

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 Changeless Saviour .....	41
A High Priest Touched with the Feeling of our Infirmity .....	44
A Soliloquy on the Art of Man-Fishing .....	53
Extracts from Rev. Robert Murray MacCheyne's Sermons .....	56
Letter from Mr. John Livingstone to a Friend .....	61
School Needs of the South African Mission .....	64
The late Mr. John Macdonald, Elder, Paible, Kyles, North Uist .....	65
The late Mr. William Boyd, Elder, Bayhead, North Uist .....	68
Rev. Prof. John R. Mackay, D.D. ....	69
Nadur an Duine 'na Staid Cheithir Fille .....	69
Literary Notices .....	74
Notes and Comments .....	74
Church Notes .....	76
Acknowledgment of Donations .....	76
The Magazine .....	78

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### The Changeless Saviour.

THE Apostle Paul in writing to the Hebrews at a time when God had shaken the heavens and the earth, encourages them with the assurance that "Jesus Christ is the same yesterday, and to-day, and forever" (Hebs. xiii. 8). It is a message as much needed to-day as when first delivered by the Apostle to the Hebrew Christians in their dangerous and distracted state. The experiences through which they were passing had an unsettling effect upon them as is evident from what the Apostle says about them. The uncertainty and the instability of all things around them were a temptation to them to give up the things that could not be shaken. It was in such circumstances as these that the Apostle directed their attention to the unchangeableness of the Saviour. The subject is one of supreme importance, especially in such times as we live in, when things which were once considered so stable are shaken to their very foundations. In such circumstances it is well that God's people should turn their eyes unto Him "who is from all changes free" and to Jesus Christ, their changeless Saviour.

1. He is changeless in His love. There is no ebb or flow in this tideless ocean. There is constant ebb and flow in their love to Him but it is not so with His love to them. It is well that it should be so. On His side there is abiding constancy; on their side there is fluctuating inconstancy. Hence we find the Apostle taking up an unassailable position in his challenge: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" (Roms. viii. 35). Whatever effect tribulation, distress, persecution,

famine, nakedness, peril, or sword might have on their love to Him these in no way interfered with His love to them. It is the changelessness of Christ's love that emboldens the Apostle to give utterance to the assurance: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Roms. viii. 38, 39). No circumstances which will ever arise in the lot of God's people, no enemies that will ever assail them, no temptations that may beset them or darkness that may meet them on their way to their everlasting home will in any degree interfere with Christ's love to them. No doubt there may be the hiding of His countenance for sins committed but still it remains true with them as the Psalmist says: "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail" (Ps. lxxxix. 30-33). The changelessness of Christ in His love to His people is like a fixed star to which they may turn their eye in the day when all around them is change and when they are being reminded of the transitoriness of all earthly things.

2. He is changeless in His power to save. The strength that is in His arm is not lessened by the passing of the years. The arm of the strong man feels, in due course, the weakening that comes through the lapse of time and the decay of the vital energy in his mortal frame. It is not so with Christ. His arm is as strong to-day as when He made a path through the Red Sea, levelled mountains, and dried up rivers for His redeemed in the days of old. We are too ready to forget this truth and in forgetting it we lose much of the comfort it is fitted to impart. We read of His mighty triumphs of grace in the past. This is the mighty Lord who saved Manasseh, who arrested Saul of Tarsus, who called Levi the publican to follow Him and a host of

others who are now praising His name eternally in Heaven. That is so, but unbelief says He is no longer working miracles, that day is past, and it may even go a step further and say His power is no longer in evidence. The Lord who is thus dishonoured challenges the unbelieving heart with the question: "Is my hand shortened that it cannot save?" It is as mighty and powerful as ever and it is as capable of reaching the deepest depths as it was of old. There is no change in His power. The mighty power which is in operation when a soul is brought from the kingdom of darkness to the kingdom of light knows no change.

3. There is no change in the Saviour's willingness to save. Unbelief may say at times well, let it be granted that He is as powerful to save as ever, but is He as willing? Every sinner saved since the days of the Apostles is proof that He is as willing to save as ever. He is still standing pleading with men. The Saviour who pled with tears is the same Saviour still; He has not ceased to show that He is waiting to be gracious; His promises have not changed; His invitations are still the same and His encouragements have lost none of their appeal. Men may say that He is not as willing to save as they are to be saved. That is a base and groundless taunt to throw at the gracious One who came to seek and save the lost. His coming into the world, His humiliation when in it and His unknown sufferings in Gethsemane and Calvary are the answer Truth gives to the baseless charge.

4. There is no change in His faithfulness. His truth is pledged that all that He has said concerning His people in their journey through the world, in their experiences at death and in their happy enjoyments in the life beyond will be fulfilled. If it were not so He would have told them. There is no change here. He never hinted to His disciples that in the ages to come there would be any change in these matters. And to harbour such a thought is to question His unchanging faithfulness. Our space for the present will not allow us to continue farther but these are a few of the aspects in which it can be truly said that Jesus Christ is the same, yesterday, to-day and forever.



## A High Priest Touched with the Feeling of our Infirmary.\*

### I.

“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).

**I**N these words, the first thing that strikes us is the assertion of a fact respecting our Lord Jesus Christ, in His character of our high priest—that He is “touched with the feeling of our infirmities.” Next, this fact is traced to its origin—the natural cause of its existence is assigned—we are informed how it came to pass that He is so touched—He “was in all points tempted like as we are.” Being, though divine, yet possessed of a real and true humanity, it is easy for men, by consulting their familiar experience, to perceive clearly the connection betwixt this cause and this consequence in His gracious soul. He is the grand exemplification—the noblest practical exhibition—of that standing maxim, that by being ourselves intimate with grief we learn to succour the wretched;—as, if He had never tasted pain, we could hardly have been prevented from applying to Him more than to any other, the reverse of that maxim, which is of equal authority,—that those can never enter fully into our sorrow, who have felt nothing like it themselves. This reference of the inspired writer to a well-known law of our nature gives additional clearness and force to that delightful truth which is besides so plainly expressed in the former clause of the text, viz.: that the compassion of Christ for our afflictions is not the result of a merely rational conjecture or estimate of their severity, founded on observation of their natural symptoms or effects, as one who

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\*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 Lagan, D.D., Kinfauns. He was afterwards Professor of Divinity in the Free Church College, Aberdeen.—*Editor*.

has never known ill health may judge of the violence of another man's fever:—but that it proceeds from that quick, tender, penetrating, thorough sense of our trials, which *perfect manhood* could not fail to acquire, by experiencing personally, as tests of His own obedience, the keenness of bodily pain, and the anguish of a wounded spirit. The *extent* also to which the sympathy of our Saviour spreads, is illustrated by this mention of its origin. He was tempted, “in all points,” like as we are; therefore, “in all points,” we may surely reckon upon finding in Him this fellow-feeling. It was not a few kinds only of our earthly struggles, apart from others, that He admitted into His heart, so that He could appreciate *them* by feeling as well as judgment, and not the rest: but He stood successfully in all the main flood-gates of tribulation, and there made trial of the worst that mortal man can endure, whether from the hostility of a disordered world, or from the rage of fallen angels, or from the wrath of offended Heaven. Yet it was with a certain modification that He was so tempted:—it was “without sin.” This is the only difference which the inspired writer marks—the only reservation which he is careful to make. But then it is a reservation of so much consequence, that in the eye of our guilty apprehension, it seems at first sight to take back nearly all that had been previously granted; and to make so essential a dissimilarity betwixt the temptations of the high priest and those of His people, that the matter of chief importance in the case,—the sympathy on His part—is almost wholly deprived of its foundation. To beings who see that very many of their temptations are the effects of previous sin, failing which, they had never existed; and against whom temptation is so often prevalent, that the very *name* no longer presents so readily the idea of simple trial, as of trial inducing crime, this is a very natural prejudice; yet to beings entirely dependent, and that through faith, upon the tender mercies of Christ Jesus, it is a prejudice so fatal, that a little time can scarcely be better employed than in endeavouring to see upon what weak foundations it rests, or rather how utterly

it is unfounded. May the Spirit of wisdom and grace vouchsafe, in this exercise, not only to disentangle our minds from all misunderstandings, but so to commend His truth to our assured convictions, as to fill our hearts with sacred encouragement and comfort!

I. In illustrating the text by the current usage and clear authority of other Scriptures, if we can make it appear, that *temptation* and *sin*, however closely related, are yet things entirely and essentially distinct, so that there may be real and true temptation, where there is no sin what ever;—this in the first place.

II. And if we can further show, that those temptations which are the most sifting, severe and terrible in their nature, may be precisely those which are the farthest removed from being sinful;—this in the second place.

III. Then, thirdly, we shall the more readily see how the temptations of Christ, notwithstanding their sinlessness, were such as give Him a most thorough experience and feeling of human infirmity in the hour of trial:—

IV. And, lastly, how this feeling on the part of Christ amounts to a true and perfect sympathy with the infirmities of all who receive Him as their High Priest, under every form and aspect of their temptations.

I. Let us advert, then, in the first place, to the truth, that both in the nature of the things themselves, and in the language of the inspired writers, *temptation* and *sin* are entirely distinct and separate matters. We do not say temptation and sin are not intimately *connected*:—we only say that they are not *identified*. Our assertion is not that they have nothing to do with each other; but just that they are not one and the same thing. That temptation is often mingled with sin, as wine is often mingled with water, must be admitted: but as wine and water are very different substances, and, though capable of mixture, yet can and do exist in a separate state, so it is also with sin and temptation. To say

that there is ever sin without temptation leading to it, might indeed be false; and if true, would have no connection whatever with our subject: but *there may be temptation that neither partakes of sin nor produces it*:—and that is precisely the assertion of the text concerning the temptation of our Lord. If we attentively look at the plainest facts, this truth must speedily be apparent. How many are successfully tempted by *hunger*, or the dread of it, to seek subsistence by unrighteous practices? Yet surely to be hungry, and to dread the pangs of hunger, are but mere infirmities, not sins. How many crimes are committed under the influence of anger! Yet there is such a thing as blameless anger, if the dictates of God's Spirit are of any authority; for were anger always criminal, the apostolic precept, "Be angry and sin not," would just be an injunction upon us to sin without sinning. The truth is, that all the stronger appetites and affections which God has implanted in our nature, and which would have been necessary to its being and well-being, though we had never fallen—affections most fit, most becoming, most beneficial, most indispensable—are every one of them converted into most dangerous temptations, when they happen at any time to be powerfully excited, under circumstances that preclude them from being lawfully indulged. There may, no doubt, be excitement without just cause,—or excitement that goes beyond due bounds,—and then, certainly, it is sinful excitement;—and if it lead to criminal conduct, here, without question, is a sinful temptation producing sinful deeds. But, on the other hand, the excitement *may* be quite unavoidable as to its occasion, and quite reasonable as to its degree; whilst it may, notwithstanding, continue to be a *temptation* of the most powerful kind. If, for instance, a man is long shut out from every kind of nourishment, he cannot but hunger and thirst. If the privation is continued, no feeling can be more reasonable than the fear of death, as none can be more violent. In these circumstances, should he suddenly find an opportunity of supplying his urgent want, but only through some act of decided wickedness, who can fail to see that he would be fiercely tempted to seek relief by committing

the sin? Should he in fact commit it, he is guilty; but his guilt lies not in the temptation itself surely, but in the success of the temptation. It lies not in having felt the raging appetite, but in having yielded to it;—no in having feared the death of the body, but in having forgotten the fear of Him who, after the body is dead, can cast the soul into hell. That no part of the sin belonged to the mere temptation will, however, be still more evident, if, instead of yielding to it, the sufferer has successfully resisted, and died, rather than make shipwreck of faith and a good conscience. In this case, let the bodily anguish have been as great, the horror of death as violent, the impulses that strove to conquer his better will as frequent and as furious as before; yet, seeing his hatred of sin, and trust in God, and hope of eternal life, were stronger still, and were prevalent at last against all inducements to evil;—it is clear that the temptation, instead of being a sinful thing, was just one of those “fiery trials” of a Christian’s faith, which the Scripture pronounces to be “more precious than gold that perisheth, though it be tried in the fire.”

These results of common reason and observation fully agree with the established usage of Scripture language; which speaks of temptation as sometimes involving sin, and as being at other times entirely free from it. In proof of this, it will be sufficient to compare one or two expressions of other inspired writers with the assertion of James in chap. i. 13, that “God cannot be tempted with evil, neither tempteth He any man.” Here, in the first place, it is plainly not the Apostle’s intention to affirm that God cannot *in any sense* be tempted: for God Himself in Psalm xcv. thus expressly warns the people of Israel—“Harden not your hearts, as in the provocation, and as in the day of temptation in the wilderness: when your fathers *tempted me, proved me*, and saw my work.” Neither can it be his intention to affirm that God cannot be tempted by the evil or sin *that is in His creatures*; for it was precisely the hardened unbelief and stiff-necked rebellion of the Israelites that constituted the “temptation” in question, and brought down upon themselves the

wrathful oath and exterminating judgments by which their ~~cases~~ fell in the wilderness. What remains, then, as the meaning of this declaration? Just that God cannot be tempted by any thing sinful or unholy *in Himself*. No unrighteous thought or feeling can have a moment's place in His most pure and sacred essence. All such evil is infinitely abhorrent to His nature; and, therefore, "temptation," as affecting God,—as operating in the divine mind,—is a thing perfectly and absolutely "without sin."

Then, further, the Apostle intimates, that "Neither tempteth He any man." But this expression, any more than the former, is not to be understood with absolute strictness, as if God never subjected any of the human race to temptation; for the contrary is distinctly stated, where, in Genesis xxii., we read that "God did tempt Abraham." And how is the apparent contradiction between these two assertions to be reconciled? Simply by taking notice that the limitation in the former clause of James' statement belongs equally to the latter; and that, read at large, the whole would run thus—"God is not tempted with evil, neither tempteth He any man with evil."—"But," adds the Apostle instantly, "every man is tempted"—that is, *sinfully* tempted—"when he is drawn away of his own lust and enticed." Sinful temptation, therefore, according to this Scripture, a man may certainly feel; but then it is carefully marked that the sin is wholly from himself, and remains chargeable upon himself alone. So then, when God tempted Abraham, He could have mingled no sin with the temptation. As coming from God, it *was* a temptation; but as coming from God, it must have been "without sin." He infused no evil feelings; He provoked no corrupt inclinations; yet He did, (unless Scripture can be broken), He did really *tempt* Abraham. Nor is there any deep or unintelligible mystery at all in this sinless temptation. When requiring the patriarch to sacrifice his son, God tried him by the holy affection which a man like him must have cherished for the child of his faith and of his prayers; and still more, perhaps, by that fervent and sublime concern with which the father of the faithful must have viewed

the multitude of his spiritual offspring, when the hope seemed upon the point of vanishing for ever with the expiring breath of the heir of promise. These were the pious and pure, and noble sentiments, in the strange and painful effort of repressing which, as soon as they came in opposition to a divine command, the whole temptation consisted. The more successfully that these had been cultivated, and the longer that they had been indulged, the more powerful inducements would they naturally prove to misunderstand, or evade, or disobey the injunction with which it seemed impossible to reconcile them. Yet so far from being sins,—so far from being even weaknesses, they were virtues of the highest kind: and though they might, if not duly guarded, have led to the most fatal consequences, yet as if intentionally to exclude all idea of sinfulness from our views of this temptation—no rebellious murmur—no shrinking reluctance—not the slightest movement of any unholy feeling is ever imputed in the Scriptures to the patriarch's conduct under the trial; but, on the contrary, it is every where made the theme of unqualified applause, and celebrated as the very triumph of a pure and unfaltering obedience.

II. This much may suffice to establish our first proposition, namely, that, in the nature of things, and also in accordance with the language of sacred writ, temptation may be either sinful, or "without sin." As a trial of what is in man, it is sometimes the one and sometimes the other. As a test of the Divine character, it is always holy—"God cannot be tempted of evil." The second assertion, namely, that those temptations, which are the most sifting and terrible, may, notwithstanding, be the farthest removed from sin, will admit of confirmation in fewer words. Nothing, indeed, can be more true, than that our evil dispositions and passions, when fostered and provoked by indulgence, occasion to those who are not utterly abandoned many a painful trial, and many a bitter conflict, which might otherwise be avoided. And yet, in a world where sin has introduced confusion, and demands that God, in His sovereign mercy and righteousness, should often

visit His own children with sharp correction, it frequently becomes needful, as in the case of Abraham, to restrain the holiest affections; and, as in innumerable other cases, to mortify desires the most natural and most necessary, with as much rigour as the most impure and profligate:—and, wherever there is a call for this, the effort of self-government is, in fact, a great deal more difficult, and a great deal more distressing, than when the check is to be laid only upon the excess and the exorbitance of appetite. Here, again, let the simplest examples teach us. Are the craving of the intemperate palate for wine as hard to be endured, as the natural thirst of him who pants for the waters of the gushing fountain, and cannot find them? Ask the parched Ishmaelite in the desert—and yet the same authority, in obedience to which the martyrs have so often given their bodies to be burned, might require them to perish of thirst, a fate which many probably endured, rather than deny their Lord, or worship an idol. Is the pampered appetite of the epicure as importunate in its demands, as the unavoidable and ravenous hunger of a famishing man? Ask the wretched mothers, who, in the siege of Samaria, bargained to slay in succession their own children, that they might subsist a few days longer on their flesh—yet it is obvious that they should have determined to die of famine rather than commit those horrid and unnatural murders. Was the lust of dominion in the breast of Absalom, which excited him, before the time, to aspire after his father's throne, a principle of greater energy than that ardour of royal and devout ambition which prompted David, when he had subdued the enemies of God's people, and firmly established their strength and prosperity, to crown a work of such extraordinary renown, by building a Temple—the only one in all the earth—where the Lord Jehovah should set His name and His worship? Surely it required a greater effort of self-denial in this case to renounce the holy, than it would have done to renounce the guilty ambition. And yet, after his noble enterprise had seemed to receive the sanction both of God and men, it became the duty of David to resign it into the



hands of another. But why are these things adduced? To show how temptations of our Lord, without being sinful in the least degree, might, notwithstanding, be what we know they were, more sharp and terrible than any other. What though He had no irregular or exaggerated passions to restrain? He had holy, just, pure, heavenly affections, strong in proportion to the brightness and dignity of their objects; which He was called upon, by the nature of His undertaking, not only to control, but for a season to thwart so painfully, and to turn aside so violently from their natural courses, that He must have needed to exercise a persevering strength of self-denial altogether matchless; and must have had in His heart experience far beyond what mere mortality could have endured, of the profoundest sorrow, the keenest anguish, and the harshest mortification. What feelings but such as these could He have experienced in those hours of temptation, when, with a spirit feelingly alive to all the refinements of celestial purity and love itself, He had to bear the loathsome suggestions, and encounter the detestable impulses of diabolical wickedness and pollution?—or still more, when with a heart that was completely absorbed in the love of God, and that found its highest delight in the sense of His fellowship and favour, it behoved Him, by His own consent, not only to feel Himself forsaken of God, alone and desolate; but also to endure in His spirit the whole expression and effect of God's infinite wrath, when roused to execute the utmost vengeance of sovereign justice upon the sins for which, though He did not commit them, it was His lot to suffer. No trial, it is evident, could be either more holy or more terrible than this. Nay, in the very perfection of its holiness its terror was consummated.

*(To be continued.)*

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Every man should bow down before God under the humiliating consciousness that he is a member of an apostate race; the son of a rebellious parent, born estranged from God, and exposed to His displeasure.—*Dr. Charles Hodge.*

## A Soliloquy on the Art of Man-Fishing

By THOMAS BOSTON.

X.

(Continued from p. 21).

There is yet a third case wherein this contempt or slighting the world should appear in one sent to preach the gospel; that is, when a man is settled, and has encouragement or stipend coming in to him, and so must needs have worldly business done, especially if he be not single, whereby he is involved in more trouble thereabouts, than any in my circumstances for the time are. In such a case a minister would endeavour to meddle as little as he can with these things, but shun them as much as lies in him, especially if he have any to whom he can well trust the management of his affairs. For surely the making of bargains or pursuing them, are not the fit object of a minister's employment. Not that I mean simply a man may not do that, and yet be a fisher of men; but that many times the man that takes such trouble in the things of the world to catch them, indisposes himself for the art of man-fishing. But this not being my case, I pass it, referring any rules in this case how to walk till the Lord be pleased so to trust me, if ever. Only do thou, O my soul, follow Christ in the contempt of the world. Do not regard it. Thou mayest use it as a staff in thine hand, but not as a burden on thy back, otherwise the care of souls will not be much in thy heart. And to help thee to this contempt of the world, consider, (1.) The vanity of the world. Solomon knew well what it was to have abundance, yet he calls *all vanity of vanities, all is but vanity*. The world is a very empty thing, it cannot comfort the soul under distress. No; the body it can do no good to when sore diseases do afflict it. The world cannot profit a man in the day of wrath. When God arises to plead with a person, his riches avail nothing. When he lies down on a death-bed, they can give him no comfort, though all his coffers were full. When he stands before the tribunal of God, they profit him nothing.

Why then should such an useless and vain thing be esteemed? (2.) Consider that the love of the world, where it predominates, is a sign of want of love to God: *If any man love the world, the love of the Father is not in him.* Yea, even in a gracious soul, in so far as the love of the world sways the heart, in so far doth the love of God decay. They are as the scales of the balance, as the one goes up, the other goes down. (3.) Consider the uncertainty of worldly things. They are as a bird that takes the wings of the morning, and flies away. Set not thy heart then on that which is not. How many and various changes as to the outward state are in a man's life! Men sometimes vile are exalted, and honourable men are depressed; that part which is now up, shall ere long be down. Seest thou not that there is no constancy to be observed in the world, save a *constant inconstancy*? All things go on in a constant course of vicissitude. Nebuchadnezzar in one hour is walking with uplifted heart in his palace, saying, *Is not this great Babylon, that I have built?* &c.; and the next driven from men and made to eat grass as an ox. Herod, in great pomp, makes an oration; the people cry out, *It is the voice of a god, and not of a man*; and he is immediately eaten up of worms. The rich man to-day fares sumptuously on earth, and to-morrow cannot get a drop of water to cool his tongue. (4.) Consider the danger that people are in by worldly things, when they have more than daily bread. The rich man in Luke, xii. felt this to be a stumbling-block on which he broke his neck. The young man in the gospel, for love of what he had of the world, parted with Christ, heaven, and glory, and so made a sad exchange. Prosperity in the world is a dangerous thing: it is that which *destroys fools*, Prov. i. 32. When Jeshurun waxed fat, he kicked against God, and forgot the Lord that fed him, Deut, xxxii. 15. It was better for David when he was on the one side of the hill, and his enemies on the other, and so in great danger, than when he was walking at ease on his house-top, when he espied Bathsheba washing herself. And of this, O my soul, thou hast had

the experience. Our Lord tells us, that it is very hard for a rich man to be saved; and teaches us, that it is hard to have riches and not set the heart on them. What care and toil do men take to themselves to get them! what anxiety are they exercised with, and how do they torment themselves to keep them! Many by riches and honour, &c., have lost their bodies, and more have lost their souls. It exposes men to be the object of others, as Naboth was even for his vineyard; and *who can stand before envy?* Prov. xxvii. 4. This ruined Naboth, 1 Kings, xxi. See 1 Tim. vi. 9, 10. So that he that handles the world can very hardly come away with clean fingers. It is a snake in the bosom, that, if God prevent it not by his grace, may sting thy soul to death. 5. Remember the shortness and the uncertainty of thy time. Thou art a tenant at will, and knowest not how soon thou mayest remove; and thou canst carry nothing with thee. Therefore, having food and raiment, (which the Lord does not let thee want,) be therewith content, 1 Tim. vi. 7, 8. Thou art a stranger in this earth, going home to thy Father's house, where there will be no need of such things as the world affords. Why shouldst thou, then, O my soul, desire any more than will carry thee to thy journey's end? Art thou going to set up thy tent on this side Jordan, to dwell here? Art thou saying, It is good for me to be here? Art thou so well entertained abroad, that thou desirest not to go home? No, no. Well, then, O my soul, gird up the loins of thy mind. thou art making homeward, and thy Father bids thee run and make haste: go, then, and take no burden on thy back, lest it make thee sit up by the way, and the doors be shut ere thou reachest home, and so thou lie without through the long night of eternity.

*(To be continued.)*

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Gospel faith perceives that there is no inconsistency between the glory of God and my salvation.—*Dr. John Owen.*

The parting from iniquity is a work that will last thee thy lifetime.—*John Bunyan.*

## Extracts from Rev. Robert Murray MacCheyne's Sermons.

1. *Be Sober.*—Be sober in the griefs of this world. Weep as though you wept not. This world is a vale of tears. It is a Bochim. There are always some mourning. No sooner is the tear dried up on one cheek than it trickles down another. Still the believer should be sober and chastened in his grief. Weep not for those that died in the Lord: they are not lost, but gone before. The sun, when it sets, is not lost; it is gone to shine in another hemisphere. And so have they gone to “shine like the sun in the kingdom of their Father.” Weep not for those who died out of the Lord. When Aaron lost his sons, “Aaron held his peace.” Weep not over bodily pains and losses. Murmur not, be sober. If you are in Christ, these are all the hell you will ever bear. When we win to the presence of Jesus, all our griefs shall look like children’s griefs. A day in His banqueting-house will make you “forget your poverty, and remember your misery no more.” Sit loose to this world’s enjoyments. Be sober. In a little while you will be at your Father’s table above, drinking the wine new with Christ; you will meet with all your brothers and sisters in the Lord; you will have pure joy in God through ceaseless ages. Do not be much taken with the joys that are here. If ever you are so much engrossed with any enjoyment here that it takes away your love for prayer, or for your Bible, or that it would frighten you to hear the cry, “Behold the Bridegroom cometh”—then your heart is *overcharged*. You are abusing this world.

2. *The Character of the Saved Ones.*—All that are on the road to heaven are not only a justified people, but a sanctified people. This was God’s end in choosing us. “Whom He did foreknow, He also did predestinate to be conformed to the image of His Son.” If any man be chosen to salvation, it is through sanctification of the Spirit. He has chosen us in Christ before the foundation of the world, that we should be holy. This was Christ’s great end in dying for us, that He might make us a holy

nation. "Christ loved the Church, and gave Himself for it, that He might sanctify and cleanse it by the washing of water through the Word." He laid down the unspeakable price for this. He became a man, He became a curse, for this. He groaned, sweated blood, was bruised, bowed His head, gave up the ghost, for this—that He might have liberty to make us free, humble self-denied, loving, pure as He Himself is pure. This is the Holy Spirit's end in dealing with us. It would not be righteous in Him to dwell in an unjustified soul. It is no rest for the dove of heaven. He, therefore, awakens the soul—discovers to the man his guilt, depravity, loathsomeness. He glorifies Christ in the man's soul—destroys the face of the covering that is over the carnal heart. He softens the rocky heart, and inclines and engages the will to cleave to the Lord Jesus Christ alone for righteousness. Then He sees no iniquity in that man. He says of that soul, "This is my rest; here will I dwell, for I have desired it." He writes all the law in that heart.—Jer. xxxi. 33. He does not omit one of the commandments. The man cries out, "I delight in the law of God after the inward man," Rom. vii. 22. And not only does He give him the will, but the ability, to serve God: "It is God that worketh in you both to will and to do of His good pleasure."—Phil. ii. 13. "I have now made a new question," says Rutherford, "Whether Christ be more to be loved for giving sanctification or for free justification? And I hold He is more and most to be loved for sanctification. It is in some respect greater love in Him to sanctify than to justify; for He maketh us most like Himself, in His own essential portraiture and image, in sanctifying us; justification doth but make us happy, which is to be like the angels only. God be thanked for ever that Christ was a told down price for sanctification." O my soul, art thou one of those that do His commandments? Have I come into the bonds of the new covenant, and got the law put in my inward parts, and written on my heart? Does Christ stretch forth His hand to me, saying, "Behold my mother and my brethren. For whosoever shall do the will of my Father, the same is my brother, and sister, and mother?"—Matt. xii. 50. On this my eternity hangs. If I

receive an unholy gospel, I shall perish. They are ungodly men who "turn the grace of God into lasciviousness." The branches that bear no fruit He taketh away. They that are saved are they that do His commandments.

"Had I a throne above the rest,  
Where angels and archangels dwell,  
One sin unslain within my breast  
Would make that heaven as dark as hell."

3. *Holiness and Happiness.*—Holiness is its own reward. To be holy is to be happy. God is happy because he is infinitely holy. The devil never can be happy, because he has lost every spark of holiness. The first rest of the believing soul is when he comes to Christ and finds pardon. But there is a further and sweeter rest when he learns of Christ, who is meek and lowly in heart.—Matt. xi. 28, 29. Holiness is the river of God's pleasure, and therefore it fills the soul that drinks of it with divine joy.

4. *Divine Mercy.*—Mercy dwells in God as in a fountain. All the mercy that is in the universe flows from Him. Mercy is compassion to those who deserve no compassion, but infinite wrath. It was mercy that made God spare fallen man, and not cast the world speedily into hell. It was mercy that made Him give His only begotten Son. It was mercy that made Him choose, awaken, and draw any sinner to Christ. He never saved any but out of free sovereign mercy. There is none so vile but God can save him without prejudice to His justice, truth, holiness, or majesty. God has saved as vile wretches in time past as any vile wretches that need now to be saved. Manasseh, once a monster in human form, is now a white-robed saint before the throne. The dying thief is this day with Christ in paradise. The murderers of Jesus are now tuning their harps of gold, and singing "Worthy is the Lamb!"

5. *Amazing Depravity.*—"No man can come unto me," said Christ, "except the Father, which hath sent me, draw him." There never was a teacher like Christ. "Never man spake like this man." He spoke with such authority, not like the scribes, but with a

heavenly dignity and power. He spoke such wisdom; He spoke the truth without any imperfection; His teaching was pure light from the Fountain of Light. He spoke with such love, with the love of one who was to lay down His life for His hearers. He spoke with such meekness, bearing the contradiction of sinners against Himself, when reviled, reviling not again. He spoke with such holiness, for it was "God manifest in the flesh." And yet all this did not draw them. There never was a more precious gift laid at the feet of sinners. "My Father giveth you the true bread from heaven. I am the bread of life. He that cometh to me shall never hunger and he that believeth on me shall never thirst." The very Saviour their perishing souls needed was now before them. His hands were stretched out to them. He was within their reach. He offered Himself to them. Yet they would not come to Him. Oh this desparate blindness, hardness, deadness, and wickedness of the unconverted heart! Nothing but Almighty grace can change it. O graceless man! your friends warn you—your ministers cry aloud to you—the whole Bible pleads with you—Christ, with all His benefits, is set before you—and yet, unless the Holy Spirit be poured upon your heart, you will remain an enemy of the cross of Christ, and the destroyer of your own soul. "No man can come unto me, except the Father, which hath sent me, draw him."

6. *Power of Divine Grace.*—A Jew was sitting at the receipt of custom, near the gate of Capernaum. His brow was furrowed with the marks of covetousness, and his jealous eye exhibited all the low cunning of the publican. Very probably he had heard much of Jesus; perhaps he had heard Him preach by the shore of the Lake of Galilee; still his worldly heart was unchanged, for he remained at his wicked trade, sitting by the receipt of custom. The Saviour passed that way, and as He bent His eyes upon the busy Levi, said, "Follow me." He said no more. He used no argument, no threatening, no promise. But the God of all grace breathed on the publican's heart, and he was made willing; "he arose and followed Him." It pleased God, who worketh all things according to the council of His own will, to give Matthew a saving



glimpse of the excellency of Jesus; a drop fell from heaven upon his heart, and melted it; he smelled the sweet savour of the Rose of Sharon. What is all the world to Matthew now? He cares not for its gains, its pleasures, its praises, any more. In Christ he sees what is sweeter and better than them all. He arose and followed Jesus. Let us learn that a simple word may be blessed to the saving of precious souls. Often we are tempted to think there must be some deep and logical argument to bring men to Christ. Often we put confidence in high-sounding words. Whereas it is the simple exhibition of Christ carried home by the Spirit, which awakens, enlightens, and saves. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." If the Spirit be breathing on the people, these little words, "Follow Jesus," spoken in love, may be blessed to the saving of a whole congregation.

7. *A Contrast and a Question.*—What a powerless thing the gospel sometimes appears! The minister is half ashamed of it. The people slumber under its most affecting statements. Again, at another time, the gospel is evidently "the power of God unto salvation." An unseen power accompanies the preached Word, and the sanctuary is felt to be the house of God, and the very gate of heaven. Then the word of Jeremiah is fulfilled: "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"—(Jer. xxiii. 29). Then stout-hearted sinners are awakened. Old, and middle-aged, and little children, are made to cry, What must I do to be saved? An awful stillness pervades the assembly. The arrows of the King of Zion are sharp in the heart of the King's enemies, and the people are brought down under Him. O sinner! has the gospel come thus in power to you? Has the hammer of the Word broken your rocky heart? Has the fire of the Word melted your icy heart? Has the voice that is "like the noise of many waters," spoken peace to your soul?

8. *The Love of God.*—There is no love in this world like a mother's love. It is a free, unbought, unselfish love. She cannot

account for it. You cannot change it. You must break to pieces the mother's heart before you will change it. It is the fullest love with which a creature can love. She loves with all her heart. But the love of God to a soul in Christ is far above a mother's love. It is a love ingrained in His nature, and God must change before His love can change. It is a full love. The whole heart of the Father is as it were continually showered down in love upon the Lord Jesus. And when a sinner comes unto Christ the same love rests upon that soul—(see John, xvii. 26). When the sun showers down its beams on the wide ocean, and on a little flower at the same time, it is the same sunshine that is poured into both, though the ocean has vastly larger capacity to receive its glorious beams. So when the Son of God receives the love of His Father, and a poor guilty worm hides in Him, it is the same love that comes both on the Saviour and the sinner, though Jesus is able to receive infinitely more.

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## Letter\* from Mr. John Livingstone to a Friend

### I.

DEAR Friend,—This being a dismal time, wherein great wrath hath justly come forth from the Lord against us, He is provoked to cover the daughter of our Zion with a cloud, and turn the day of the gospel into a day of gloominess and darkness; wherein, alas! we have not only willingly left our guide, and left our way, but also are drowned in a deep swown of spiritual slumber, like one fallen from a high place, and so dammished [stupified] that he can neither clearly consider where he is, or what is his duty. And I find strong convictions within my bosom of my great failing (because of deadness and darkness and carnal mindedness) to proclaim and trumpet out the matchless love of Christ to sinners, and to woo the bosom of sinners into the bosom of His love. And, Oh, that my dozed and

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

carnal heart were so inflamed, that it were kindling many friends with sparkles of His love! I do beseech you, in the bosom of His love, make it your study to be often trying and making sure the root of the matter is in you. If there be a failing in the root, the fruit will soon be rotten at the heart. Examine, "Give all diligence to make your calling and election sure." Oh, what strengthening cheerfulness is there to be found in feeding upon the meditation of His first espousals, when you and I were wallowing in our souls' blood! Oh, what inexpressible sweetness! to be often reading over the marriage contract, and all the articles of the poor-rich believer's juncture, wherein, if there be a miss on our part (for there is none on His), there is time yet to fill it up. Can ye tell me what a ripe cluster of the vine that groweth in glory's land it is, to read over with the spectacles of faith all the promises, all the mercies? Such a promise is mine, and the blessing with it; such a mercy is mine, and the blessing with it; such a cross is mine, and the sweet kernel of the blessing under the sour slough that is without. But, Oh, what is all this but the off-fallings and latter meat beside Himself? Himself the flower, the garland, the quintessence of glory. Oh, to find, without a beguile, Himself subscribing by His spirit upon my soul, I will betroth thee to myself, I will be thy God and Husband, and He subscribing for me! Thou shalt be one of my chosen people, and my soul, and all that is within me, saying, Amen, amen; even so, come, Lord Jesus, even so, I take Him to be my married Husband, my God and my Lord. What remaineth then, but I am my wellbeloved's, and my wellbeloved is mine? Oh, to throng in and to eat greedily of this banquet of love! It is a wonder that the soul crieth not out as once precious old Mr. Welch did upon something the like, Had Lord enough, I *dow* [am able to] bear no more. Oh, for a sweet fill of this fanatic humour! Tell me, do ye desire (as I doubt not but ye do) to have eyes to see, hands to act, feet to walk, wings to flee in all commanded duties? Here it is—be often trying, and making sure, and reading over the beginning and progress of His love to you, and of yours to Him. But in

self trial, it is good to have a special care that gifts come not in the balance with grace; for that is too gross a wither-weight.\* Lay by the painted case, when you weigh the jewel. Oh, how hard is it to discern and judge as upon the one hand, how a precious spark of upright walk may be hid under the rubbish of a roughsome nature, so, on the other hand, how a sweet, soft, tender, natural temper, may prove but a glistering piece of the bastard rock! Yet it is long ago (I bless the Lord on your behalf) since I had hope, and now am very confident, that there is mutual and covenanted love between you and the Beloved. Weigh your receipt of all sorts, weigh it to a grain weight, deny nothing of it, (but Oh, to be denied to), and remember often, that ye must give account of your stewardship, and answer how ye have improved every penny of every talent ye enjoy. To whom much is forgiven, of them much shall be required. When ye and I shall get any clear sight of our deservings, we will have cause (though the Lord hath sometimes hid His face) to close our song of praise thus, The Lord hath dealt bountifully with us. Yet I do beseech you, rest not satisfied with any length ye have attained to; sit not down, stand not still, but labour to grow in all the dimensions of an upright love, till ye come to the full stature, which will be when ye are transplanted to the Paradise beside the tree of life, upon the banks of the river of glory, that are at His right hand for evermore. Press forward, ay till ye obtain the prize and crown. A Christian course is either ebbing or flowing. Oh, how do some strive to grow in riches, others to grow in court and honour? Yea, the very wicked makes it his glory to grow in wickedness; only the backgone Christian is easily put off if he can keep life in the play. And grow in the adorning grace of humility, which fitteth the back for every burden, and maketh the tree *sickerest* [firmest] at the root, when it standeth upon the top of the windy hill. This is the true palm-tree that groweth the stateliest and strongest, when many weights are hung on it to bear it down. Look often upon your

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\**Wither-weight* is the weight allowed to counterbalance the paper, vessel, etc., in which goods are weighed.

lesson, your copy, and your teacher, all in one: Learn of me, for I am meek and lowly. Oh, how often have I resolved to be more humble, when the Lord hath preferred me to some favour! And yet, when the temptation came, my woful heart hath made that very favour a leaping-on stone for my pride to ride on horse back, that went a-foot before.

*(To be continued.)*

## School Needs of the South African Mission.

MISS JEAN NICOLSON, M.A.

THERE has been a great deal of quiet, helpful work done by ladies of the Church at home and abroad in supplying our South African Schools with garments, sewing materials and knitting wool. Many of these ladies are known by name, others are not, but we wish to thank them all most sincerely for their help.

It is often asked what materials prove most useful. Prints, Gingham, white and unbleached Calico, and ordinary knitting wool are the materials chiefly used. The girls take great pleasure in choosing a length of print from the cloth on hand, and quite soon develop a taste for what is fresh, pretty and good wearing. Even the little girls tip-toe to test the material between finger and thumb, and ask in broken English, "Is it coming out?" meaning will the pattern wash out. Their print dresses have to stand a great deal of hard wear. At school the dresses are always washed once a week, and when there is an unexpected shower during the rainy season, no one can resist having an extra washing day, and every available bush around Ingwenya School is hung with drying garments. When, in addition, one remembers the heat of the African sun, the scarcity of soap, and that when, too worn and thin for outer use, and with patches more in evidence than the original, the print dress becomes an

undergarment it can be seen how much appreciated really good prints are!

As has often been mentioned before the knitting class is the most popular of all, and the girls think it a great triumph to take home a pair of socks for father or brother, a present much appreciated by the menfolk, and a more convincing argument than any other that it pays to educate the girls!

Because Ingwenya is the biggest school it requires most material but a great deal of important work is done in the out-schools, at Shangani, Libeni, Murray Farm, etc., where often the sewing lessons are given by the native teacher's wife, if she is able to sew, or even supervised by the native teacher himself, very painfully, no doubt, and examined with an equal amount of pain by Mfundisi Tallach, who must be master of all trades, on his inspection visits!

During the past year all the responsibility for sewing and the other domestic subjects has been borne by Mrs. Tallach and Mrs. Macdonald who go up to school each morning for two hours, despite the care of home and children. That this is no easy task will be appreciated by mothers at home.

To all those ladies who have done so much already we would say as the native people do when they are given something nice, "Linga dinwa," "Don't be tired." To the few who haven't yet begun we would commend those loveable children who are often enticed to school by seeing a pretty garment on a neighbouring child, apparently so small a thing bringing them within reach of all those good things which they so often learn to love and treasure.

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### **The late Mr. John Macdonald, Elder, Paible, Kyles, North Uist.**

**T**HIS worthy man was an elder in the Bayhead Congregation for many years. He was totally blind, and had to be guided by friends to the place of worship. It was a very touching sight to see him plodding along with his hoary head, faithfully attended

by a young friend. Like all the older generation of Christians, he was uncompromising in his attachment to the Free Presbyterian position ecclesiastically, and left an example of loyalty and zeal to all who knew him. When the congregation happened to be temporarily without a missionary, he was wont to make a point of being out then as the cause required it. He was not one of those so called Free Presbyterians who run to other denominations whenever the missionary or minister is absent. It was the truth he followed, not men, however eminent they might be. He preferred to listen to his brethren than to be engaged himself publicly. If in mixed company he usually remained silent, but would check fearlessly anything unseemly. He will be a swift witness against sinners yet. At the end he was almost wholly given to secret prayer, pouring out his heart to God. When I last saw him at the Uist communion in July, I could not help gazing on his person, as the image of Heaven seemed to be visibly stamped on him. That was his last communion on earth. He reached the venerable age of 86 years. The last words that he faintly uttered were, "Blessed are the poor in spirit for theirs is the kingdom of Heaven." He was of a remarkably patient, contented disposition, notwithstanding all the crosses and trials that came his way. He was never heard to complain of any adverse providence, of which he had many. Of the worst weather he would remark that we deserved nothing better. He lost two sons in the war; one developed mental trouble, and another died of 'flu and complications of a very distressing type. His wife also was afflicted with a broken leg, so that his cup of tribulation was pretty full if any man's was. His own eye-sight failed eight years ago. All this he accepted without a murmur. As to the first religious impressions he received, he is said to have been saved from drowning while at the fishing on one occasion during his youth. This may have had a salutary effect on him, and been blessed to him. One means of his awakening to a sense of eternal verities was a dream he had in which he saw Heaven and Hell. Ever since then he began to seek earnestly for the salvation of his

soul by attending to prayer and all other means of grace. While dreams are not reliable as a foundation for eternity, and one requires more assurance than that presented to the senses during sleep, yet we are not to exclude dreams as being possibly used by God to awaken sinners, along with other more usual means. We may conclude by saying that John Macdonald did not want to be spoken about. He did not put himself among the Lord's people, but left himself in the hands of God to do as He saw fit. He would invariably show exceeding thankfulness for any small kindness. We express our sympathy with his son and friends.—*D. MacA.*

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### **The late Mr. Charles Maclellan, Claddach, North Uist.**

**T**HIS was one who never professed publicly the name of the Saviour, although he evidently professed by his saintly life and conversation in the world from day to day, that he had undergone a saving change for eternity. He did not receive strength to witness publicly but nevertheless he was more careful than many who do so. Gifted with a very sweet voice he was most acceptable as a precentor, and frequently led the praises of Zion. We believe that he is now singing in glory in the better country. It was visible to all that his heart was gained for the things of Heaven in opposition to those of the world, as he lived a heavenly life on earth for all to witness. While very weak and humble, he was upright in his conduct, and wished to be strictly just in his dealings with his fellows, as he abhorred crooked ways. He lived to the advanced age of 88. Latterly he suffered from weakness and difficulty in breathing, but bore his illness with Christian fortitude and resignation. He had no pain but faded gradually away. He left a sweet savour of Christ to his family, to whom we express our deepest sympathy.—*D. MacA.*



## **The late Mr. William Boyd, Elder, Bayhead, North Uist.**

THE above mentioned person was an esteemed elder among many who are now at their everlasting rest. In prayer especially he excelled, and also presided at meetings when the occasion demanded it. He was married three times and was attended diligently by his third wife who nursed him to the end. His heart troubled him considerably, so that he had to be conveyed latterly by a car to church. Although some time has elapsed since his death, and no obituary notice appeared about him this was entirely due to the fact that there was no one to take it in hand, and not to any neglect on the part of the Church. It could be truly said about him that he desired the cause of Christ to be advanced, and did all in his power to that end. His utterances in public were weighty and solemn if not copious, but, especially in prayer, his exercises of soul were appreciated and sought after. The weight of godliness was carried by him in his spirit and manner, and not only in his words. He was hospitable and feared God from his youth.

There were few congregations that were favoured with so many outstanding witnesses for Christ in the old Free Church, and even since 1893 there were a goodly number who could speak to "the Question" and engage in public duties. Alas! today their number is sadly decreased as in other places. May the Lord arise and plead the cause that is His own. It refreshes one to call to mind the depth of piety that these old worthies had. When they are taken away the world is all the poorer, as these traded with Heaven and brought down the blessing from the house of Jehovah on others, as well as themselves, as Augustine's mother Monica pled with Heaven for the conversion of her profligate son until she obtained her heart's desire. The wrestling spirit at a throne of grace was characteristic of everyone of these men. The world was of little value in their eyes in com-

parison to the one thing needful. The subject of this account is survived by his wife and a daughter to whom we hope his example will be blessed.—*D. MacA.*

## Rev. Prof. John R. Mackay, D.D.

**N**EAR the beginning of last month (7th May) Prof. John R. Mackay, D.D., passed to his everlasting rest. Many of our older readers will remember Mr. Mackay in his Free Presbyterian days and will still retain happy memories of him as a preacher of the everlasting gospel. He was a scholar and theologian of outstanding ability. Mr. Mackay was a native of Strathlyon, Sutherland, and the son of God-fearing parents—William Mackay and Jane Robertson. He was the first student licensed in the Free Presbyterian Church and was one of the witnesses to the Deed of Separation. He was called to Gairloch and ordained and inducted there in 1893. His next charge was in Inverness where he was inducted in 1900. In 1918, Mr. Mackay, as he then was, joined the Free Church, a step which was strongly disapproved of by his warmest and best friends in the church of his first love. He acted as theological tutor in the Free Presbyterian Church from 1896-1918 and was appointed Professor of New Testament Exegesis in the Free Church College in 1919. The passing of Dr. Mackay has removed one who occupied a prominent place in the early history of the Free Presbyterian Church.

## Nadur an Duine 'na Staid Cheithir Fillte. AM BREITHEANAS DEIREANNACH.

(*Air a leantuin t-d., 30.*)

'*Sa' cheathramh àite, Suidhidh am Breitheamh sìos air caithir a bhreitheanais: Suidhidh e air caithair a ghlòire! Sheas e naireigin an làithir caithir breitheanais air thalamh, agus bha e*

air a dhiteadh mar chiontach; an sin suidhidh e air a chaithir bhreitheanais féin, agus bheir e breth air an t-saoghal! Chrochadh e aon uair air a' chrann-cheusaidh, air a chòmhhdachadh le nàir; ann an sin suidhidh e air caithir glòire! Ciod a' ghnè cathrach a bhitheas an so, eo dhiubh is neul dealrach, no ciod eile, chan fhiosraich mi; bheir ar sùilean freagradh do 'n cheist sin mu dheireadh. Chunnaic Eoin caithir mhór dhealrach, *Taisb.* xx. 11. "Bha chaithir rioghail (arsa Daniel) mar lasair theine, agus a rothan mar theine loisgeach," *Caib.* vii. 9. Ciod air bith a bhitheas i, gun teagamh bithidh i 'na caithir glòrmhoir os ceann cainnte; agus ann an coimeas rithe, chan 'eil 'sa' chaithir as glòrmhoire air thalamh ach suidheachan air an òtrach: agus cuiridh sealladh dhi urrad ioghnaidh air righribh a ta suidhe air caithrichibh rioghail 'sa' beatha so agus a chuireas i air a' mhuinntir dhiblidh a shuidh air na dùin-aolaich. Bithidh i 'na caithir, ann am mórachd agus glòir, freagarach do bhuaidhibh an ti a shuidheas oirre. Cha robh riamh aig breitheamh a leithid de chaithir, agus cha robh riamh air caithir a leithid de Bhreitheamh a' suidhe oirre.

A' fàgail foillseachaidh nàdur na caithreach gus an là sin, buinidh e na's dlùithe dhuinne smuaineachadh có am Breitheamh a shuidheas orra; puine anns nach 'eil sinn air ar fàgail ann am barailean neo-chinnteach. Bithidh am Breitheamh air a' chaithir. (1.) 'Na Bhreitheamh faicsinneach, faicsinneach d' ar sùilibh corporra: Chì gach sùil e! *Taisb.* i. 7. 'Nuair a thug Dia an lagh air sliabh Shinai, chan fhaic' an sluagh coslas, a mhàin chual iad guth! ach 'nuair a ghairmeas e an saoghal gu eunntas, cionnus a thug iad fainear a lagh; air do 'n duine Criosd a bhi 'na Bhreitheamh, chì sinn ar Breitheamh le 'r sùilibh, aon chuid gu ar comhfhurtachd no ar nàire shiorruidh, a réir na h-aoidheachd a bheir sinn a nis dhà. Bithidh a' cheart chorp sin a bha air cheusadh an taobh a mach de gheatachan Ierusalem, eadar dà ghaduiche, an sin air fhaicinn air an righ-caithir a' dealradh ann an glòir! Tha sinn a nis 'ga fhaicin le comharaibh ann an sàcramaint a' shuipeir; tha na naoimh 'ga fhaicinn le sùil

a' chreidimh : Ann an sin, ch' gach uile e leis na shùilbh sin a ta nis 'nan cinn. (2.) Breitheamh aig am bheil làn ùghdarras agus cumhachd, gu iocadh do gach aon a réir 'oibre. Tha aig Criosd, mar Dhia, ùghdarras uaithe féin; agus mar Eadar-mheadhonair, tha ùghdarras laghail agus cumhachd aige, a thug 'Athair dha, a réir a' choimheangail eadar an t-Athair agus am Mac, air son saoraidh pheacach agus bithidh glòir a dhiadhachd 'na solus, anns am faie na h-uile dhaoine gu soilleir, 's gu 'm feud iad a leughadh, an t-ùghdarras a tha aige-san chum an obair mhòr agus urramach so. "Tha gach uile chumhachd air neamh agus air thalamh air a thoirt dhasan," *Mat.* xxviii. 18. "Tha iuchraicheann ifrinn agus a' bhàis aige," *Taisb.* i. 18. Chan fheudar cùis a thogail o 'chaithir-san, air do bhinne dol thairis aon uair an sin, 's éigin d' seasamh gu bràth; chan 'eil atharrachadh ri dheanamh orra. Tha gach uile chùis a tha r' a togail air an tabhairt o 'n chuir as ìsle gu chuir as àirde; ach an uair a bheir Dia binn an aghaidh duine, e' àit' am faigh e chuir as àirde gus an toir e chùis? 'Se am breitheanas so, breitheanas an Eadar-mheadhonair, agus uime sin am breitheanas deireannach. Ma bhios am Fear-Eadar-ghuidhe 'nar n-aghaidh, cò bhios air ar son! Ma dhiteas Criosd sinn, cò a shaoras sinn? (3.) Breitheamh aig am bheil gliocas neo-chriochnach. Rannsaichidh a shùil agus bheir i gu soilleir fainear, na cùisean as duireche. Tha uile-fhiosrachd ga dhèanamh comasach gu breth a thabhairt air na smuaintibh as diomhaire, cho maith as air briathraibh agus air oibribh. Cha bhi am peacach as cuibheartaiche, comasach air a mhealladh, 's cha bhi e comasach, le innleachd sheòlta sam bith, a chionta lùghachadh. Is esan fear-rannsachaidh nan cridheachan, do nach urrainn ni bhi folaichte no do-thuigsinn, "ach a ta na h-uile nithe lomnochd agus fosgailte d' a shùilbh-san," *Eabh.* iv. 13. (4.) Breitheamh ro-chothromach; Breitheamh aig am bheil tréibhdhireas iomlan. Is esan am Breitheamh cothromach, (*2Tim.* iv. 8.) agus tha rìgh-chaithir 'na rìgh-chaithir mhór gheal (*Taisb.* xx. 11.) o nach tig breitheanas a mach, ach sin a ta fìor-ghlan agus gun smal. Tharruing na Tebaich dealbh de cheartas gun sùilean, agus gun làmbhan : oir cha bu chòir do

Bhreitheamhna meas bhi aca air pearsa, no duais a ghabhail. Thug na h-Areopagaich breitheanas anns an doreha; chum nach biodh spéis aca do 'n neach a labhair, ach do'n ni a chaidh a labhairt. Aig a' Bhreitheamh so air rìgh chaithir, cha bhi meas air pearsa seach a chéile; cha bhi suim aige do phearsa nam beartach, na nam boehd: ach théid breth cheart a mach ann an eùis na h-uile neach. *'San àite mu dheireadh*, Breitheamh uile-cumhachdach! comasach air a bhinne chur an gnìomh. Cha bhi uile neart dhiabhul agus dhroch dhaoine comasach air cur 'na aghaidh. Chan urrainn doibh moille a chur car aon mhionaid air a' bhinn o bhi air a cur an gnìomh 'nan aghaidh; is ro-lugha na sin as urrainn doibh bacadh iomlana chur air. "Tha mìle de mhìltibh (de ainglibh) a' frithealadh dhà," *Dan. vii. 10.* Agus le anail a bheòil is urrainn dà an treud malluichte 'fhuadachadh far an àill leis.

*'S a' chuigeadh àite*, Taisbeanaidh gach cuideachd 'na làthair. Is iad sin daoine agus diabhuil. Ged bha na diabhuil, na h-aingle a thuit, o 'n cheud àm 'san do pheacaich iad, buailteach do fheirg Dhé, agus a bha iad air an tilgeadh sìos do ifrinn; agus e' àit 'sam bith an téid iad, tha iad a' giùlan an ifrinn mu 'n cuairt leò; Gidheadh, tha e soilleir gu bheil iad air an coimhead air son breitheanais, (2 *Pead. ii. 14.*) eadhon, "fa chomhair breitheanais an là mhóir," *Iude 6.* Agus ann an sin bheirear gu suidhichte agus gu follaiseach breth orra, 1. *Cor. vi. 3.* "Nach 'eil fhios agaibh gu 'n toir sinne breth air ainglibh?" Air an là sin freagraidh iad air son an ceaird pheacachaidh agus air son buaireadh gu peacadh; a bha iad a' cleachdamh o thoiseach. Ann an sin bithidh iomadh leanabh ifrinneil, a chuir Sàtan aig dorsaibh nan naomh, ach ris nach do ghabh iad, air an cur a sìos aig dorus am fìor athar, is e sin, an diabhul: Agus gheibh e ceart dhuais na h-uile eas-urraim a rinn e air Dia, agus gach uile ole a rinn e do dhaoine. Na droch spioraid sin a ta nis ann an slabhraidh-ibh (ged nach 'eil iad ann an ceangal cho teann, ach a' dol mu 'n cuairt, mar leòmhain bheucach, ag iarraidh có dh' fheadas iad a sgrios,) gheibh iad an sin am binne dheireannach, agus bithidh

iad air an glasadh suas 'nan slochd, eadhon ann am prìosan ifrinn; far am bi iad air an cumail ann am pian ro mhór agus do-labhairt fad uile-shìorruidheachd! *Taisb.* xx. 10. “Agus thilgeadh an diabhl a mheall iad, 'san loch theine agus phronnuise, far am bheil am fiadh-bheathach, agus am fàidh-breige, agus bithidh iad air am pianadh a là agus a dh' oidhehe gu saoghal nan saoghal!” Ann an roimhbheachd air so, thubhairt na diabhl ri Crìosd, an d' thàinig thu an so g' ar pianadh roimh an àm? *Mat.* viii. 29.

Ach is e an nì àraidh d' am buin dhuinne aire a thabhairt, staid dhaoine aig an là sin. 'S éigin do na h-uile dhaoine taisbeanadh an làthair caithir a' bhreitheanais so. Na h-uile de gach seòrsa, agus re gach aois, de gach gnè agus staid, mór agus beag, uasal agus ìosal; chan 'eil neach air 'fhàgail. Adhamh agus Eubha, le 'n uile mhic agus nigheana; na h-uile aon aig an robh, no, gu crìoch an t-saoghail aig am bi anam beò ceangailte ri corp, iad ni suas an coimhthional mór so. Bithidh eadhon iadsan, a dhiùlt teachd gu caithir nan gràs, air an éigineachadh gu teachd gu caithir a' cheartais, oir cha bhi folach o 'n Breitheamh uile-léirsinneach, no teicheadh uaithe-san a ta làthair 's na h-uile àite, cha bhi cur 'na aghaidh-san a ta sgeudaichte le cumhachd nec-chrìochnach! “Is éigin duinn uile bhi air ar nochdadh an lathair caithir-breitheanais Chrìosd,” “Cruinnichear 'na làthair na h-uile chinnich,” deir an teagasg. Tha so ri bhi air a dèanamh le frithealadh aingle: Is ann leò-san a bhitheas na daoine taghta air an cruinneachadh, *Marc.* xiii. 27. “An sin cuiridh e aingil a mach, agus cruinnichidh e r'a chéile a dhaoine taghta féin o na ceithir gaothaibh.” Agus cruinnichidh iad mar an ceudna na h-aingidh, *Mat.* xiii. 40, 41. “Is ann mar sin a bhitheas ann an deireadh an t-saoghail so. Cuiridh Mac an duine aingil uaithe, agus tionailidh iad as a rioghachd na h-uile nithe a bheir oilbheum, agus iad-san a ta dèanamh aingidheachd.” O uile iomallaibh an t-saoghail bithidh an luchd-àiteachaidh air an tional gus an àite 'san suidhich e a rìgh-chaithir chum breitheanais.

(*Ri leantuinne.*)

## Literary Notices.

**Dynamic Christianity and the World To-Day** by Dr. Samuel Zwemer, D.D. London: The Inter-Varsity Fellowship of Evangelical Unions, 33 Bedford Square, W.C.1. Price, 2/6.

We have read this book with the greatest interest. Dr. Zwemer states the case for Christianity with force and lucidity. His wide experience as a missionary to the Mohammedans makes his references to Islam peculiarly authoritative. Mohammedanism is an open and avowed enemy to the Cross of Christ. No Modernist can spurn the New Testament doctrine of the shed blood of the Redeemer with such scorn as the followers of the False Prophet. While we thoroughly enjoyed reading this book we were suddenly pulled up by the reference to the legend of Judas (p. 122) in which his spirit is represented as being taken in among the Apostles. This lying legend teaches the doctrine of the Larger Hope if not something worse and should be cut out when another edition is called for. The whole get up of the book is excellent and does credit to the printers and publishers.

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## Notes and Comments.

**The International Situation.**—We do not wish to be alarmists neither do we profess to have inside knowledge, and if we had the kind some profess to have we would keep it to ourselves. We have had conversations with some who profess to be thus privileged and they would make one's hair stand on end as they tell what is to happen at certain dates if one believed them. If the Dictators strike, it will in all likelihood be suddenly and unexpectedly but they will not be able to do so if the Lord has ordered otherwise. Our conduct in provoking the Ruler of Heaven and Earth is crying out against us and our readiness to join with godless and God-defying nations in the time of our need does not encourage us to look for God's blessing. The situation at the time of writing is uncertain. There is a lull in the mad speechifying of the Dictators but both sides are

feverishly entering into, or attempting to enter into, pacts. While the diplomats are thus engaged it is the duty of God's people to be instant at a throne of grace.

**Princeton on the Downgrade.**—*The Presbyterian Guardian* in an article reviewing another by President John A. Mackay of Princeton Theological Seminary makes the following comment: "For over 100 years Princeton Seminary occupied the tower of sound doctrine watching the flow of contemporary life, but at the same time directing the people according to the Word of God and historic Christianity. Since 1929, and especially since the inauguration of Dr. Mackay as president in 1936, Princeton has left that watchtower and has fallen in line with the cavalcade of modern vagaries. So-called Barthianism is the prevailing philosophy taught at Princeton Seminary by Dr. Mackay and others, and particularly by Dr. Emil Brunner, who is guest professor of Systematic Theology." It is with sorrow we read this paragraph. The stronghold of orthodoxy in the New World where the Alexanders, Hodges, Warfield, and Machen taught is capitulating to the modern disintegrating forces in the theological world and what adds to our sorrow is that at the head of this institution on the downgrade is one who had his upbringing and training in the Free Presbyterian Church. Dr. Brunner, the guest-professor referred to above, it may be pointed out, has strongly marked modernistic views on the Bible to say nothing of some other theological aberrations.

**The Pope's Interference in International Affairs.**—From press reports it would appear that the Pope is exercising his diplomatic experience in an endeavour to bring about peace among the nerve-racked nations of Europe. While one would wish every success to anyone who would bring about an end of the tension that is laying its strangle-hold on the hearts of men yet the Pope is about the very last man from whom one would expect any good. Perhaps a few of the Canterbury type of so-called Protestants might expect great things. The announcement that the Pope was calling a Five Power Conference has been



denied but no doubt the wily wire-pullers of the Vatican might be able to give more information on this than was given. Was it a feeler broadcast to the world to see what reception it would have? We notice that though it was proclaimed on the housetops that the appointment of Monseignor Godfrey, the Apostolic delegate, was an ecclesiastical appointment yet he has had an interview with Lord Halifax in connection with the above movement.

## Church Notes.

**Communion.**—June: First Sabbath, Applecross, Tarbert (Harris) and Colgach, second, Sheildaig; third, Helmsdale, Lochcarron, Glendale and Dornoch; fourth, Gairloch and Inverness. *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.

**Collection for June.**—The Collection appointed by the Synod for this month is for the Organization Fund.

## Acknowledgment of Donations.

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**Legacy Fund.**—Received with grateful thanks from the Estate of the late Miss Jane Macdonald, Redfield, Tore, Ross-shire, a donation of £500. The late Miss Macdonald left no Will, but gave verbal instructions that after her death this sum be paid towards the Funds of the Free Presbyterian Church.

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