

THE
Free Presbyterian Magazine
 AND
 MONTHLY RECORD

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

"Thou has given a banner to them: not fear Thee, that it may be displayed because of the truth."—Ps. lx. 4.

CONTENTS.

	Page
The Protestant Outlook in Scotland	401
Notes of a Lecture delivered on New Year's Day	404
A Soliloquy on the Art of Man-Fishing	413
Mr. John MacLaine, Elder, Ghan	416
The late Mr. John MacLeod, Elder, Edinburgh	419
The late John Grant, Opinan, Laide	422
There's Nothing Round the Spacious World	422
Na Sgrìobtuirean a' Raansachadh a' Chrìdeh	425
Nadur an Duine 'na Staid Cheithir Fille	428
Literary Notices	433
Notes and Comments	434
Church Notes	438
Acknowledgment of Donations	438
The Magazine	440

Printed by N. ADSHEAD & SON, 160 Buchanan Street,
 and 34-36 Cadogan Street, Glasgow.

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Free Presbyterian Magazine
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Vol. XLIII.

February, 1939.

No. 10.

The Protestant Outlook in Scotland.

(Continued from p. 365.)

IN 1929 the Secretary of State for Scotland was asked in the House of Commons if he would state the number of convicted prisoners, Borstal inmates, and criminal lunatics in Scotland for the last three years for which figures were available and the number and percentage of these who were natives of the Irish Free State. He answered as follows: "The following table gives the information desired for the years 1926, 1927, 1928 so far as available: 1926, Convicted prisoners, 15,685, of whom 3,566 were of Irish nationality, being a percentage of 22.7. Borstal inmates, 126; of whom 21 were of Irish nationality, being 16.6 per cent. Criminal lunatics, 17; of whom 4 were of Irish nationality, being 23.6 per cent. In 1927 the figures were: Convicted prisoners, 14,839; of whom 3,298 were of Irish nationality being a percentage of 22.2. Borstal inmates, 139; of whom 18 were of Irish nationality being a percentage of 12.9. Criminal lunatics, 24; of whom 3 were of Irish nationality, being a percentage of 12.5. In 1928 the figures were: Convicted prisoners, 14,737; of whom 3,063 were of Irish nationality, being a percentage of 20.8. Borstal inmates, 140; of whom 13 were of Irish nationality, being a percentage 9.2. Criminal lunatics, 18; of whom 3 were of Irish nationality, being a percentage of 16.7. The words, Irish nationality, include persons born in the Irish Free State and in Northern Ireland and also persons born elsewhere, if the father was Irish. Separate figures for Irish Free State cases

were not available. The figures for 1935, 1936, 1937, show a remarkable improvement. The percentage for the different classes (criminal lunatics being excluded) are as follows: 1935: 12.2 and 2.2. 1936: 10.5 and 2.5. 1937: 11.7 and 4.6.

The Committee of Church and Nation of the General Assembly of the Church of Scotland in their report for 1930 analysed the figures of the Annual Report of Prison Commissioners for Scotland for the year 1928. This analysis yields the following results of the religious persuasions of the 14,737 convicted in that year: Presbyterians, 8,407; Roman Catholics, 5,524; Episcopalians, 701; other denominations, 105. That is, that of the prison population of 1927 no less than 37.48 per cent. were Roman Catholics, while the total Roman Catholic population of Scotland is only 13.26 of the whole. This works out that the Roman Catholics have nearly three times their due proportion of criminals in Scotland.

In the matter of parish relief the Secretary of Scotland was asked if he would state the number of persons in Scotland receiving parish relief and the number of such who were natives of the Irish Free State. The answer indicated that in 1932 there were 17,575 with 8,722 dependants who were natives of Ireland. The figures for 1935 were 23, 621 with 11,873 dependants and for 1936: 21,765 with 10,286 dependants.

We come now to the figures for the Roman Catholic school population and for the purpose of comparison we select the school years 1913-14 and 1936-37. In 1913-14 there was the following number of Roman Catholic pupils in the Burgh Roman Catholic Schools of Aberdeen, Dundee, Edinburgh and Leith, Glasgow and Govan respectively, viz.: 780, 4,583, 4,714, 29,452. The number of pupils in these schools, in the above order, for 1936-7 follows: 735, 5,943, 6,420, 44,887. All these schools show a marked increase with the exception of Aberdeen. In the case of the counties we give the figures for 1913-14 followed by those for 1936-37—Aberdeen, 167 and 54; Angus, 91 and 72; Argyll, 228 and 269; Ayr, 3,452 and 4,398; Banff, 747 and 656; Berwick,

none; Bute, 243 and 206; Caithness, *none*; Clackmannan, 160 and 262; Dumbarton, 5,254 and 6,369; Dumfries, 572 and 595; East Lothian, 250 and 403; Fife, 1,637 and 2,575; Inverness, 485 and 506; Kincardine, *none*; Kirkeudbright 232 and 219; Lanark (excluding Glasgow), 19,394 and 21,624; Midlothian, 1,311 and 1,261; Moray and Nairn, 81 and 122; Orkney, *none*; Peebles, 34 and 37; Perth and Kinross, 487 and 517; Renfrew, 9,521 and 11,680; Ross and Cromarty, *none*; Roxburgh, 101 and 102; Selkirk, 158 and 105; Shetland, *none*; Stirling, 2,074 and 3,100; Sutherland, *none*; West Lothian, 1,748 and 2,070; Wigtown, 140 and 140. It is not to be understood that these figures cover the total of the Roman Catholic school population; they are the figures of the Roman Catholic transferred Voluntary Schools. In South Uist and Barra there were national schools which were Roman Catholic or largely so. Besides this there may be Roman Catholic children in the national schools in the counties that are credited with having none in the above lists. In fact in the schools of some of the counties so marked we know of Roman Catholic pupils in them. In 1913-14 the Roman Catholic schools had a population of 88,096; in 1936-7 it was 115,327 thus showing an increase in this period of 27,231.

The foregoing may prove dry reading to many of our readers, bristling as it does with figures, but the information conveyed in this and the preceding article will, we trust, supply information to many who are not conversant with Rome's steady penetration in Scotland. The iniquitous provision of the Education (Scotland) Act of 1918 that Protestant ratepayers should be responsible for building, maintaining and equipping schools in which the false doctrines of the Church of Rome *must* be taught makes one wonder at times if we are living in a land that made such a clean sweep of Romanism in the days gone bye. We would heartily recommend to our readers Dr. Cockburn's pamphlet, to which we are indebted for the figures presented in the above articles—*The Protestant Outlook in Scotland*—which may be had from the World's Evangelical Alliance, 19 Russell Square, London, W.C.1. Price, 2d.

Notes of a Lecture delivered on New Year's Day.

by the Rev. JAMES MACLEOD, Greenock.

“Quench not the Spirit” (1. Thess. v. 19).

THE Word of God records many a sad instance of nations and individuals “quenching the Spirit” of God, and bringing condign punishment upon themselves. The Antediluvians, the people of Sodom, Gomorrah, and individuals in thousands have been left on record that “quenched the spirit” of God. We should take the greatest heed to this solemn, and divine exhortation, “quench not the Spirit.” The young as well as the aged should earnestly pray that the moral restraints, and strivings of the Holy Spirit should not be taken away from their minds by indulging in sin, nor going in the ways of transgressors. If the conscience is once hardened in sin by openly transgressing God’s law alas, for the future! God can awaken the dead and hardened conscience; but what pain and agony that will bring into the soul! We “quench the Spirit” when we reject the doctrines of God’s truth, and turn our minds away from the Word of God. When men for the slightest excuse shun the house and worship of God they “quench the Spirit” Now, my dear friends, “quench not the Spirit.” Attend to your Bibles, secret prayer and to the Word preached and whatever will become of your souls for eternity, one thing sure in your case and that is, you will be found in the path of duty. “None perish that Him trust.”

The critical situation of the nations of Europe should cause us to tremble, especially the Christless. It is written in God’s Word “that it is a fearful thing to fall into the hands of the living God.” God out of Christ is a “consuming fire” against all ungodliness and unrighteousness of men. Christ advises His people not to be afraid of wars, nor rumours of war. He is the Prince of the kings of the earth. His unlimited power governs all events, nations, governments, and individuals. The Lord for

wise purposes permits Satan extraordinary power to operate through the minds of men in opposition to His own divine government! The present opposition against the Word of God in Church and State will be the very undoing of Satan's kingdom. It is not Nationalism, nor any modern cult, nor the force of arms that is to purge the world of its present barbarism. The men of the world tried to civilise their fellows by philosophy. *That failed.* Religious cults were forced upon millions of men. *That failed* to save sinners from "the lusts of the flesh, the lusts of the eye, and the pride of life." Modern science, and the application of scientific methods have been developed to the zenith of its present glory: and marvellous attainments have been made. Notwithstanding all these, men, women, and children, in hundreds of millions, continue as indifferent, obdurate, and dead to the claims of God and conscience, as if they were trained in Bedlam! Modern scientific knowledge has organised weapons of destruction in the air, on land, on sea, and under the water, that shall ultimately smash to fragments all the achievements of human culture! One need not be a prophet to visualise the terrific aftermath of another European war. The carnage, the chaos, and the terrible confusion that will follow—International Bankruptcy! Let us read calmly and carefully the 18th chapter of Revelation, to get a glimpse of what will be the results of another war. The atrocities by Italians in Abyssinia as reported in the "Glasgow Herald," on 31st December, 1938, is worthy of the "Spanish Inquisition." The Italians compelled the poor natives to dig their own graves and then buried them alive! On July 28 last they burned one hundred and eighty-two people alive. Men, women and children, slaughtered for no other reason than that they are natives. This is Italian civilization! The nations are armed to the teeth, in a measure and manner as never before, in the history of the world. Russia's only religion is force, war, bloodshed and slaughter. The Germanic nations are fully prepared for the bloody fray; so is Italy, France, The British Empire, Japan, and the lesser nations. It is a gruesome vision

of the pagan-like attitude of the nations of the earth. Where the state is concerned in Russia, Germany, Italy and France the Church of Rome is out of all their calculations. The Pope, and his army of priests, orders, nuns, and Jesuits must not knowingly interfere in the national organisation of the said nations. Satan remains with his army of blind, dumb, deaf, malicious demons. The seed sown by popery from the 7th century has culminated in Hitlerism, Mussolinism, Stalinism, and French Atheism. What "frogs" from the bottomless pit! The present Pope has been recently complaining that *certain* Rulers have no respect to his grey hairs. Why should they have respect to his blasphemous pretensions? If his own bairns will eat, and devour, his fleshly power let his wicked organisation groan, and weep under the teeth of Hitlerism! We shall not shed a tear at the destruction of popery. It was concocted in hell and there it must return. The bottomless pit is the grave of popery. The Popes, and all who will follow that cursed religion, shall weep, and wail for ever in a lost eternity. Let God's people rejoice, and sing the praises of their King at the destruction of popery—let the weapons of her destruction be Hitlerism, Italian barbarism, or French Atheism the Most High be praised that judgeth the Whore of Rome! Let us rejoice in our King. What causes serious alarm and pain to us is the sympathy and shelter given to popery in the British Empire, particularly in the British Isles. The door is wide open in England for Jesuits, priests, orders, and the priests' friends, the silly nuns, to pour into our Island from their Continental dens! It is very sad. Earl Baldwin allowed the Jesuits to open offices in the City of London in 1926 without consulting Parliament. How foolish to do so. There are, at least, more than double the population in the U.S.A. of Roman Catholics than in the whole of the British Empire. The population of the British Isles is not half as large as the population of the U.S.A. and yet the ratepayers of Britain pay fifty times more for Roman Catholic Schools, and private Institutions than the U.S.A. for her Roman Catholic population

of twenty-five million. We, of course, are overwhelmed with Anglo-Catholics and Scoto-Catholics in Britain, and through the whole Empire. They are a more dangerous class of hypocrites than the born and bred children of the Roman Catholic Church. The Foreign Office is honeycombed with Anglo-Catholics. The Foreign Secretary is the lay leader of the English Anglo-Catholics. Their previous lay leader was the Foreign Secretary's father. The present Prime Minister is a Unitarian. What a religious combination! Unitarianism and Anglo-Catholicism regulating the policy of Protestant Britain. The Jesuits will be pleased. Hitler and Mussolini know the Jesuits inside out and need we wonder if they manage between them to keep our Prime Minister on the trot between Germany and Rome. The Prime Minister, like every good Unitarian, is keeping his mission to Rome secret. He is to see the Pope in order to pay homage to his grey hairs! This is how Protestant Britain must retain and advance world peace. They try to run after peace, but peace is fleeing away from them. The Italians roasting alive Ethiopians, and Hitler crushing to death German Protestants: and our Chief Executive negotiating terms of peace with the Pope, Mussolini, and Hitler. What madness! These European gentry have no more respect for truth than a Canadian bull-frog has for its own croaking.. "Your time is always ready, my time has not come." When the time comes to pour the vials of His wrath upon the nations of Europe, their peace agreements will fade away as the rays of the setting sun fade from the sky. Hitler and Mussolini are trained intriguers. Last September our people shouted the praises of the Prime Minister in pulpit, press, and pew as our "peace maker" and "great deliverer." The British people praised the wrong object. They will suffer for this delusion! It was the Most High that deferred the catastrophe, but left the men, engines, weapons, and implements of destruction ready for action—"the cup of the Amorites" is not full to the brim. Christ came into this world to destroy the works of the devil, and He will not leave root nor branch of them. They must be destroyed. It is not to be done by carnal weapons. The

gospel will do that work. The day is approaching when men shall not learn the art of war any more. The gospel in the heart and consciences of men as a living divine reality will do this great work. The Jews will be in that day "born again." The malice of the Germanic, and Roman Catholic nations, cannot exterminate the Jews. The Jewish race will be preserved for the seed Royal of the King of kings, and Lord of lords. They are beloved for their fathers' sake. The fulness of the Gentiles shall be brought in, and Satan will be cast out for one thousand years. This is the day of our gospel privileges, and let us seek with all our hearts a vital interest in Christ. "Quench not the Spirit." If we pass from time to eternity Christless we shall perish for ever, and die a living, eternal death in hell with the devils. Hell is a fearful place beyond all human conception. Eternally grasping death, and death eternally fleeing from the grasp of the dying. Here we flee from death by every means in our power: there seeking death and cannot die in the midst of death! The sinner enveloped in death, wrath, pain, and despair—depicted by our blessed Saviour as flames of fire, brimstone, a lake of fire never ceasing to burn, and burning the inmates of a lost eternity for ever. My dear friends, consider the language of the Saviour in the Gospels according to Matthew, Mark and Luke. Study every word and sentence that came from His blessed lips about the place of woe! From your study then turn to meditate on His own agony in the garden, and from there follow Him to the cross, most willingly suffering the pain, shame and agony of it all in order to open for us a way to escape the wrath which is to come, and the pains of hell for ever. We cannot be reconciled to God in any other way but through the blood of Christ. If Christ is not ours we are lost for ever. Do we really believe that there is a lost eternity? If so, how can we be so indifferent to the eternal needs of our precious souls? Let us preach, warn, and cry aloud to our people, the awfulness of a lost eternity. Let our people hear from us on the authority of divine truth, and our own consciences, that there is a lost eternity, where the inhabitants thereof weep,

wail, and gnash their teeth for ever. If young men, and women, who frequent the dance halls, stuff their minds on the ashes of modern novels, who try to feed their lusts with gruesome habits, who gloat over their strong drink in the drinking dens of town and hamlets transgressing the precepts of God, destroying soul, mind, bodies, and goods, got a glimpse of a lost soul in hell it is very questionable if reason could stand to see such a sight for one moment! It is hell or heaven. We can be sure of the former (because we are fallen creatures), never of the latter if not by faith in Christ. May the Holy Ghost pour floods of gospel repentance into the souls of old and young among us. May the Lord's people be earnest at a throne of grace, pleading that the Holy Spirit would convert our Christless people. We believe that the inroads of Satan, and the fierce attacks that have been permitted to come upon us for the last three years were because of our spiritual lethargy, and carnal formalism, satisfying our religious consciences with a mere routine of duties. The weapons the devil wielded so effectively were back-biting, and evil surmising. This was "quenching the Spirit" of prayer, love, holiness, and sanctified self-denial in earnest! "The works of the flesh are manifest: which are these" Need we wonder when these evil spirits were burrowing deep into the hearts of men and women if the horse of carnal zeal appeared as a mighty steed to rectify ecclesiastical abuses! "We shall *not* ride upon horses" must be experienced before it can be understood. "Awake! Awake, put on thy strength (faith, prayer, patience, love, courage and true humility) O Zion! put on thy beautiful garments, O Jerusalem." The men and women of our Church spent much of their precious time in secret prayer in past days. The present inclination is talk, talk and no prayer. We have heard some engage in prayer and they might as well keep their eyes wide open and deliver their "lecture prayer" in the usual way. No confession of sin, praise, petition or any acknowledgment of God's goodness—only incoherent quotations of portions of Scripture. Prayer is not a lecture nor an exposition of portions of Scripture as if explaining them in the attitude

of prayer to the Most High. When one stands in public praying and begins expounding the Bible in a crude, irreverent manner the people cannot say, "Amen," to his self-esteeming grand speech. These men reveal clearly their ignorance of God, of themselves, His people, and of the needs of precious souls that are yet Christless. "Pray for all men" is not in their line of thought. It is our candid opinion that such men should not be called upon to pray in public, at least, not until men and women of spiritual discernment were persuaded that they had practiced a little more common sense, and good taste. We are fully convinced that we have heard men in the attitude of "praying in public" quoting scripture with the full intention of hurting God's people. We love and rejoice to hear the broken hearted sinner floundering this way and that way trying to give an adequate expression to the deep and reverent consciousness of his tried soul. Prayer is very often in groans, and soul tears before the Lord. It is a day of small things. One should not, as a rule, be long in public prayer, especially when several are present to engage in that holy exercise. The closet is the place for long and constant prayer. "Pray without ceasing." May the Most High grant His dear people a rich measure of the spirit of prayer in our Church at home, and abroad: and to His dear ones everywhere. We may be confronted with the most momentous trials in our national history, and in the history of the human race before this year runs out. The horizon is dark in all directions, and the gloom of judgment at our doors. It is futile to look to men in Church or in State. It was when men advanced in years that the greatest landslide in their life took place. The Holy Ghost has left it on record of many a solemn instance of men in advanced years up-rooting and casting down what they themselves and others so honourably and faithfully set up in accordance with the Word of God. "Quench not the Spirit." It is a cause of rejoicing when one hears and sees men who went astray in their youth, returning back to the law and to the testimony. We met not long ago a Doctor of Divinity who told us that he had cast overboard his youthful

training and crude belief in the Word of God. That is a step in the right direction. If all the Protestant clergymen in Scotland were to return to the "Law and to the Testimony" what a bulwark they would be against the cursed increase of Romanism in poor Scotland. The pagan Roman Catholic organisation is making a strong bid for Scotland as well as for England. The leading article in the last issue of our Magazine is most instructive, however alarming; let us hear all the facts that can be appropriately divulged about the wicked encroachments of Romanism. The Protestant Churches are divided into fragments, and the fragments full of factions. There is no unity of action, nor zeal for the glorious attainments of Reformation principles. The Free Presbyterian Church stands for those principles in all their bearing on Church and State. The enemy has been active, by inside and outside methods, to destroy our Church, and the testimony raised against error in 1893. Every effort has so far failed. The Constitution of the Church has not been changed by all the blasts and storms that raged against it for the last forty-five years. When men, from ignorance or evil motives, try to assert that the Constitution of the Free Presbyterian Church has been smashed beyond repair, that may be their fond wish. For their own sake they should have respect to truth and bear in mind that they must give their final account to Christ, the Head of the Church at the Great White Throne. Some men make great noise about "the Constitution" who are so illiterate that they could not spell the word! What such illiterate folk mean by "Constitution" is carnal religious "sentimentalism." Let our tried and harassed people at home and abroad rest assured that the Constitution of the Free Presbyterian Church is absolutely intact. It is our duty and privilege to see to it that it will remain inviolate against all invidious attacks. It is reckless for responsible men to maintain that the Constitution of our Church has been abrogated by certain Church procedure. It is a false statement and calculated only to deceive the simple. We know of some men going from house to house pouring into the ears of our people "that the Constitution was ruined and cast

out of our Church." What false-hood! Job said that he would not put their fathers among the dogs of his flock. That can be applied very truly to some men in our day! Solomon calls them "tale bearers." The Holy Ghost calls them "false accusers." The sin of schism will not pass the righteous judgments of God. We strongly advise all who wish and desire peace to their souls, and the blessing of God upon their families to keep their hands and tongues off the Free Presbyterian Church! The Word of God is perfect; the laws and Constitution of our Church are wholly based upon the written, and inspired Word. It is no warrant for any man to separate from the Church on the ground of family squabbles, and individual feuds! God will search into the motives of men. He will be the supreme Judge. When unregenerated men are raised and appointed to the work of elders, deacons, and church members without the least responsibility, knowledge, or concern for the cause of Christ and the truth of God it is time for the godly to enter their chambers. "Why do we sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there; for the Lord our God has put us to silence, and given us water of gall to drink, because we have sinned against the Lord" (Jer. viii. 14). The Free Presbyterian people have on more than one occasion for the last forty-five years been put to silence through the painful conduct of men and women. Let us seek absolute dependence upon the Lord, and let us not "quench the Spirit." When the conscience of a professing man or woman is hardened by secret sinful habits, no power, reason, nor Scripture can touch that guilty corrupt conscience until the Lord will aim a dart at it, which will bring home to it "thou art the man." We have, also noticed that when men and women are in a back-sliding condition of soul that they become unwarrantably charitable towards the sinful ways of dead unregenerated sinners—especially if they are related to themselves. We must love the souls of our bitterest enemies, but we must hate their sins as we hate our own. "Quench not the Spirit."

A Soliloquy on the Art of Man-Fishing

By THOMAS BOSTON.

VI.

(Continued from p. 378.)

Thirdly, Christ had the good of souls in his eye. He came to seek and to save that which was lost; he came to seek the lost sheep of the house of Israel. So he sent out the apostle to *open the eyes of the blind, to turn them from darkness to light, and from the power of Satan unto God*. Follow Christ in this, O my soul, that thou mayest be a fisher of men. When thou studieth thy sermons, let the good of souls be before thee; when thou preachest, let this be thy design, to endeavour to recover lost sheep, to get some brands plucked out of the burning; to get some converted, and brought in to thy Master. Let that be much in thy mind, and be concerned for that, whatever doctrine thou preachest. Consider, O my soul, for this effect,—1. What the design of the gospel is. What is it but this? It is the everlasting gospel that Christ has made manifest, declaring the will of God concerning the salvation of man. 2. Consider wherefore God did send thee out. Was it to win a livelihood to thyself? Wo to them that count gain godliness; that will make the gospel merely subservient to their temporal wants. Rather would I perish for want than win bread that way. Well, then, was it not to the effect thou mightest labour to gain souls to Christ? Yea, it was. Have a care, then, that thou be not like some that go to a place, being sent thither by their Master, but forget their errand, when they come there, and trifle away their time in vanity and fooleries. 3. Consider the worth of souls. If thou remember that, thou canst not but have an eye to their good. The soul is a precious thing: which appears, if you consider—(1.) Its noble endowments, adorned with understanding, capable to know the highest object; will to choose the same; affections to pursue after it, to love God, hate sin; in a word, to glorify God here, and to enjoy Him here and hereafter. (2.) It must live or

die for ever. It shall either enjoy God through all the ages of eternity, or remain in endless torments for evermore. (3.) No worldly gain can counterbalance the loss of it. "What shall it profit a man, if he should gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (4.) It cost Christ His precious blood ere it could be redeemed. It behoved him to bear the Father's wrath, that the elect should have borne through all eternity; and no less would redeem it. So that the redemption of the soul is indeed precious. (5.) Christ courts the soul. He stands at the door, and knocks to get in. The devil courts it with his baits and allurements. And wilt thou, O my soul, be unconcerned for the good of that which is so much courted by Christ and the devil both? Be ashamed to stand as an unconcerned spectator, lest thou shew thyself none of the Bridegroom's friends. 4. Consider the hazard that souls are in. Oh! alas, the most part are going on in the high way to destruction, and that blind-folded. Endeavour, then, to draw off the veil. They are as brands in the fire: wilt thou then be so cruel as not to be concerned to pluck them out? If so, thou shalt burn with them, world without end, in the fire of God's vengeance, and the furnace of his wrath, that shall be seven times more hot for unconcerned preachers than others. 5. Consider what a sad case thou thyself wast in, when Christ concerned himself for thy good. Thou wast going on in the way to hell as blind as a mole; at last Christ opened thine eyes, and let thee see thy hazard, by a preacher—(worthy Mr. H. Erskine), —that was none of the unconcerned Gallio's, who spared neither his body, his credit, nor reputation, to gain thee, and the like of thee. And wilt thou preach unconcerned for others? I should abhor myself as the vilest monster in so doing. Lord, my soul rises at it, when I think on it. My soul hates and loathes that way of preaching; but without thee I can do nothing. Lord, rather strike me dumb, than suffer me to preach unconcerned for the good of souls; for so I should murder neither my own soul nor those of others. 6. Consider that unconcernedness for the good

of souls in preaching, argues,—(1.) A dead lifeless heart, a loveless soul, with respect to Christ. If thou hast any life or love to Christ, darest thou be unconcerned in this matter? Nay, sure, he that has life will move; and he that hath love, will be concerned for the propagating of Christ's kingdom. (2.) Unbelief of the threatenings of God especially. For if thou believe that the wicked shall be turned into hell, and all the nations that forget God, thou canst not preach to them as if thou wert telling a tale. If thou believe that they must depart into everlasting fire, thy heart will not be so frozen as to be unconcerned for them. The sight of it by faith will thaw thy frozen heart. (3.) A stupid heart, and so a hateful frame. Who would not abhor a watchman that saw the enemy coming on, if he should bid them only in the general provide to resist their enemies, or should tell them that the enemy were coming on so unconcernedly, as they might see he cared not whether they should live or perish? And what a hateful stupidity is it in a preacher of the gospel to be unconcerned for souls, when they are in such hazard? 7. The devil shames such preachers. He goes about like a roaring lion, seeking whom he may devour; and they, set to keep souls, creep about like a snail. He is in earnest when he tempts: but such are unconcerned whether people bear or forbear to hear their invitations, reproofs, &c. Yea, how concerned are the devil's ministers that agent his business for him? They will compass sea and land to gain one proselyte. And shall the preachers of the gospel be unconcerned? 8. If it be so that thou be unconcerned for the good of souls, it seems thou camest not in by the door, but hast broken over the wall, and art but a thief and a robber,—John x. i., compared with verse 12. "He that is an hireling, seeth the wolf coming, fleeth, and leaveth the sheep, and the wolf catcheth them." Verse 15, "The hireling fleeth, because he is an hireling, and careth not for the sheep." O my soul, if at any time thou findest thy heart unconcerned then, not having the good of souls before thee, remember this. 9. Lastly, Thou canst not expect God's help, if thou forgettest thy errand.

Hast thou not known and experienced, that these two—God's help in preaching, and unconcernedness for the good of souls—have gone with thee together? O my soul, then endeavour to be much in the following of Christ this way, setting the good of souls before thine eyes; and if thou dost so, thou mayest be a fisher of men, though thou knowest it not.

(To be continued.)

Mr. John MacLaine, Elder, Oban.

JOHN MacLaine was born at Kinloch, Mull, but came to Oban in early youth. He became a member of Oban Free High Church when he was quite young and during his life he maintained a Christian walk and stood faithfully to the position he took up in 1893. He was of a very reticent nature but when in private with him one soon discovered that he had been a diligent reader of the writings of men which gave nourishment to Christians in days gone by who fed upon them. For many years he carried on a stationery business in Portree and on his retiral he took up house at Connel, near Oban. Latterly he removed to Oban and was elected an Elder in our congregation there. It was with great reluctance he was persuaded to accept the office but on doing so he proved himself to be helpful to his minister and the congregation in many ways. Up to the time of his death he acted as the congregational treasurer.

As to his spiritual experience we are not in a position to say how he came under the truth or what was the instrument that was used by the Lord in effecting the great change which clearly took place as evidenced by his life up to his death, but a letter has come into our possession written to one in soul concern in which he gives an account of his own experience. We here reproduce the part of the letter bearing on his own case and the advice he conveyed to the one in trouble:—"Some years ago I was in deep agony about my soul and I went from church to church and from meeting to meeting to see if I could find rest—

but no—I could not; and I remained in this state for a considerable time. The reason why I was not finding rest was that I thought it was to be found by my own exertions until I was led to see that it was alone to be found in Christ. He did the great and glorious work of redemption already and it is in Him we are accepted and for His sake. Before the time of which I mention and a while afterwards I had a great difficulty in giving up my own self-righteousness, and I think that this is the cause of the difficulty of many in the same condition. I may tell you that soon after this I experienced a time of joy that I shall not forget as long as I live. In fact, I was almost carried to the third heaven with delight in my soul and then I experienced a new life altogether and I saw, as it were, with new eyes, and everything seemed to me as new. Surely all this is what is meant by the Scripture text that says:—‘If any man be in Christ Jesus, he is a new creature.’ I may tell you that I was much surprised when I would see men passing and repassing and yet they seemed to have no anxiety about eternal things, but I can understand the reason now. It is just that they were walking in darkness and that they did not see things in the same light as I did. Christ was not then to me ‘A Root out of a dry ground,’ but became a reality. . Secret prayer was a great delight to me then. I also got a relish for divine things and the Word became my delight.

So far I have told you some of my experiences, but I don’t want you to make them a criterion for your own guidance. God has so many different ways of bringing anxious enquirers to the light and some are deluded by thinking that because they are not brought to the light in exactly the same way as some other person, that, therefore, they are still in the dark. I could not direct you to a safer guide than His own Word and there you have the promises that are able to guide you to salvation. Ask the guidance of the Holy Spirit that He may take the things of Christ and shew them to you.

Perhaps what I have said does not bear on your case at all, and if anything I have said does not apply to your case, you

will kindly dismiss it from your mind and stick close to the inspired Word. I may tell you that I lost my relish for worldly things and you will likely do the same. We have a scriptural authority for this—that whosoever drinketh of this water shall not thirst again, that is, they will not thirst for earthly things as they did formerly. I may tell you also that before the period referred to I had a good moral character and this is in itself a good thing, but Satan, the enemy of souls, used it as an instrument whereby it kept me from accepting Christ by making me believe that I would reach heaven by my own righteousness but you know that in His sight no flesh shall be justified—that is justified out of Christ. My dear—Evil thoughts will arise in your heart and hard thoughts of God and you will sometimes think that God is unjust by the way He works, but these are from the Evil One and the only way to make him flee is to use the Sword of the Spirit, the Word of God, an instrument that never fails. Another thing that troubled me much was the doctrine of election—but I don't concern myself with that now. We have one great authority to come to Christ for He said Himself: "Come unto me all ye that labour and are heavy laden and I will give you rest"—but 'coming to Christ' are words that puzzled me and I shall endeavour to explain it the best way I can in a few words. It just means that you are enabled to come to Him as a lost sinner, having nothing of your own that you can lay any hope on and that everything acceptable in the sight of God is in Him and if God gives you anything it is for His sake.

I am so constructed by nature that I am won by the preachers who declare the love of God rather than those who preach the threatenings of God I may tell you that you have been remembered often in my prayers. I would just like to give you one little piece of advice and that is to keep aloof as much as possible from the world, as it is always a snare and that you do not go to any place which may be quite harmless but which may grieve the Holy Spirit. I think you should not go to this choir practice in the meantime. I am sorry that you could not speak to me

about these things but I believe it is because I showed so little of the Christian spirit in my walk and conversation. I confess that my love has cooled a good deal for some time past just because I was giving myself up too much to the affairs of the world. Satan promises us all manner of good things when he sees we are in an anxious state. He even tempted our blessed Saviour by promising all the kingdoms of the earth if He would fall down and worship him."

Mr. MacLaine passed away on 8th September and was buried at Pennyfuir Cemetery, Oban. We extend our sympathy to his widow and pray that the Lord would sustain her in the loss of a loving husband.

The late Mr. John MacLeod, Elder, Edinburgh.

THE Scripture which says that "the righteous man 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" might be applied to us as a people. The Lord is removing His own people from our midst. North and South, but how few take to heart that they are removed from the fearful judgments which are threatening us as a land. When the trees of righteousness, the planting of the Lord, are few in number, the removal of one will cause a great blank. Such a blank was made in the Edinburgh congregation by the sudden removal of Mr. John MacLeod, Elder.

John was born in Glendale, Skye, in the year 1882. He was the son of the late Roderick MacLeod, Borve, and a grandson of the godly blind Norman MacLeod, Glendale, who died at the patriarchial age of 101 years.

John's early Christian training made an impression on his mind so that even in his unconverted days he had a great outward respect for the things of God, especially the Sabbath day. He

came to Edinburgh when a young man and was employed by Messrs. Macniven and Cameron. In coming to the city he associated himself with our congregation and took a lively interest in all its concerns, supporting it with his means and presence. In 1905 when the congregation passed through a severe ordeal, the majority having joined the Free Church, John faithfully stood by the testimony raised in 1893. Being an intelligent reader and an independent thinker he had a firm grasp of the reasons for which the Free Presbyterian Church stood and no persuasion could dissuade him from giving them up and he held them firmly to the end of his days.

In 1916 he joined the Army and spent most of his military life in Salonica. Being demobilised in 1919, he returned home to his wife and family. He found it difficult to get employment which would not involve him in Sabbath work. With a large family to support this was a trying and testing ordeal, but he was sympathetically supported by Mrs. Macleod in his attitude. He was offered and accepted an appointment with the Edinburgh Corporation Tramcar Company, on condition that he would not be asked to work on Sabbath. The Company accepted his terms but stipulated that he would supply a substitute. To this he agreed and for a time did not realise that he was guilty in engaging another man to take his place. Sometime after I became minister of the Edinburgh congregation John called on me with the purpose of expressing his intention of coming forward as a member in full communion. After relating some of his experience and his hope that he was delivered from the fearful pit and miry clay he went on to speak of how his mind was troubled about engaging another to take his place on the Sabbath. I told him that from my own personal experience I was convinced he was almost as guilty as the one who took his place. With this view he fully concurred and resolved not to come before the Session. I advised him to make the question a matter of prayer and to go to the Manager and ask him to be relieved of his responsibility. To this he replied that it would be futile as he

(the Manager) would not grant his request. Sometime after on calling at his house he told me he had got rid of the Sabbath responsibility. "Did you go to the Manager?" I asked. "No," he said, "but he came to me and said: 'MacLeod, we take the responsibility of supplying a man to take your place on Sabbath.'" This surely was a clear answer to prayer and the care the Lord had over him. "When a man's ways please the Lord He maketh even his enemies to be at peace with him."

Sometime after John appeared before the Session and gave an account of the Lord's dealings with him as a lost, guilty sinner and of his hope for eternity, with which the Session was fully satisfied. In 1931 he was unanimously elected an Elder and faithfully performed the duties of that office to the entire satisfaction of his brethren. One could not wish for a more agreeable and peaceable member in a church court than he. He was a man given much to private prayer and meditation and we often enjoyed his exercises in public prayer, especially, when he spoke of the love and sufferings of Christ.

Until a few years ago he enjoyed a healthy, robust constitution, but latterly was much troubled with a weak heart and high blood pressure which made walking any distance difficult for him. Living at a distance from the church he had to leave early to be in time for the service. On Sabbath 31st July he left home in his usual health for the service and after walking a few hundred yards he fell on the pavement and immediately expired, we believe, to enter into the joy of his Lord. His sudden death came as a great shock to the congregation and his removal is greatly missed and deeply mourned by them all. May this loud call be blessed to us as a people and may the Lord arise in infinite mercy and raise up the children instead of the fathers and repair the breaches on the walls of Zion.

We wish to express our sincere sympathy with Mrs. MacLeod and family in their sad and sore bereavement and would pray that the Lord, who promised to be a husband to the widow and a father to the fatherless, be their God and Comforter in their deep sorrow.—*N. M.*

The late John Grant, Opinan, Laide.

IN January of last year John Grant entered heaven, we believe, to enjoy the bliss of the ransomed. He was born at Opinan near Laide; where in the providence of the Most High he finished his pilgrimage. He reached a good old age, being, as far as we can ascertain, in his ninety-first year when he died. He made a public profession some fifteen or sixteen years ago. The love of Christ constrained him then. At that time he told a friend of the cause that he could not keep any longer from professing his Lord publicly. The late judicious James Maciver, Lairg, in writing to a friend at the time of John's death said that he remembered that those who had the best discernment in the old Free Church concluded that he feared the Lord from the time he was a young man. He lived "soberly, righteously and godly" and so never belied that opinion.

He cast in his lot with those who formed the Free Presbyterian Church in 1893, and never wavered. He was naturally reserved and did not go much abroad but those who knew him intimately could discern that his Bible was his constant companion. Mr. Mackay, our missionary at Laide, says that as his end was drawing near that his mind was more and more on eternity, and that he was supported by the truth, the 130th Psalm being an overflowing well to him. He was a widower for fifty-one years. His wife having died eleven months after he was married.—*A. B.*

There's Nothing Round the Spacious World.

By RALPH ERSKINE.

There's nothing round the spacious earth
To suit my vast desires;
To more refined and solid mirth
My boundless thought aspires.

Fain would I leave this mournful place.

 This music dull, where none
But heavy notes have any grace,
 And mirth accents the moan.

Where troubles tread upon reliefs,
 New woes with older blend;
Where rolling storms and circling griefs
 Run round without an end.

Where waters wrestling with the stones
 Do fight themselves to foam,
And hollow clouds, with thund'ring groans,
 Discharge their pregnant womb :

Where eagles mounting meet with rubs*
 That dash them from the sky;
And cedars shrinking into shrubs,
 In ruin prostrate lie.

Where sin the author of turmoils,
 The cause of death and hell;
The one thing foul that all things foil,
 Does most befriended dwell.

The purchaser of night and woe,
 The forfeiter of day,
The debt that ev'ry man did owe
 But only God could pay.

Bewitching ill, indors'd with hope,
 Subscribed with despair :
Ugly in death, when eyes are ope,
 Though life may paint it fair.

*Obstructions.

Small wonder that I droop alone
In such a doleful place;
When lo! my dearest friend is gone,
My Father hides His face.

And though in words I seem to show
The fawning poet's style,
Yet is my plaint no feigned woe;
I languish in exile.

I long to share the happiness
Of that triumphant throng,
That swim in seas of endless bliss
Eternity along.

When but in drops here by the way
Free love distils itself,
I pour contempt on hills of prey,
And heaps of worldly pelf.

To be amidst my little joys,
Thrones, sceptres, crowns, and kings,
Are nothing else but little toys,
And despicable things.

Down with disdain earth's pomp I thrust,
Put tempting wealth away;
Heav'n is not made of yellow dust,
Nor bliss of glittering clay.

Sweet was the hour I freedom felt
To call my Jesus mine;
To see His smiling face, and melt
In pleasures all divine.

Let fools an heav'n of shades pursue,
But I for substance am:
The heav'n I seek is likeness to
And vision of the Lamb.

The worthy Lamb with glory crown'd
In His august abode;
Enthron'd sublime, and deck'd around
With all the pomp of God.

I long to join the saints above,
Who crown'd with glorious bay,*
Through radiant files of angels move,
And rival them in praise:

In praise to JAH, the God of Love,
The fair incarnate Son,
The holy co-eternal Dove,
The good, the great Three-one.

In Hope to sing without a sob
The anthem ever new,
I gladly bid the dusty globe,
And vain delights, Adieu.—*Gospel Sonnets.*

Na Sgrìobtuirean a Rannsachadh a' Chrìdeh.

LE UILLEAM GURNALL.

THA'N toradh os-ceann nàduir a tha na sgrìobtuirean a toirt a mach, a nochdadh gu'r ann bho Dhia a tha iad. Chan urrain nì 'sam bith toradh a thoirt a mach a tha na's àirde na e féin; uime sin, ma gheibh sinn gu bheil na sgrìobtuirean a toirt a mach toraidh a tha os ceann cumbachd creutair, bithidh e soilleir gu bheil na sgrìobtuirean os ceann nàduir—chan e focal creutair ach focal Dhé fhéin. An nì a tha'n Salmadair ag radh mu'n tàirneanach, an guth labhar sin bho na neoil, faodaidh sinn a chàradh ri guth Dhé a labhairt bho nèamh anns

*Laurels.

na sgrìobtuirean; is e guth cumhachdach a th'ann, agus làn mòralachd; brisidh e na seudair, rìghrean agus rìoghachdan, sgoiltidh e lasraichean an teine. Le aon chuinneag de'n uisge spioradail so bhàth na martaraich naomh an lasair theinnteach sin anns an do thilg luchd na geur-leanmhainn iad: crathaidh e fàsach an t-saoghail aingidh, fhiadhaich, a toirt air cridheachan calm pheacach uaibhreath crathadh mar dhuilleagan nan craobh leis a' ghaoith; agus a toirt pianntan na h-ath bhreith orra-san aig nach robh an cridheachan riamh roimhe so air an gluasad leis na cucoirean a bu mhòtha. Lomaidh e na coilltean agus sealgaidh e peacaich a mach as na dideanan breige a dh' ionnsaidh an do theich iad bho ghlaodh dìoghaltais ceartais Dhé. Ach gu bhi labhairt na's mionaidich tha focal Dhé na chumachd a tha rannsachadh a chridhe, théid e stigh do chogaisean dhaoine: amhaireidh e air na gnothaichean is diomhair a tha anns a' chridhe, agus innsidh e dhuinn ciod a ni sinn na'r seòmar-leapach, coltach ri Elisa mu rìgh Shiria II. *Rìgh. vi. 12.* Thig e stigh far nach toir barrantas prìonnsa 'sam bith cumhachd dhà oifigeach gu bhi rannsachadh, eadhon do na chridhe. Tha sinn a leughadh gu'n d' thàinig Crìosd a dh' ionnsaidh a dheisciobuil agus na dorsan duinte agus sheas e na meadhon; *Eoin xx. 19.* Mar sin thig am focal ('n uair a tha na dorsan uile duinte, agus nach eil fhios aig daoine ciod a tha dol air adhart ann am broillichean dhaoine) a stigh air pheacach, gun chead iarraidh, agus seasaidh e ann am meadhon nan cuilbhheartan agus nan comhairlean is diomhair a tha aig, ga chur fhéin na lathair agus ag radh ris mar a thubhairt Elisa ri Gehasi. Nach deachaidh mo shulsa leat 'n uair a rinn thu siul na so? Cia minic a gheibh am peacach a chridhe air a leigeil ris leis an fhocal air a shearmonachadh, mar gu 'm bitheadh am ministear na sheasamh aig an uinneig aige, agus gu 'm fac e nì rinn e, na mar gun do dh' innis neach-éigin air dha na t-searmonaich. Mar sin b'aithne dhomh iad nach creideadh a chaochladh, ach gu'n do dh' innseadh do'n mhinistear na cleachdaidhean aca, agus gu'n robh e bualladh gu h-àraidh orra-san, 'n uair a bha e cho aineolach air an

dèanadas 's a bha e air caithe-beath na bha chòmhnuidh ann an America, agus nach d' rinn e ach crònachadh mar esan a bhuail Ahab, tharruing e a bhogha air thuairimeas, gu'n a bhi cuimseachadh air neach air bith. Cò bh' uaith tha so a tighinn ach bho Dhia aig am bheil a' bhuadh so nach toir e do neach eile? "Tha mise Iehobhah a' rannsachadh a' chridhe" *Ieremiah*, xvii. 10. Tha Dia anns an fhocal, agus, uime sin, gheibh e rathad gu dhol a stigh cadar uilt na luirich, ged a bhitheadh e air a chuir a mach air thuairmeas a bogha duine. Na'm bitheadh rathad aig creutair 'sam bith a tigh de'n t-seòmar uaigneach so, be'n diabhol, air dhà bhi na spiorad, agus sùl cho geur aig, an aon a bu dòcha faotainn a stigh, ach tha eadhon esan air a ghlasadh a mach as an t-seòmar so ged a gheibh e amharc a stigh anns an ath sheòmar. Nis, ma's e Dia a mhain a rannsaicheas an cridhe, uime sin, chan urrainn am focal a tha deanamh an nì ceudna, tighinn bho neach eil ach bho Dhia féin. Cò is urrainn iuchair a dhèanamh do'n ghlais so ach esan dhà 'n aithne na cearnan aice uile? Na'n glasadh tu suim airgid ann an ciste, agus nach bitheadh ach aon eil' anns an t-saoghal a bhàr ort fhéin aig an robh fhios c'ait' an do chuir thu 'n iuchair, agus gu'm faigheadh tu air a toirt air falbh i, agus a chiste air spuinnleadh, cho-dhunadh tu gu luath cò rinn sin. Mar sin, 'n uair a gheibh thu do chridhe air fhosgladh, agus a smuaintean diomhair air an rùsgadh dhuit anns an fhocal, faodaibh tu a cho-dhunadh gu'm bheil Dia ann an sin; is Esan a rinn an iuchair a rinn so, oir is E an aon neach a bhàr ort fhéin aig am bheil fhios air comhairlean do chridhe, agus a tha faicinn uile imeachd uaigneach an duine an leth a stigh. Cò ach Esan is urrainn fear-rannsachaidh a chur cho dìreach gu t-ionad folaich, far an do thaisg thu suas ionmhasan an dorchadais a mach a sealladh an t-saoghail? Tha dà nì diomhair a dh' fhoillsicheas am focal. An toiseach, an nì is aithne do chridhe an duine agus nach aithne do chreutair eile a bhàr air. Mar sin dh' innis Crìosd do bhean Shamaria an nì nach b' urrainn a coimhearsnaich a chur as a leth, agus bh' uaith so cho-

dhùin i gu'm b' fhaidh e—duine bho Dhià. Agus nach fhaod sinne a cho-dhunadh gu'r iad na sgrìobtuirean focal Dhé do bhrìgh gu bheil iad a dèanamh an nì ceudna? 'San dara h-àit', Na nithean sin nach aithne do chridhe an duine fhéin: Tha e air a radh gu'r "mò Dia na ar cridhe, agus is aithne Dhà na h-uile nithean" I. Eoin iii. 20. Is aithne dhà tuilleadh ma'r timchioll agus is aithne dhuinn fhéin: agus nach e am focal a tha dol sìos gu grunn d' a chridhe, agus a toirt a nìos an t-saighair as a sin, nach d' thuair sùl na cogais sealladh riamh air, agus nach robh e comasach gu faigheadh, as eugmhais comhnadh an fhocail? Rom. vii. 7. "Cha bhitheadh eòlas agam air sannt, mur abradh an lagh, na sanntaich." Agus ma gheibh am focal a mach an nì sin a sheachnas sgrùdadh cridhe an duine fhéin, nach eil sin a dearbhadh gu bheil Dia anns an fhocal? Mar so tha an t-abstol a reusonachadh anns I. Cor. xiv. 25, ann a bhi labhairt air cumhachd an fhocail air a shearmonachadh, gu bhi rùsgadh a chridhe, "Agus mar sin tha nithean folaichte a chridhe air am foillseachadh; agus mar sin, air dhà tuiteam air aghaidh, nì e aoradh do Dhia, ag aithris gu bheil Dia gu fìrinneach annaibhse."

Nadur an Duine 'na Staid Cheithir Fille.

CEANN III.

AN AISEIRIGH.

(Air a leantuin bho t-d., 394.)

"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.

'San dara àite, Bithidh iad 'nan cuirp ghlòrmhor! chan e 'mhàin sgiamhach, maiseach, agus air dèadh chumadh, ach bithidh iad làn glòir agus dealraidh! Chan fheudar an aghaidh as

maisiche, na 'n corp as deise cumadh a ta nis anns an t-saoghal, a choimeas ri corp an naoimh as ìsle aig an aiseirigh; oir, "An sin dealraichidh na fireana mar a' ghrian," *Mata* xiii.. 43. Ma bha glòir dhealach air aghaidh Mhaois, 'nuair thainig e nuas o 'n t-sliabh; agus ma bha aghaidh Stephain mar aghaidh aingil, 'nuair a sheas e an làthair na comhairle; cia mò gu mór a bhios aghaidhean nan naomh maiseach agus glòrmhor, làn de mhórachd aoibhneach thaitneach, 'nuair a chuireas iad gach uile thruaillidheachd dhiubh, agus a dhealraicheas iad mar a' ghrian? Ach thugaibh fainear, nach 'eil maisealachd so nan naomh air an aghaidhean a mhàin, ach tha i 'ga sgaoileadh féin air feadh an cuirp uile; oir tha 'n corp uile air a thogail ann an glòir, agus bithidh e air a chumadh cosmhuil ri corp glòrmhor an Tighearna agus an t-Slànuighir; an ti 'na chruth-atharrachadh, chan e 'mhàin gu 'n do dhealraich aghaidh mar a' ghrian, ach bha mar an ceudna eudach geal mar sholus, *Mata*, xvii. 2. Ciod air bith uireasbhuidhean no mi-sgeimh a bha air cuirp nan naomh, 'nuair a bha iad air an cur 'san uaigh, air an toirt orra le nithibh a thachair dhoibh 's a' bheatha so, no a dh' éiridh iad as an uaigh saor dhiubh sin uile. Ach ged mhaireadh comharran an Tighearn Iosa, na h-ailean no luirg nan lotan a fhuair cuid de na naoimh air a shonsan am feadh a bha iad air thalamh, air an cuirp, an déidh na h-aiseirigh; cosmhuil ris mar mhair lorg nan tairngean ann an corp an Tighearn Iosa; an déidh aiseirigh-san mheudaicheadh so an glòir, an àite a maise lùghdachadh. Ach ciod 'sam bith mar bhios sin, gu cinnteach cha bhi sùilean Leah anmhuinn, 's cha bhi Mephiboset bacach 'na chasaibh. Oir mar a leaghas an t-òr-cheard an seann soitheach anmhunn, agus a thilgeas e thairis ann an soitheach-cumadh nuadh e, 'ga thoirt a mach le maise nuadh; mar sin bithidh an corp diblidh, a luidh a' sgaoileadh as a chéile anns an uaigh, a' teachd a mach aig an aiseirigh ann am maise iomlan, agus ann an cumadh sgiamhach.

'San treas àite, Bithidh iad 'nan cuirp neartmhor agus làidir. Feudar gu ceart a mheas gu bheil na daoine as laidire air thalamh,

air dhoibh a bhi gearr-shaoghalach agus bàsmhor, lag agus anmhunn; a chionn gu bheil an neart, ciod sam bith cho mór as a ta e, gu h-ealamh air a chaitheamh air falbh agus air a chlaoidh. Tha mòran de na naoimh a nis aig am bheil cuirp na's anmhuinne na muinntir eile; ach bithidh a' mhuinntir lag 'nam measg (gu coimeas ri *Sech.* xii. 8.) anns an là sin mar Dhaibhidh, agus tigh Dhaibhidh mar Dhia. Tha diadhair àraidh ag ràdh, gu 'm bi aon na's làidire aig an aiseirigh na ceud, seadh, na tha mìlte a nis: Gu cinnteach is mór, is anbhar mór, is éigin do neart nan corp ghlòrmhor a bhi, do bhrìgh gu 'n giùlain iad trom-chudthrom glòire a ta na's ro anabharrach agus sìor-mhaireannach! Chan 'eil an corp bàsmhor idir freagarrach d' a leithid sin do staid. Am bheil aoibhneas os ceann tomhais a' toirt bàs neach, cho maith ri doilghios os ceann tomhais; agus an ùrrain dà giùlan ri cudthrom glòire; an ùrrain dà mairsinn ann an coimheangal ri anam a ta air a lionadh le mór-aoibhneas nèimh? Gu cinnteach chan ùrrain. Thuiteadh an corp bàsmhor sìos fuidh'n uallaich sin, agus bheireadh a leithid sin de làn air an t-soitheach chreadha briseadh 'na' mhioraibh. Dh' innis an Sgrìobhtair gu soilleir dhuinn, nach fheud, "feòil agus fuil (sin ri ràdh, 'nan staid amhuinn; 's a' bheatha so ged b' fheòil agus fuil famhar i) rioghachd Dhé a shealbhachadh," I. Cor. xv. 50. Cia làidir is éigin do na sùilean corporra a bhi, a bhitheas, gu comhfhurtachd shìorruidh an anama, ag amharc air glòir dhealach agus greadhnachas an nuaidh Ierusalem, agus a' geur-amhare air àrd-ghlòir agus dealradh an duine Criosd, an t-Uan, 's e is solus do 'n chaithir sin, aig am bheil a luchd-àiteachaidh a' dealradh mar a' ghrain! Tha Tighearna nèimh a nis, ann an trècàir, a' cumail air a h-ais aghaidh a chaithreach, agus a' sgaoilesdh neòil orra, chum nach biodh daoine bàsmhor air an cur gu h-amhludh le soilse na glòire, a ta dealradh a mach uaipe, *Iob* xxvi. 9. Ach an sin bithidh an sgàile air atharrachadh, agus iadsan air an dèanamh comasach air amhare orra, chum an aoibhneis do-labhairt. Cia làidir is éigin d' an cuirp-san a bhi,

nach sguir a là no dh' oidhehe, ach d' an obair gun sguir, gu bràth anns an teampull nèamhaidh, a bhi seinn agus a' dèanamh iomraidh air moladh Dhé, gun sgios, nì a ta 'na laigse d' am bheil an corp anmhuinn buailteach, ach a ta neo-fhreagarrach do 'n chorp ghòrmhor!

'San àite mu dheireadh, Bithidh iad 'nan cuirp spioradail. Chan e gu 'm bi iad air an atharrachadh gu spioradaibh, ach bithidh iad spioradail a thaobh am buaidhean agus an gnèithean spioradail. Bithidh an corp fuidh làn uachdranachd an anama, bithidh e ùmhal dhà, agus fuidh a chumachd; agus uime sin cha bhi e tuilleadh 'na dheireadh d' a bheòthalachd 's cha bhi mianna a' chuirp na's mò 'nan ribeadh dhà. Cha bhi feum air a chumail fuidhe, no bhi air a tharruing gu seirbhis Dhé. Tha 'n t-anam anns a' bheatha so, cho mór fuidh chumhachd a' chuirp, a 's gu bheil e ann an eunntas Sgriobtuir, air a mheas feòlmhor : Ach an sin bithidh an corp spioradail, gu h-ealamh a' seirbhiseachadh an anama ann an gnothuch nèimh; agus anns an t-seirbhis sin a mhàin, mar nach biodh tuilleadh dàimh aige ris an talamh no th' aig spiorad rìs. Cha bhi feum na's faide air na nithe sin a ta nis a' cumail suas na beatha, eadhon, lòn agus éididh, agus an leithide sin : Cha bhi ocras orra tuilleadh, no tart na's mò, *Taisb.* vii. 16. "Oir anns an aiseirigh cha phòs iad, nì mò bheirear am pòsadh iad, ach a ta iad mar na h-aingil a ta air nèamh." An sin bithidh na naoimh laidir gun bhiadh no deoch, blàth gun eudach, gu bràth ann an slàinte iomlan gun chungaidh leigheis, agus a ghnàth ealamh agus beòthail, ged nach coidil iad gu bràth, ach a' dèanamh seirbhis dhà a dh' oidhehe agus a là 'na theampull. *Taisb.* vii. 15. Cha bhi feum ac' air aon de na nithibh sin na's mò na th' aig spioradaibh. Bithidh iad luath agus beòthail mar spioradaibh, agus do chàil fìor-ghlan. Bithidh an corp a tha nis dùmhail agus trom, an sin ro-bheòthail. Cha bhi nì dubhach ri fhaotainn an sin a nì an cridhe trom, agus na spioraid tùirseach agus trominntinneach. Far am bi a' chairbh,

is ann an sin a bhios na naoimh, mar iomadh iolairean, air an cruinneachadh r'a chéile. Cha téid mi na's doimhne sa' ghnòthuch so, nochdaidh an là e.

A thaobh gnèithean cuirp nan aingidh aig an aiseirigh, tha mi faicinn nach 'eil an Sgrìobtur a' labhairt ach beagan umpa. Ciod air bith air am bi feum aca, chan fhaigh iad boinne de uisge a dh' fhuarachadh an teangaidh, *Luc. xvi. 24, 25.* Ciod 'sam bith a dh' fheudar a ràdh mu 'n laigse, is nì cinnteach gu'm bi iad gu bràth air an cumail beò, chum gu bi iad gu sìorruidh a' bàsachadh: Giùlainidh iad suas, ciod air bith cho neo-thoileach, fuidh eallach de fheirg Dhé, agus cha chaith iad as fuidhe; "Bithidh deatach am péine-san ag éirigh suas gu saoghal nan saoghal, agus chan 'eil fois 'sam bith a là no dh' oidheche aca-san." Gu cinnteach cha bhi comhpairt 'sam bith de ghloir agus do mhaise nan naomh aca. Bàsaichidh an glòir uile maille riu, agus chan éirich iad gu bràth tuilleadh. Tha Daniel ag innseadh dhuinn gu 'n dùisg iad gu nàire agus masladh bith-bhuan, *caib. xii. 2.* Tha nàire leantuinn a' pheacaidh, mar a leanas a sgàile an corp; ach tha na h-aingidh anns an t-saoghal so ag siubhal 'san dorecha, agus gu tric ann an riochd eile: gidheadh 'nuair a thig am Breitheamh ann an teine lasarach, aig an là dheireannach, bheirear gus an solus iad; Bheirear an sgàile brèige an sin diùbh, agus taisbeinear nàire an lomnochduidh gu soilleir doibh féin agus do mhuinntir eile, agus lionaidh i an aghaidhean le masladh. Bithidh an nàire tuilleadh is dìomhain air son rughadh gruaidh; ach cruinnichidh an uile aghaidhean duibheadas aig an là sin 'nuair a theid iad a mach as an uaighibh, mar mhuinntir fo bhinn bàis a mach as am priosain, gu bhi air an cur gu dìth; oir is i an aiseirigh-san aiseirigh an damnaidh. Taisbeanar ann an sin a' mhuinntir as maisiche, a ta nis a' dèanamh uaill 'nam maise cuirp, gun suim aca do mhi-mhaise an anama, le aghaidhean oillteil, agus le cruth-bàis uamhasach; Bithidh an seallaidhean eagallach, agus bithidh iad 'nan seallaidhean uamhasach, a' teachd a mach as an uaighibh cosmhuil ri spioradaibh ifrionnail a mach

as an t-slochd! Eiridh iad mar an ceudna gu masladh bith-bhuan! Bithidh iad an sin 'nan creutairean anabharr suarach, air an lìonadh le tareuis o Dhia, mar shoithichean eas-urram, ciod air bith na h-oibre urramach ris an robh iad air an cleachd-amh 'san t-saoghal so, agus bithidh iad mar an ceudna air an lìonadh le tareuis o dhaoineibh. Bithidh iad anabharr tàireil ann an sùilibh nan naomh, eadhon na naoimh sin, a thug urram dhoibh an so, aon ehuid air son an àrd-inbhe, tiodhlacadh Dhé annta, no a chionn gu 'n robh iad de 'n cheart nàdur dhaoine riu féin. Ach an sin bithidh an cuirp mar chomhlion de chlosaichean gràineil, a theid a mach agus air an amhaire iad le gràin: "Seadh bithidh iad 'nan gràineileachd do na h-uile feòil," *Isa. lxxvi. 24.* Is e am focal an so ris an abrar gràineileachd, an aon ni ris an abrar 'sa' bhonnteasgaig eile masladh; agus tha Isaiah agus Daniel ag amharc ris an nì cheudna, eadhon, gràineileachd nan aingidh air an eiseirigh. Bithidh iad fuathach ann an sùilibh aoin a cheile: Cha robh na truaighean neo-ghlan riamh cho gràineil an sin! Bithidh na companaich ghràdhach 'sa' pheacadh, an sin 'nan gràin gach aon r'a chompanach; agus cha mhò bhios a mheas air na daoine mór aingidh le 'n droch iochdarain, le 'n seirbhisich, le 'n tràillibh, na tha air inneir na sràide.

Ri leantuinn.

Literary Notices.

From Camaldoli to Christ by Stephen Ousley. London: The Harrison Trust, 57 Bowers Street, W.L. Price, 1/6.

We have never read a book which gives such a graphic picture of life in a monastery as this. It seems almost incredible that human beings should be so trained and drilled all in the name of the religion of the compassionate Redeemer. It is interesting to know that the author got out of the strong grip of the Camaldoli fraternity, one of the most stringent of the monastic orders.

Notes and Comments.

Christmas in Scotland.—The Scottish correspondent of the *British Weekly* informs the readers of his paper that owing to Christmas falling on a Sabbath “the people of Scotland have been able this year to join unreservedly with those of England in the religious observance of the season. The difficulty in other years has been the fact that business is not suspended on Christmas day in Scotland, although there is a steadily growing tendency in that direction.” Steadily but surely English religious customs are creeping into Scotland. The sturdy religious independence, which at one time characterised the Scottish people, is fast passing away and will soon be a memory of the past. As has been stated time and again in our pages, there is (1) no scriptural authority for the observance of this Romish festival; (2) whatever the date of the Saviour’s birth was, it is generally recognised by the foremost chronologists that it could not be the 25th of December; (3) the observance of Christmas runs right in the face of the Puritan and Presbyterian dictum that what is not commanded in Scripture is not permissible. What the “judicious Hooker” in his plausible argument for the retention of ceremonies, holy days, etc., was not able to do the laxity of religion and the spurious charity of a people who have neither the desire nor courage to be singular has accomplished. As far as Presbyterianism is concerned it requires no prophetic vision to see that the acceptance of these Anglican customs is but the forerunner of the incoming of others from the same source.

Dancing and the Church.—A friend has sent us a copy of the *Evening Star* (New Zealand) in which there is a report of an animated debate on the above subject in the General Assembly of the Presbyterian Church of New Zealand held at the beginning of November of last year. It appears that the Presbyterians, at least many of them, like so many Presbyterians

in our own country, are bent on having the world as an active partner in the Church. The Christchurch Presbytery had over-tured the Assembly asking for a definite pronouncement on dancing. Dr. Paterson moved that the Assembly affirm the principle of liberty of conscience, urge sessions to exercise careful supervision over dances where they are permitted as church functions, and recommend that funds for church purposes should not be raised by this means. The Rev. T. Miller spoke against the motion. He strongly denounced promiscuous dancing and condemned the practice introduced into the secondary schools permitting mixed dancing. Prof. Dickie, a Scotsman and a Modernist, boldly proclaimed on the floor of the Assembly that many members of the House enjoyed dancing. Dancing was regularly conducted at Knox College, under proper supervision and with full concurrence of the Master. "If the Presbyterian Church," he said, "frowns on dancing, it is as turning to other churches and saying: 'Look at us—we are holier than you are!'" Dr. Paterson's motion was defeated by one vote. The vote indicates how successfully the world has invaded the New Zealand Presbyterian Church. We have no doubt there are many within her borders who are deeply grieved by the help the devil is receiving from professors, ministers, and members. When dances are permitted by the Authorities in Knox College, where the coming ministry is being trained, what need one expect.

Student Life at Westminster Seminary.—This is the theological training college for the students of the Presbyterian Church of America. In a brief article of the *Presbyterian Guardian*, preceding the account of the religious activities, there is the following paragraph: "The different activities of life at Westminster are directed by student committees. The athletic committee, for instance, has Mr. John Gray of Brooklyn, N.Y., as its chairman. Mr. Gray has recently coached our touch football team to two victories over other Philadelphia seminaries, and thus our team has the splendid record of being undefeated for the season. Likewise the fall invitation ping-pong tournament

aroused much interest; it was finally won by Mr. Susumu Ikezuki of Engaru, Hokkaido, Japan. As part of our recreational life, a Christmas party was arranged by Mr. John Hills of Trenton, N.J., head of the social Committee. The party was held on December 14th. After dinner appropriate dime-store gifts were distributed to the students by a make-shift Santa Claus. This was followed by "stunts."

The Presbyterian Drift in U.S.A.—The drift of the Presbyterian Church in the U.S.A. (Northern Presbyterian Church), is so serious that those who have left it and formed the Presbyterian Church of America do not hesitate to designate it an apostate Church. The conservatives who remained within to fight the battle, as they said, like the Constitutionlists in the Free Church in 1893, are not making very much headway, if any at all, in stemming the on-rush of liberalistic teaching. The United Presbyterian Church of the U.S.A., too, which at one time witnessed against instrumental music and hymns in divine worship has drifted away from its original moorings. The latest to be affected by this drift is the Presbyterian Church in the United States (Southern Presbyterian Church). For many years this Church stood out against the inroads of Modernism, but the theological discontent of men who have "scruples" as to doctrines contained in the Confession of Faith which they had signed, has acted as an urge for creed revision. The wider union cry will soon be heard, if not already, in the Presbyterian Church of the U.S. When one remembers some of the theologians of the Southern Presbyterian Church and their strong stand on the side of orthodoxy it grieves one to learn that this Church should follow in the train of so many of the Presbyterian Churches throughout the world.

"The Bible: What it is and what it is not."—This is one of the latest booklets issued by the Church of Scotland Committee on Publications and is the work of the Rev. Fred. D.

Langlands, D.D., minister of Old and St. Paul's Church, Galashiels. In view of the criticism to be offered it is only fair to this Committee to say that they state: "The writers of the booklets in this series have been given the fullest liberty in dealing with their respective subjects, and the Church of Scotland is not to be regarded as necessarily committed to all the views presented." Dr. Langlands has dealt with his subject in a very interesting way and presented useful information to his readers. One regrets that commendation must here end for the booklet bare-facedly presents the viewpoint of the Modernist on the Bible. The author belongs to the "mediating school" of the Higher Criticism and after his kind he makes a bold effort to restore confidence in the Bible after striking at the very roots of its integrity. The hoary objections that the Bible is not a book of science, that it is not necessary for a Christian to believe that sin entered the world through Satan in the guise of a serpent, that Balaam's ass spoke, that a whale swallowed Jonah, that every prophecy in the Bible is to be literally fulfilled, and that there are two accounts of the creation in Genesis, etc., have all been satisfactorily met and exposed by eminent conservative scholars but Dr. Langlands holds on his way as if these scholars never existed and their writings were never printed. Notwithstanding the fact that many of the foremost scientists and biologists have left the Darwinian Camp Dr. Langlands places Darwin on a high pedestal. The kind of inspiration held by him is worse than useless. There was a day in Scotland when the teaching set forth in this booklet would have caused keen controversy and would be denounced by men who received the Word of God in its integrity and infallibility. Surely there are still many in the Church of Scotland who are wounded and grieved at such teaching. It cannot be that all within this great Church are drugged by the poison of the newer teaching. It has always been an insoluble mystery to us how men who held office in the Free Presbyterian Church and joined the Church of Scotland, or are making an attempt to join it, can be at ease on entering this Church when such teaching is allowed.

Church Notes.

Communions.—*February*—First Sabbath, Dingwall; third, Stornoway. *March*—First Sabbath, Ullapool; second, Portree and Ness; third, Finsbay and Lochinver; fourth, Kinlochbervie and North Tolsta.—*April*—First Sabbath, Portnalong and Breacalete; second, Lochgilphead; third, Greenock; fourth, Glasgow; fifth, Wick. South African Mission.—The following are the dates of the Communions:—Last Sabbath of March, June, September, and December. *Note.*—Notice of any additions to, or alterations of, the above dates of Communions should be sent to the Editor.

Collection for February.—The Collection for this month is for the Fund for Aged and Infirm Ministers and Ministers' Widows and Orphans.

Acknowledgment of Donations.

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

Sustentation Fund.—Mr A. F., Ardrishaig, £1; Mr E. M., Carr Bridge, £2; Miss J. E. M., 21 Clyde Street, Helensburgh, 10s; Mrs C. F., Whig Street, Kirkbuddo, 15s; Anon., Portsmouth, Ontario, £2 2s 3d; N. McS., Scuriemore House, Glendale, 3s 9d.

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Jewish and Foreign Mission Fund.—"A Lover of the Jews," per Rev. Jas. A. Tallach, Kames, £10; Mr E. M., Carr Bridge, £1 10s; H. McD., Brock, Sask., Canada, £1 5s; from Mother and Daughter—Anon, 13s; Miss C. S., P.O., Kinlocheil, 10s; Mr A. F., Ardrishaig, 10s; Miss J. E. M., 121 Clyde Street, Helensburgh, 10s; Wayfarer, Stirling, in sympathy with Mr Tallach, o/a price of Mealies, 3s; Mrs M., North Strome, Lochcarron, 12s 3d; S. McL., Strathcanaird, 6s; Friend in Winnipeg, £1; Anon., Bonar Bridge Postmark, 10s; Mrs McL., Ross Avenue, Inverness, o/a clothing per Mr. F. Beaton, £5 2s; A Friend, Tomatin, per Mr A. V. Dougan, 15s 8d; Another Friend, Tomatin, per Mr A. V. Dougan, 2s 6d; Rev. N. McIntyre, acknowledges with thanks a

donation of 10\$ from Mrs Smith, Detroit, and £1 from Wellwisher, Lochbroom.

Legacy Fund.—Received with grateful thanks from the Executors of the late Mrs. Agnes Honeyman, Dumbarton, the following holdings of Government Stock, bequeathed to the Sustentation Fund of the Church:—3½% Conversion Stock amounting to £149 2s, and £396 0s 2d, 4½% Conversion Stock, with interest thereon, amounting to £8 18s 2d, per Mr Alex. Gibson, Solicitor, Dumbarton.

The following lists have been sent in for publication:—

Fort William Church Purchase Fund.—Mr Alex. Rankin, Mamore Cottage, acknowledges with grateful thanks the following donations:—A Friend, Oban, £1 10s; Mr J. Geo. Gillies, 40 Alma Road, Fort William, 10s; Anon., Fort William, £1.

Applecross Manse Building Fund.—Mr M. Gillanders acknowledges with sincere thanks the following donations, per Rev. A. F. Mackay:—A Friend, Raasay, 10s; Mr J. D., Tomatin, 10s.

Daviot Church Building Fund.—Mr. J. Grant, Inverness, acknowledges with grateful thanks a donation of 10s from Mr E. M., Carr Bridge.

Dornoch Congregational Funds.—Rev. F. McLeod acknowledges with sincere thanks the following donations:—P.O., £1; Miss M., Glasgow, £1; G. M., 10s; Mrs M., Hurstville, Sydney, £1; Mrs M., Vancouver, 5\$.

St. Judes Congregation, Glasgow.—The Hon. Treasurer begs to acknowledge with sincere thanks receipt of the following donations per Rev. R. Mackenzie:—Sustentation Fund:—Friend, Glasgow Postmark, 10s; Friend, Glasgow, £2. Jewish and Foreign Missions Fund:—Friend, Glasgow, £2.

Greenock Manse Building Fund.—Rev. Jas. MacLeod acknowledges with grateful thanks a donation of £1 from A Friend and £1 for the Sustentation Fund.

Halkirk Congregational Fund.—Rev. Wm. Grant acknowledges with sincere thanks a donation of £5 from "Two Friends, Halkirk," for Foreign Mission Fund.

Carbostbeg Church Debt.—Mr D. Morrison, Portnalong, acknowledges with grateful thanks the sum of £3 5s collected by Mr. John McIntyre, Carbostmore and £2 10s collected by Mr D. McAskill, 4 Carbostbeg.

Wick Manse Debt Fund.—Rev. R. R. Sinclair, acknowledges with grateful thanks having received from the Estate of the late Miss Jessie Bruce, Wick, the sum of £15; From four Friends, £2; Miss J. S., Wick, 10s.

Wick Congregational Funds.—Rev. R. R. Sinclair acknowledges with sincere thanks £15 3s for the Sustentation Fund from the Estate of the late Miss Jessie Bruce, Wick.

South African Mission—Clothing Fund.—Miss Nicolson, 1 Westbank Quadrant, Glasgow, acknowledges with grateful thanks an

anonymous donation of 10s marked "Clothing for S. A. Mission,"—Glasgow Postmark.

South African Mission Schools.—Mr H. S. MacGillivray, Dunoon, acknowledges with sincere thanks having received from the Scripture Gift Mission, London, one large parcel including several useful maps. Also from Messrs W. & A. K. Johnston, Ltd., Geographical Educational Lithographers, Edinburgh, per Mr. A. Couper, several large maps and School Wall illustrations on Cloth for the Mission Schools.

The Magazine.

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