

THE  
**Free Presbyterian Magazine**  
 AND  
 MONTHLY RECORD

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

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

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### The Unshaken and Unshakable Throne.

OF all the thrones that have been or will be there is but one that is forever and ever. It is the throne of Him to whom the promise was given: "Thy throne, O God, is forever and ever" (Ps. xlv. 6; Hebs. i. 8). Scripture has many references to God's throne. It is spoken of in the book of Jeremiah as a "glorious high throne" (Jer. xvii. 12). When we turn to the Book of Revelation this great throne is often brought before our notice. Intimately connected with the seat of authority and absolute regal dignity is the power that is wielded by Him that sits upon this throne. He is to reign until all opposition is put down and all His enemies are put under His feet. The divine message concerning this throne, as it is set before us in Scripture, is calculated to, not only to produce feelings of awe and humility, but comfort and calm confidence in times when the very foundations of all things are shaken. In one of Isaiah's most beautiful and encouraging messages he says: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, *Thy God reigneth*" (Is. lii. 7). In the great song in which the Psalmist magnifies the greatness of Jehovah over all the gods of the heathen he calls upon the people to declare that the Lord reigneth. This is a truth which needs to be kept, not only before men of the world, but also before the Lord's people. Pride of place has an intoxicating effect upon men suddenly raised from obscurity to power. They fondly dream that they can shape the destinies

of nations while their eyes are shut to a St. Helena and a Doorn. Napoleon and Kaiser Wilhelm had plenty of time to think over the inglorious setting of their careers in St. Helena and Doorn and when the God who sits upon this throne arises to deal with Hitler, Mussolini and Stalin they shall be insignificant enough in His hands. The divine announcement has already gone forth—"Rule thou in the midst of thine enemies" and no power on earth nor in hell will render this decree inoperative. It is well that the thoughts of the Lord's people should be turned to this throne for in times when all things seem out of joint and rushing on to inevitable and headlong destruction the great high throne is as unshaken as ever; for He who occupies it is as powerful as ever. The reins of the government of the world and His Church are not in helpless hands. This is a fact we are too ready to forget and in forgetting it we lose the confidence it is fitted to instil into our trembling hearts. Let the Lord's people never forget that the Father has delegated to His Son, their Lord, Saviour and Master, all power in heaven and in earth and when the appointed time comes there will be no doubt left in the minds of those looking on and those who are called upon to feel the strength of that power, how tremendous it is. It must be borne in mind, however, that we no less than John will not see the throne until a door is opened in heaven. When that door was opened strange things happened. John was immediately in the Spirit. He saw a throne in heaven and one sat on the throne. Roundabout it was a rainbow. Matters were not going well with the Churches in Asia—only two of them escaped condemnation. Was there no power to stop the downward drift and arrest the progress of error? Not so far as the natural eye could see, but when "the door in Heaven" was opened and John saw the wonderful vision of the throne, it was not unoccupied? *One sat on the throne.* What a comfort this vision must have afforded to John in the special circumstances in which the Churches in Asia were and in which he was also at the time.

Among many other things said about Heaven's High Throne is that it is a throne of grace. It is to this throne the countless multi-

tude who are now in heaven came with all their troubles, difficulties and perplexities and found help in their time of need. It is to this throne that the Lord's redeemed people, who are still in the wilderness, are coming and none are sent disconsolate away. When one thinks of all the suppliants that gathered to this throne and those who are yet to come to it is it any wonder that it occupies such a place in the thoughts of the Lord's people? Listen to their prayers—how often reference is made to the throne of grace and yet there is only one passage in Scripture where the word occurs—"Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebs. iv. 16).

There is another aspect of God's throne which sinners would do well to keep in mind. God shall one day make plain before an assembled universe that wickedness, however often it triumphed, was in direct opposition to His righteous government. God has given assurance to all men that He will judge the world in righteousness by the Man whom He has ordained and the appointed Judge, in words of unspeakable solemnity, has told us of the transactions before the Great White Throne when the Day of Judgment comes. The sentence by Him that sits upon the throne is irrevocable and admits of no appeal—it is final—and final for all eternity. When He says: "Depart from me ye cursed." He shuts the door that had been so long standing open: and let us never forget that it is the Hand that opened the door that shuts it forever for the finally impenitent.

It is good news that it is not to this throne we are now being summoned but to a throne of grace where millions of our race came penitently and found pardon, peace and eternal hope. We may derive comfort from the fact that "the Lord God omnipotent reigneth." It is told of Dr. Hugh Martin when he felt himself passing into one of those mental fits of darkness to which he was subject used to say: "Alleluia: for the Lord God omnipotent reigneth" (Rev. xix. 6). Whatever that darkness meant for him he had the confidence that the Lord God omnipotent was reigning.

## A Sermon.

Preached by REV. NEIL MACINTYRE, Edinburgh.

“Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it and a book of remembrance was written before Him for them that feared the Lord and thought upon His name” (*Malachi*, iii. 16).

THE name Malachi means “my messenger.” Malachi was God’s sent messenger to Israel. He was the last of the inspired prophets and lived about 400 years B.C. The prophecy is entitled “the burden of the word of the Lord to Israel.” It was a burden because of the judgments the Lord was threatening to bring upon them for their sins. The prophecy begins by reminding them of the Lord’s love to them. “I have loved you, saith the Lord.” But they replied, “wherein hast thou loved us?” “Was not Esau Jacob’s brother? saith the Lord: yet I loved Jacob and hated Esau.” This showed God’s free and sovereign love. Esau and Jacob had the same father and mother so there could be no difference between them by nature, but God loved Jacob and hated Esau. The prophecy closes by giving a vivid description of the great and dreadful day of the Lord. It is to be a terrible day for the wicked but a glorious day for the righteous, somewhat similar to the pillar of cloud by which Israel was led. It had a bright side to Israel but a dark ominous side to the Egyptians. That day shall burn as an oven and the proud and wicked shall be as a stubble. It shall leave them neither root nor branch. All their hope of being saved, and their privileges and invitations shall all then come to an end. Amidst all the blasphemy and backsliding that were taking place, there was a remnant left among them who feared the Lord and thought upon His name. It is of these the prophet speaks here. Notice:—

- I. Their character: “They feared the Lord and thought upon His name.”
- II. Their conduct: “They spoke often one to another.”
- III. The Listener and the record: “The Lord hearkened and heard it, and a book of remembrance was written.”

I. Their character: "They feared the Lord and thought upon His name." *First*: "They feared the Lord." 1. The first indication we have of fear in the history of this world is when Adam sinned. When he heard the voice of God in the garden he hid himself among the bushes. He was afraid because he was conscious of being guilty. Fear arises from an apprehension of danger or trouble which may be either real or imaginary. Adam, no doubt, expected that the Lord had come down to execute the judgment he had threatened. "In the day thou eatest thereof thou shalt surely die." He was, therefore, afraid and hid himself. That fear has followed the guilty race of Adam till now. There are different kinds of fear. There is (a.) The fear of devils. "They believe and tremble." They believe that God is holy and just and has power to punish them. But that fear only stirs up their enmity and malice against God's glory, His cause and people. (b.) There is the fear of the wicked which is just of the same nature as that of devils. It arises from guilt and the fear of punishment. Adam had no fear while in a state of innocence. Holy angels have no fear. They have a reverential fear, but there is the greatest difference between reverential and guilty fear. The wicked, while they fear not God, are terrified of death, knowing in their conscience that they are not prepared to meet their God. That fear, like the devil's, only raises bitter thoughts in their minds against God and make them wish that He did not exist. They say, like Balaam:—"Let me die the death of the righteous and let my last end be like his." But no, as we live so shall we die.

2. There is the fear spoken of here. "The fear of the Lord." What is this fear? (a). It is not "the fear of man which bringeth a snare" (Prov. xxix. 25). The more the child of God fears Him the less he fears man. This was seen in the case of the three young men in Babylon. Nebuchadnezzar in his rage and fury threatened to cast them into the fiery furnace unless they would worship his golden image. But they were not afraid of the king's wrath and said: "Our God whom we serve is able to deliver us . . . . be it known unto thee, O King, that we will

not serve thy gods." They would face the fiery furnace rather than sin against God. The fear of God will give strength and boldness in the face of the severest trials and persecutions. "In the fear of the Lord is strong confidence and His children shall have a place of refuge" (Prov. xiv. 26). The child of God will often be afraid if called upon to suffer for Christ's sake that he will not have the strength and courage to stand. But, if called upon to do so, his God has promised: "As thy days, so shall thy strength be." (b) The fear of the Lord implies the fear of sin. The fear of sin springs from love—love to God. "If ye love me keep my commandments." "Sin is any want of conformity unto or transgression of the law of God." It is the abominable thing which God hates. When the Lord's people view sin not only on account of the misery it brought upon themselves, but more especially when they consider what Christ had to suffer when "He was made sin for them," how can they but fear and hate it? They are more afraid of sin than of death. As one of the Reformers said to Queen Mary when she asked him was he not afraid in her presence? "There is only one thing," he said, "of which I am afraid and that is sin." Unless we hate sin it cannot be that we fear God. (c). In this fear there is holy awe and reverence. That reverential fear comes from a sense of the majesty and glory of God. We see the wonderful effect of awe and reverence that glorious vision had on Isaiah which he saw in the temple. "I saw the Lord sitting upon throne, high and lifted up, and His train filled the temple." "Then said I, woe is me for I am undone; because I am a man of unclean lips." That sight of the glory and majesty of God cast him down as an unclean sinner in the dust of self-abasement. The more they know God the more they love Him and the more they love Him the more they fear and reverence Him. (d). Those who fear the Lord are afraid of His judgments. Moses lay on the ground forty days and nights because he was afraid of the anger and hot displeasure of the Lord, wherewith He was wroth against Israel to destroy them because of their sins (Deut. ix. 18, 19). Now in these days of blasphemy and rebuke the Lord's

people are afraid of the threatening clouds of God's anger that are hanging over us and the nations of Europe ready to burst at any moment. If they do break, as they may, unless the Lord will prevent it in His infinite mercy, woe to the inhabitants of the earth. The sad and alarming thing is that our rulers and nation do not acknowledge God neither in confessing our sins nor in seeking His help and guidance but like Israel we go down to Egypt for strength and look to men for deliverance rather than to the God against whom we have sinned and who alone can deliver us. (e). Those who fear the Lord are often afraid that they are void of it. Eternal things were made great and solemn to them and when they come to the touchstone of God's Word they find themselves so unlike those that fear Him, and oh! how terrible to be separated from Him eternally.

*Secondly.*—"They thought upon His name." 1. This clearly shows their religion was not on the tip of their tongue. It was deep down in their hearts and minds. Though their tongues were taken out by the roots that would not take away their religion. There is often more grace in their thoughts than in their actions. They never got to serve God as they desired in their minds. It was well for David that it was in his heart to build a house to the Lord. His thoughts were as great in the estimation of God as was Solomon's temple. 2. They thought upon His name as the only refuge in their extremities. The flood of wickedness had risen so high that unless the Lord would turn it no power on earth could, but they believed He could if that were His will. The same is true today. The flood has risen to such a height that no power on earth can turn it. Our only hope is to cry like the Church: "Turn us again, O God of hosts." 3. They thought upon His name, the name Jesus, as their only hope for eternity. They were convinced by the Spirit that "there was no other name under heaven given among men whereby they could be saved." His name was as ointment poured out, therefore, they loved Him. What is He to us? Is He "the chiefest among ten thousand," or is He "as a root out of a dry ground in whom there is no form nor comeliness?"

## II. Their conduct: "They spoke often one to another."

1. That they spoke often one to another implied that they must have known each other. You would not converse much with one who was an utter stranger to you, much less would you open your mind to him. But grace has an affinity for grace. If there is another within reach they will find him out, not that we claim infallible discernment for them, for they have often been deceived. How do they come to know each other? They may meet one with great gifts, much knowledge, and able to quote passages of Scripture very glibly, yet there is something about him that repels them whereas, on the other hand, they meet one who can scarcely put two sentences correctly together, but there is something that attracts and binds them to him. What makes the difference? Probably they cannot account for it. It is simply that grace has affinity for grace. We see in the case of Elisabeth and Mary—"When Elisabeth heard the salutations of Mary the babe leaped in her womb." Matthew Henry says that the Lord's people are knit together in their troubles and temptations more than in their grace.

2. They spoke often one to another when perhaps thousands of miles intervened between them. They visit in their minds this one and that away in some foreign country and think if they were privileged to get into their company what a lot they would have to speak about, but if they, in the providence of God, met they found how little they had to say about what they intended to speak of. Not only that they converse in their minds with the saints on earth but also with those who have gone to heaven and who were perhaps their bosom companions while in the world. We do not mean that they are spiritualists, that doctrine of devils that is spreading over the land like wild fire. No, but they often call to mind the days of old and the sweet fellowship they had with those who are now gone to their eternal rest and they themselves left as sparrows on the house tops.

3. What were they likely speaking about. (a). They would, no doubt, be speaking of God's love to guilty perishing men.

That "God so loved the world that He gave His only begotten Son." That God should provide a Saviour for such rebellious sinners in the Person of His own Son will be a wonder to the redeemed Church of God throughout eternity; (b) They would be speaking, we may be sure, of the wonderful love and sufferings of Christ. As Paul says: "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." It was of this wonderful Person the two going to Emmaus were speaking when that Stranger came into their company and expounded to them in all the Scriptures the things concerning Himself. His words caused their hearts to burn within them. (c). They spoke often one to another regarding the gracious operations of the Spirit in His own people. They are afraid that it was not the Spirit that began a work in them and would like to hear others whom they believed that truly fear the Lord speak of how the Lord dealt with them and often they were strengthened and encouraged when they heard from brethren, experiences which were similar to their own. The late godly John MacIver, Scorraig, used to say when speaking to the question: "When I am at home in the lonely Point where I live I get so dry and dead, and come to the conclusion that I have no grace: but when I come to communions and hear ministers and men coming over the very things I experienced myself, I conclude, well, if you have grace I have grace also." (d). They spoke to one another about the troubles and temptations they suffered. Some of them were ready to conclude that they had temptations of which the Lord's people were ignorant and, if they had grace, that they would not have such blasphemous and atheistical thoughts, but "there hath no temptation taken you but such as it common to men" (I. Cor. x. 13). How surprised they were to meet with others who had just the same troubles and temptations as themselves. (e). There can be no doubt but they spoke about and mourned over the state of the Lord's cause and it was low indeed in the days of Malachi. But now in our own day the cause of Christ is low and if we are not concerned for the affliction of Joseph we are not worthy

of the name of Christians. When you see and hear how God's inspired Word is denied and torn, His Sabbath desecrated, how we are departing from Reformation attainments and going back to popish and heathen idolatry, how can we but be sad and mourn. Not only that those people spoke of these and other things when they met but they met purposely to speak of them.

III. "The Listener and the record kept." The Lord hearkened and heard it and a book of remembrance was written before Him." *First.* The Listener: "The Lord hearkened and heard it." 1. The Lord hears and sees all things. He says concerning Israel that "He hearken and heard but they spoke not aright." There are many idle, filthy words spoken by men of which they must give account to God. Amidst all the words and sounds that reach His ears there is one particular sound that is sweet music to Him and that is the sighs and groans of the poor and needy prisoner—"A broken spirit is to God a pleasing sacrifice." 2. What these people spoke one to another was spoken in private and probably they did not think what they said was worthy of any notice being taken of. But that was not the mind of the Listener. "He hearkened and heard it." The Lord might be compared to a kind physician at the bedside of a weak patient who could only speak in whispers but the sympathetic doctor would put his ear to his mouth so that he could hear. So the Lord hearkens to the sighs and groans of His people—"At length to me He did incline." *Secondly.* The record kept: "A book of remembrance was written before Him." 1. What is recorded in a book is not for immediate settlement. A housewife goes into a shop and orders her goods and walks away with them. If you did not know business you would readily conclude that she had no intention of paying, but all she got was put down in a book and at some future date she would come and pay her account. She did business on credit. Another entered and paid for all she got. She did business with ready money. Now the Lord deals, as it were, with His people on credit but with the wicked with ready money. It is not in this world that He is to reward His people for what they do and suffer for Him but in heaven;

but all the good things the wicked get they get in this life. It is told of a communion held at Seourie that great hospitably was shown by the people to the strangers who gathered that the godly men held a prayer meeting on Monday evening to plead that the Lord would open the treasurers of the sea to help the poor people who showed such kindness. The eminent Donald Sutherland, Durness, prayed and said: "Lord thou and thy people will eternally be reconciled for anything they did in connection with thy cause in the world, but those who will not give thee credit pay them with ready money." The fishermen went out that night and came back next morning with their boats loaded. There was great rejoicing but the godly Robbie Mackay began to weep. When asked the reason he replied, "Did you not hear what Donald Sutherland said in his prayer, that those who would not give the Lord credit that He would pay them with ready money and I am afraid that this is all we are to have. The Lord tries His people's faith in dealing with them on credit—"That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire." 2. It was customary for kings to keep records. Ahasuerus kept a record and it was a good thing for Mordecai that he did for he reaped the reward of what he did for the King. Now, the Lord keeps a book in which is recorded all that His people do for Him and every injury they suffer for His sake. He has a book for their sorrows and a bottle for their tears. They also keep a book but their book does not correspond with His. In their book there is nothing but "black strokes," their sin, but He has blotted all their sins out of His book. In His book there is nothing but what they did for Him—"I was hungered and ye gave me meat, thirsty and ye gave me drink." But they say that must be wrong, there is nothing of that in our Book—"When saw we thee an hungered and fed thee?" But the King answers: "It is in my book" and it is this that must stand—"Verily I say unto you inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." "Then shall the King say unto them on His right hand, come ye blessed of my Father inherit the

Kingdom prepared for you before the foundation of the world." He keeps a book for the wicked and hypocrites and they keep a book also but the two books don't agree. He says: "I was an hungered and ye gave me no meat." But they reply: : "That is not true."—"When saw we thee an hungered, or athirst, or a stranger." He replies: "Inasmuch as ye did not to one of the least of these, ye did it not unto me." "Then shall He say to them on the left hand, depart from me ye cursed into everlasting fire, prepared for the devil and his angels." That will be a solemn day, the great day of the Lord, when a complete separation will be made between the sheep and the goats, "Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." The great and solemn question for us all is on which hand shall we be found—on the right or on the left.

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### **The Church in an Evil Day.**

**I**N the Song of Solomon, Christ compares the Church to a lily among thorns, and it has been the experience of the Church in every age of time, that the closer it kept to Christ the more the world manifested its hostility. Christ Himself says, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore, the world hateth you." The truth of that statement has been amply demonstrated in the history of the true Church of God to the present day, and, therefore, it is the duty of the Church to avoid being on friendly terms with the world. The professing Church does not act according to this at all times with the result that bitter experiences fall to the lot of such as are true lovers of Zion. Hankering after the friendship of the world, and after a place in the world has brought evil days upon the professing Church and made her very unlike the pattern shown in Scripture, and has led even to apostasy as in the case of the Church of Rome.

It is an evil day with the Church when her enemies are gathered together in battle against her. "Now also many nations are gathered against thee, that say, let her be defiled and let our eye look upon Zion." Time and again the powers of mighty empires have been ranged against the Church and they were determined to bring about her ruin, with the result that the Church was, at times, disorganised, its usefulness crippled, many of its most useful members hurried off the face of the earth, while others were hunted like partridges, as in Scotland during the Killing Times, and had to withdraw to the protection afforded by the hills and mountains of their native land. The powers of darkness seemed to triumph and God seemed to have forsaken His heritage so that "Zion said, the Lord hath forsaken me, and my Lord hath forgotten me." The world at such a time will show no friendship and it is vain to expect it, but the Church survived all their endeavours while they themselves are not known now, except to the student of history, proving that truth aptly spoken by one, that the Church of God was an anvil upon which many a hammer was broken.

However, in many ways, it is an evil day for the Church when she is thus persecuted, as Hezekiah said when he heard the taunting words of Rabshakeh, "This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth and there is not strength to bring forth." Kings should be nursing-fathers to the Church, endeavouring with all their might to forward the interests of true religion, and in meekness and humility submitting to Christ in all things, but alas! they have too often combined to plot "against the Lord, and against His Anointed, saying, Let us break their bands asunder, and cast away their cords from us," thus harassing what they are, in their high station, pledged to support. The reason for this persecution is that the teaching and practice of the true Church of God is rebuking and condemning the private and public life of many in high places in nations, drawing from them in actions what Ahab, King of Israel said of Micahiah, the son of Imlah, "I hate him; for he doth not prophesy good

concerning me, but evil." The conscience of the individual testifies to the justice of the rebuke and of the condemnation, and, as conscience will not be silenced, all the power which is at the disposal of the rebuked and condemned is often brought against the Church for no other fault but its faithfulness to God and men.

The true Church of God has not only been persecuted by the nations of the world but also by the professing Church. This has been true of the early Christian Church when it was persecuted by the Jewish Church, of the Church at the Reformation when it was persecuted by the Church of Rome, and in our own land when the upholders of Episcopacy shed the blood of God's saints in their thousands. In these, and in similar cases, the true Church has been "as a speckled bird; the birds round about are against her." As a speckled bird, because of its peculiarity, suffers among other birds, so all who are the Lord's true people because of this peculiarity, even faithfulness to God and His Word, can expect their full share of troubles in this world, for the truth must be fulfilled that "all that will live godly in Christ Jesus shall suffer persecution." They have been in the minority in every age of time, and the majority have been accustomed to look upon them as behind the times and lacking in educational attainments of this world. Such a view is not always just, but even in the case of the un-lettered fishermen of Galilee, Christ saw reason for giving thanks when he said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes."

The Church falls on an evil day when it begins to forget the goodness of the Lord to it in the time that is past. The Holy Ghost complains that "the daughters of Zion are haughty, and walk with stretched forth necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet," thus giving us a graphic picture of such as see not their ruined condition, and feel not their need of a Saviour to save them from

that ruin. They have no room in their vain hearts for thoughts of the glorious provision God made in a past eternity to meet with the lost and ruined condition of sinners, nor do they meditate on the manner in which that provision was revealed in time. Christ's sufferings and death and the reasons why he suffered and died have no solemnising effect on them. When the professing Church is filled with such it has fallen on evil days indeed, for spiritual life must be conspicuous by its absence, and God's threatened judgments cannot be far away.

It is an evil day when some within the bosom of the Church, who professed great zeal for the Truth and for a Scriptural practice, begin to show signs of slackness. When, for example, those who professed to stand by the Inspiration of the whole Bible, begin to cast doubts on the inspiration and the veracity of certain portions of it, then they will find as their chief supporters the very ones, who before, would not give them their proper names because of their contempt for them. The moment they begin to tamper with the Bible or to remove other ancient land-marks or in other ways to walk in the way of sinners they find plenty of supporters: "The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes; Gebal, and Ammon, and Amalek, the Philistines with the inhabitants of Tyre; Assur also is joined with them: they have holpen the children of Lot." In cases of this kind it is pathetic to see some who at one time were looked upon as "Valiant for the Truth," leading such a motley crowd, whose work is described by the Psalmist, "But now they break down the carved work thereof at once with axes and hammers. They have cast fire into thy sanctuary; they have defiled by casting down the dwelling-place of thy name to the ground. They say in their hearts, let us destroy them together: they have burnt up all the synagogues of God in the land." Truly when such things happen the Church has fallen on evil times.

Accompanying the foregoing marks of an evil day one can expect open renouncing of the Bible. God says, "My people have committed two evils: they have forsaken me, the fountain

of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Instead of seeking to drink of the fountain of life in God's infallible Book the professing Church has gone to Rationalism, Higher Criticism and other "broken cisterns" and thus she has slain a countless number of souls, but God has determined that she will not escape with impunity. As the children of Israel, when they refused to learn wisdom by God's warnings and threatenings, were given over into captivity so that in the hundred and thirty-seventh Psalm we have a pathetic picture of Zion in captivity, in the same way it can be seen in our day, that the professing Church is fast going into captivity. Even already Rationalism, Higher Criticism, Ritualism and Romanism have a strangle-hold upon her, so that there is very little appearance of life, but in this there is a further evidence of the evil day, that the majority of members of the professing Church love to have it so, and have no thought of their responsibility in the matter.

In other days the Holy Spirit, through the Prophet Amos, pronounced a "Woe" on such as were at ease in Zion, and truly it is a mark of an evil day in the Church when there are no signs of alarm at the condition of Zion. This ease eats like a canker into the vitals of the Church, and even in places where the gospel is proclaimed in its purity there are many sad evidences of it. There may be an outward attendance on the public means of grace, but the Word read and preached is seldom accompanied by the power of the Holy Spirit, with the result that very few are brought under the power of the truth, so that God's people in general, and His ambassadors in particular are very much cast down. "The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness."

The troubles of the Church of God in the world are greatly multiplied on account of how weak and insignificant she is in the eyes of the world. "The daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged

city," is the description of an evil day for the Church, which the Holy Ghost gives us, and it clearly expresses the feelings of God's people on many an occasion. Satan and the world conspire to "cut them off from being a nation: that the name of Israel may be no more in remembrance." Their persecutors, nowadays, have not at their command, fire and fagot and gallows as in the days of old, but their persecution, though more in keeping with modern conditions does not in any way lack the venom which characterised the persecutions of Papal Rome. The Psalmist could say of one that "the words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords," and modern persecutors have adopted one of the favourite instruments of the enemies of Jeremiah. "Come and let us smite him with the tongue, and let us not give heed to any of his words." They make use of the language of Mr. By-ends in the *Pilgrim's Progress* in reference to Christian and Hopeful; "The men before us are so rigid, and love so much their own notions, and do also so lightly esteem the opinions of others, that let a man be never so godly, yet, if he jumps not with them in all things, they thrust him quite out of their company." Their object is to hold up the Church of God to the world as small, insignificant and worthy to be forgotten; is doctrines not suitable for present day needs, and, therefore, it merits to sink into oblivion. First we find the bulk of the professing Church in our day, increasing the evil of the day, by evolving a religion which will suit the taste of the world but which will not in any way disturb the Kingdom of Satan, and in this endeavour to make themselves big in the eyes of the world they merely pander to the lusts of the flesh, the lusts of the eye, and the pride of life.

Such conduct in the majority of the professing Church strengthens the world in its persecutions of God's faithful few. Those who go "to the law and to the testimony" are looked upon as bigoted and antediluvian. They are in the minority, why worry about them? But, ah! that will not do. The truth

must be fulfilled concerning them, "In the world ye shall have tribulation." They may go on an even keel for a short time but the storm must come, or else they will become useless for God's purpose in the world. It is not necessary that they should interfere with the things of the world at all, in order to experience persecution. If they go about their own affairs in a scriptural manner they are sure to incur the displeasure of the world, for the world, evidently, thinks that it is a better judge of these things than the Church, and if the Church will not conform to the ideas of the world then the full blast of the storm is let loose on it so that one would be ready to think that an end would be made of this "impracticable element," and truly if any worldly association would experience but a small fraction of what the Church endures, its members would be scattered and it would never function again, but fierce as the storm is the true Church of God weathers it. It may seem to be overwhelmed by the waves that continually pass over it so that some may expect it to sink soon and rise no more, but a mysterious power, not only keeps it afloat, but keeps it facing the storm and propels it on its onward course. It is the power of the Omnipotent God, of whom the Psalmist says, "Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them." The forces of earth and hell may, and often do, combine to destroy the Church of God, and they may bring her so low that they imagine they have succeeded, but her Lord has said to her, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord and their righteousness is of me, saith the Lord." In view of this promise and the character of the God who gave it, the Church, in the midst of the worst form of persecution, has a right to say, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."—*J. C.*

## A Soliloquy on the Art of Man-Fishing

By THOMAS BOSTON.

### VII.

(Continued from p. 416.)

*Fourthly*, Christ had not only the good of souls before His eyes, but He was much affected with their case; it lay heavy on His spirit. There are these four things wherein this appeared, that occur to me, with which He was much affected: 1. He had compassion on the multitude, because they were as sheep without a shepherd—Matth. ix. 36. That the people wanted true pastors, was affecting to Him; he had compassion on them. Follow Christ in this, O my soul; pity them that wander as sheep without a shepherd. And let this consideration move thee, when thou goest to preach in planted congregations, where thou wilt even see many that are wandering, though they have faithful pastors. Look on them as sheep not better for them than if they wanted a shepherd. But especially when thou goest to vacant congregations, pity them, commiserate their case as sheep wanting a shepherd; which, no doubt, will be a notable means to make thee improve well the little time allowed thee for gathering them in. Be affected with their case and for this end, consider—(1.) That such are in a perishing condition: *Where no vision is, the people perish*. They are ignorant; no wonder, they have none to instruct them. They have lean souls; no wonder, they have none to break the bread of life to them. They wander from God's way; they have none to watch over them, and so the devil takes his opportunity. (2.) Consider that for the most part, here at least,\* people are deprived of watchmen, in regard to the malignancy and ticklishness of their superiors; so that, though the people would ever so gladly receive one to break the bread of life to them, yet they cannot get their will, by reason of these keeping it from them. It would make thy heart to relent, if thou sawest a child that would be content to have a pedagogue to guide him, seeing he acknowledges he cannot do it himself, if, notwith-

standing, his tutor should not allow him one, but stand in the way of it, and so the child be lost for want of a pædagogus. So, O my soul, commiserate thou the case of those who would fain have one to watch over their souls, but yet they that should employ their authority, power, wit, &c., to find out one for them, either lie by, or oppose the same. (3.) Consider the many souls that go out of time into eternity during the time that they want a shepherd. They have none to instruct them, none to let them see their hazard, none to comfort them when death comes; but they slip away, many of them at least, as the brutes that perish. Thou hast found this to have been a cause of thy commiserating such before now, when thou hast spoken to such being a dying. If this be well considered and laid to heart, thou canst not but pity them on that very account, which will stir thee up to employ the little time thou hast among them, so as they may be fitted for death. 2. Christ wept, because people in their day did not know, *i.e.* do, the things that belonged to their peace, Luke, xix. 41, 42. When he thought upon this their stupidity, it made the tears trickle down his precious cheeks. O my soul! thou hast this ground of mourning this day wherever thou goest. Who are they that are concerned to do what is necessary to be done, in order to their peace with God? Few or none are brought in to Christ. It is rare to hear now of a soul converted; but most part are sleeping on in their sins in this their day, like to sit the day of God's patience with them, till patience be turned into fury. Many heart-melting considerations to this purpose may be found. Such a case is most deplorable, in the noontide of the day that people should venture on the feud of such a dreadful enemy as God is, and should sit as quiet, even when the sword of vengeance is hanging by a hair over their heads, and notwithstanding that very day may be, for ought I know, their last day, every sermon the last that ever they shall hear, and that ere the next day these enemies shall be made to rencounter with the terrible and dreadful Majesty, who shall go through them as thorns and briars, and burn them up together, by the fire of his

wrath, world without end. O my soul, how canst thou think of this, and not be more affected with the case of people as they are now-a-days? Sure, if thou couldst weep, here is ground enough for tears of blood. 3. He was grieved for the hardness of people's hearts, Mark, iii. 5. It was ground of grief to the Lord Jesus, that people were so hardened that no means used for their amendment would do them good. Follow Christ in this, O my soul; be grieved and affected with the hardness of the hearts of this generation. O what hardness of heart mayest thou seest in every corner, whither thou goest and where thou preachest, most part being as unconcerned as the very stones of the wall; and say what thou wilt, either by setting before them alluring promises or dreadful threatenings, yet people are hardened against both, none relenting for what they have done, or concerned about it, though thou wouldst preach till thy eyes leap out. O happy they, whose time God has brought to a period and taken to himself! Happy servants, whom God has called out of the vineyard before the ground grow so hard that almost all labour was in vain! This is a time of mourning for the preachers of the gospel, for people who are strangely hardened. Which is the more lamentable, O my soul, if thou consider, (1.) What God has done even for this generation. He has taken off from our necks the yoke of tyranny and arbitrary power, and has given deliverance from the Prelatic bondage; and yet, for all this, the generation is hardened. (2.) If thou consider how the Lord has been dealing with us by rods. For some time there was great dearth of fodder for beasts; yet that stirred us not up. Afterwards was death of cattle; yet we have not returned to the Lord. Then followed death of men, women, and children. He has sent blasting among our corn. This is now, I suppose, the fourth year of our dearth. And for all these things we remain hardened. *O Lord, thou hast stricken them, but they have not grieved; thou hast consumed them, but they refuse to receive correction; they make their faces harder than a rock, they refuse to return.* What shall be the end of such hardness as this? (3.) It is yet more lamentable, in regard the plague of hardness seems

to be universal. It is not only the wicked, or openly profane, or those that have no religion, but the professors of religion that are hardened in part. O my soul, this is a day wherein Scotland's pillars are like to fail—a day wherein the hands of our Moseses are like to fall, and Amalek is like to prevail. Many professors desire to hear the causes of God's wrath searched into, but they are not mourning over them; and truly it is most lamentable, that those among us who, as so many Joshuas, should be discovering the Achans in our camp that are the troublers of Israel, by a strange kind of dealing are very wary in meddling therewith, or to show them unto people. And it is much to be feared, that there are among us some accursed things that are not yet found out. O that God would put it in the hearts of Zion's watchmen to discover what these Achans are, and that preachers were obliged, even by the Church, to speak more freely of the sins of the land. But, alas! O Lord, why hast thou hardened all of us from thy fear? (4.) If thou consider that this hardness of heart is a token of sad things yet to come. *Who hath hardened himself against God and prospered?* Job, ix. 4. Alas! It is a sad prognostic of a further stroke, that, seeing we will not be softened either by word or rod, therefore the Lord will thus do to us; and seeing he will do thus, we may prepare to meet the Lord coming in a way of more severe judgment against us. Sad it is already; many families are in a deplorable condition, and yet nothing bettered by the stroke; and what a sad face will this land have if it be continued? Spare, O Lord, thine inheritance, thy covenanted people, and make us rather fall on such methods as may procure the removal of the stroke. These, and many other things, O my soul, may indeed make thee grieved for the hardness of this generation.

(*To be continued.*)

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“As God justifies the ungodly, it cannot be on the ground of their own merit, but must be by the imputation of a righteousness which does not personally belong to them, and which they received by faith.”—*Dr. C. Hodge.*

### Short Gleanings,

"There is much use made in the present day of the word 'holy.' Our ears are wearied with 'holy church,' and 'holy baptism,' and 'holy days,' and 'holy water,' and 'holy services,' and 'holy priests'; but one thing is a thousand times more important—and that is, to be made a *really holy man* by the Spirit. We must be made partakers of the Divine nature while we are alive: we must sow to the Spirit, if we would ever reap life everlasting. (II. Peter i. 4; Gal. vi. 8.)"—*Bishop J. C. Ryle.*

THE COST OF DANCING.—A Dance cost John the Baptist his head, and he is not the only one who lost his head through dancing! The influence and associations of dancing have taken away many a man's head and heart and home. Whirling makes one light-headed in more senses than one.—*John Horne.*

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### In Memory of Mr. Kenneth Mackenzie, Student, Gairloch.\*

Lo, the righteous are taken and the merciful brought home;  
Darkness gathers fast around us, 'twould become us well to  
    mourn.  
Mourn—for cedars fair and comely, blasted in their verdure  
    green.  
Ah! the waste they leave behind them in this wilderness of sin.  
Mourn—for gaps in Zion's bulwarks which are widening day  
    by day,  
And the walls which once were glorious crumbling down into  
    decay.  
And the precious sons of Zion taken to eternal rest,  
Truly happy are the children thus to be for ever blessed.

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\*This poem was sent to us for publication. It is the composition of the late gracious Miss Mary Mackintosh, some of whose poetical pieces have appeared in the Magazine. Kenny Mackenzie whose promising career was cut short by death, left pleasant memories behind him. An obituary appeared in the Magazine, iv. 148.—*Editor.*

Kenny's place with us is vacant; pleasant was his life while here :  
His the kindly word of comfort and the drooping heart to cheer.  
Bright his smile to cheer the mourner, thoughts diffusing  
fragrance sweet.

'Twas his joy to lay soul-trophies at his loving Saviour's feet.

Oh! unsearchable the wisdom, giving pain our wounds to heal,  
With each pang He gives His children is *His* tenderness revealed.  
Lord restore the walls of Zion; raise up Jacob, he is small.  
Leave us not without a remnant on thy holy name to call.

For the Bond-maid's sons are rampant but the sons of promise  
few;

We resemble Mount Gilboa languishing for want of dew.  
Like the gleanings of the vintage not a cluster to behold;  
We may wail with Jeremiah with sorrow : dim is now the gold†

Leave us not our hearts to harden under dispensations great;  
Lest death's messenger will call us when repentance is too late.  
Grant us grace to be submissive under each recurring loss;  
Would you wear a crown with Jesus meekly learn to bear His  
Cross.—*Mary Mackintosh.*

### The late Mrs. Lily Mackenzie, Second Coast, Laide.

**T**HIS worthy woman was removed by death to join the company of those in heaven on 25th January of last year. She was born at First Coast 89 years ago, and died at Second Coast—places in the vicinity of Laide. Apart from deafness her health continued good to the end. Of the means used by the Most High to open her heart and lead her to Christ there is

†Lamentations, iv. 1.

nothing known to us. Her claim to the hope of heaven was, however, the charter of the Word of God. She told one or two of her intimate friends that she found the last verse of the twelfth chapter of Isaiah: "Cry out and shout thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee," a rich mine to her soul. In her anxious times she used to dig here again and remembering the years of the right hand of the Most High. Thus "from strength to strength" she went through the wilderness until in Zion she appeared before God. She was well on in years before she made a public profession, and this profession she adorned, being one of "the salt of the earth." She digested the promises of God's Word and gave expression to her faith by her patient continuance in well doing: "He that receiveth His testimony has set to his seal that God is true." Her fidelity to the truth and to the distinctive position of the Free Presbyterian Church was not easily moved. She had been a widow for a number of years. She left five sons to mourn her loss, two of whom are in America. Two daughters having predeceased her.

The loss of such pious people to the church below is great, and in that respect there is cause to mourn; but otherwise, in regard to them there is no such cause, but rather rejoicing; for they inhabit the place where the "Lamb is the light thereof." "O Lord of hosts, blessed is the man that trusteth in thee."—*A. B.*

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### **The late Mr. Duncan Matheson, Portree.**

**O**WING to various circumstances the following brief obituaries were postponed till now, and although overdue, friends who knew our late elder and his worthy wife may be glad to read some particulars of their Christian Character.

The late Mr. Duncan Matheson was born in the Parish of Snizort, Skye, in 1853, and passed away at the advanced age of

eighty-four years. From early youth he appears to have been careful in his conduct and when a young man he went South like many other Highlanders to earn his living in Glasgow. We understand from information given by Mr. Murdo Matheson, Banker, Stornoway, his son, that he became a member of Main Street Free Church during the ministry of the late Rev. Evan Gordon, who was assisted for a time by the late Rev. Neil Cameron, St. Jude's, Glasgow. No doubt there are many still living who remember Mr. Cameron's faithful exhortations in that Church.

About the year 1893 Mr. Matheson returned to Skye and took up residence in Portree and associated himself with those who formed the Free Presbyterian Congregation. Having made a firm stand for the integrity of the church's constitution, which was changed by the Declaratory Act, and for the fundamental doctrines of the gospel, he adhered to that position faithfully to the end, unlike the children of Ephraim of whom it is written "that when the day of battle was they faintly turned back." There is much need of the same firmness now when the Church is being assailed from different quarters.

We do not know what means were employed to bring him to a knowledge of the truth as it is in Jesus but it was evident by his consistent walk and love to Christ's cause and house that the gospel was precious to his soul.

Like many of the Lord's people he had his share of afflictions, trials, and temptations, but he was delivered from them all. His exercises in prayer showed that he knew that it was grace alone that could deliver from the power of sin and knowing the plague of his own heart he was dependent on Christ for salvation and for strength to overcome spiritual enemies. One notable characteristic was his love of the means of grace. Like David he loved God's ordinances and delighted in waiting on Him. This is a mark of all true believers. They feel it is good for them to be where the Saviour meets with those who truly seek Him and the means of grace are refreshing wells to their souls.

Our departed friend was ordained to the eldership in 1920 and diligently performed the duties of his office for over sixteen years. He was able to attend public worship to the last and was in this respect an example to old and young. After a few days illness he passed away peacefully to be, we believe, with Christ.

### **The late Mrs. Duncan Matheson.**

**T**HE late Mrs. Matheson, who died about six months after her husband, was born in Waternish, Skye, and like her husband went South early in life.

She became a member in Portree congregation during the ministry of the late Rev. Alex. Macrae and supported her husband in every good work they considered worthy of encouragement. Sometimes she had severe bodily illnesses which, we believe, had a mellowing effect and helped her to look upon the things seen as trifles in comparison with the great realities of eternity. That is what every child of God must realize in some degree and therefore, the salvation of the soul is to him of paramount importance.

Mrs. Matheson was of a modest and kindly disposition walking humbly before God and showing her regard for His cause by entertaining hospitably the Lord's people at communion time. Careful in her daily conduct she set a fine example before her own large family and her neighbours. She passed away suddenly to enter the rest that remaineth for the children of God.

Very few of those who originally formed the Free Presbyterian Congregation of Portree are now left and the removal of these two worthies makes a decided blank in our congregational life. Those who remain should firmly resolve to be faithful to the testimony of their Church notwithstanding the temptations that may be put in their way by other denominations that are unsound in creed and practice. May the sons and daughters love their parents' God as their God and through grace follow the Lord Jesus Christ through good and evil report.—*D. M. M.*

## Na Sgriobtuirean a' Dùsgadh na Cogais. Le Uilleam Gurnall.

**T**HA e air a dhearbhadh gur e focal Dhé a tha anns na Sgriobtuirean leis a bhuaidh a tha aca air spioradan dhaoine, anns a chumhachd a tha iad a cleachdadh air a chogais ann a bhi toirt dearbh-shoilleireachd agus ag uamhasachadh. 'Se th' anns a chogais ach daingneach nach urrainn innealan 'sam bith a crathadh, ach iadsan a tha air an togail na h-aghaidh le Dia; cha toir cumhachd 'sam bith oirre geilleadh ach an cumhachd sin a bheir air nèamh agus talamh geilleadh. Feumaidh esan a bheir armachd bho'n duine làidir a bhi na's treise na e; esan a bheir buaidh air a chogais na's mò na i, agus mar sin is e Dia amhàin a ni sin. Nis am focal a bheir crathadh air a chumhachd so anns an anam, a tha diultadh cromadh do neach ach do Dhia, feumaidh gus ann bho Dhia a tha e; agus có chuireas teagamh ann gu 'm bheil am focal a' cleachdadh a leithid sin de chumhachd thairis air a chogais. Nach eil sinn ga fhaicinn gach là a smachdachadh nam peacach is uaimhrich, eadhon ann a bhi toirt orra a bhi gladhaich agus a caoidh fodh a dhiteadh, mar leanabh foidh 'n t-slaith? Seadh, nach eil e ga 'm marbhadh gu tur, air chor agus gu bheil iad a tuiteam sìos gun spiorad annta le aon tàirneanach de' n lagh air a leigeil as orra le Dia? Tha Pol ag ràdh, "Dh 'ath-bheòthaich am peacadh, agus thuair mise bàs." Esan a bha na bheachd fhéin cho uidheamaicht na staid spioradail 's a bha Iob na staid aimsireil, 'n uair a bha threudan agus a bhuar, a mhie agus a nigheanan, a shlàinte agus a shaoibhreas, gun bheantainn ris le làimh Dhé; ach 'n uair a thàinig an lagh gu bhi cur peacadh as a leth, ruisg e chogais cho ruisgte 'sa bha Iob a rithisd na staid aimsireil. Tha sùilean an duine a nis air am fosgladh gu bhi faicinn ciod e cho ruisgte agus cho falamh de naomhachd agus a tha e; tha 'n croiceann maiseach de chaithe-beatha an Phairisich, a bha e roimhe so cho mór ann an gaol air, mar gu 'm b' Absalom eil' e, gun smal gun mheang, a nis na bheachd na duaichnidheach ghràineil, agus e fhéin na

chreutair sgreataidh a thaobh na plàigh agus na neasgaidean a tha e faicinn air fhéin. Seadh, bha leithid de chumhachd aig an fhocal thairis air agus gu'n do chuir se e os ceann an t-sluicidh gun ghrund, ann an an-carsba ann fhéin agus na fhircantachd. Am bheil creutair 'sam bith aig am bheil gàirdean coltach ris an fhocal? No an urrainn leabhar air bith a chaidh a sgrìobhadh le tuigse duine, toirt air a chridhe crithmeachad ann a bhi g'a leughadh mar a bheir an leabhar so? Chuir e eadhon Felies, air a chaithear-breitheanais, air chrith, 'n uair a shearmonaich prìosanach bochd am focal so dhà. Có ach Dia a bheireadh air na h-uile-bhéisdean dhaoine sin, a shaltair air fuil Chrìosd, agus a rinn fanoid air a theagasg, agus a mheas a luchd-aideachaidh nan amadain, tighinn air chrith nan smuaintean, 'n uair a thuair iad bìoradh dìomhair ann an searmon Pheadair, agus a ghlaodh iad anns a cho-chruinneachadh fhollaisach, "Fheara agus a bhràithre, ciod a ni sinn?" Nach eil so a giùlain sealladh cho soilleir air an Diabhachd 'sa bha e 'n uair a sgoilt Maois a chreag leis an t-slaith bhig a bha na làimh?

Ach their sibh, ma tha leithid de chumhachd gu bhi crathadh na cogais anns an fhocal, cionnas a tha e, gu bheil peacaich mhór a suidhe cho sìothchail, agus a cadal cho socrach fodha? Leughaidh iad e aig an dachaidh, agus eisidh iad ris air a shearmonachadh gu cumhachdach anns an fhollais, gidheadh tha iad cho fad bho bhi ga fhaireachadh nan cogaisean agus gu bheil iad a fantainn neo-mhothachail agus baoghalta; seadh magaidh iad aid an fhear-theagaisg, agus crathaidh iad dhiubh na bagraidhean 'n uair a bhitheas an searmon seachad. An tòiseach, freagraidh mi, tha iomadh peacach aig nach eil beatha cho oibneach idir agus a dh' fhaodas i bhi na'r suilibh-ne. Faodaidh leabhar a bhi glé mhaiseach bho 'n leth a muigh, agus gidheadh naidheachdan duilich a bhi sgrìobhta ann. Cha 'n innis peacaich dhuinn a h-uile cronachadh dìomhair a bheir an cogaisean dhoibh bho 'n fhocal. Na 'n tugadh tu breith air Herod a reir subhachas a chuir shaoileadh tu nach robh aibhneas air bith a dhith air, ach aig àm eil gheibh sinn tannasg Eoin ag imeachd na chogais.

Agus mar sin gheibh sinn am focal a taghaich iomadh neach, a shaoileas sinn nach eil a gabhail nì 'sam bith gu cridhe; ann am meadhon an gàire tha an cridhe dulich; chì sibh an dealanach na 'n gnuis ach cha chluinn sibh farum an tàirneanaich nan cogais. 'San dara h-àit' is leòir e gu bheil am focal a fagail a leithid sin de làrach air cogais aon air bith (ged nach dèanadh e air na h-uile e) gu bhì dearbhadh gur ann bho Dhia a tha e; tha aon fhianuis de' n ghnè so a labhairt na's soilleir na iomadh fianuis na aghaidh. Cha'n e inneal chorparr, ach spioradail, a tha anns an fhocal, agus tha t 'g obair, cha'n ann le èifeachd air bith ann féin, ach le cumhachd Spiorad Dhé a dheachd an toiseach e, agus an cumhachd sin air a chur a mach leis an Spiorad a reir a dheadh ghean féin, air leithid de dhòigh agus gu'n cuir e aon pheacach air chrith, agus fagaidh e aon eile (theagamh anns an aon àite suidh) cho beag air a ghluasad ris an nì air a bheil a thaic. Mar dhithis anns a' mhuilleann, mar sin aig searmon, tha aon air a ghabhail agus aon eil' air fhagail, aon air ioraslachadh agus aon air a chruadhachadh: cha'n ann bho laigse anns an fhocal, ach cho saor 's a tha Dia ann a bhi ga thoirt seachad: théid a theachdaireachd a dh' ionnsaidh na bheil e air a chur. Tha 'm focal a lot na cogais a reir a chumhachd a tha 'dol leis. Dh' imich an triur dhaoine anns an téine agus cha robh iad air an dàthadh; chaitheadh cuid eile 'n uair a thainig iad dluth dhà. An abair sinn, cha robh 'n teine ud teth a chionn gu'n robh aon air a losgadh agus nach robh an aon eile? Tha cuid agus cha'n eil fiu faileadh an fhocail dhe 'n cogaisean ged tha lasair nam bagraidhean mu 'n clusan; tha cuid eile air théine leis na h-uamhasan aige. 'San treas àit'. Tha cion-mothachaidh cuid a nochdadh ceart bhreitheanas Dhé air son am peacaidhean an aghaidh strithean an fhocail, oir tha 'n cogaisean marbh, air do mhallachd Dhé laidh orra. Bha e na fhoillseachadh cho mór air cumhachd Chrìosd 'n uair a shearg e 'n crann-fig le dhà no trì de dh' fhocail agus ged bheireadh e air fàs 'n uair a bha e seargta. Tha cumhachd Dhé cho mór ann a bhi cruadhachadh cridhe Pharaoh agus a tha e ann an leaghadh cridhe Iosiah.—

*Eadar-theangaichte le I. M.*

## Nadur an Duine 'na Staid Cheithir Fillte.

## CEANN III.

## AN AISEIRIGH.

(Air a leanuinn bho t.-d., 433.)

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

*Feum I.* Air son comhfurtachd do phobull Dhé. Tha teagasg na h-aiseirigh 'na thobar sòlais agus aoibhneis dhuibhse. Smuainichibh air, O chreidiche, 'nuair a ta sibh ann an tigh a bhròin, air son call bhur luchd-dàimh no bhur càirdean diadhaidh, “Nach dèan sibh bròn, eadhon mar dhaoine eile aig nach 'eil dòchas;” oir coinnichidh sibh a rìs, *I.Tes.* iv. 13, 14. Chan 'eil iad ach air luidh sìos a ghabhail fois 'nan leabaichibh car ùine bheag, *Isa.* lvii. 2. ach ann am maduinn na h-aiseirigh dùisgidh iad a rìs, agus thig iad a mach as an uaighibh. Cha robh soith-each na h-urraim ach suarach, bha mòran de choimeasga de droch mhiotailtean; bha e ro lag, ro dhorch, agus ro shuarach, air son an tighe as àirde, ciod air bith dealradh a bh' aige 'san tigh a's isle. Bha e sgoilte, bha e truailidh; agus uime sin b' fheadar dha bhi air a leaghadh sìos, chum as gu bitheadh e air a ghlanadh agus air a chumadh na's glòrmhoire. Feith ach ùine bheag, agus chì thu e teachd a mach as an àmhlinn thalmhaidh, ionnan ris na reulta ann an dealradh; ni h-eadh, mar a' ghrian 'nuair theid i mach 'na neart. An do chuir sibh sìos bhur leanaba maoth anns an uaigh? Chì sibh a rìs iad. Tha bhur Dia 'ga ghairm féin Dia bhur sliochd; a ta, a réir mìneachaidh ar Slànuighear, a' dèanamh cinnteach aiseirigh glòrmhoir a' chuirp. Uime sin, thugadh an coimheangal ris an do ghabh sibh, air bhur son féin, agus air son bhur leanabaidh a ta nis anns an duslach comhfhurtachd d' ur eridheachaibh, anns an dòchas aoibhneach gu'm bi iad tre éifeachd a' choimheangail sin, air an togail suas ann an glòir; agus air dhoibh gun bhi na's mò 'nan naoidheanaibh gèarr-shaoghalach, ach air an tabhairt gu tomhas àrd agus iomlan, mar a tha iomadh a' saolsinn. Na bithibh fuidh mhi-

mhisnich a thaobh laigse agus tinneas cuirp; tha là a' teachd anns am bi thu slàn gu h-ìomlan: Aig an aiseirigh, cha bhi Timoteus na's mò buailteach d' a anmhuinneachd mhinie; bithidh a chorp a bha lag agus tinn, eadhon 'na òige, air a thogail ann an eumhachd: bithidh Lasarus slàn agus fallain, air d' a chorp a bhi air a thogail neo-thruaillidh. Agus ged dh' fheudas, theagamh nach leig anmhuinneachd do chuirp dhuit dol aon stàide a choinneachadh an Tighearna ann an òrduighean follaiseach; gidheadh tha 'n là a' teachd, anns nach bi do chorp na's mò 'na eallaich dhuit, ach coinnichidh tu an Tighearna anns an athar, *I. Tes. iv. 17.* Bithidh na naoimh a' teachd as na h-naighibh mar a bha na h-Israelich, 'nuair thàinig iad a mach as an Eiphit. "Nan treubhaibh uile cha robh aon neach lag," *Salm cv. 37.* Am bheil corp neo-sgiamhach no mi-chumta agad? Tha glòir 'san taobh a stigh, a chuireas an sin na h-uile nì ceart 'san taobh a mach, a réir uil' iarrtuis do cridhe; éiridh e 'na chorp glòrmhor, maiseach, àluinn, agus air a dheadh-chumadh. Feudaidh a mhi-mhaise no a mi-chumachd dol leis do 'n uaigh; ach cha tig iad air an ais leis. O gu 'm biodh orra-san a ta nis co-dhéigheil air a bhi maiseach agus àluinn, ni bu lugha do chabhaig gu sin a dhèanamh le'n innleachdaibh amaideach agus peacach; ach gu 'm feithheadh iad, agus gu 'n smuainicheadh iad air an deilbh nèamhaidh, a bhi dèanamh a' chuirp maiseach, le dìchioll a dhèanamh a nis air fàs uile glòrmhor o'n taobh a stigh, le gràsan Spioraid Dhé: Dhèanadh so fadheoidh iad 'nam maise iongantach agus buan-mhaireannach. 'S éigin duit gun teagamh, O chreidich, gleachd ris a' bhàs, agus gheibh thusa an ceud leagadh; ach éiridh tu a ris, agus thig thu dheth le buaidh mu dheireadh. 'S éigin duit dol sìos do 'n uaigh, ach ged is i do dhachaidh fhada i, chan i do dhachaidh shìorruidh i. Cha chluinn thu guth do chàirdean an sin; ach cluinnidh tu guth Chrìosd an sin. Feudaidh tu bhi air do ghìulan an sin le bròn, ach thig thu nios aisde le h-aobhneas. Fàgaidh do chairdean gun amharus an sin thu, ach chan fhàg do Dhia thu. An nì thubhairt Dia ri Iacob mu dhol sìos do 'n Eiphit, tha e 'g ràdh riutsa, mu h' dhol sìos do 'n uaigh, "Na biodh eagal ort dol sìos—Théid mise maille riut—agus bheir mi gu cinnteach a nios thu a ris," *Gen. xlv. 3. 4.*

O an sòlas bunaiteach! O na dòchais ghlòrmhoir! “Uime sin, thugaibh comfhurtachd d’ a chéile leis na briathraibh so,” I. *Tes.* iv. 18.

*Feum* II. Uamhas do na h-uile dhaoine neo-iompaichte. Sibhse a ta fathast 'nur staid nàduir, amhaireibh air a' chuid so de 'n staid shìorruidh; agus smuainichibh eiod a' chuibhrionn a bhios agaibhse ann, mur bi sibh ann an tràth air bhur toirt gu staid a' ghràis! Smuainich, O pheacaich, air an là sin 'nuair a shéideas an trompaid! aig a guthsa, bithidh croinn-dhruididh an t-sluic air am briseadh as a chéile, leumaidh dorsan na h-uaigne fosgailte, tilgidh na doimhneachdan sgriosach suas am mairbh, tilgidh an talamh a mach a chuidsa, agus leigidh bàs, 'sna h-uile àite, ann am mór ioghnadh, air falbh a phrìosanaich, agus bithidh t' anam truagh agus do eòrp-sa air an ath-cheangal, gu bhli air an toirt gu caithir-breitheanais Dhé: An sin, ged bhith-eadh mìle saoghail agad fo t'uachdranachd, bheireadh tu gu toileach air falbh uile iad, nam faigheadh tu cead luidhe sàmbach ann ad uaigh, leis a' cheud earrann de 'n fhois sin, leis an do luidh thu air uairibh aig an tigh, air là an Tighearna; no, mur feud sin a bhli air fhaotainn, gu'm biodh tu ach ad fhear-amhaire air gnìomharaibh an là sin, mar a bha thu aig euid de amannan soleimnte agus aig fèisdean saibhir an t-soisgeil: no, mur feudar sin a chosnadh, gu 'n tuiteadh beinn no carraig ort, agus gu 'n còmhdaicheadh iad thu o aghaidh an Uain! Ah! cionnus a tha daoine mar so fo dhruidheachd, mar so a' cluich air falbh aimsir luachmhor na beatha, cho beag cùram mu bhàs, as mar gu 'm biodh iad cosmhuil ris na brùidean a théid a dhìth! Bithidh euid ag innseadh e' àit' an éiginn d' an cuirp a bhli air an eur, 'nuair nach do ghabh iad fathast gu cùramach gu eridhe có dhiubh is i an uaigh an leaba, far an d'uisg iad le h-aobhneas aig maduinn na h-aiseirigh; no 'n i am prìosan i, as am bhli iad air an toirt a mach a dh' fhaotainn am binne uamhasaich! Cuin-nichibh gur e nis àm eur an t-sìl; agus mar a chuireas sibh, gur ann mar sin a bhuaiceas sibh. Tòisichidh àm eur sìl Dhé aig bàs, agus aig an aiseirigh eiridh cuirp nan aingidh a bha air an cùr làn de pheacaidh, a ta luidhe sìos maille riu 'san duslach, (Iob xx. 11.) suas a rìs, peacach, truailldh agus gràineil! Bhur

cuirp, a ta nis 'nan inneil peacaidh, cuiridh an Tighearn air leth air son an teine aig a' bhàs, agus bheir e mach iad air son an teine aig an aiseirigh. Bithidh an corp, nach 'eil a nis air a chleachdadh ann an seirbhis Dhé, ach a ta air a mhi-ghnàthachadh le neo-ghloine agus maenus, an sin air a thoirt a mach 'na uile ghràineileachd, gu bràth tuilleadh chum eòmhnuidh a ghabhail le spioradaibh neò-ghlan! Bithidh corp a' mhiseir an sin a' tuisleachadh a chionn gu 'm bi fion feirge Dhé, air a thaomadh a mach dha, agus air a dhòrtadh ann gun choimeasgadh! Bithidh iadsan a ta nis g'an toileachadh féin ann an ruiteireachd, a' dol thuig agus uaithe air dhòigh eile; an uair an àit' an òrain agus an ciuil, a chluinneas iad fuaim na trompaid deireannaich! Tha móran a' saruchadh an cuirp air son buanachd shaoghalta, a bhios neo-thoileach an saruchadh air son maith an anama; le saothrachadh, gu neo-reusanach, ni iad neo-iomchuidh air son seirbhis Dhé iad; agus 'nuair a tha 'n saothair thairis, measaidh iad gur leithsguel maith air son an dleasnais a sheachnadh, gu bheil iad cheana sgèth le gnothuiche eile: ach tha 'n là a' teachd, 'nuair a 's éigin doibh tuilleadh saothair a ghiùlan! Théid iadsan iomadh mìle air son druim agus brù, nach teid leth an rathaid air son maith an anama neo-bhàsmhor: Bithidh iadsan tinn agus neo-chomasach air là an Tighearn, a bhios gu fìor mhaith feadh a chuid eile de 'n t-seachduin: ach 'nuair a shéideas an trompaid sin, gheibh na mairbh an cosan, agus cha bhi a h-aon air eall 's a' choimhthional mhór sin!

*Ri leantuinne.*

## Literary Notices.

**Sovereign Grace:** Papers by C. H. Spurgeon. London: Sovereign Grace Union, 31 Imperial Buildings, Ludgate Circus, E.C.4. Price, 2d. each; 25, 3/6d., post free.

This tastefully printed publication will be warmly welcomed by many of God's people throughout the world. The extracts from the great Baptist preacher's sermons are prefaced by an excellently written brief biography.

**Rome's Attack on the British Empire and the United States of America** by Albert Close. London: Thynne & Co., 28 Whitefriars Street, Fleet Street. Price, 2s. 6d.

We called attention to this book when it was first issued in 1930. This is a new edition containing additional material. It is a perfect mine of facts and all those of our readers who would wish to have up to date knowledge would do well to purchase a copy of this book.

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### Notes and Comments.

**The Premier's Visit to the Pope.**—So rapidly do events follow on the heels of one another in these days that the foregoing may be regarded by some as ancient history by this time, but the matter is of sufficient importance to us as a nation that the visit of the Prime Minister of a Protestant State to the Man of Sin requires some words of strong condemnation. This is all the more necessary, in view of the statements made by Mr. Chamberlain in the House of Commons in reference to this un-called for visit. Mr. Chamberlain is reported to have said: "It was a privilege which neither of us [Lord Halifax, Foreign Secretary, and himself] will easily forget, to hear from the lips of 'His Holiness' the expressions of admiration and affection entertained for their Majesties, the King and Queen, and for the peoples of the British Empire." Evidently both statesmen came under the spell and glamour of the Roman Pontiff and their effect may bear fruit some day. Rome is a past mistress in seducing men of stronger religious convictions than either Mr. Chamberlain or Lord Halifax and it would be wiser for them and other statesmen of a Protestant power to give the Temptress a wide berth.

**Death of the Pope.**—Pope Pius XI. is dead and has gone before the Great Judge where things will appear very different from the disordered state of things here below. We are not to

trouble our readers with any attempt at delineating the Pope's character. To every true Protestant of the New Testament type the Pope is regarded as the head of a system that dishonours Christ and makes blasphemous claims. Our Protestant press—unfortunately its Protestant element is rather nebulous—has given much of its space to biographical and descriptive details of the late Pope's life. Things have not gone too well with the Papacy in the wider sphere of European politics under the pontificate of Pius XI. and it is no secret that R.C.s are deeply concerned at what may happen in Germany and Italy. The late Pope professed great love for Britain but, it is to be feared, it was the kind of love the wolf had for the lamb. The fulsome flattery of the Archbishop of Canterbury and lesser dignitaries of the Church of England is what one would expect from men who are traitors in their Church. The religious (Protestant) press to a great extent came under the seductive influences that are leading too many astray.

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### Church Notes.

**Communion.**—March—First Sabbath, Ullapool; second, portree and Ness; third, Finsbay and Lochinver; fourth, Kinlochbervie and North Tolsta.—April—First Sabbath, Portnalong and Breasclete; second, Lochgilphead; third, Greenock; fourth, Glasgow; fifth, Wick. 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 Communion should be sent to the Editor.

**London Communion Services.**—The services in connection with the administration of the Lord's Supper in the London Congregation on Sabbath, 9th April, have been arranged as follows:—Thursday; 6th April, at 7 p.m. (English). Friday, 7th April, 3.30 p.m. (Gaelic) and 7 p.m. (Fellowship Meeting).

Saturday, 8th April, 3.30 p.m. (English) and 6.30 p.m. (Gaelic). Sabbath, 9th April, 11 a.m. and 7 p.m. (English), 3.45 p.m. (Gaelic). Monday, 10th April, 3.30 p.m. (Gaelic) and 7 p.m. (English). These services are held in Ecclestone Hall, Ecclestone Street, Buckingham Palace Road, Victoria, S.W.1. The Rev. Neil MacIntyre, Edinburgh, and Rev. D. Beaton, Oban, are expected (D.V.) to assist on this occasion. Services are held regularly every Sabbath in the above Hall at 11 a.m. and 7 p.m. (English, and 3.45 p.m. (Gaelic). A weekly prayer-meeting is held on Wednesday at 8 p.m.

**Daviot Church Building Debt—Appeal.**—It was unanimously agreed that, owing to circumstances brought before the Northern Presbytery, the Court grant that the appeal be renewed. Our people in Daviot are to be commended for the efforts they have already made to wipe out the debt, of which there is a balance outstanding of £395. Contributions will be thankfully received by Rev. D. J. Matheson, Interim Moderator, Lairg; or by Mr. John Grant, Millburn Road, Inverness.—(Signed) F. MacLeod, Moderator; D. J. Matheson, Clerk of Presbytery.

**Protest against the Government's Countenancing the Appointment of an Apostolic Delegate.**—The Northern Presbytery of the Free Presbyterian Church of Scotland, met at Dingwall, 31st January, 1939, profoundly regret that the British Government has evidently countenanced the appointment by the Vatican of Archbishop Godfrey as Apostolic Delegate to this country. While bearing in mind, according to the report of the "Universe," that the said appointment is technically an ecclesiastical one yet we are informed by the said "Universe" that he virtually will be the diplomatic representative of the Vatican in London, and will have direct access to the Foreign Office. We emphatically object to this Delegate having any access whatsoever to the Foreign Office as being contrary to the spirit and letter of the British Constitution. The Act of Settlement lays down that there must be no official communication between this Protestant nation and the Papacy, and we

would respectfully remind the Prime Minister, the Foreign Secretary and all other Members of Parliament that tampering with the Protestant Constitution of this Realm leads to dishonour and disaster. We crave that the said access to the Foreign Office be duly denied.—*D. J. M., Clerk.*

**Notice to Conveners of Standing Committees.**—Conveners of the Standing Committees of the Synod are reminded that by the Synod's decision the Reports of these Committees are to be presented to and approved by the respective Committees and further that the Reports should be in the hands of the Clerk of Synod (Rev. Robert R. Sinclair) not less than one calendar month before the meeting of Synod so that they may be printed and issued with the agenda paper.

**Notice to Magazine Subscribers.**—Owing to the Synod's decision to have the Magazine Financial Year end on 31st March subscribers are reminded that their subscriptions for 1939-40 are now due. Mr. John Grant, 4 Millburn Road, Inverness, will feel obliged for an early remittance. The annual subscription for the *Free Presbyterian Magazine* is 4s., post free. Subscribers are requested to read the instructions on p. ii. of the cover of the Magazine and to state whether they are new or former subscribers when sending their subscriptions. *Note.* Owing to the increase in the price of paper the subscription for *both* Magazines was raised at the Glasgow Synod to 6s. 6d, post free, i.e., 4s. for *Free Presbyterian Magazine* and 2s. 6d. for *Young People's Magazine*.

### Acknowledgment of Donations.

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

**Sustentation Fund.**—R. and A. McL., Glasgow, o/a Lochbroom Congregation, £8; Anon., Beaulieu postmark, o/a Beaulieu Congregation, £1; Miss M. G., Larig View, Aviemore, £1; J. McL., Loon Lake, Sask., Canada, £1 16s; Friend, Canada, o/a Inverness Congregation, £2; Friend, Applecross, per Rev. A. F. Mackay, 15s.

**Jewish and Foreign Missions.**—Vancouver Congregation—1st collection of year, per Mr H. Mackay, Missionary, £20; Vancouver Sabbath School, Collection, per Mr Hugh Mackay, £10; from Free Presbyterian, Wollongong, N.S.W., £4; "Friends," Winnipeg, Canada (\$15), £3 3s 3d; Mrs A. C. Russell Hill, Purley, Surrey, £1; Miss C. McD., Fulmer Place, Fulmer, Slough, £1; from a Mantelpiece Mission Box in Assynt, £1 10s; Friend, 63 Glenurquhart Road, Inverness, 6s; Anon., Edinburgh, £1; Friend, Applecross, per Rev. A. F. Mackay, 5s; Miss M. G., Larig View, Aviemore, £1; H. H., Ailsa Craig, Ontario, per Rev. D. Beaton (10s) £2 2s 5d; Mrs C., Luib, per Rev. N. McIntyre, £1; Mr J. R., 1174 Dominion Street, Winnipeg, £2 1s 8d; Miss A. M., £1, and Friend, Skye, £1 1s, per Rev. N. McIntyre; Friend, Canada, £7 10s.

**Gift in Trust.**—Received with grateful thanks from "Friends of the Cause, the sum of £400 to be invested for the Free Presbyterian Church in Government Stock, the Interest thereon to be equally divided to the Sustentation Fund and the Foreign Mission Fund of the Church."

**Legacy Fund.**—Received with sincere thanks from the Executor of the late Mr Angus Stewart, Free Presbyterian Missionary, Inverness, the sum of £114 19/-, bequeathed in terms of his Will to the Home Mission Fund of the Church, per Messrs. Morris & Macdonald, Solicitors, Inverness.

The following lists have been sent in for publication:—

**Applecross Manse Building Fund.**—Mr M. Gillanders acknowledges with grateful thanks the following donations:—Collecting Card, per Mr D. Mackay, Laide, £2; Friend, Callatrill, 10s; A Friend, per Rev. A. F. Mackay, £1; Mr M. McR., Ardroe, Lochinver, per Mr J. Grant, 5s.

**Daviot Church Building Fund.**—Mr J. Grant, Inverness, acknowledges with grateful thanks the sum of £16 from the Daviot Congregation in reduction of the Church Building Debt.

**Dornoch Congregation—Sustentation Fund.**—Rev. F. Macleod acknowledges with sincere thanks the sum of £20 from a Friend on behalf of the Sustentation Fund.

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