi aca nach 'eil ni air a chur as an leth gu mearachdach; a chionn gur leabhar so a bha a ghnàth air an siubhàl féin. Mar so bheir am Breitheamh air na h-uile duine e féin 'fhaicinn ann an sgàthan a' choguis, a ni obair aithgearr.

Ri leantuinn.

Literary Notices.

Wonders of Prophecy by John Urquhart. Revised Edition Illustrated. Glasgow: Pickering and Inglis, Bothwell Street. Price, 2/6; post free, 2/10.

This interesting little book written by the late Rev. John Urquhart, who in his day was a stalwart defender of the inspiration of the Bible, has been reprinted and edited by his son, C. Urquhart. When it first appeared, it was under the title of *What we are to believe?* It deals in a most interesting and simple way with the evidence adduced from prophecy for the truthfulness of Scripture. This new edition has some notes referring to the changed conditions in Palestine. It is illustrated and its whole get-up does credit to the printers and publishers. It is a book worth buying.

The Vatican, Fascism and Nazism.—That the Rome-Berlin Axis is revolving round the Vatican is amply demonstrated by the timely pamphlet just published by the Protestant Truth Society amongst its popular 2d. series. The writer of the pamphlet (which is crowded with facts) says:—"The Pope must needs be heavily involved in politics in spite of the fact that he so constantly repudiates the idea." Cardinal Hinsley is quoted as saying: "If Fascism goes—God's cause goes with it." Whilst the enigma of German Fascism called Nazism has some measure of explanation in the fact that Hitler is—or at any rate was—a Roman Catholic. The pamphlet may be obtained from The Protestant Truth Society, 31 Cannon Street, E.C.4, price 2½d. post free.

Church Notes.

Communions.—*August*: First Sabbath, Dingwall; second, Portree; third, Finsbay (*note change of date*), Laide and Bonarbridge; fourth, Stornoway, Vatten. *September*: First Sabbath, Ullapool; second, Strathy; third, Tarbert (Harris), and Stoer. *South African Mission.*—The following are 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 the Communions should be sent to the Editor.

Collection for this Month.—The Collection for this month is for the College Fund.

Church Deputy to our Mission Stations.—On behalf of the Canadian and Colonial Missions Committee, I desire to inform friends abroad that the Rev. D. Beaton, Oban, has been appointed to visit, as church deputy, our various mission stations. Mr. Beaton expects (D.V.) to sail for New York by the “Caledonia” on the 1st September. He hopes to visit Grand Rapids (Mich.), Detroit, Winnipeg, Calgary, Vancouver, New Zealand, Australia, and also South Africa. Arrangements will be intimated later on as to dates and hours of services in the various places. It is the prayerful desire of the Committee and of all friends that Mr. Beaton may be carried in safety over this long journey and that his labours may be abundantly blessed to many souls.—*William Grant*, Convener of Canadian and Colonial Missions Committee.

Netherlands Committee.—We feel it due to Mr. Kersten in view of the report given in by this Committee to the Synod to state that the cause of delay in his replying to our letters was due to his absence in America.

Proceedings of Synod.—Owing to the space required for the printing of the *Proceedings* being more than was calculated, it was found necessary to increase the price agreed upon at the Synod to 8d; post free, 9d.

Acknowledgment of Donations.

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

Sustentation Fund.—Friend, Kyles, Scalpay, £1; E. McK., Carr Bridge, £1; Mrs J. McD., Mid-Fearn, Ardgay, 5s 3d; M. McR., Ardroe, Lochinver, 7s; Miss A. McN., Evanton (o/a Inverness Congr.) 10s; Mr A. S., Glendessary, Achnacarry, Spean Bridge, 6s.

Colonial Mission Fund.—Mr Angus Beaton, 301 Avenue West, Calgary, Alberta, o/a Rev. A. F. Mackay's travelling expenses from Winnipeg, the sum of 15 dollars (£3 3s 9d).

Home Mission Fund.—Cromalt—Psalm cxxii. 6-9, 10s.

Organisation Fund.—Mrs E. McK., Grosse, Ile., Mich., £1; Mr D. McN., Glasgow (Refund), £1.

Jewish and Foreign Missions.—Thomas McD., Brock, Sask., Canada, £1; Mrs S., "Glenelg," 27 Queen's Street, Grafton, Australia, £2; Mrs N. McK., Grosse, Ile., 15s; Cromalt—Psalm cxxii. 6-9, 10s; E. McK., Carr Bridge, £1; M. D. McN., Glasgow (Refund), £1; Miss Ina McK., Overscraig, Lairg, 2s; A. Friend, Lochgilphead, £1; An Assynt Wellwisher, 10s; J. F. Carnoch, Ardgour, 5s; D. McL., Upper Bighouse, per Mr M. Mackay, 12s 3d; Rev. N. McIntyre thankfully acknowledges the following donations:—Friend, Glendale, £5; Capt. J. B., Oban, for Mission Hospital, £1; Friend, Fort William, for Mission Hospital, £1; Friend, Fort William, for Mission Hospital, 4s 6d; Friend, Harris, £1; Friend, Edinburgh, £1; Mrs Peek, Lowestoft, £2; Anonymous, £1; A Young Friend, o/a Hospital, 10s.

The following lists have been sent in for publication:—

Applecross Manse Building Fund.—Mr M. Gillanders acknowledges with grateful thanks a donation of £1 from A Friend, per Miss Ina Gordon.

Beaully Congregational Fund.—Mr John Stewart, Treasurer, acknowledges with sincere thanks a donation of 10s o/a Sustentation Fund from Mr J. McL., Haslemere, Surrey.

Fort William Church Purchase Fund.—Mr Alex. Rankin, Mamore Cottage, acknowledges with grateful thanks the following donations:—Anonymous, Fort William, 10s; Small Mite, £5; Friend, Stornoway, 10s.

Greenock Manse Purchase Fund.—Rev. Jas. McLeod, acknowledges with sincere thanks a donation of 10s from Friend, Kilmacolm. Mr A. J. Walker thankfully acknowledges a donation of £1 from a Friend, in appreciation of Rev. Jas. McLeod's New Year Day Lecture.

St. Jude's Congregation, Glasgow.—The Hon. Treasurer begs to acknowledge with sincere thanks receipt of the following donations:—South African Mission—Wellwisher, Govanhill, £1, per D. McLeod; General Building Fund—Mrs M., Prestonmains, E. Linton, £1.

Raasay Manse Building Fund.—Mr Ewen MacRae, Inverarish, acknowledges with grateful thanks the following donations:—M. MacLeod, N. Arnish, Raasay, £1; J. Nicolson, Braes, Portree, £1.

Thurso Congregation.—Rev. Wm. Grant gratefully acknowledges receipt of £1 (Special Funds) from A Friend, Thurso.

Wick Manse Purchase Fund.—Rev. R. R. Sinclair, acknowledges with grateful thanks the following donations:—Miss G. M. S., Halkirk, 10s; Friend, Wick, £8. Balance of Debt—£190.

South African Mission Schools.—Mr J. S. Fraser, Ingwenya Mission, wishes to thank very warmly the friend who sent eight dozen copies of the New Testament for School use. They have

been given to Classes II. and III., and are much appreciated by both teachers and pupils.

St. Jude's South African Clothing Fund.—The Treasurer acknowledges with sincere thanks the following donations:—Miss M. Matheson, 10s; Miss F. Ferguson, 5/-; Friend, £1 1s.

South African Mission Hospital.—Rev. Dr. R. Macdonald acknowledges with grateful thanks the sum of £7 from "A few Glasgow Friends," per Miss J. Nicolson.

The Magazine.

3s 9d Subscriptions.—Miss J. Mackenzie, The Ark, Lochcarron; D. J. Sutherland, Kinloch Lodge, Shildaig; S. Mackenzie, Gate House, Polpain; Mrs Dow, Edinburgh; D. Mackenzie, Artafallie, North Kessock.

4s Subscriptions.—Mrs R. C. Humphrey, R.R.1, Rodney, Ontario; Ken. McLennan, North Adams, Mich., U.S.A.; R. McLennan, R.R.1, Rodney, Ontario; Mrs K. Martin, Northton; Norman Macfarlane, 9 Edinbane, Portree; John Downie, 174 Calder Street, Glasgow; Miss A. Stewart, 4 Welpost, Stornoway; Mal. Macaulay, 27 Breasclete, Stornoway; Mrs C. McLean, 28 Breasclete, Stornoway; Mrs M. McIver, 34 Breasclete, Stornoway; Alex. Matheson, Kilmuir, Skye; Mrs R. H. Galloway, 27 Orchard Street, Grangemouth; Murdo McIver, 16 New Tolsta; Samuel Morrison, 39 Northton; R. Morrison, Beckrivig, Harris; Rod. McLeod, 19 Brae-sheen, Waternish; Mrs J. MacDougall, Mid-Fearn, Ardgay; Miss M. Livingstone, Craigrownie, Cove; A. Mackenzie, Clashmore Farm, Culkein; Mrs F. Mackenzie, 13 Inverasdale, Ross; Rod. Robertson, 6 Elgol, Skye; J. White, 41 Connaught Way, Tunbridge Wells; D. A. MacLeod, Tigh-na-mara, Tarbert, Lairg; Mrs D. Macdonald, Annat, Torridon; Angus Campbell, Shildaig, Gairloch; Miss I. Graham, Auchenfræ, Cardross; Ed. Morrison, Drimshadder, Tarbert, Harris; Alex. Mackenzie, Drumchork, Aultbea; M. Macdiarmid, 47 Leamington Terrace, Edinburgh; A. MacSwan, Eynort, Carbost, Skye; Mrs W. J. Henry, 13 Soroba Road, Nairn; Angus Munro, School House, Recharn, Lairg; Hugh Morrison, Woodlands, Lairg; Nurse C. McLeod, Hairmyres Colony, E. Kilbride; John Nicolson, 9 North Tolsta; Mrs R. Mackenzie, Glen-Carrigrich, Harris; Miss Morrison, Mid-Altass, Invershin; Miss M. MacRae, Achdurat, Achiltibuie. The following per Hugh Mackay, Missionary, Vancouver:—Mrs Macdonald, R.R.1, Coglan Road, Vancouver; Rod. MacLeod, 4257 Beatrice Street, Vancouver; Mrs Noble, 396 37th Avenue East, Vancouver; Mrs Geo. Mackay, Kirtomy, Bettyhill, Sutherland; Tom Ross, 1550 15th Avenue West, Vancouver.

6s 6d Subscriptions for F.P. and Y.P. Magazines.—Mrs G. Anderson, Arthursstone, Meigle, Perth; Miss J. Graham, Auchenfræ, Cardross; D. Clark, Craggie, Oykel, Lairg; Miss M. Mackintosh, Achatiny, Acharacle; A. MacRae, Ardachy, Beauly;

D. Gordon, Anneshadder, Snizort, Skye; Alex. Mackenzie, Drumchork, Aultbea; Nurse C. McLeod, Hairmyres Colony, E. Kilbride; Miss A. Macaulay, Kyles, Scalpay, Harris; D. Gillies, 51 Kirksyde Avenue, Kirkintilloch; Angus Munro, Nedd, Lairg; Thos. Macdonald, Box 34, Brock, Sask.; Coll. Nicolson, 620 East 118th Street, Cleveland, Ohio; Miss M. McInnes, Clachan, Cairndow; Miss J. Mackenzie, Scotsburn School House, Kildary; Miss M. MacRae, Achduart, Achiltibuie; Mrs A. Sutherland, Thistledale, Borden, Sask. The following per Mr. H. Mackay, Vancouver:—Mrs. R. Macdonald, 4847 Lanark, Vancouver; Mrs Laing, 4016 Willow Street, Vancouver; Mrs McLeod, 8644 Heather Street, Vancouver; Mrs Geo. Mackenzie, 1311 24th Avenue, Vancouver; Mrs Kelly, 2258 38th Avenue East, Vancouver; Mr Nicolson, 366 35th Avenue East, Vancouver; Jas. Mackay, 396 37th Avenue East, Vancouver; Chas. Mackay, 384 37th Avenue East, Vancouver; Mrs R. Mackenzie, 7040 Claredon Street, Vancouver; Mrs George McLeod, 7040 Claredon Street, Vancouver; Mrs Nimmo, 2426 St. Lawrence Street, Vancouver; Mrs Dixon, 6591 Lime Street, Vancouver; Mrs McLean, 26 Avenue East, Vancouver; H. Mackay, 778 West 24th Avenue, Vancouver.

Other Subscriptions.—J. MacCuish, Kiretulavig, Harris, 7s 9d; M. McLeod, Roag House, Dunvegan, Skye, 2s; John Fraser, Carnoch, Ardgour, 5s; Mrs. W. S. Irvine, 8593 Granville Street, Vancouver, 8s 6d; E. MacLennan, 21 Gloucester Street, Pimlico, London, 10s; E. Mackay, Clashfern, Lairg, 8s; John Macdonald, Camustiel, Applecross, 8s; Mrs C. Gibson, Salvador, Sask., Canada, 5s; Angus Munro, Nedd, Drumbeig, Lairg, 4s 6d; Mrs D. R. McIver, Stettler, Alberta, 4s 3d; Mrs S. K. Wallace, 428 Lipton Street, Winnipeg, 4s 3d; Lach. Macdonald, Middlequarter, Sollas, North Uist, 4s 6d; Donald Macdonald, Middlequarter, Sollas, North Uist, 7s; Angus MacPhee, 620 Ontario Street, Toronto, 15s; Miss B. Bain, Isle Avrissdale, Gairloch, 7s 6d; Mrs A. Mackenzie, Millburn, Letters, Lochbroom, 5s; Mrs Morrison, 666 12th Avenue, Vancouver £1; F. A. Matheson, 1048 14th Avenue, East, Vancouver, 8s; Mrs Esson, 1724 Mt. Spaddin Street, Vancouver, 8s; Mrs N. E. Oldaker, 3326 Queen Street, Vancouver, 8s; Mrs McLean, Locheportside, North Uist, 8s; Mrs N. Mackenzie, Grosse, Ile. Mich., 7s 6d.

Free Distribution.—Jas. MacPherson, Knockandhu, per Mr A. Dougan, 5s; James Dunbar, Invercein, per Mr A. Dougan, 2s 6d; R. McCuish, Cloch Lighthouse, Gourrock, 4s; Miss C. Macdonald, Halesmere, Surrey, 2s; K. McLean, F.P. Missionary, Achmore, 4s; Miss W. Livingstone, Craigrownie, Cove, 4s; D. Clark, Craggie, Oykel, Lairg, 3s; An Appreciative Reader, 1s 6d; A. M., Harris, 5s 6d; G. Fletcher, Bellanoch Bridge, Lochgilphead, 10s; Thomas Macdonald, Box 34, Brock, Sask., 4s; Coll. Nicolson, 620 East 118th Street, Cleveland, Ohio, 3s 6d; Miss M. McInnes, Clachan, Cairndow, 3s 6d; Mrs A. Sutherland, Thistledale, Borden, Sask., 1s 3d; Friend (now deceased) per Mr. H. Mackay, Vancouver, 8s; Balance of Annual Subscriptions, per Mr. H. Mackay, Vancouver, 6s. 10d.