

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
The General Assemblies	81
Synod Statements	86
A High Priest Touched with the Feeling of our Infirmities	88
A Soliloquy on the Art of Man-Fishing	96
Letter from Mr. John Livingstone to a Friend	99
Grace Changes the Natural Temper	102
The late Mrs. Elizabeth Mackenzie, Melvaig, Gairloch	103
Anns an Tòiseach tha Gràs Beag	107
Nadur an Duine 'na Staid Cheithir Fille	108
Literary Notices	112
Church Notes	115
Acknowledgment of Donations	116
The Magazine	117

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No. 3.

The General Assemblies.

THE General Assemblies of the Church of Scotland and the Free Church met at Edinburgh on the 23rd May under the Moderatorships of Rev. Prof. Main, Glasgow, and Rev. Farquhar Matheson, Glen Urquhart, respectively. Sir John Gilmour was the Lord High Commissioner for the year. The proceedings of the Assemblies were not so interesting this year as they have been in the immediately preceding years and do not call for extended comment.

CHURCH OF SCOTLAND.

Representatives of Scottish Churches Received.—Among the representatives from other churches received by the Assembly were those from the Congregational Union, Reformed Presbyterian, and the United Original Secession Churches. Dr. Main himself was brought up in the Original Secession though it is to be feared he has wandered a considerable distance from the real Secession principles and testimony.

Foreign Mission Fund.—Although the crisis, arising from a debt of £67,000, in the Foreign Mission Fund last year, had passed, yet anxiety at a further alarming fall in income this year was expressed when the Report of the Foreign Missions Committee was submitted. A strong appeal by the Convener, Rev. Joseph Muir, was made to have this state of things remedied.

Judicial Committee.—Considerable objection last year was offered to the setting up of what is termed a Judicial Committee

to deal with cases of discipline but owing to certain changes made in a revised draft the opposition was considerably less this year. Dr. Cox, joint-senior Clerk, pointed out that, according to the present method, there was strong objection on moral grounds to wide circulation of, if might be, unsavoury evidence, some of it left about indiscriminately and carelessly anywhere. Moreover, it was hardly fair to the accused if the libel were found not proven. Dr. Cox thought that the tribunal, constituted as proposed, would deal with any case that would come before it with more care and deliberation than was possible in an Assembly of 1,700 members. The overture as amended was sent down to Presbyteries.

The Iona Scheme.—Lord Wark submitted the Report of the Committee appointed to inquire into the Iona scheme. The scheme was described as an informal fellowship bound together by a common aim of Christian service. It was further described as semi-private in its nature and that it involved no financial burden at present on the Church. To allay suspicions it was resolved by the Assembly that the Home Board watch over the scheme. The Assembly "cordially encouraged Dr. Macleod to institute the experiment in Iona for the further and special training of probationers for Home Mission Work." Notwithstanding all this, we are disposed to appropriate the famous words of John Davidson when the Jacobine scheme of Episcopacy was about to be foisted on the Scottish Church—"Aye, busk, [dress] busk, busk him as bonnilie as ye can and fetch him in as fairly as ye will, we see him weill eneuch, we see the horns of his mitre."

Conference with Original Secession Church.—Principal Curtis, in presenting the Report of the Committee on Inter-Church Relations, referred to the conference held between representatives of the Church of Scotland and the Original Secession Church. Dr. Curtis said they met on three occasions and the exchange of views was frank and friendly. Dr. Curtis indicated that he would like the Seceders to go a step farther. If we are not

mistaken there are still many in the O.S. Church who think Principal Davidson and those like-minded with him have gone too far already.

Gambling.—The Rev. Matthew Stewart, Hamilton, in submitting the Report of the Church and Nation Committee said the evils associated with betting and gambling remained as widespread and as insidious as ever. Football pools absorb £50,000,000, greyhound racing accounts for a like amount, and horse-racing for much more. Any attempt to check the evil by legislation is not supported by the Government. In speaking to his motion, Mr. Stewart said: "There is no very strong feeling against betting and gambling in the minds of the public generally, including church members. So long as this is the case, and particularly so long as members of the church back horses and dogs and find pleasure in filling-up football coupons, there is little hope that anything drastic will be done to combat this evil. Only when members of the church generally refrain from betting and gambling in any form need we have any expectations of a really successful attack on these evils."

Sabbath Desecration.—In a reference to the observance of the Lord's Day, attention was called by the Rev. Robert McIntosh to the expressions of a feeling of uneasiness that was coming from different parts of the country regarding the use that was made of the Lord's Day by local authorities for military and civil defence preparations.

Scottish Education Act.—Rev. J. M. Munro, Falkirk, said ever since the decision in the Bonnybridge case which had gone against the Stirlingshire Education Authority in the House of Lords, demand after demand had been made by Roman Catholic authorities. He characterised the ruthlessness of these demands as Hitlerism and Nazism with a vengeance. Dr. Hutchison Cockburn, Dunblane, in the course of his remarks, said there was no doubt that a sense of rankling injustice existed in Scotland over Clause 18 of the Act. The Church of Scotland was urged to say that the injustice so flagrantly perpetrated by the Act

must be ended at the earliest possible moment, and the Assembly's Committee on Education was instructed to consider the matter and report to the Assembly next year.

Birth Control Committee.—At its last session the Assembly appointed a Committee to consider Birth Control and to see how far it is possible for the Church to give positive guidance on this and other aspects of Christian married life. The Rev. W. W. Clark, Midcalder, moving the rejection of the overture asking the Assembly to give consideration to the above matter, said that the movers of the overture were asking a departure from a wise tradition in the region of morals and asking for guidance on matters that are intrusions upon the freedom of conscience and alien to the temper of the Scottish people. The motion for the adoption of the overture was carried by a vote of 78 to 58 votes.

Aesthetics in Church Buildings.—When the Report of the Advisory Committee on Artistic Questions was submitted by the Convener, Dr. Millar Patrick, the Rev. J. E. M. Baikie, Dundee, moved an addendum to the Committee's deliverance in which he stressed the increasing tendency of churches becoming more ornate. This movement, he said, was part of a still larger movement, and one which he regarded with dismay, because the Reformation gave to them the principles of freedom, of the true spirit of the gospel, of the faith, of worship, and throughout the Church to-day this movement was spreading by which they were being led back to the bondage and the fetters of priestly domination and ecclesiastical wizardry. "Surely it is a pitiful thing," he said, "that at a time when education and scientific enlightenment have reached such a height, we in the Church of Christ are sinking back to the obscure darkness of the Middle Ages. Sometimes, we deplore the advance the Roman Catholic Church is making in Scotland, but surely it is not the advance that it is making from the outside but from the heart of our own Church that shows us the greatest danger." It is refreshing to learn that one of the younger ministers of

the Church of Scotland has the courage of his convictions and that he is not afraid to condemn Romeward tendencies.

FREE CHURCH.

Salaries of Ministers.—In submitting the Report of the Sustentation Fund Committee, the Convener, Mr. Roderick Cameron, indicated that there had been a considerable increase to the Fund last year and that this had been the case for four or five years yet, owing to the settlement of ministers in vacant charges, to make accounts balance they should lessen the dividend by £17. The Committee, however, recommended that £250 be declared as the equal dividend. An amendment was moved, but only found six supporters.

Nominations to Committees.—In presenting an overture the Rev. Kenneth A. Macrae, Stornoway, said there were some members who had been serving on Committees far too long, and he hoped to have this changed. A motion by Rev. William Macleod to the effect that the overture be received and remitted to the Law and Advisory Committee was carried.

National Service Rallies on the Sabbath.—In presenting an overture from the Synod of Glenelg, the Rev. Kenneth A. Macrae gave a deserved trouncing to the R.C. Lord Provost of Glasgow, Mr. Patrick Dollan, a keen advocate of National Service rallies on the Lord's Day.

Victimisation of men refusing to work on the Sabbath.—An overture from the Synod of Moray was presented asking the Assembly to take into consideration the victimisation of Christian men and women for refusing to undertake work on the Lord's Day, and to approach the various Trade Unions with a view to securing their protection. The overture was submitted to the Public Questions Committee.

Licensing of Students from other Denominations.—An overture was transmitted to the Assembly by the Presbytery of Edinburgh anent the repealing of the Assembly Act III., 1938. This Act ordained that students from other denominations who had taken

a theological course in our college should not, under normal circumstances, be licensed by the Presbyteries of the Free Church, but should have their educational record sent to their respective Churches that they might receive licence in accordance with the regulations existing in these Churches. The Rev. Prof. Kennedy Cameron appeared in support of the overture. He maintained that it was *ultra vires* for the Assembly to interfere with the rights of Presbyteries as happened under this Act. He spoke strongly against the action of the Assembly passing the above Act last year and moved that the Assembly sustain the overture and enact and ordain that the Act be repealed. This motion was seconded by Prof. D. Maclean who also condemned the Act of last year as it was, in his opinion, a contradiction of the practice of the Free Church. Mr. W. Rounsfell Brown moved that the Assembly pass from the overture and was seconded by Mr. W. M. Mackay, B.Sc., Dundee. Mr. Macbeath moved that the overture be received but that it be remitted to a Committee for consideration in all its aspects and to report to next Assembly. Prof. Kennedy Cameron's motion to have the Act repealed was carried by a majority.

Synod Statements.

THE following Statements, which were unanimously approved by the Synod, have been sent to us by the Clerk of the Synod by the Synod's authority with instructions that they be published in the *Magazine*.

STATEMENT I.

1. *Declaration of the Synod re Rev. E. Macqueen's Claim* :—The Synod authorise the following Statement for publication in the *Magazine* and recommend that it be publicly read to the congregations of the Church* :—"In view of the claims made

*This does not mean that the Statement must necessarily be read.

by the Rev. Ewen Macqueen, Inverness, that he is 'the sole ministerial representative of the constitution of the Free Presbyterian Church of 1893,' we, the Synod of the Free Presbyterian Church of Scotland repudiate this claim as unfounded and false, and deplore the position and attitude taken up by the Rev. Ewen Macqueen which we hold to be untenable and to be misleading to the people. Further, we unanimously dissociate ourselves entirely in the most emphatic way from the Rev. Ewen Macqueen's schismatic activities with which he has been pursuing his unwarrantable claims."

2. "While the law of the Church 'leaves no room' for the tabling of a protest against a decision of the Supreme Court, the Synod declare this Church does not hold the view that a protest made and tabled against such a decision necessarily means and effects separation from the Church. A minister, however, who tables a simple protest against a decision of the Supreme Court and persists in that protest, will inevitably find himself in the position either of facing a charge of violation of his ordination promise to submit to the judicatories of the Church, or, of renouncing the jurisdiction of the Court. The Rev. E. Macqueen, by his actions and his words,* spoken and written, established beyond doubt to the minds of all members of the Synod at Inverness in June, 1938, that, having regard to the reasons annexed and his defiant persistence in adhering to it, ~~his~~ protest was directed by Mr. Macqueen towards effecting his separation from the Free Presbyterian Church of Scotland and his renouncing the jurisdiction of the Courts of that Church. In view of this, the subsequent steps taken by the Synod and the Northern Presbytery were not disciplinary or penal, but were the inevitable and necessary administrative consequences of Mr. Macqueen's separation from the Church."

*Rev. E. Macqueen, at the Synod, in Inverness, June, 1938, when appealed to, to withdraw his Protest, refused; and declared, "I have considered this matter for years."—*Robert E. Sinclair*, Clerk of Synod.

STATEMENT II.

Statement on Church Discipline.—To clear up any misunderstanding, the Synod declare that the Church abides by the following two principles :—(1) A minister of the gospel has the Scriptural warrant, publicly to admonish, with all longsuffering and doctrine, a public course of conduct which may appear to be inconsistent with a life of godliness. (2) No person shall be subjected to the discipline of the Church without a fair hearing and trial, and a full right of appeal to the superior Courts of the Church.

A High Priest Touched with the Feeling of our Infirmities.*

II.

(Continued from p. 52.)

“ For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin ” (Hebs. iv. 15).

III. But now we come to the third inquiry, Whether the temptation of Christ, being without sin, could give Him a thorough experience and feeling of human infirmity in the hour of trial. To judge of this we must attend to the manner in which that sense of weakness is produced in ourselves, to which our Lord's sympathy has reference. Some *moral conflict* is necessary for the production of it: for whatever may be our real infirmity, it is only in some *struggle* that we have the “ feeling of infirmity.” Then only are we thoroughly conscious of weakness, when putting forth our whole strength we feel it insufficient, or but little more

*This “ celebrated sermon,” as Dr. Hugh Martin justly terms it, was printed anonymously in Rev. Marcus Dods' able treatise *Incarnation of the Eternal Word*, a work that does credit to the biblical scholarship of Scotland. Mr. Dods was the father of Prof. Marcus Dods whose scholarship unfortunately belonged to another school. The sermon was preached by Rev. James MacLagan, D.D., Kinfauns. He was afterwards Professor of Divinity in the Free Church College, Aberdeen.—*Editor*.

than sufficient to meet the exigency—and are, consequently, open to the impressions of danger and the assaults of fear. Such alarming sensations may alike be excited, whether we fail or whether we are victorious in the conflict. He that has been overcome must, indeed, have felt his weakness; and yet experience will testify, that he may have a much less clear and affecting sense of it, than the man whom God's especial grace and providence have enabled him to stand in the evil day; and who afterwards from a place of safety looks back with wonder and awe upon his painful wrestlings, his perilous exposures, and his critical escapes. And why then may not our High Priest, though unconquered, have acquired the like sensibility in His temptation? He had no sin, it is true; but He did not feel weakness? Did He not see danger? Was not His heart afraid? When tempted, had He not experience of a conflict which brought His strength and holiness to as unsparing a trial as any that befalls His people can bring theirs? What less can be intimated to us by such complaints and supplications as these? "I am poured out like water; all my bones are out of joint. My heart is like wax; it is melted in the midst of my bowels: My strength is dried up like a potsherd. Be not thou far from me, O Lord! O my strength, make haste to help me! Deliver my soul from the sword; my darling from the power of the dog. Save me from the lion's mouth. Thou hast heard me from the horns of the unicorns!"

Our understanding and belief of this most important truth receives some disturbance from certain ill-defined notions of the share which our Lord's Godhead must have taken in supernaturally sustaining His human powers while under temptation. "The Word was God," we say with the evangelist; "how then," we add, "could He ever be in straits?" The question would be quite in point, did it belong to the perfection of His fitness for the mediatorial office, or did it even consist with that fitness, that His humanity should be placed, as without doubt it could easily have been, beyond all reach of sharp and distressing temptation.

But the case was far otherwise. "For in that He was tempted," says the apostle, "He is able to succour them that are tempted"—words which distinctly teach that, in consequence of encountering painful conflict, such as calls for succour, He has acquired, for the relief of others in similar circumstances, a qualification and a meetness which He could not otherwise have possessed; but without which it is obvious that He could not be, what He now is, a perfect mediator. According to the Scriptures, then, it was the work of that Divinity which is mysteriously united with manhood in His person—not to raise his suffering nature to such a height of glorious power as would render all trial slight and contemptible; but to confer upon it such strength as would be infallibly sufficient—I say *infallibly sufficient*—but not more than sufficient, just to bear Him through the fearful strife that awaited Him, without His being broken or destroyed—so that He might thoroughly experience, in all the faculties of His soul and body, the innumerable sensations of overpowering difficulty, and exhausting toil, and fainting weakness, and tormenting anguish, though by the Holy Ghost preserved from sin—and might touch the very brink of danger, though not be swept away by it, and feel all the horror of the precipice, but without falling over.

This view of the case implies no disparagement to the greatness of our Lord's endowments considered as a man. On the contrary, the belief that His conflict was extreme, is held by none more consistently than by those who hold, at the same time, upon the fullest evidence, that even as a man, He was in every excellence, moral and intellectual, exalted unmeasurably, not only above all that are born of women, but even above all that is revealed of angelic sanctity and grandeur. The unrivalled greatness of His soul was no reason why He should pass through His trial without difficulty; because the hostility and the hardship with which He had to contend was high and formidable in proportion. It was little that He was to meet the rage of confederated men in all the plenitude of carnal power. It was even little that He stood alone against the concen-

trated might of the kingdom of darkness, when it was stimulated by circumstances to the utmost violence of desperate animosity, and came armed with the whole subtilty and vehemence of its spiritual temptations. He had to stand before the face of incensed Omnipotence—and to encounter the strokes of that flaming sword of Jehovah, which was to fall in vengeance upon the sins of an apostate world. And who then shall undertake to tell, what a marvellous enlargement of forethought and knowledge in a human soul—what an inextricable grasp of assured faith upon the promises of God—what an iron strength of holy resolution—and what unextinguishable ardours of divine and saving love—must have been found in Him, who could not only before-hand resolve to meet such terrors, but could actually sustain them, and not only sustain but conquer them, when they came at once, with united force and fierceness, to wrestle with His spirit in the agonies of the cross!

Neither let it be imagined, on the other side, that the putting forth of such astonishing power by the Man Jesus, was at all inconsistent with the “feeling of Infirmity.” That feeling does not depend *alone* upon the measure of a champion’s strength, whether small or great, of the force that is brought against him; but it depends still more upon the proportion—the adjustment—the almost equality, of the conflicting powers. When these differ only so much as is just sufficient to decide the combat, then he that conquers and does hardly more than conquer, will find in every nerve a thorough sense of his weakness. But this is not all. Though it may seem paradoxical, it is a truth, that he will have this feeling the more perfectly, the greater degrees and varieties of skill, and strength, and courage, and patience, he may have found himself compelled to exert in the struggle. If it be one in which multitudes, besides the leaders, are concerned, this truth will be the more evident. The more that we enlarge the field, and multiply the destructive engines, and exasperate the fury, and magnify the consequences of battle, the more we shall deepen the sense of infirmity in him, who with his eyes

open to see the whole danger, does but just rescue his life and his cause from the tumult, though it be victory. In the shock of contending armies, when some monarch experienced in war surveys at one view the nearly equal numbers and advantages of the opposing lines—beholds all the strength and resources of his enemies for the work of destruction—comprehends the perilous skill and boldness of their hostile movements—and perceives the deep and ruinous impressions made by them upon his own host; when he foresees not only the immediate discomfiture, and rout, and carnage, which must ensue upon any failure in courage or conduct on his own part, but also the revolutions and miseries of nations that must be the consequence of his defeat: how much more strong and enlarged, at such a moment, must be *his* sense of insufficiency and inadequacy, than can be that of any ignorant soldier in his army,—or shall I say, of the war-horse that carries him—which feels no burden but the weight of his master, and sees no danger but in the weapon that glitters at his breast! And what has occasioned this intenser feeling of infirmity in the man and the sovereign? Nothing but the greater extent and variety of his powers, when tasked to the uttermost, by an occasion of overwhelming interest and danger. Even so—since we have no better means of arriving at the conception of spiritual things than by likening them to earthly objects infinitely mean and contemptible in comparison—even so we may understand how Christ, in possessing the most glorious powers, can yet have had a sense of weakness more deep and affecting by far, than we, in the narrowness of our faculties, can either experience or conceive; a sense entirely suited to the unparalleled greatness and terror of his conflict. *He* saw the conjuncture in all its awful magnitude! *He* viewed the result in all its tremendous importance! *He* knew Himself advancing to a post where His created and mortal nature, struck with the fiery darts of hell from beneath, and pierced from above by the arrows of the Almighty, must abide the shock and pressure of a falling world; and where the failure but for one moment of His *human* endurance and resolution,

must effect not only the universal and eternal triumph of wickedness and misery; but what it is fearful to name, even while we know it can never happen—the defeat of His Father’s counsel—the failure of His Father’s truth—and the desecration of His Father’s Godhead! What wonder if we find it written that with a crisis like this before Him, Jesus, in His “sore amazement,” “sweated blood?” or that when actual extremity of His agony arrived, he poured out supplications with strong crying and tears unto Him that was able to help Him, and was heard indeed—but heard in that He feared?

IV. That Christ then, in His fearful though sinless conflict, thus gained a thorough “feeling of infirmity,” is certain:—that this feeling lays an ample foundation for a true and perfect sympathy with His people in all their trials, remains to be briefly manifested. The text obviously intends to teach nothing more than that the sympathy of Christ is secure to those who believe in Him—who acknowledge Him as their High Priest—and who hold the same attitude in which He was found on earth, striving against sin. But this does not prejudice the truth taught in many other passages of Scripture, that He regards with compassion even the very chief of impenitent sinners. That He could derive from the experience of suffering on account of sin a vivid sense of the miseries which men bring down upon themselves by their transgressions, is self-evident; and that He has no disposition to withhold from any who will accept of it, the benefit of this fellow-feeling, appears from His lamentation over the perishing rebels of Jerusalem. In one point, however, it is quite true, that His participation of such men’s sentiments does entirely fail. He can have no fellowship with their love of sin. Their impure, unrighteous, ungodly thoughts and feelings are utter strangers to His heart. There can be no concord of Christ with Belial. But is this any advantage to those unhappy persons in seeking salvation from Him? Quite the contrary. If He *could possibly* have a fellow-feeling with their sins, yet to what end would they wish for the existence of such a feeling? Is it

that He might the more indulge them in their wickedness? *That*, instead of promoting their salvation, would be deepening their destruction. Is it that He might the better mortify and expel their sins? But how could such an object be promoted by His concurring in their sins, and entering into the spirit of them? Surely His invincible abhorrence of every the least iniquity, and His infinite love of holiness and unspotted righteousness, are the very best pledges that sinners can desire of His most earnest readiness to aid them in renouncing all their transgressions. Thus even where His fellow-feeling comes short, and in reference to His very enemies, it is most for their real interest that it should do so. But if any such desire to be, in every point, and to the utmost extent, in harmony with the Son of God—their course is plain—let them repent and believe the gospel.

To all who are already in the faith, the comfort of the text is offered without reserve. Engaged in the very same conflict by which Christ acquired His own sense of infirmity, they may rest assured that He can thoroughly appreciate theirs. With what kind or degree of affliction can they be tried of which He had not experience? Toil, pain, poverty, disappointment, reproach, and calumny, the strife of tongues, the violence of hostile deeds, oppression, mockery, murder, were His portion more than any man's. His tender feelings were wounded by the death of friends—by the anguish of a mother with the sword in her soul—by the treachery of false disciples—by the desertion, in His time of utmost need, of those who were sincerely devoted to Him—by the eternal ruin of some whom "beholding He loved," and also, the conduct of His own unbelieving kindred. The mysterious powers of hell were let loose upon Him. The hand of God touched Him. These things, and more, came upon Him to the uttermost. "He was tempted in all points even as we are." Then what could we wish for besides? He is with us to relieve every one of our afflictions with the united skill of God and of a fellow-man who has experienced the same; so long as we do not willingly yield ourselves to the influences of sin, but are found like good soldiers enduring hardness for His sake.

Say not that He could not, like you, have felt the burden of conscious guilt, having committed no personal sin. For, on the one hand, the sins of the world were *laid to His charge*, covering Him, before God and angels and men, and in His own eyes also, with the garment of shame; and, on the other hand, He hath taken all the guilt of His people wholly and for ever away, so that "there is now no condemnation for them that are in Christ Jesus," who, in striving against temptation, are "walking not after the flesh, but after the Spirit." Then why should the sense of guilt be more disheartening to those from whom guilt has been removed, for the purposes of forgiveness, than to Him upon whom guilt was laid, for the purposes of retribution?

Say not that, by having committed innumerable sins, your temptations from within and from without have greatly gathered strength, while your powers and means of resistance have been proportionately diminished—a source of discouragement which could not have affected Christ, as being free from the commission of sin. But wherein lies the real force of this objection? Is it not in the great hardship and difficulty of the conflict to which the disadvantages in question expose you? But is your struggle, at the worst, more severe or more desperate than was the Lord's? If not, believe not that your feeling of infirmity can be more perfect than His, or that there can be any pangs of fear or faintness in your heart which His experience did not more than parallel.

Oh! but in him was Godhead—and He had the promise of the Father that He should not fail nor be discouraged until His mighty task was completed. And is not Godhead also your refuge and your strength, a very present help in the time of trouble? Does not the Holy Spirit dwell also in you? and has not the Father said to you also, "Fear not, for I am with thee: Be not dismayed for I am thy God; I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness?" Nay, that very Saviour, whose almighty sufficiency our cowardly distrusts pervert, by such reasonings,

into a source of misgiving, instead of a theme of triumph—can *His* destinies be separated for a moment from those of His people? Is not He Himself our head, and we the members of His body? Are we not of His flesh and of His bones? Is it not the power of His resurrection that keeps us from death? Is not our life hid with Christ in God? And is not the promise absolute, that when He who is our life shall appear, we also shall appear with Him in glory? Let us then be strong and of good courage. Let us fight a good fight. Let us lay hold on eternal life. Insufficient of ourselves for these things, let us look the more to that sufficiency which is promised us of God; and seeing we have not an High Priest which cannot be touched with the feeling of our infirmities, but was tempted in all points like as we are, yet without sin, let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need. Amen.

A Soliloquy on the Art of Man-Fishing

By THOMAS BOSTON.

XI.

(Continued from p. 55.)

And to shut up all, remember that there are other things for thee to set thy affections on than the things of this world. There are things above that merit thy affections. Where is Christ, heaven, and glory, when thou lookest upon the world, highly esteeming it? Seest thou no beauty in him to ravish thy heart? surely the more thou seest in him, the less thou wilt see in the world. And hath not experience confirmed this to thee? Alas, when the *beauty* of the upper house is in my offer that ever I should have any kindness for the world, that vile dwarf and monster, that shall at the last be seen by me all in a fire! O, my soul! thou lookest too low! Behold the King in his glory! look to him that died for thee, to save thee from this present evil world! See Him sitting at the right hand of the throne of the

Majesty in heaven! Behold the crown in His hand to give thee, when thou hast overcome the world! Behold the recompense of reward bought to thee, with His precious blood, if thou overcome! Ah! art thou looking after toys, and going off thy way to gather the stones of the brook, when thou art running for a crown of gold, yea, more than the finest gold? Does this become a man in his right wits? Yea, does it not rather argue madness, and a more than brutish stupidity? The brutes look down, but men are to look up. They have a soul capable of higher things than what the world affords. Let the swine feed on husks. Be thou of a more sublime spirit: trample on those things that are below. Art thou clothed with the sun? get the moon under thy feet then; despise it; look not on it with love, turn from it, and pass away. Let it not move thee that thou art poor, Christ had not where to lay His head. Let not the prospect of future troublesome times make thee solicitous how to be carried through; for "thou shalt not be ashamed in the evil days, and in the days of famine thou shalt be satisfied." God hath said it, Psal. xxxvi. 19; therefore do thou believe it. Be not anxious about thy provision for old age, for thou mayest never see it. It is more than probable thou wilt be sooner at thy journey's end. Courage, then, O my soul; ere long the devil, and the world, and the flesh, shall be buried under thy feet; and thou shalt be received into eternal mansions. But though the Lord should lengthen out thy days to old age, he that brought thee out of thy mother's belly will not forsake thee then either. If he give thee life, he will give thee meat. Keep a loose hold of the world, then; condemn it, if thou wouldst be a fisher of men.

Seventhly, Christ was useful to souls in his private converse, taking occasion to instruct, rebuke, &c., from such things offered. Thus he dealt with the woman of Samaria; he took occasion from the water she was drawing to tell her of the living water, &c. Thus, being at a feast, he rebuked the Pharisees that chose the uppermost seats, and instructed them in the right way of behaviour at feast. O, my soul, follow Christ in this. Be edifying in thy private converse. When thou art at any time in company,

let something that smells of heaven drop from thy lips. Where any are faulty, reprove them as prudently as thou canst; where they appear ignorant, instruct them when need requires, &c. And learn that heavenly chemistry of extracting some spiritual thing out of earthly things. To this purpose, and for this end, endeavour after a heavenly frame, which will, as is storied of the philosopher's stone turn every metal into gold. When the soul is heavenly, it will even scrape jewels out of a dunghill; whatever the discourse be, it will afford some one useful thing or another. Alas! my soul, that thou dost follow this example so little; what a shame is it for thee to sit down in company, and rise again, and part with them, and never a word of Christ to be heard where thou art? Be ashamed of this, and remember what Christ says, Mat. x. 32, 33, "Whosoever shall confess me before men, him will I confess also before My Father,—but whosoever shall deny Me before men, him will I also deny before My Father, which is in heaven." How many times hast thou been somewhat exact in thy conversation when alone; but when in company, by the neglect of this duty, especially of rebuking, thou hast come away with loss and a troubled mind, because of thy faint-heartedness this way. Amend in this, and make thy converse more edifying, and take courage to reprove, exhort, &c. Thou knowest not what a seasonable admonition may do; the Lord may be pleased to back it with life and power.

Eightly, Christ laid hold upon opportunities of public preaching when they offered, as is clear from the whole history of the gospel. He gave a pattern to ministers to be instant in season and out of season. O, my soul, follow Christ in this, refuse not any occasion of preaching, when God calls thee to it. It is very unlike Christ's practice for preachers of the gospel to be lazy, and slight the opportunities of doing good to a people, when the Lord puts opportunities in their hand. For this end, consider, 1. Besides Christ's example, that thou art nothing worth in the world, in so far as thou art lazy. What for serve we, if we are not serviceable for God? 2. It may provoke God to take away thy talent, and give it to another, if thou be not active.

Whatever talent the Lord hath given thee, it must be employed in his service. He gave it not thee to hide it in a napkin. Remember what became of the unprofitable servant that hid his Lord's money. 3. Thou knowest not when thy Master shall come. And blessed is that servant whom, when his Lord shall come, he shall find so doing. If Christ should come and find thee idle, when he is calling thee to work, how wilt thou be able to look him in the face? They are well that die at Christ's work.

Letter* from Mr. John Livingstone to a Friend

II.

(Continued from p. 64.)

And I pray you, labour to be rich in the royal grace of believing. Ah, how justly may Christ upbraid His passengers of this generation, O ye of little faith? And although possibly ye be not much sensible of pinching want here, and have not met with much *brangling* [perplexity], yet gather and lay up much, for ye know not how soon the time of famine may come, that will eat out the remembrance of your plenty, and tempt you to say that ye but dreamed it. The fresh water mariner is stout enough in fair weather. Oh, to believe in the dark and stormy midnight, that the sun will comfortably rise tomorrow! Oh, to win to trust in Him, when His hand thrusts me and my comforts through the heart! They that know thee will put their trust in thee. How seasonable is that petition now, Lord, increase our faith? And when the soul wins to the lively exercise of believing, Oh, but then there will be much loving. She loved much, because she believed much was forgiven her. When the believer wins to any clear discovery of the Beloved, he needs neither promises to allure, nor *maranathas* to curse him in to the love of Christ. When the little bit of brittle glass is laid open and looketh directly

*This is the John Livingstone of Kirk of Shotts fame. In reading the letter one feels as if reading one of Samuel Rutherford's seraphic epistles.—*Editor*.

to the sun, "We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." When faith findeth Christ, and getteth leave to embrace Him, then weak love hath strong arms to hold Him, and thinks not shame to wrestle Him home to His mother's house. And then when faith and love acts the soul, I do assure you it is like new wine working on the mother, that must have a vent of praises, or else be ready to burst at the broad side. Alas! for that capital crime of the Lord's people—barrenness in praises. Oh, how fully am I persuaded, that a line of praises is worth a leaf of prayer, and an hour of praises is worth a day of fasting and mourning! Yet there is room enough for both. But Oh, what a massie piece of glory on earth is it to have praises looking as it were out at the eyes, praises written upon the fore brow; to have the very breath smelling of praises, to have praises engraven on the palms of their hands, and the impression of praises on every footstep of the walk—although this be that day (if ever) wherein the Lord calleth to mourning and fasting! And ah, alas! there be an answer written upon every room of chambering and wantonness, upon the doors of taverns, hostler houses, and mercat crosses. They arose up to play. Sore carriages after the play. Yet I say, Oh, how sweet and suitable is it to tune up the heart with the 101st Psalm—I will sing of mercy and of judgment! The most heavenly Christian is most in praises. And bless the Lord, I beseech you, who hath fitted you and your worthy friends about you, in any measure, to testify your praises in the practice of charity. Oh, what a rich favour is it to be admitted and made capable to refresh the hungry bowels, and clothe the naked loins of your precious Redeemer! Dear friend, you know some when they crossed Jordan, had no more but their staff to speak of, and are now blessed with a large portion of Jacob's inheritance, either in penny or pennyworth. Oh, there is nothing so sure to you, I can assure you, of all your enjoyments, as the bread that is casten on the waters! O, how *sickerly* [surely] is that laid up from the reach of the roughest hands! and oh, what a rich income bringeth it in the end of the day! Be much

in secret wrestling. Ah! how much am I afraid that public professors, and private professors, and society professors, and kirk professors, and family professors, prove but painted sepulchres, for want of secret wrestling, which is indeed the best prevailing way, and most free of muddy ingredients. Ay, trail the very deadened backdrawing heart before Him, and resolve to let it die among His feet, if He will but strengthen it to wrestle. Oh, but the noble Advocate maketh it clear in Heaven, that this, even this, is a valiant wrestling. And the more weakness there is in our performances, if there be sincerity, the more of strength is let forth for the making up of our wants. Blessed be the sinner's Second! And ye will hardly believe, but I hope ye know how soon a very drowsy sleeping Jacob is turned to a prevailing Israel, "I will not let thee go, till thou bless me." Let the second verse of the first Psalm be made your heart's practice without a beguile. Oh! suck frequently and greedily the milk of the Word, that your soul may grow thereby; especially the Book of the Psalms, that doth indeed contain a cure for every case ye can be *tristed* [afflicted] with. As also the gospel-prophet Isaias, that proclaimeth the best news that ever was in heaven or the earth, to lost sinners. But Oh! eat up and digest the precious history of His life and death, contained in the Evangelists, till it turn (if I may so say) into flesh and blood to you. Come here and wonder, and believe the lively, living, yea, life-giving map of His matchless love. Remember to watch. Here is not only wily foxes, but also roaring lions, which are but emblems of the deceitful and desperately wicked heart. Labour to keep a spiritual frame in all your ways. What a sappy life were it to the merchant or the tradesman, when walking before his shop-door, or in the chamber at night, or riding out of the way? Then the meditation of Him shall be sweet. And when the hand is busy in giving out and taking in, and writing up, then keep a great hank of the heart in heaven, "For our conversation is in heaven." Surely this would prove unexpectedly sweet and easy too, if we had past our prenticeship in it.

(To be continued.)

Grace Changes the Natural Temper.

THERE is an idea rather widely prevalent among professing people that, while grace subdues the carnal corruptions that it does not affect the natural temper of men. There are some good men whose selfishness and boorishness follows them into a state of grace and, as far as one can see it never troubles them. This is not as it should be. It is very regrettable at times to find some of their admirers extenuating a line of conduct which would be severely condemned in a mere worldling by saying: "Oh, he is a good man and is worth putting up with." If he is, all the more reason, one may say, ought his conduct to be different. Dr. Owen, the great Puritan divine and saint, touches on this matter in the following extract. "Let us take heed," he says, "of a morose, sour, natural disposition. If it doth not hinder many fruits of love, yet it sullies the glory of its exercise extremely. Some good persons have so much of Nabal in them, that blasts the sweet fruit of love which comes from them; it is soured with something of an ill disposition, that hath no life or beauty in it. It is a great mistake, to believe that grace only subdues our carnal corruptions, and doth not change our natural temper. I believe grace changes the natural temper, and ennobles it; it makes 'the leopard to lie down with the kid,' and 'the bear to eat straw with the ox,' as it is promised; it make the froward meek; the passionate patient; and the morose benign and kind. And we are to apply grace to these ends and purposes; and not to humour and please ourselves, as though such things are our natural disposition. Grace comes to alter our natural dispositions, that are unsuited to love, and indispose us for it. We are apt to excuse ourselves and one another, and hope that Christ will do so too, because this or that is much from our natural temper. Pray let us not act thus; our natural tempers are to be cured by grace, or it hath not its perfect work upon us."

The late Mrs. Elizabeth Mackenzie, Melvaig, Gairloch.

MELVAIG, situated on the west sea border of Gairloch Parish, has been blessed with, at least, a few faithful ones who will for ever adorn the Redeemer's crown. These have left fragrant memories behind that even the lapse of time has not destroyed. The subject of this sketch can be put on a par with those honoured ones of the past. All who had the privilege of knowing her would have to acknowledge that she was one whom the Lord had blessed.

Mrs. Mackenzie died at Melvaig on the 7th day of last November at the age of seventy-four. Melvaig was not, however, her birth-place, but Little Gruinard, a place on the shores of Little Lochbroom. Her maiden name was Gunn, and she was a member of a large family of sons and daughters some of whom have gone the way of all flesh before herself. In the providence of the Most High she spent by far the greater part of her life at Melvaig, having married and settled there before she attained the age of twenty. She lost her husband nine years ago.

It was while hearing the late Rev. Neil Cameron, Glasgow, preach in *Leabaidh na bà bàine* that she heard the word with power. The *Leabaidh*, as it is called locally, is a natural commodious hollow of sandy formation where thousands of people used to gather at communion seasons to worship God in the open. Worshipping in the open air cannot now be possibly carried out owing to the molestation of tourists. When the Free Presbyterian Church was formed in 1893 it was in this spot, under the canopy of heaven, that the congregation of Gairloch worshipped, every Sabbath, when the weather permitted, for the first four years. It was here their first minister was ordained and inducted. Occasionally, presbyteries and sessions transacted their business here. It was here the Lord met with many of His people, like Mrs. Mackenzie, for the first time, and with others to give them renewed tokens of His gracious presence. There are still some living who have pleasant memories

of meeting with the Lord in the word and sacraments in this spot of God's earth. It is not known what year Mrs. Mackenzie was thus impressed but it must have been previous to the opening of the church building in Gairloch in October, 1897; for since that date our people did not worship in the *Leabaidh*. We are not in a position to say what portion of Scripture Mr. Cameron preached on on that occasion, but the hand of time has been powerless to erase the impression that sermon made on our late friend. From information given us, on which we can rely, her mind was impressed greatly by the awful solemnity of the Last Day. She was convinced that day that he is cursed that continueth not in all things that are written in the book of the law. Her deep sense of her fallen state made her place herself among the cursed while she listened to the good man speaking to her in Christ's stead. She believed the roll would be called on the Great Day of Judgment and that she would have to answer. The words of the Judge to the wicked were also ringing in her ears: "Depart from me ye cursed." It was however, the beginning of better days with Mrs. Mackenzie. This was the Lord's good way to bring her into the fellowship of Christ and His people. "I will allure her and bring her into the wilderness, and speak comfortably with her." The portion of Scripture in which it pleased the Lord to reveal her Saviour to her was: "For Christ is the end of the law for righteousness to every one that believeth." This was the first blink of the sun of righteousness arising on her weary soul. This truth made her like Christian in the *Pilgrim's Progress*.—her burdens which she carried fell off—"The burden was loosed from off his shoulders, and it fell from off his back, and began to tumble, and continued to do so, till it came to the mouth of the sepulchre, where it fell in, and I saw it no more."

From that time till her death she continued a faithful follower of the Lamb. She lived by faith on the Son of God, and afforded very satisfactory evidence of her progress in knowledge, faith, hope and love, and that she was through grace being prepared to be for ever with the Lord. Searching the Scriptures was her

daily exercise and delight, she was well acquainted with them, and could quote portions of them with ease. She was a conscientious attender upon the public means and looked for the Lord's presence in them. She had a habit of going to the local meeting-house long before the service began. We learned from her, before her death, that her reason for this was to have a while there before the service to pray and meditate upon divine things; those were her unwearied and delightful exercises. In this way she sought preparation for her own heart and a blessing for others. The late Rev. C. H. Spurgeon called those people "firamen," who came early to the Metropolitan Tabernacle to wrestle in the pew. The pew and closet wrestlers are fast leaving this generation. Sacramental occasions were often sweet to her. She made those occasions seasons for self-examination. She told us that before the last communion she attended in the Gairloch church, that she spent some time praying to the Lord to give her a portion of His own Word to be a staff to go to the Lord's table with on Sabbath. She said it was long in coming, but it came, and was worth waiting for; it was: "Behold I have graven thee upon the palms of my hands; thy walls are continually before me." It seems that she was brought to the verge of heaven at this communion, as if the Lord was indicating to her that she would soon be at the table above. It was, however, otherwise with her at other times the Lord would hide Himself. But even those trying seasons worked for her good; her graces were exercised and began to show themselves in a special way. Those depths, however, made her unhappy and she rested not till the cloud was lifted, and the light of the Lord's gracious countenance lifted upon her soul. Shortly before she died, she related to two of us one day how the Lord restrained the tempter when she happened to attend communions in the neighbouring places. She said she was able to forget all about her cow and household duties and that in doing so she was able to enjoy the fellowship of Christ and His people. She related this to the praise of the Keeper of Israel, she said. This victory was no doubt in answer to prayer.

She was well aware of the progress of Satan's kingdom throughout the world and especially in Scotland by the instrumentality of Romanism and Modernism and other *isms*. This kept her at the throne of grace on behalf of our nation and empire. She always held that our nation would yet be punished for her back-sliding. During the crisis in September last, when practically the whole world was living in terror of war, Mrs. Mackenzie was quite unperturbed, being confident that nothing was to happen then. At the same time she did not feel that the danger was past. We took particular notice of the fact that it was "not yet" she said, when telling that no war was to begin then; but as if she expected it later. "The secret of the Lord is with them that fear Him."

Her last illness lasted about a year. She was not many months confined to the house; she struggled to attend the public means of grace as long as her legs could carry her to the road. Her heart was in such a condition that it was a great risk for her to leave the house, but her mind was in the house of God and she often said, "Oh! I am afraid I have more love to the Lord's people than I have to Christ." Love to those who feared the Lord was only one way, among many, by which Christ's love in her heart found a way to express itself.

Her end was very beautiful. The day she was taken away she said to her youngest sister: "I am going home to-day." Her sister, who thought she had forgotten for the moment where she was, said in an affectionate way, "You are at home, already, aren't you?" "Yes, I know, but I am going home to the Lord Jesus," was her quick answer. Her sister then went out of the room for a little, and when she returned, Mrs. Mackenzie had gone to her eternal home; in the interval she had stepped triumphantly into glory. She was tenderly nursed by two of her sisters who keenly feel her removal. Her loss to those left behind is great. We hope the Lord will yet answer the petitions she offered to the Hearer of prayer, while she was yet with us, on the behalf of the people of Melvaig and for the cause of Christ in general.—A. B.

Anns an Tòiseach tha Gràs Beag.

LE RICHARD SIBBES, D.D.

THA barrachd agus aon aois ann a measg Chriosduidhean, tha cuid na 'n naoidheanan, cuid na'n daoine oga : tha gràs “mar ghràinne de shìol mustaird.” Chan eil nì air bith eò beag ri gràs an tòiseach, agus chan eil nì air bith eò glòrmhoir a rìs : 's e na nithibh is iomlaine is fhaid a bheir air fàs. Tha'n duine, an creutair is iomlaine, a tighinn gu iomlanachd a lion beag agus beag; tha nithibh gun luach, coltach ri luibh-sgàile Ionah, gu luath a fàs suas agus gu luath a dol as an t-sealladh. Is e creutair nuadh an nì is òirdheire anns an t-saoghal uile, uime sin, tha e fàs gu mall; chì sinn ann an nàdur gu bheil craobh dharaich mhór a fàs a nì gle bheag. Tha e thaobh a Chriosduidh mar a bha e thaobh Chrìosd, a dh' eirich o bhonn marbh Iese, a mach a teaghlach Dhaibhidh, 'n uair a b' isle bha iad, ach dh' fhàs e suas nì b' àirde na na nèamhan. Chan eil e thaobh nan chraobhan fireantachd mar a bha e thaobh craobhan phàras, a bha air an cruthachadh gu h-iomlan 's an tòiseach. Bha sìol gach creutair anns an t-saoghal am folach anns an neo-nitheachd am mach as an do ghairm Dia iad; anns an t-sìol is lugha tha 'n corp agus an toradh na laidh. Ann am beagan de theagasàn bunaiteach tha na'n laidh am folach a h-uile co-dhunadh comhfhurtail a tha anns na sgrìobuirtean naomh. Bha aig na lasraichean glòrmhoir sin de dh' eud agus de naomhachd anns na naoimh a tòiseachadh ann am beagan de shradan.

Na bitheadhmid, uime sin, air ar mi-mhisneachadh a thaobh tòiseachadh beag gràis, ach amhairceamaid oirrne féin air ar taghadh “chum gu'm bitheamaid naomha, agus neo-choireach” Eph. i. 4. Amhairceamaid a mhàin air ar tòiseach neo-iomlan gu bhi ga'r brosnachadh gu strì an déigh iomlanachd, agus ga'r cumail ann am beachd iosal oirrne féin. Air dhòigh eil, air eagal agus gu 'm bi sin air ar mi-mhisneachadh feumaidh sinn beachd-

achadh oirrne féin mar a tha Crìosd a dèanamh, a tha 'g amhare oirrne mar mhuinntir a tha e 'g ullachadh air a shon féin. Tha Crìosd ga'r meas a reir cìod a tha sinn gu bhi, agus cìod a bha sinn air ar taghadh gu bhi. Their sinn craobh ri luibh beag, do bhrìgh gu bheil e fàs thuig sin. "Cò 'rinn dìmeas air là nan nithean beaga?" *Sech.* iv. 10. Chan eil Crìosd air-son gu 'n dèanamaid dìmeas air nithean beaga. Chan eil na h-ainglean glòrmhoir a dèanamh dìmeas air a bhi frithealadh do mhuinntir bheag; beag nan suilean féin, agus beag ann an suilean an t-saoghail.

Ged a tha gràs beag ann an neart agus ann an luach. Is e Crìosd a tha dèanamh luachmhor àitean agus daoine beag agus suarach. Betlehem an t-àit' as lugha, *Micah* v. 2, *Mata*, ii. 6, agus gidheadh chan e a's lugha; an t-àit' as lugha ann féin, ach chan e as lugha do bhrìgh gu robh Crìosd air a bhreith ann. Bha glòir an dara teampuill a tighinn gèarr air glòir a cheud aoin, *Hagai*, ii. 9, ach gidheadh na bu ghlòrmhoir na cheud aon do bhrìgh gu 'n d' thàinig Crìosd a stigh ann. Thàinig Tighearna an teampuill gu theampull féin. 'Se nì beag a tha an clach na sùl ach chì i móran de na nèamhan comhla. Ged a tha nèamhnaid beag tha i ró-luachmhor, mar sin chan eil nì 'san t-saoghal cho luachmhor ris an tomhas as lugha de ghràs.—
Eadar-theangaichte le I. M.

Nadur an Duine 'na Staid Cheithir Fillte.

AM BREITHEANAS DEIREANNACH.

(*Air a leantuinn t-d., 73.*)

'San t-seathamh àite, Bithidh sgarachdainn air a dhèanamh cadar na fireana agus na h-aingidh; air do chuideachd sgiamhach nan caorach taghta bhi air an cur air deas làimh Chrìosd, agus na gabhair a chuireadh air cùl air a làimh chlì. Cha bhi feum

air feitheamh air an sgarachdainn so gus an téid an deuchainn thairis, a chionn gu 'n éirich gach seòrsa as an uaighibh, le comharaibh soilleir sgarachdainn o 'n taobh a mach, mar a rinn-eadh soilleir roimhe. Tha e coslach gu 'm bi an sgarachdainn air a dhèanamh leis a' chruinneachadh dhùbailte sin a dh' ainmicheadh roimhe; aon diùbh de na daoine "taghta," *Marc* xiii. 27. an aon eile "dhiubhsan a ta dèanamh aingidheachd," *Mat.* xii. 41. Air do na daoine taghta, bhi air an togail suas le chèile anns na neulaibh, an còdhail an Tighearna 'san athar! I *Tes.* iv. 17.; agus mar sin a tha air an cur air a làimh dheis; agus na h-aingidh air am fàgail air an talamh, *Mat.* xxv. 40. air làimh chlì a' Bhreitheimh. Ann an so a nis tha sgarachdainn iomlan eadar dà chuideachd, a bha a ghnàth an aghaidh a chèile, 'nan àrd-chrìoch, 'nan rùn, agus 'nan gnè chaithe-beatha; muinntir, an uair a bha iad an comunn a chèile, a bha 'nan uallaich do aon a chèile, fuidh an robh aon ag osnaich, agus an aon eile gabhail boile; ach a nis tha iad gu tur air an sgarachdainn, gun teachd le chèile gu bràth tuilleadh! Tha 'n t-iarunn agus a' chrè (a ta air an ainmeachadh le *Daniel* ii. 41, 43.) nach b' urrainn bhi air am measgadh, air an tur sgarachdainn; air do 'n aon a bhi am measgadh, air an tur sgarachdainn; air do 'n aon a bhi air a thogail suas do 'n athar, le tarruing éifeachdach "na Cloiche air a gearradh a mach as an t-sliabh," eadhon Iosa Crìosd; an aon eile air am fàgail air an talamh, gu bhi air an saltairt fo chosaibh.

A nis amhaireamaid ris an làimh dheis, agus ann an sin chi sin cuideachd ghlòrmhor de naoimh, a' dealradh mar choimhlion reulta 'nan cùrsa, agus le gnùis aoibhnic a' dearcadh aisans a ta 'na shuidhe air an rìgh-chaithir! Ann an so bithidh dà shealladh iongantach nach bu ghnàth leis an t-saoghal fhaicinn: (1.) Coimh-thional mór de naoimh, anns nach 'eil urrad as aon chealgair! Bha Cain fuillteach ann an teaghlach Adhaimh, Ham malluichte ann an teaghlach Noah, 'san aire: Iudas cealgach ann an teaghlach Chrìosd féin: ach anns a' chuideachd sin cha bhi a h-aon ach muinntir sheulaichte, buill Chrìosd, aig am bheil uile aon Athair! Agus is sealladh so a tha air a ghléidheadh fa

ehomhair an là sin. (2.) Na daoine diadhaidh uile air aon taobh. Is teare a gheibhear na naoimh air thalamh a' dèanamh a leithid de cheòl, as nach bi cuid de na teudan as am fonn 'nam measg. Chan fheudar a smuaineachadh, gu 'n còrd daoine nach 'eil a' faicinn ach ann an cuid, ged tha iad uile dol a dh' aon bhaile mu na h-uile ceum anns an t-slighe; chan fheud, cha ruig sinn a leas sùil a bhi againn ris ann an staid nao neo-iomlaineachd so : Ach aig an là sin coinnichidh Pòl agus Barnabas ann an sìth agus aonachd, ged bha a' chonspaid cho dian eatorra, is gun do sgaradh o chéile iad, *Gnìomh.* xv. 39. Cha bhi na's mò roinnean, cha bhi na's mò seasadh air leth, am measg na muinntir sin a bhuineas do Chrìosd. Bithidh na daoine diadhaidh do na partidhean fa leth, an sin air aon taobh, do bhrìgh cìod air bith eadar-dhealachadh a bh' aca ann an nìthibh as lugha, am feadh a ta iad 'san t-saoghal, gidheadh, eadhon an sin, choinnich, agus cheangail iad uile ri chéile ann an aon Tighearn Iosa Crìosd, le creidimh fìor agus beò, agus anns an aon rathad naomhachd, no cleachdamh na diadhachd. Agus bithidh na cealgairean truagh, cìod air bith comunn d' am bheil iad, air an treòrachadh a mach le luchd dèanamh na h-aingidheachd.

Amhaireibh air an làimh chli, agus an sin chì sibh na gabhair mhalluichte, (na h-aingidh uile o Chain gus an aingidh mu dheireadh a bhitheas anns an t-saoghal,) air an cruinneachadh r' a chéile ann an aon chiomhthional ro thruagh! Tha iomadh co-chruinneachadh ann de na h-aingidh a nis; ann an sin cha bhi ann ach aon. Ach bithidh iad uile a làthair an sin, air an toirt le chéile mar thread air son marbhaidh, a' bùirich agus a' beucaich, a' gul agus a' caoidh air son nan truaighean a thàinig, agus a ta gu teachd orra. (Agus cuimhnich thusa, nach bi thu ad fhear-amhaire a mhàin air an dà chuideachd fa leth sin; ach gur éiginn duit féin t' àite ghabhail anns an dara aon diùbh sin, agus gu 'm bi do chuibhrionn agad maille ris a' chuideachd cia air bith làmh air am bi thu.) Bhitheadh iadsan aig nach 'eil gràin a nis do chomunn 'sam bith cho mòr 'sa th' aca do chomunn nan naomh, aoibhneach ann an sin cead fhaotainn dol a stigh 'nam measg.

ged nach b' ann ach a luidhe aig an cosaibh. Ach ann an sin ehan fhaighear aon chogul am measg "a' chruithneachd; Glanaidh e gu ro bhaileach ùrlar bualaidh." Bithidh móran de dhaoine na làimhe deise an t-saoghail so, 'nan daoine na làimhe clì air an là sin! Bithidh mòran d' an éigin an dorus agus an làmh dheas fhaotainn o 'n mhuinntir as fèarr na iad féin, (ma tha 'm firean na's fèarr na a choimhearsnach,) air an tionndadh gus an làmh chlì, mar chreutairean ro-shuarach! O cia uamhasach a bhitheas an sgarachdainn so do na h-an-diadhaidh! cia eagalach a bhitheas an cruinneachd so r' a chéile do aon chuideachd! An nì nach 'eil iad a nis a' creidsinn, chì iad an sin, eadhon, nach 'eil ach beag air an tèarnadh. Tha iad a' smuaineachadh a nis, gur leòir a bhi cosmhuil r' an coimhearsnaich, agus is urrainn doibh gu socrach a' mhór-chuideachd a leantuinn, ach cha toir a' mhór-chuideachd air an làmh chlì comhfhurtachd 'sam bith dhoibh. Cionnus a lotas e am fear-aidmheil an-diadhaidh, a bhi 'ga fhaicinn féin air an aon làmh ri Turcaich agus Pàganaich! Cionnus a chuireas e domblas air daoineibh a bhi 'gam faotainn féin 'nan seasamb, Protestanaich mi-naomha maille ri Papanach an iodhol-aoraidh; sluagh ùrnuaigh maille ri an coimhearsnaich mi-naomha, a rinn fanoid air dleasnais na diadhachd; luchd-aidmheil le coslas na diadhachd, a ta 'nan coigrich; do 'n nuadh-bhreith agus do chumhachd na diadhachd, maille ri luchd na geur-leanmhuinn! A nis tha móran de chuideachdan a ta 'n aghaidh a chéile anns an t-saoghal, ach ann an sin bithidh na h-an-diadhaidh uile ann an aon chuideachd! Agus cia uamhasach a bhitheas aghaidhean nan companach 'sa' pheacadh do aon a chéile an sin! Cia uamhasach an screadail, 'nuair a choinnicheas am fear-striopachais agus a striopach a chéile! 'nuair a rìs a choinnicheas fear agus bean, na pàrantan agus a' chlann, am maighstir agus na seirbhisich, agus na coimhearsnaich, a bha 'nan ribeachaibh agus 'nan ceapa-tuislidh d' a chéile, gu sgrios an anama féin, agus anama an luchd-daimh, anns a' chomunn thruagh sin! An sin bithibh mallachdan an àite fàiltean; agus iad 'gan reubadh féin, agus ag lasadh le corruich an aghaidh

a chéile, an àite mar bu ghnàth leò bhi pògadh agus a' crathadh làmh ri chéile.

'*San t-seachdamh àite*, Bithidh gach cuideachd air am feuchainn. Chan fheud an deuchainn a bhi doilich, a chionn gu 'm bheil am Breitheamh uile-fhiosrach, agus chan fheud nì 'sam bith a bhi air fholach uaithe. Ach, a chum gu 'm biodh a bhreitheanas air a dhèanamh follaiseach do gach uile, cuiridh e nithe an dorachadais anns an t-solus as soilleire aig an deuchainn sin, I. Cor. iv. 5.

(*Air a leantuin.*)

Literary Notices.

The Remarkable Jew: His Wonderful Future by Dr. S. Sale-Harrison. Glasgow: Pickering & Inglis, Bothwell Street. Price, 2/6.

This most interesting and informative book on the Jew begins badly. The first chapter is unadulterated Dispensational Truth teaching and this is bad whether it appear at the beginning or middle or end of a book. But notwithstanding this, Dr. Sale-Harrison has brought within the compass of the volume a mass of most interesting and informative material in connection with this wonderful race and the land they once inhabited by divine right, and which enters at present so largely into the high politics of the East. He tells of 150,000 black Jews in Abyssinia and many other interesting facts about this remarkable race which we do not remember to have come across in our reading before. Dr. Sale-Harrison is a pre-millenanian and a strong pro-Zionist, positions with which we do not agree. We find ourselves in open disagreement also with some of his prophetic interpretations of Scripture but notwithstanding all this, the book is in many ways as remarkable as the people it describes. It is now in its eleventh edition. Dr. Sale-Harrison exposes the insidious workings of the emissaries of the Roman Church in Palestine.

The New Testament and the Laws of Evidence by Harry Rimmer, D.D., Sc.D. Glasgow: Pickering and Inglis, Bothwell Street.

In this volume Dr. Rimmer has pointed his guns at the so-called "assured results" of the Higher Criticism and given their citadel a broadside that must surely cause these self-confident scholars to feel that it is time to vacate the citadel which is now lying in ruins at their feet. Dr. Rimmer has adopted a new line of attack in making use of the recognised Laws of Evidence and applies them in defence of the Gospels and for the exposure of the higher critical positions. It is a valuable book breaking new ground, for its applications are far-reaching, in the field of Christian apologetics. We heartily recommend it to all, but specially to ministers, teachers, and students. While Dr. Rimmer fully recognises and accepts the New Testament teaching that the natural man cannot know the things of the Spirit of God, yet, in the concluding paragraph of his very interesting book he says that one with average intelligence if he reads the Gospel narrative his interest and desire will impel him to receive the Lord Jesus Christ as his personal Saviour. There is more, however, required than the reception of the indisputable facts of logic before a sinner can receive Christ. It is omnipotent work, and no one will ever come to Christ except the Father draw him. The indisputable facts of logic and the appeal that the laws of evidence make may not leave the unbeliever a leg to stand on but it requires more than all this to make him lean alone on Christ for salvation. The supernatural nature of this work must be conserved at all costs.

The Menace of the New Psychology by the Rev. J. C. M. Conn, M.A., Ph.D. London: Intervarsity Fellowship, 39 Bedford Street, W.C.1. Price, 1/-; post free, 1/2.

Dr. Conn recalls to the mind of his readers Bunyan's account of Christian's meeting with the foul fiend, Apollyon, and he has no hesitation in saying that the New Psychology is the

Apollyon of the twentieth century. Anyone who, through his general reading or through his studies at College, has been confronted with the teaching of the New Psychology, especially the stark sensualism of the Freudian school, will have no hesitation in agreeing with Dr. Conn. In an article in the *Evangelical Quarterly*, while accepting what is useful in the new teaching, he has described this modern phase of philosophy run mad as a menace to religion. One has only to remember what Behaviourism stands for and the teaching of Freud, Jung, Adler, etc., to accept Dr. Conn's characterisation. The insidious poison instilled into the receptive mind by this new teaching is already bearing its harvest of sorrow, and will do so more and more in the future, if not checked. Dr. Conn attacks the New Psychology from the standpoint of Religion and not so much from the standpoint of Philosophy. His little booklet is worth reading by all ministers, teachers, and students, and others interested in the subject. When the New Psychology daringly and unshamefacedly enters the sphere where the Holy Spirit is working and reduces that work by a process of reasoning to pure rationalism it is time to call: "Hands off the work of the Holy Ghost!" This new teaching strikes at the very existence of a divine revelation.

Donald Munro of Ferintosh and Rogart: A Memorial Volume. Edited by Principal Macleod. Inverness: *Northern Chronicle* Office. Price, 2/6; post free, 2/9.

Principal Macleod has given us in this memorial volume a brief biographical sketch of his friend, the well-known Free Church minister of Ferintosh. Dr. Munro, though associated with the students who afterwards became ministers of the Free Presbyterian Church, did not see his way to follow them in the step they took in 1892, but he ever maintained the attitude of a friend to them up to the time of his death. He did not hesitate to indicate that he was opposed to what may be termed the "advance" party within the Free Church. He was a preacher of the old school as his sermons in this memorial volume

indicate. It appears from what Dr. Macleod says in this biographical sketch that the material, Dr. Munro was gathering for years, is in such a ravelled state that it will take some time before it can be arranged for the printer. We have, however, in the very interesting sketch of Rev. John Graham, Ardelach, a specimen of what may be expected when that material is arranged and published. The sketch of this remarkable youth, his outstanding piety, his bitter disappointments, his sufferings through satanic malice, etc., are told with a fulness that would of itself commend this volume to all those who are interested in the lives of the good men of old. There are five sermons of Dr. Munro's included in the volume.

Church Notes.

Communions.—*July*: First Sabbath, Raasay, Lairg, Beaul; second, Tain, Staffin, Tomatin, third, Daviot, Halkirk, Flashadder, Fort William, Rogart; fourth, Stratherrick, Plockton, Bracadale, North Uist; fifth, Achmore and Thurso. *August*: First Sabbath, Dingwall; second, Portree; third, Finsbay (note change of date), Laide and Bonarbridge; fourth, Stornoway, Vatten. *South African Mission.*—The following are the dates of the Communion: Last Sabbath of March, June, September and December. **NOTE.**—Notice of any additions to, or alterations of, the above dates of the Communion should be sent to the Editor.

Day of Humiliation and Prayer.—The Synod approved that Wednesday, the 26th July, be appointed as a day of humiliation and prayer in view of the present national and international situation.

Proceedings of Synod.—Parcels of the Proceedings are being issued, as last year, to Ministers, Missionaries, and Agents, from whom copies may be had. Single copies may be obtained from Messrs. N. Adshead & Son, 34-36 Cadogan Street, Glasgow, or from Mr. John Grant, 4 Millburn Road, Inverness.

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The price of the Proceedings is 9d. post free, and payment to be sent to Mr. John Grant, 4 Millburn Road, Inverness. It will be esteemed a favour if postal orders are sent rather than stamps.

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Legacy Fund.—Received from Mr Donald Mackinnon, 11 Elgol, Skye, the sum of £50, being a Legacy bequeathed to the Church from the estate of his late brother, John Mackinnon, 11 Elgol. Of this sum £25 is bequeathed to the Sustentation Fund and £25 held in Trust on behalf of the upkeep of the Elgol Free Presbyterian Church Building.

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