

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 Changeless Gospel.

THE Commemoration of the dying love of the Lord Jesus Christ in the sacrament of the Supper brings us face to face with the great central fact of the Christian religion—the cross of Christ. It is the death of the Lord Jesus Christ that is commemorated but it should never be forgotten that it is the death of One who is alive for evermore. This truth, so often overlooked is embedded in the words of institution—"for as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (I. Cor. xi. 26). The One whose death is commemorated is One who is alive otherwise the words "till He come" would lose their meaning. In the preaching of the Apostle the cross, again, occupies a position of pre-eminence—"we preach Christ crucified" he says to the Corinthian believers and, in writing to the Galatians, he says: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ by whom the world is crucified unto me, and I unto the world" (Gals. vi. 14). Again, in introducing his great utterance on the resurrection bodies of believers he says: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures" (I. Cor. xv. 3-4). What was in the cross that led both the mind and the heart of the great Apostle captive? We mention *mind* as well as *heart* because the truth he preached concerning the cross came from a heart that had been touched to its very depths by the noon-day glory of the divine love manifested on Calvary's accursed tree. As he looked to the tree on which the Lord of

Glory died and realised that there eternal reconciliation for God's redeemed was made and their ransom price paid he expressed his feelings in the words—"God forbid that I should glory save in the cross of Christ." But it must not be overlooked that not only his heart but his mind was captivated by the cross. Standing by it he looked into some of its great mysteries, the claims of divine justice, the marvellous provision made by eternal wisdom to cancel the debt and pay the ransom price for all that the Father had given the Redeemer. Mind, heart, and conscience found true satisfaction there as well as divine justice. In that cross the Apostle saw clearly revealed the culmination of eternal purposes for His people's salvation that had been kept secret in the divine mind from eternal ages. The light of heaven was now cast on the divine announcement—"Without the shedding of blood there is no remission of sin." This requirement was kept continually before the minds of the children of Israel throughout their history by the sacrifices offered on Jewish altars. But the very repetition of these sacrifices indicated that the way into the Holiest of All was not made manifest. We are face to face with two inscrutable wonders here. *First*, what was in sin that required the shedding of blood and of blood so precious as was actually shed? *Secondly*, what was in that blood of the Son of God that removed sin from His people? We are not careful, to use a Biblical word, to answer these questions. We are accustomed to speak of sin as an infinite evil because committed against an infinite Being but that does not solve the mystery of iniquity or throw much light on the words—"without the shedding of blood there is no remission." We are also accustomed to speak of Christ's blood as having infinite efficacy because it is the blood of an infinite Person but here again the mystery is not solved. There may be depths here that will find a solution in minds forever freed from the trammels of sin or they may remain mysteries forever to finite minds. We use words and phrases in connection with such matters which, when examined, we discover we are just where we were before. There are depths in God's way of salvation which only infinite wisdom can fathom.

This brings us to the problem underlying the title of this article. What if there be in the sinner's salvation something which baffles all the wisdom of man? What, if behind God's wonderful plan of salvation there is a background of eternal hopelessness as far as human effort is concerned? If there be, and we believe there is, then the salvation provided is immediately ruled out of the court of human endeavour and man has no part or lot in providing it. What also if the root nature of sin is the same wherever it is found among all races and in all places? Will not the remedy be one as the disease is one? This throws light on the fact so patently presented in Scripture that there is no provision made for change of the gospel in coming ages due to civilization, education, culture, etc. The disease is the same in Central Africa as in China and in China as in Scotland. Hence the gospel which is good news about God's salvation is as unchanging as the disease and the remedy. It is because of this the Apostle takes up such an unbending attitude to any change in the gospel he preached. In writing to the Galatians he says: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught, but by the revelation of Jesus Christ" (Gals. i. 11, 12). He had no hesitating doubts in his mind as to the finality of God's remedy and the gospel that proclaimed it. "Though we," he says, "or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gals. i. 8-9). This strong confidence rested on a sound foundation—a revelation received from heaven that man's salvation was altogether founded on the work that was done on Calvary's cross. In another epistle the same idea is emphasised in the words: "How shall we escape if we neglect so great salvation?" (Hebs. ii. 3). If it required a sacrifice of such infinite value to open the gates into the way of life for lost and ruined sinners then surely the remedy is unique—for no other remedy can be placed alongside it. Hence it is hopeless to

look for any other remedy. The salvation of God of which the gospel tells has as its background a state of utter ruin in which the helplessness of the sinner is rendered hopeless but not eternally hopeless for those given by the Father to the Son. For them a remedy has been provided and all the means necessary to put them in possession of covenant blessings.

It has been suggested by those given to change that the gospel telling of God's salvation should change to meet the changing conditions of the times. A cultured and educated people are not, it is said, on the same platform as those less favoured. From a certain standpoint this is true but God's remedy was provided for a disease that is common to the civilized and uncivilized, to the educated and the uneducated, to the cultured and the uncultured. All are victims of this disease and God's remedy is universal. This is the peculiar glory of the gospel which the Apostle preached that it was as suitable for the cultured citizens of imperial Rome as it was for the fishermen of Galilee, unlearned and ignorant men. Hence when the Apostle appeared in the city of the mighty Caesars he did not set about to invent a new gospel and adapt his preaching to the changed circumstances but he announced to the citizens of imperial Rome that he was not ashamed of the gospel of Christ "for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith" (Roms. i. 16, 17). With such a message the Apostle knocked at the door of paganism until at length it was opened to receive the gospel. It is with this same message, good news, telling of God's salvation, the remedy He has provided that the preacher of the cross is to go forth. It is stamped with the seal of heaven, behind it is the whole might of the Godhead to make it effective for all those for whom it is intended and its reception will bring joy and gladness into hearts almost on the border of despair. With such a message the messengers of Christ need never be ashamed for they, too, in declaring it to their fellowmen may taste of the joy it is bringing to their hearers who are drinking it in and forgetting all their sorrows.

Notes of a Sermon

By Rev. MALCOLM GILLIES, Stornoway.

Preached on Sabbath Evening, 5th March, 1939.

“Thou art fairer than the children of men” (Ps. xlv. 2).

DAVID, the sweet Psalmist of Israel is given a unique character in the Word of God—“To whom also He gave testimony, and said, I have found David, the son of Jesse, a man after mine own heart which shall fulfil all my will” (Acts, xiii. 22). No doubt, there were more ways than one in which this character belonged to David. We think it was eminently his in his whole-hearted delight in nearness and fellowship with God and in his soul yearning after that fellowship. This is evident not only by his seasons of joy, but by his deep sorrow and repentance when sin robbed him of that joy which was to him something better than life itself. David is pre-eminently the mouth-piece of the Church of God in every age, as far as a real and Spirit-given religious experience is concerned. An eminent preacher is often referred to as having said no matter how high he might rise in the exercise of the enjoyment of God’s favour, he found David much higher; and no matter how low he might be brought in darkness and desertion, he always found David much lower. The Psalmist was oftentimes in the depths. The deeps and darksome caves were well known to him. We find him on one occasion, pleading his own case and providing the very expression to be used by his Son and Lord in the sore amazement and agony of His vicarious sufferings:—

“Let not the flood on me prevail
Whose water overflows,
Nor deep me swallow, nor the pit
Her mouth upon me close.”

But it was otherwise with David when he poured out his whole soul in the words of this Psalm. It is evident that, like Moses he was given a Pisgah view of something better than the Promised Land. The Holy Spirit set before him the glory of “the King,” so that his heart could not contain itself but had to pour

forth its song of a good matter, good news, veritable gospel, the gospel which was to come to us in these latter days. The Holy Spirit is testifying beforehand in David, as He did the sufferings, so now the glory that was to follow. David seems to be comparing his heart to the sacred pot or pan in which the meat-offering of meal finely ground and unleavened was boiled in oil and presented to the Lord. His heart was bubbling up and boiling over with the goodness of his theme, and he must give full scope to his gladness as he sings of Him whose throne is for ever and ever, who loved righteousness and hated iniquity and who is anointed with the oil of gladness above His fellows.

A Song of Loves is the title of this wonderful Psalm. In it, David speaks of Christ's love to the Church and that same love reciprocated in her love to Him. He will set forth the things concerning "the King" who loved His Church and at the same time loved righteousness; of Him who commends His love to His Church by His love to righteousness and His love to righteousness by His love to the Church. Samuel Rutherford, among other seraphic expressions, spoke of Christ as "my kingly King." David here cannot but employ his harp to the praise of the kingliness of King Jesus. The late Rev. Donald Macfarlane, Dingwall, in his own inimitable way, speaking from II. Sam. xxiii. 5. said that when David was on his death-bed, he sat up and announced to his courtiers that stood around:—"I am going to preach." They asked him for his text. "My text is," he replied, "Though my house be not so with God; yet He hath made with me an everlasting covenant, ordered in all things and sure." In like manner we can say that David's text here is the matchless excellency of Him whom he is constrained to address in the words before us:—"Thou art fairer than the children of men."

In considering these words as enabled, let us notice:—

- I. *That the Lord Jesus is fairer than the children of men in His Adorable Person.*
- II. *That He is fairer than all in His Mediatorial Office.*

III. *That He is fairer than the children of men in the several relations He sustains to His people.*

I. *Christ, fairer than the children of men in His Person.*

The fairest of the children of men, apart from Him of whom the text speaks, was Adam in a state of innocency. Even those who from the beginning of time were made new creatures by the grace of God had in themselves many blots and blemishes. But Adam was in his whole person spotless and pure. He was eminently fair. God made him even in his body upright, giving him an excellency in that which He formed out of the dust, above all earthly creatures. Man stands in spite of all Darwinian and Higher Critical theories, exalted in his bodily nature far above all the creatures which the Lord God has made. But it was in his living soul, breathed into his nostrils and which was formed after the image of Him that created him that the fairness of Adam excelled. There is no beauty comparable to that knowledge, righteousness and holiness which was to reflect as the basis of that glory and honour and lordship given to him under God over all the other creatures. But the Lord Jesus Christ in His Person is fairer than Adam, the fairest of all the children of men. In His Person, He is no creature, but the eternal One, the Son in the bosom of the Father. Him the Father addresses:—"Thy throne, O God is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou has loved righteousness and hated iniquity; therefore, God, even thy God hath anointed thee with the oil of gladness above thy fellows. And thou, Lord in the beginning hast laid the foundations of the earth and the heavens are the works of thine hands: they shall perish but thou remainest and they all shall wax old as doth a garment; and as a vesture thou shalt fold them up and they shall be changed, but thou are the same, and thy years shall not fail (Heb. i. 8-12). In that adorable Person, He took our nature into union with His eternal divine nature—a holy human nature made in all points like unto His brethren. In the state of humiliation, He emptied Himself so as to be dependent on the Father's sustenance given to Him in promise. He drew not from His own infinite resources as God for His own immediate

needs. If He walked on the sea, if He made bread to increase miraculously, it was to minister to the necessities of those He came to save. What a source of comfort and blessing it is to know that Jesus then and much more now exercises the infinite fulness which is His as Immanuel to succour His people and meet all their needs to the very uttermost. In the days of His flesh He was made in all points like unto His brethren. They are made like unto him in this that they must not depend on any grace and privilege already theirs, but draw by faith on His promise from the all fulness that dwells in Him.

Adam received a holy human nature from God but he destroyed it by sin. Jesus is fairer than Adam, in that He is still and forever the Holy, the Undeified and Separated from sinners. Adam in the midst of the fulness of the Garden of Eden and wanting nothing was tempted by the Devil and weakly succumbed. Jesus, after fasting forty days in the wilderness in which the very loaf-like stones seemed to mock His hunger, withstood Satan so that he fled wholly defeated. Is Christ not fairer than Adam and all the children of men in this? But Jesus is fairer than all, in that at the end of the journey, He could say:—"The Prince of this world cometh and hath nothing in Me." This was not because Satan ever allowed an opportunity of temptation to pass. Who for instance was behind the action of Peter when he drew the sword to defend his Lord in the Garden of Gethsemane? Satan's subtle policy, we think, was behind that act, in order to bring the Lord Jesus Christ and His weak Church into unlawful conflict with the civil and ecclesiastical power. The subtlety of the Devil is only all the more illustrated by how altogether right and praiseworthy Peter's act was in his own eyes and how this and similar acts are so ready to be applauded and defended by such as are so blinded by prejudice or carnal reasons as to be totally incapable of discerning the real issues involved.

We come now to consider:—

II. *That the Lord Jesus Christ is fairer than the children of men in His Mediatorial Office.* Adam was set up as a Covenant Head. God made the Covenant of Works with him as having

all his posterity federally in him. By his obedience or disobedience he and they in him were to stand or fall. The Lord Jesus was set up from eternity as the Mediator of the Covenant of Redemption and as the Covenant Head of an elect people given to Him by the Father. He undertook to answer and satisfy all the claims of Law and Justice on their behalf and glorify all the attributes of the Divine Nature in their reconciliation to God.

We have to remark that the Lord Jesus Christ is infinitely fairer than Adam as a Covenant Head. Adam himself and his federal children in relation to the Covenant of Works were viewed as in a state of innocency and holiness. By his own sinful act, he brought himself and the whole human race into an estate of sin and misery. The Lord Jesus as the Surety and Covenant Head of His people was held accountable for them, viewed as ruined in state and in nature, under the wrath of God and under the fearful curse of a broken Divine Law, and held captive by their own sinful lust and thus under the dominion of Satan. They were thus given to Him as utterly lost and undone as in themselves. He undertook their complete salvation from that awful condition and will ultimately bring them to a more glorious state of perfection than the human race could have, even though Adam had retained innocency.

Supposing Adam had by perfect obedience established himself and all his posterity, that standing would only be in creature righteousness. His children could then say:—"We enjoy the favour and blessing of God because our first father continued by his obedience in the condition in which he was created." But Christ is fairer than Adam as a Covenant Head in that He as God-Man in all His Glory as a Redeemer is the Standing of His people. "Behold the days come, saith the Lord, that I will raise up unto David a righteous Branch and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved and Israel shall dwell safely, and this is the name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS."

Further, the Lord Jesus Christ as a Prophet is fairer than the children of men. He Himself was with the Father from all eternity and received the words which He was to speak to men in time. The Lord God gave to Him the tongue of the learned that He might know how to speak a word in season to him that is weary. He could say:—"The words I speak are not mine but the Father's which sent Me." Who can estimate the preciousness of having fellowship with Jesus as a Prophet. "I have given them the words Thou hast given Me, and they have received them," etc. None other can set forth the glorious matters pertaining to a Triune God and to man's salvation as He can. None at all can apply them in a saving manner but Christ alone. His glory as a Prophet is that He reveals to us by His Word and Spirit the Will of God for our salvation. You are saying in your heart:—"I am so dark and brutish. My case is a hopeless one." Not so, My Friend, Jesus never failed to make the darkest sinner that applied to Him, wise unto salvation. He would lose His Glory as a Prophet if it could be said that there was one sinner so utterly ignorant and undone that Christ was unable to make him wise unto salvation, and the one is as impossible as the other.

The Scriptures emphasize the all-fairness of the Lord Jesus Christ as the one and only High-priest between God and man. The Priesthood of the Lord of Glory is the basis of His whole mediatorial function. It was with a view to His exercising an unchangeable priesthood that He was set up from everlasting. He is a Redeemer because He is a priest. He is a prophet and a king because He is a priest. In His all-availing priesthood, His mediation is as glorifying to the claims of an infinitely holy and righteous God as it is saving to us. Aaron was very fair as the High-priest in the things pertaining to God as he stood before the Mercy Seat to intercede for Israel. Jesus is fairer than Aaron, than all the priests that ever were. Over against the glory of our adorable Lord, they and all that they ever did, were weak and beggarly elements (Gal. iv. 9). Sinful men, taken from

among men, they were beggarly priests, not worthy to be compared though they typified the Son in the bosom of the Father and in Man's nature whom He caused to draw near and to approach unto Him (Jer. xxx. 21). As His person, so also His sacrifice of Himself constitutes Him infinitely fairer than the children of men. This sacrificial act of His opened up a special channel for the love of the Father to flow forth to Him. "Therefore doth my Father love me, because I lay down my life that I might take it again." As the fat and the blood in Israel belonged to God alone and was consumed on Jehovah's altar, so it is He alone who weighs the mountains in scales and the hills in a balance that can infinitely estimate the infinite value of that One Offering and who can adequately comprehend the unsearchable love to Himself as Father and as righteous Judge which was the motive in the heart of the Great High-priest in offering that Sacrifice. That He purchased them with His own blood is especially that which makes Jesus the fairest of the fair in the estimation of all His people. It is His Holy Spirit by the Word revealing Christ and Him crucified who performs the creative work of regeneration in their souls by which God the Father, formerly only a righteous Judge, becomes their Covenant God in the gift of His Son. His cross becomes not only the basis of their hope of salvation but the undeniable proof of His everlasting love for them. They begin here to learn that song:—"Unto Him that loved and washed us from our sins in His own blood" and they shall sing this song with ever increasing knowledge and unspeakable joy throughout the endless ages of eternity.

In His continual intercession before the Throne, Jesus is infinitely fairer than the children of men. Such is the fairness of His Person, such is the glory accruing to Him who is God over all by the presence of the Great High Priest, such are the all-availing grounds upon which He carries on His mediatorial function that He needs no strong crying and tears which were necessary to Him in His deep humiliation. The Holy Ghost assures us that all that is necessary is that He appears in the presence of God for us. This brings forth the fulness of the

blessing out of the House of the Lord (Psalm cxviii. 26). The context sets forth in a special manner Jesus as the fairest of the fair as "The King." Our Lord is King in His own inherent right as God. He is His Father's Mediatorial Priest-King. He is His people's Redeemer-King. He is His enemies Judicial-King. What a fair King is Jesus, each one of His people will say, when He made of the city an heap and of the strong city a ruin, the palace of strangers to be no city, and which can never be rebuilt (Isaiah, xxv. 2). My heart was such a city, such a palace which the strong man armed kept in peace. Thou, O Jesus, art the stronger than He; who hast overcome Him and taken from him the armour in which he trusted and hath spoiled his house. Christ who is fairer than the children of men executeth the office of a King by subduing us to Himself. Grace in the heart of the believer desires more and more of this subjection. The child of God will never be at peace until he and all that in him lies altogether prostrate at the feet of Jesus, like the woman who washed His feet with her tears and wiped them with the hairs of her head. "Thou art fairer than the children of men," for thou must reign till all thine enemies are made thy footstool.

III. *In the many relations He sustains to His people, the Lord Jesus Christ is fairer than the children of men.* In the context of this Psalm, there is a relation between Christ and His Church, which is much insisted upon throughout the Scriptures, the relation between Husband and Spouse, between the Bridegroom and His Bride. In this mysterious relation, Jesus is transcendently fairer than the children of men. He is so in His infinitely gracious condescension in that He should set His everlasting love upon hell-deserving sinners who had lifted up the heel of rebellion and who spurned His overtures of love and mercy with disdain. His determination to have as His fulness a people lying in their own blood, unwashed, uncared for, hateful and hating one another is the great mystery of godliness. In His love He resolved to become such a fulness for them as would eternally establish them as His fulness which He cannot

do without. He foresaw all the humiliation, sufferings, death which he would have to endure, but "many waters cannot quench love, neither can the floods drown it. Though a man would give all the substance of His house for love, it would utterly be contemned" (Song, viii. 7). His, verily, was sovereign, electing love; suffering, dying love; reigning, wooing love; uniting, sustaining love; and, ultimately, eternal, perfecting love. Jesus further is fairer than the children of men as His people's foundation before God. The Scripture declares, "None other foundation can any man lay than that which is laid, Jesus Christ" (I. Cor. iv. 11). He alone is the Rock. All in the creature, all in the world, everything temporal is either sinking sand or miry clay. Jesus alone is made unto His own people by God, Wisdom, Righteousness, Sanctification and Redemption. Build alone on the Rock of Ages, on the Stone that has seven eyes. Jehovah has engraved the graving there of and has thus removed the iniquity of that land in one day (Zech. iii. 9).

Jesus Christ the Lord is a Friend that loveth at all times and a Brother that is born for adversity. Oh! how unlike Jesus the children of men are. Those they love to-day, they hate tomorrow. Our friends and brothers are such as allow us to follow the bent of our uncircumcised hearts and that flatter us in our pride and rebellion and sin. Jesus is fairer than the children of men as a Friend and Brother. He gives wounds but they are faithful wounds. He rebukes and chastens, but it is in order that we may be partakers of His holiness. He is the One that will not leave you when all others may or must leave you. He will go with you even through the dark waters of the river that must be crossed to reach Immanuel's goodly Land. He loves at all times, not only when you have His presence but when your groaning voice utters:—

"Forever will the Lord cast off,
And gracious be no more?
For ever is His mercy gone?
Fails His Word evermore?"

You must see the back parts of your Lord, if you are to enjoy His face forever. Weeping may endure for a night, but joy will come in the morning. Dear Child of God, wipe your face. There is a bright everlasting morning before you, for Jesus is fairer than the children of men and will never deny either His friendship or His duty to His brethren. "I am the Good Shepherd," Jesus says, and in this also He is fairer than the children of men. Never did a shepherd have such a flock of sheep and lambs; a number that no man can number is only possible to Him. But the Lord Jesus Christ is He who brings out the starry hosts of heaven by number. "He calleth them all by names by the greatness of His might for that He is strong in power; not one faileth" (Isa. x. 26). "The sheep hear His voice: and he calleth His own sheep by name, and leadeth them out" (John, x. 3). The Jehovah of the starry heavens "shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom and shall gently lead those that are with young" (Isa. xl. 11). He shall say to the Father at last:—"Of all that thou hast given me, I have lost none." Dear friend, have you a hope that you belong to the flock of the Good Shepherd? Have you been folded by Him. There is a stormy night of everlasting darkness at hand and the Roaring Lion will have a morsel sweet to his taste in the soul and body of every sinner outside Jesus' fold and to whom He, in His matchless excellency is not fairer than the children of men.

Gaelic Psalmody.

THE psalmody of the Scottish Gael presents two distinctive features. 1. The ancient custom of "*reading the line*" is still retained in such, and at once arrests the attention of a stranger; 2. the *tunes* also, especially the *long ones*, though known as Dundee, Elgin, French, London, Martyrs, and Stilt, are quite distinctive. The custom of "*reading the line*," though now

almost wholly confined to the Highlands, had its origin elsewhere, and has a history of its own. To hear the "reading of the line" to full advantage, one has to be present in a Highland congregation on the hill-side during the services of a Communion season. It is then, if a master of music is leading the praise, and the people solemnized under the preaching of the Word, one hears the "reading of the line" to the best advantage. The plaintive musical intonation of each line, before it is sung, has an impressive effect.

For the sake of those who have never heard that there was even such a custom, a word or two of explanation may be given. According to the present practice, after reading a few verses of a Psalm, the preacher announces the number of verses to be sung, then reads the first line or two. The precentor then rises, raises the tune, and the whole congregation follow him until he comes to the end of the first or second line, as the case may be. Then the congregation cease singing, while he chants with musical intonation the words of the next line; the congregation again join in with him and sing the line, and so on to the end of the verses given out by the minister. In some places in the Highlands, the precentor reads two lines at a time, but the ordinary practice was to read only one. So linked is this custom with Gaelic psalm-singing that a Highlander can scarcely conceive of Gaelic psalmody without it. It is a custom to which Highlanders cling tenaciously, though, strange to say, it came to Scotland from England, and when introduced into Scotland it was only under certain provisional conditions. The earliest reference to "reading the line" is to be found in Quick's "Synodicon," where mention is made of a decree of the French Synod of Figeac (1579), forbidding the churches which "in singing Psalms do first cause each verse to be read," to continue "*that childish custom*"—the Huguenots reading each verse instead of each line. In the Westminster Assembly the matter came under discussion during the preparation of the "Directory for Public Worship," and from Lightfoot's testimony it is evident, the Scottish Commissioners, at least Mr. Henderson, disliked the clause giving

permission to read the Psalm, line by line. The matter was then referred to the Scottish Commissioners, and it is probably owing to their influence, that the *Westminster Directory of Public Worship* reference is guardedly provisional. "But for the present," are its terms, "where many in the congregation cannot read, it is convenient that the minister, or some other fit person appointed by him and the other ruling officers, do read the Psalm, line by line, before the singing thereof." The English Parliament sanctioned the custom. In 1746, the General Assembly of the Church of Scotland took the matter in hand and recommended that in private worship, families in "singing the praises of God, go on without the intermission of reading the line." But it was in the Secession Churches that the real "battle of the line" was fought out. In the Army also the practice was honoured, in the Highland regiments at any rate. It is related in the *Scots Brigade in Holland*, that one of the chaplains in carrying out the instructions of the General Assembly had discontinued the practice. The colonel at once gave orders that the custom should be continued. The chaplain sent a respectful note, in which he reminds the colonel in as gentle a way as he could, that he was going out of his sphere. "It will give us pleasure," says the chaplain, "to be informed that you are satisfied with our conduct, though as a session, we conceived that we were only accountable to a superior Court."

The custom thus introduced through the *Westminster Directory* was finally adopted in the Highlands, when the Gaels accepted Presbyterianism. In Gaelic psalmody, the custom was almost a necessity, owing to the fact that the people could not read at the time. Even in the English services in the northern counties, "the reading of the line" continued until recent times, and may be heard in some congregations in Caithness and Sutherland to this day, especially in those connected with the Free Presbyterian Church. In the Gaelic services the "line" is *always* read, and any attempt to do away with the custom would probably cause trouble.

The other distinctive feature of Gaelic psalmody mentioned was the *long tunes*. These are rarely, if ever, heard now. Many attempts have been made to explain the origin of these tunes, but none of the explanations are altogether satisfactory. It has been said, that they are relics of the Columban Church services; another theory is, that they were brought to Scotland by Highland soldiers who served under Gustavus Adolphus. Probably the best explanation is that given by Mr. MacBean, in his "Highland Psalm Tunes." "Perhaps," he says, "the truth is, that these sacred strains are based on the common Psalm Tunes whose names they bear, and whose principal notes they generally retain; though, in accordance with the sombre and meditative mood of the Gael, the music has been lengthened out and elaborated, until its whole spirit and character is changed, and we have in effect new tunes." These tunes have different versions—Inverness-shire, Ross, Caithness and Sutherland each having versions of their own. The different versions have from time to time been published; Mr. MacBean—already referred to—has printed these old tunes in his "Highland Psalm Tunes" with the other psalm-tunes sung by the Gael; these were reprinted in his "Songs and Hymns of the Gael" (Encas Mackay, Stirling, 1900). Mainzer also deals with them in his "Gaelic Psalmody of Ross-shire and Neighbouring Counties." In 1856 William James Pasley Kidd issued his *Chorister's Text-Book containing Selections from the Psalmody of the Lowlands and Highlands and Islands of Scotland*.* The work was dedicated to the Duke of Sutherland. Sutherland and Caithness and Inverness-shire and Ross-shire versions are given of Old French, Old Stilt, Old London, Old Elgin, Old Dundee, and Old Martyrs. Prof. Kidd says of these Long Tunes: "When the scale on which they are constructed is properly understood, and when heard in their beauty and simplicity, devoutly performed at a sacramental occasion by thousands of worshippers assembled in the open

*The Appendix containing the Gaelic tunes is entitled: *Riaghailt-Shuidhichte Salmadaireachd Ghaelic, na Gaeltachd agus Eileana na h-Alba*.

air, those competent to appreciate them will admit that they stand unrivalled. And lovers of sacred melody will concur with me in thinking that these relics of the ancient church of our forefathers, now rendered palpable by art, cannot be revered enough." In 1910 the Free Church issued an edition of the Scottish Psalmody to which is appended *Seann Fhuinn nan Salm mar tha iad air an Seinn anns a' Ghaeltachd mu Thuath*, taken down by T. L. Hatcly, precentor of the General Assembly of the Free Church of Scotland. These contain the versions of some of the tunes as sung in Ross-shire, Inverness-shire and Sutherland. Appended to the *Seann Fhuinn* is the Sutherland version of the Six Long Gaelic Psalm Tunes taken down in 1909 from the singing of the Rev. Donald Munro, Ferintosh, by Mr. W. F. Whitehead, A.R.C.O., A.R.C.M.

A Soliloquy on the Art of Man-Fishing

By THOMAS BOSTON.

IX.

(Continued from Vol. xliii. p. 490.)

Sixthly, Christ contemned the world; he slighted it as not meet for any of His followers. He became poor, that we might become rich, Matth. viii. 20. He gave Himself entirely, at least after His inauguration, to matters that concerned the calling He had to the work of the gospel, John, ix. 4. All, especially preachers, are to follow Christ in the contempt of the world. Yet we must beware of imitating Him in those things which we are not commanded to follow, as voluntary poverty, this being a part of His satisfaction for the sins of the elect. Neither doth this exempt the preachers of the gospel from a lawful provision of things necessary for themselves, or others they are concerned in: for the apostle tells us, that he is worse than an infidel who doth not provide for his family, 1 Tim. v. 8; where churchmen

are not excepted. Yea, it is clear that the ministers of the gospel may sometimes work with their hands for their maintenance, either when the iniquity of the times wherein they live does not allow them what may be for their maintenance, or when the taking of it will hinder the propagation of the gospel, as is clear by the practice of the Apostle Paul. So that that in which, with respect to this, thou art to follow Christ, O my soul, is, that thou do not needlessly involve thyself in worldly matters, to the hindrance of the duties of thy calling and station. As thou art a preacher of the gospel, other things must cede and give place to that. This is that which our Lord teaches us, Matth. viii. 22, *Follow thou me; and let the dead bury their dead*: and the Apostle, 2 Tim. ii. 4, *No man that warreth entangleth himself with the affairs of this life*. Which was a thing not observed by some, especially our bishops, who acted as magistrates as well as ministers; a thing which our Lord absolutely refused: *Who made me a judge or a ruler?* says he; yet digested by them, being an infallible sign of their ignorance of the weight of that work. And, in my opinion, it is not observed either by some ministers now-a-days, who, when they have their glebes and stipends sufficient for their maintenance, do notwithstanding take more land a-farming. For my part, I see not how such can be said not to entangle themselves with the affairs of this life, and go beyond what doth become them as ministers of the gospel. Neither of these are my temptation now, being a probationer. But seeing I am unsettled, a corrupt heart and a subtle devil may take advantage of me, if I be not wary, and by their arguments from my present state may cast me off my feet, if I take not heed. Therefore, O my soul, 1. Beware of preaching smoothly upon the account of getting a call from any parish. Have a care, that the want of that, viz., a call, do not put thee upon men-pleasing. No, no; that must not be thy business. Remember God provides for thee even now liberally, as He sees fit. Thou dost not want even so much of the world as is very necessary; and He that has provided for thee hitherto, yea,

took thee, and kept thee from the womb, will not forsake thee as long as thou dost not forsake him, but remainest faithful. Remember, God hath set the bounds of thy habitation, and determined the time. Though men and devils should oppose it, they shall not be able to hinder it. It is God Himself that sets the solitary in families; and why shouldst thou go out of God's way to procure such a thing to thyself, or to antedate the time which is appointed of God? Go on in faithfulness, fear not; God can make, yea, will make a man's enemies to be his friends, when his ways please the Lord. And though their corruptions disapprove of thy doctrine, and thyself for it, yet their consciences may be made to approve it, and God may bind them up, that they shall not appear against thee. See more to this purpose before, in the comparison of spiritual and carnal wisdom, (p. 11-13). And what though thou shouldst never be settled in any charge at all? Christ and His apostles were itinerants. If the Lords see it fit, why shouldst thou say against it? If the Lord have something to do with thee in diverse corners of His vineyard, calling thee sometimes to one place, sometimes to another, thou art not to quarrel that. Perhaps thou mayest do more good that way than otherwise. If thou hadst been settled at home, then some souls here, which perhaps have got good of thy preaching, would have been deprived of it at least as from thee; and God will always give thee meat as long as He gives thee work; and go where thou wilt, thou canst not go out of thy Father's ground. Further, if thou shouldst take that way, and transgress for a piece of bread, thou mayest come short of thy expectation for all that, and lose both the world and a good conscience. But suppose thou shouldst by that means gain a call and a good stipend, thou lovest a good conscience, which is a continual feast. No; Lord, in thy strength, I resolve never to buy ease and wealth at such a dear rate. 2. Beware that thou close with no call upon the account of stipend. Lay that by when thou considerest the matter. See what clearness thou canst get from the Lord, when any call may be given thee, and walk according to His mind, and the mind of the Church. Woe is me, if a stipend should be that which would

engage me to a place. I would shew myself a wretched creature. Consider matters then abstracting from that. For surely, (1.) This is direct simony; selling the gift of God for money. Let their money perish with themselves, that will adventure to do so. Such are buyers and sellers, that God will put out of His temple. Such are mere hirelings, working for wages; and too much of Balaam's temper is to be found there. (2.) That will provoke God to curse your blessings, and to send a moth among that which thou mayest get; and it surely will provoke God to send leanness to thy soul, as He did with the Israelites in the wilderness, when He gave them what they were seeking. (3.) Thou canst not expect God's blessing on thy labours, but rather that thou shouldst be a plague to a people whom you so join with. In a word, thou wouldst go in the wrong way, and be discountenanced of God, when you have undertaken the charge.

(To be continued.)

The late Mrs. Macdonald, Finsbay.

THE subject of this memoir was taken away, we believe, to her everlasting rest a few months ago. It is a cause of grief that so many of the Lord's dear people are being hastened away to eternity at this time, as it is evidently from the evil to come that they are taken. "Merciful men are taken away and none layeth it to heart." From early youth she was drawn to the means of grace. When awakened to her lost condition she trembled physically and could not sleep. The preaching of Donald Stewart, Ense, who was a famous evangelist, seems to have been blessed to her, as she always spoke of him with warmth and related many anecdotes about him. She and others who are still living made good use of their youthful days in seeking the Saviour from one means to another until they found Him according to His promise, "I love them that love me and they that seek me early shall find me." It is to be mourned

that the rising generations today have no such thirst for Christ, but rather serve the devil and their lusts, than be concerned about their souls and their eternal welfare. Huge crowds were attracted by the fervent appeals of Donald Stewart. He aptly compared those who were affected but turned back to ships that set out to sea but turned when they encountered rough weather, whereas those who remained unmoved he compared to ships that never put out from port at all. He was a fiery preacher of the law of God and his voice could be heard a great distance away. Some of his converts did not endure as they had only a superficial work but Mrs. Mardonald was not of those who turn back but of those that believe to the saving of the soul. She kept the robe of her profession unspotted to the end and was a credit to the cause of Christ in South Harris.

Often cast down in mind and soul by the tempter she would question her interest in Christ, and would be afraid she had nothing that would stand the test for eternity. She was joined in marriage to an outstanding godly man who often held services very acceptably. A friend taunted her with the remark that if she was so dejected about her salvation it would not be of marriage she would be thinking. She replied that everyone had to go through what Providence ordained for him, and that she had obtained a man of the Lord. She survived him by many years as he died comparatively young, and his usefulness in the vineyard was cut tragically short. She belonged to the class of Miss Much Afraid and Mr. Fearing in John Bunyan's allegory, who, nevertheless, were excellent pilgrims, and quite as safe as other Christians who were not harassed so much as they were by the enemy. A friend of her youth informed me that she professed the Saviour publicly in her early teens.

When I visited her she often conversed about those whom she knew of the godly who were now in Heaven. She always showed high regard for our ministers, and was very affectionate to the Lord's people. Christian love was exemplified in her as in all the fathers and mothers in Israel, who cast in their lot with the

Free Presbyterians at the beginning. There is so much of Heaven removed from earth when the old, godly men and women are taken away to eternal glory, and we cannot help feeling sad at their departure from the church below, although it is their unspeakable gain to be added to the Church of the Lamb above, "Who shall lead them to living fountains of water and God shall wipe away all tears from their eyes. They shall hunger no more neither thirst any more." We extend our heartfelt sympathy to her sons and daughter and relatives, hoping that her example will be blessed to them. May the Lord heal the breaches in Sion!—*D. J. MacA.*

Short Gleanings.

"Till the understanding be born of the Spirit, it will delight in, and think nothing of, nothing but things suitable to its fleshly original: but when it is spiritual, it receives new impressions, new reasonings and motions, suitable to the Holy Ghost, of Whom it is born."—*Stephen Charnock.*

NO TRUE COMFORT WITHOUT CHRIST.—Nothing can comfort the soul without Christ. Temporal enjoyments, riches, honours, health, relations yield not a drop of true comfort without Christ. Spiritual enjoyments, ministers, ordinances, and promises are fountains sealed up, and springs closed. Until Christ opens them a man may go comfortless in the midst of them all. No troubles or trials can deject the soul that Christ comforts. "As sorrowful, yet always rejoicing" (2 Cor. 6. 10).—*Flavel.*

THE PURE JOYS OF HEAVEN.—There is no good in this life but what is mingled with some evil. Honours perplex, riches disquiet, and pleasures ruin health; but in heaven we shall find blessings in their purity, without any ingredient to embitter, with everything to sweeten them. Oh! who is able to conceive the inexpressible, inconceivable joys that are there? None but they who have tasted of them!—*John Bunyan.*

Am Focal a' toirt Comh-fhurtachd do Chogaisean Leòinte.

LE UILLEAM GURNALL.

THA cumbachd aig an fhocal gu toirt comh-fhurtachd agus a togail suas spiorad muladach. 'S e chogais prìosan Dhé ann an uèhd an duine, bho nach fhaigh neach air bith saor, ach le barrantas an neach a thug seachad an t-ordugh prìosanachaidh. Gu 'n teagamh is prionnsa fann esan aig nach eil prìosan gu bhì cur luchd droch-bheirt ann, ach prìosan a dh' fhosglas neach eile. Chan ann mar sin a tha'n t-àit anns am bheil Dia cur peacaich ann an slabhraidhean. Tha Sòlamh ag ràdh, "Cò is urrainn spiorad briste a ghiùlan?" Seadh, agus cò is urrainn a leigheas?—Na 'm b'e obair crèutair e 's cinnteach gu 'n dèanadh na diabhail e cho luath ri crèutair air bith; ach tha sinn a faicinn nach d' thuair iad rathad gus an làtha 'n diugh, gu bhì crathadh dhiubh nan geimhlean anns am bheil Dia 'gan gleidheadh; ach tha iad nan laidh a beucail fodh phian do-labhairt fearg Dhé: agus iadsan nach urrain an leòintean fhéin a leigheas cha bhì anna a droch lighichean an eu-comas: "C 'ar son ma ta a tha thu a fiosrachadh dhiom-sa," a deir an diabhal ri Saul, "agus gu'n do dhealaich an Tighearna riut, agus gu bheil e nis air fàs 'n a nàmhaid duit?" (I. Samuel, xxvii. 16).

Tha àmhghair cogais leòinte ag éirigh bho mhothachadh searbh air fearg Dhé air son peacaidh: nis chan urrainn neach air bith so atharrachadh ach esan is urrainn innse gu neo-thuiteamach do 'n anam mu thròcair Dhé; agus tha so na laidh cho domhain ann an cridhe Dhé, agus gur e Dia a mhàin, dha 'n aithne a smuaintean fhéin, is urrainn a bhì na theachdaire gu bhì giùlan an sgeul so; agus uime sin, chan urrainn am focal a tha dèanamh so teachd bho neach ach bh' uath-san; agus tha e na fhèrrinn cho neo-theagmhach, gu bheil e, chan e' mhàin a dèanamh so, ach mar an ceudna, a lionadh an anam le aoibhneas air dol thar labhairt agus làn de ghlòir, agus nach fheum sinn a dhol suas gu nèamh air son tuilleadh dearbhaidh; an Spiorad sin a dheachd am focal an tòiseach, sheulaich se e air cridheachabh àireamh

nach gabh àireamh de chreidmheach. Seadh, tha h-uile neach dhe na naoimh ag aideachadh gur ann a tobraichean so na slàinte a tha an comh-fhurtachd agus an sìth air a tharruing. Tha 'n Salmadair ag ràdh, "Ann an lìonmhoireachd mo smuaintean an taoibh a stigh dhiom, thug do chomh-fhurtachd-sa sòlas do m' anam." Chan e 'mhàin gu'n robh e'g innse dhuinn co bh' uaith bha aoibhneas aig féin, ach gu'n robh sin aig cuid eil bho'n aon tobar; "Bha amadain, air son an eusaontais agus air son an cucearta, fo àmhghar." Agus ciod ni fuasgladh orra? An lèan na nithibh is annasaich a ghabhas faotainn lasachadh air am pian? Cha dèan, oir "de gach biadh ghabh an anam gràin, agus thàinig iad dlùth do gheatachaibh bàis;" Ciod a ni fuasgladh orra? Cha dèan ach iad a dhol gu urnuigh agus gu deòir; "An sin ghlaodh iad ris an Tighearna nan àire, agus as an teanntachdaibh shaor e iad." Agus ciod e 'n iuchair leis a bheil Dia a fosgladh dorus a phrìosain- "Chuir e fhocal uaith, agus shlànuih e iad." Ma their sibh gu bheil so a ciallachadh trioblaid bho'n leth a muigh, 's cinnteach gu feum sibh aideachadh gu bheil e nì 's mótha a ciallachadh trioblaid bho 'n leth a stigh. Ciod ach focal bho bheil Dhé a leighiseas spiorad muldach, 'n uair a tha 'n corp a seargadh agus a fannachadh gus a labhair Dia focal ga shlànachadh? Tha nithean mór agus cumhachdach air a labhairt umad, agus air a dhèanamh leat, O Fhocail Naoimh! Tha thu dol os ceann aoibhneas an t-saoghail, agus a toirt air an anam a bhlaist air do chomh-fhurtachdan laidir, droch-bhlas fhaotainn air sòlasan na feola; Cho glan agus cho cumhachdach tha solus an aoibhneis sin a tha thu lasadh ann am broilleach nan naomh, agus gu bheil e bàthadh, le a bhathan, a h-uile aoibhneas feolmhor, mar a ni ghrian air an teine air an teinntean. Tha thu toirt buaidh air uambas a bhàis air chor agus nach eil eagal roimhe, agus a claoidh a phianntan air chor agus nach be iad air a faireachadh. Tha thu saltairt air scorpionabh agus air nathraichibh, agus chan urrainn iad lot na leòn a dhèanamh orrasan a chreideas annad. Is aithne dhà na diabhail thu agus teichidh iad romhad, agus fàgaidh iad na cogaisean sin a bha cho fad fodh 'n cumhachd agus fodh 'n ain-tighearnas, agad-sa gu

bhi dol a stigh annta le do chomh-fhurtachdan milis. Bàthaidh tu lasraichean ifrinn fhéin, agus bheir thu air an anam, a bha air a thilgeadh ceangailt ann an eu-dòchas, ann an àmhainn theinnteach fearg Dhé, a bhi gluasad gu comh-fhurtail. Tha thu toirt nèamh a nuas gu talamh, agus a toirt sealladh do anam a chreidmhich air an Ierusalem nèamhaidh mar gu'm bithidh e' g imeachd air a sràidibh beannaicht'; seadh, tha thu toirt dhà an lòn air a bheil na naoimh a tha air an glòrachadh, a beathachadh, ach ann an tomhas na's làin, air chor agus gu'm bi e di-chuimhneachadh gu bheil e ann a' chollain, eadhon 'n uair a tha pianntan agus amhghar air. Dh' fhairich na naoimh so na's motha na's urrainn an teanga chur an cèill; air chor agus gu faod sinn a ràdh ris-san aig am bheil teagamh cia as a thàinig na Sgrìobturan, mar a thubhairt an duine dh' fhosgail Crìosd a shuilean ris na Phairisich, *Eoin*, ix. 30, "An so tha nì iongantach, nach eil fhios agaibh cia as da, agus gu'n d' fhosgail e mo shuilean." Mar sin ann an so, is nì iongantach seadh, amaideach, a ràdh, nach eil fhios againn cia as a tha na Sgrìobturan, 'n uair a nì iad so uile. Bho thòiseach an t-saoghail cha chualas gu 'n atharraicheadh focal creutair beanntan do eu-dòchas, agus gu 'n lionodh e anamaibh pheacach bhoedh le leithid de dh' aoibhneas agus de shith ga b' oil le ifrinn agus as-creidimh a chrèutair fhéin, fodh chudthrom an robh e air adhlacadh agus air a shèulachadh, mar fodh leachd-chinn throm.

Nadur an Duine 'na Staid Cheithir Fillte.

AM BREITHEANAS DEIREANNACH.

(Air a leantuinn bho leabhar, xliii, t-d., 506.)

'San àite mu dheireadh, Tha na h-uile duine a' giùlan mu 'n cuairt leis fianuis do 'n fhìrinn so 'na uehd féin, *Rom.* ii. 15. "Muinntir a ta nochdadh obair an lagha sgrìobhta nan cridheach-aibh, air bhi d' an coguis a' dèanamh fianuis leò, agus an smuaintean eatorra féin 'gan agairt, no a' gabhail an leithsgeil."

Tha caithir breitheanais air a cur suas an taobh a stigh de na h-uile duine, far an ni a choguis am fear-casaid, an fhianuis, agus am breitheamh, a' ceangal thairis a' pheacaich gu breitheanas Dhé. Tha so a' lìonadh nan creutairean truagh le h-uamhunn, agus 'gan sàthadh 'san taobh a stigh, 'nuair a tha iad a' cur peacanna garbh an gnìomh! mar so a' toirt gairm dhoibh freagairt air a shon, an làthair Breitheimh nam beò agus nam marbh. Agus so tha i dèanamh, eadhon an uair a ta 'n eionta uaigneach, agus folaichte o shùilibh an t-saoghail. Ruigidh i orra sin, air nach urrainn do lagh dhaoine ruigheachd, do bhrìgh an cumhachd agus an ceilg. 'Nuair a theicheas daoine o bhreitheanas an comh-chreutairean, gidheadh rachadh iad far an àill leò, cumaidh a' choguis mar mhaor an àrd-Breitheimh, a ghnáth greim dhiubh 'gan gleidheadh 'na cuibhrichtibh gu breitheanas an là mhóir! Agus có dhiubh a théid iad as o dhioghaltas o dhaoine, no a thuiteas iad le làimh a' cheartais fhollaisich, 'nuair a mhothaicheas iad am bàs a' tarruing dlùth, cluinnidh iad o'n taobh a stigh mu 'n ehunntas dheireannach so, air dhoibh a bhi air an éigneachadh gu éisdeachd rithe, anns na mionaidibh as eudthromaiche d' am beatha. Ma bhios cuid ann, anns nach faighear nì dheth so, chan 'eil againn uaithe sin na's mò a dh' aobhar a bhi co-dhùnadh, a chionn nach 'eil cuid de dhaoine ag osnaich, air an aobhar sin nach 'eil pian aca: no nach 'eil anns a' bhàs ach spòrs, a chionn gu robh cuid ann, nach do chuir tuilleadh suim air. Feudar aghaidh mhaith a chur air droch coguis; agus mar as lugha tha dòchas ann an cor dhaoine, tha iad 'ga mhcas gur tèaruinte dhoibh gun ath-smuaineachadh a dhèanamh air an staid agus an cor. Ach gheibh na h-uile neach a rannsuicheas e féin gu dùrachdach, an fhianuis ann féin mur 'n bhreitheanas ri teachd. Cha robh eadhon na Cinnich gun am barail ac' uime, ged bha i sin air a coimeasgadh le dealbhaibh d' am beachd féin. Uaith so, ged rinn cuid de mhuinntir na h-Aithne 'nuair a chual iad mu aiseirigh nam marbh, fanoid, *Gnìomh*. xvii. 32. gidheadh chan 'eil cunntas gu'n d' rinn iad fanoid 'nuair a chual iad mu'n bhreitheanas dheireannach, rann 31.

II. Air son mìneachaidh, fòghnaidh na nithe fa leth a leanas gu cuid de bheachd a thabhairt mu nàdur agus gnìomhara an là mhóir sin!

Air tùs, Bheir Dia breth air an t-saoghal le h-Iosa Crìosd. Bheir e breth air an t-saoghal ann am fireantachd, tre 'n duine sin a dh' òrduich e, *Gnìomh*. xvii. 31. Tha 'n Salmadair ag inusadh dhuinn, gur e, “Dia féin as Breitheamh ann,” *Salm* i. 6. 'Si 'n Trionaid naomh, an t-Athair, am Mac, agus an Spiorad naomh, is Breitheamh ann a thaobh ùghdarras dhlighich, uachd-aranachd, agus cumhachd; ach is e am Mac anns an fhèidil as Breitheamh, a thaobh eur an gnìomh, agus cleachdadh àraidh a' chumhachd sin: Bithidh am breitheanas air a chur an gnìomh leis-san, mar an t-Eadar-mheadhonair rìoghail: oir tha cumhachd breitheanais o 'n Athair air carbsa ris mar a Sheirbhisich, a “Rìgh, a chuir e air a shliabh naomh Sion.” *Salm* ii. 6. agus d' an d' “thug e gach uile bhreitheanais,” *Eoin* v. 22. Is e so carrann de àrdachadh an Eadar-mheadhonair, air a thoirt dà a chionn gu 'n d' irioslaich se e féin gu toileach, *Philip*. ii. 8—10. “Dh' irioslaich se e féin, agus bha e ùmhal do bhàs, cadhou bàs a' chroinneheusaidh. Air an aobhar sin dh' àrdaich Dia e gu ro àrd mar an ceudna, agus thug e dhà ainm os ceann gach uile ainme ('se sin, cumhachd agus ùghdarras thar gach uile) chum aig (no ann an) ainm Iosa; (chan e an t-ainm Iosa, chan e sin an t-ainm os ceann gach ainm, air dha sin a bhi coitichionn do mhuinntir, eile, mar Iustus, *Col.* iv. 11. agus Iosuah, *Eabh.* iv. 8.) gun lùbadh gach glùn.” Nì a fa air a mhìneachadh leis an Abstol féin, mu “sheasamh am fìannais caithir-breitheanais Chrìosd,” *Rom.* xiv. 11. Mar sin is esan air an tugadh breth agus a chaidh a dhìteadh le daoine, a bhios 'na Bhreitheamh air daoineibh agus ainglibh.

'*San dara àite*, Iosa Crìosd, am Breitheamh, a' teachd a nuas o nèamh do 'n athar, 1 *Tes.* iv. 16, 17, thig e “air neulaibh nèimh, ann an seasgairachd dhomhain! Oighean amaideach 'nan codal, le cumhachd agus glòir ro mhóir! *Mat.* xxiv. 30. Bithidh a

ann an seasgaireachd dhomhain! Oighean amaideach 'nan codal, agus a' mhuinntir ghlic ri tàmh-neult. Bithidh móran sòigh agus geòcaireachd anns an t-saoghal aig an àm sin; beag measarrachd agus faire; pailteas de dhrip-ghnothuiche, ach gainne mhór de chreidimh agus de naomhachd: "Mar a bha e ann an làithibh Noe, mar sin mar an ceudna bithidh e ann an làithibh Mhic an duine; Bha iad ag itheadh agus ag òl, a' pòsadh agus air an toirt am pòsadh gus an là an deachaidh Noe a steach do 'n àire: agus thàinig an dìle, agus sgrìos i iad uile; Amhuil fòs mar a thachair ann an làithibh Lot: bha iad ag itheadh agus ag òl a' ceannach agus a' reic, a' planndachadh agus a' togail aitreabh:— Is ann mar sin a bhitheas anns an là am foillsichear Mac an duine! *Luc. xvii. 26—30.* Glacaidh teachd a' Bhreithimh gun fhios dhoibh, cuid aig féilibh, a' ceannach agus a' reic; cuid eile ag a' bhòrd, ag itheadh agus ag òl, agus a' dhèanamh subhach; cuid a' bith-dhèanamh le 'm planndachadh nuadh; cuid a' togail aitreabh nuadh; ni h-eadh, Bithidh là pòsaidh cuid 'na là breitheanais dhoibh féin agus do 'n t-saoghal! Ach tha 'm Breitheamh a' teachd! Tha na féillean air am milleadh; tilgidh an ceannuiche air falbh na cheannuich e; tilgidh am fear-reic sìos 'airgid; éiridh iad o'n bhòrd, agus tha 'n subhachas a' dol as ann an tiota. Ged bhios a' ehraobh air a suidheachadh anns an talamh, chan fheud an gàradair stad chur na talmhainn mu timchioll; tilgidh an luchd-oibre air falbh an aefluinn, 'nuair tha 'n tigh leth-dheanta agus cha bhi suim aig a shealbhadair d'heath na's mò; 's éigin do fhear na bainnse do 'n mhnaoi agus do na h-òighean, cuilm na bainnse fhàgail, agus taisbeanadh an làthair caithir a' bhreitheanais! oir, "Feuch, tha e teachd le neulaibh; agus chi gach sùil e!" *Taish. i. 7.* "Thig e ro ghlòrmhor! oir thig e ann an glòir 'Athar, maille ris na h-ainglibh naomha!" *Marc. viii. 38.* 'Nuair a thainig e anns an fheadail, a bhàsachadh air son pheacach, chuir e thaobh trusgain a ghlòire, agus rinneadh dìmeas air agus cùl a chur ris le daoinibh; ach 'nuair a thig e ris a thoirt breth air an t-saoghal, bithidh a ghlòir agus a mhórachd cho mòr, as gu 'n tilgear sgàil shiorruidh thar gach glòir thalmhaidh, agus lìonair a naimhde le h-eagal agus

uamhunn! Cha robh riamh aig prionnsa no aig rìgh 'san t-saoghal, a leithid de chomunn 'sa bhitheas an co-chuideachd a' Bhreitheimh so! Thig na h-aingle naomha uile maille ris, chum 'urraim agus a sheirbhis! An sin bithidh esan, a bha air a threòrachadh gus a' chrann-cheusaidh le cuideachd de shaighdearaibh, air a choimheadachd gu glòrmhor gu àite breitheanais, (chan ann le cuideachd de'n t-sluagh nèamhaidh ach) le sluagh nan aingle uile! Aingle naomha uile! deir an teagasg.

(*Ri leantuinn.*)

Literary Notices.

Rome and the Attempted Conquest of Britain. London : United Protestant Council. Price, 2d.

This is a useful pamphlet issued by the United Protestant Council. In a brief form it states the various movements of the Church of Rome in her aggressive policy in this country. If her methods are not so blatant as those of Hitler nevertheless she is attaining her objective with greater ease and without awakening the concern that the policy of the notorious Dictator has awakened.

An t-Urramach Iain Mac Rath le Neacal Mac Neacail.

Glasgow : Alexander Macdaren and Sons, 268 Argyle Street. Price, 1/-.

This is a reprint of the Rev. Nicol Nicolson's Gaelic biographical sketch of "Mac Rath Mór." Many of our Gaelic readers, we are sure, would like to have a copy of this biography of the great Highland preacher whose noteworthy sayings are still quoted in the pulpit and at the Question Meetings to this day.

Contending for the Faith. London : Protestant Truth Society. 7d. post free.

The Protestant Truth Society is this year celebrating its Jubilee, and in connection therewith, has just issued a popular life of its

Founder, John Kensit, and an account of the work continuing since his martyr death in 1902. The booklet is well produced by the Society's own press, and consists of 144 pages of reading and illustrations. There are no less than 26 of the latter.

Notes and Comments.

Vatican Celebrates Franco's Victory.—As is well known the Vatican during the Civil War in Spain made no hiding that its sympathies were with Franco. Now that the tide of war has gone in Franco's favour it is announced in the press that a Te Deum service is to be celebrated for Franco's victory. It is a dubious honour for not once or twice in Rome's history her blessings and favours have brought down the wrath of God upon the recipients.

A Move in the Right Direction.—Two hundred dissentient members of Mure Memorial Church, Baillieston, have petitioned the Presbytery of Hamilton in connection with innovations introduced into public worship. These innovations as indicated by the petitioners are read prayers, a praying desk, a kneeling stool, the reciting of the Apostle's Creed, etc. The Presbytery took such a serious view of the matter that they appointed a committee to inquire into the matter and report. When that report is submitted and discussed by the Presbytery we may have some further comments to make. Meantime we may say that is gratifying to know that there are some in the Church of Scotland who are opposed against innovating movements and are determined to set their faces against them.

The Cameronian Regiment.—An article recently appeared in the *Glasgow Herald* on this famous regiment. Its main interest to us was not so much the part the regiment played in its honoured military career but the origin of the regiment. The

Cameronian Regiment or as it is now called, the Scottish Rifles, owes its origin to the religious struggles of the Covenanters. Most of our readers, we are sure, are conversant with the Cameronian opposition which had its own important part in breaking crowned and mitred tyranny. Perhaps no regiment was ever so much a congregation. The regiment was composed largely of the out-and-out Covenanters—some of whom had stood as watchmen armed with rifle while the worship of God was being conducted. As a memento of these days the ceremony is observed by the Cameronians on Church parade of carrying into church rifles and five rounds of ball ammunition. If in barracks, each man carries in his belt the Bible issued to him on enlistment. If in camp, a picket is posted at the entrance to the church and the minister may not proceed with the service until the officer in charge reports to those inside “All clear.” The band and pipes are not allowed to play on Sabbath while the first battalion is on the march. It must not be forgotten that the Scottish Rifles include more than the representatives of the original regiment. The different units composing the regiments were designated The Cameronians (Scottish Rifles).

Church Notes.

Communions.—*May*: First Sabbath, Kames and Oban; second, Dumbarton, Seourie; third, Edinburgh and Broadford; *June*: First Sabbath, Applecross, Tarbert (Harris) and Colgach, second, Shieldaig; third, Helmsdale, Lochcarron, Glendale and Dornoch; fourth, Gairloch and Inverness. *July*: First Sabbath, Raasay, Lairg, Beaully; second, Tain, Staffin, Tomatin; third, Daviot, Halkirk, Flashadder, Fort William, Rogart; fourth, Stratherriek, Plockton, Bracadale, North Uist; fifth, Achmore and Thurso. *August*: Second Sabbath, Portree; third, Laide and Bonarbridge; fourth, Finsbay, Stornoway, Vatten. *South African Mission.*—The following are the dates of the Communions: Last Sabbath of March, June, September

and December. [NOTE.—Notice of any additions to, or alterations of, the above dates of the Communion should be sent to the Editor.]

Meeting of Synod.—The Synod will (D.V.) meet in the Hall at St. Jude's Church on Tuesday, 23rd May, at 6.30 p.m., when the Rev D. Beaton, Oban, will (D.V.) conduct divine worship.

Collection for this Month.—The Synod has appointed the Collection (first) for Home Mission (Missionaries and Catechists) to be taken up this month.

Church's Deputy to Canada.—We are pleased to hear that Rev. Angus Mackay, M.A., reached Winnipeg safely after visiting friends in New York and Toronto on his way. The ocean crossing was very stormy. Mr. Mackay reports encouraging attendances at both English and Gaelic services and hopes to visit other Mission Stations (D.V.) in due course.—*William Grant*, Convener of Canadian and Colonial Mission Committee.

Protest by Southern Presbytery.—The Southern Presbytery at their meeting on 18th April resolved to protest against the action of the Duke of Kent, representing the King and of the Prime Minister in officially attending a service of mass held in connection with the death of Mr. J. A. Lyons, late Prime Minister of Australia.

Acknowledgment of Donations.

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

Sustentation Fund.—Miss C., Craiglea, Strontian, 10s; Mrs J. B. R., 2677 Triumph Street, Vancouver, 17s; "J. C. M.," £1 10s; Mrs A. M., The Bungalow, Saltburn, 6s; Miss L. M., Saltburn, 10s; Miss I. C., The Hospital, Broadford, 7s; Anon., Kyle postmark, £1 1s; Mrs A. McP., Ardentinn, 6s; A. McL., Life Saving Station, Tofino, B.C., 18s 10d; Perthshire Adherent, £2; the

following from Perthshire Adherent:—o/a Vatten Congregation, £1; o/a Edinburgh, £1; o/a Flashadder, 10s; o/a Struan, 10s; Mr D. McK., Johannesburg; o/a Laide Congregation, £2.

Home Mission Fund.—Mr G. S., Bettyhill, per Mr M. Mackay, £1; Mr E. M., 1 Carrigrich, Harris, 10s; Perthshire Adherent, £1 10s.

Organisation Fund.—J. McL., Drinishader, Harris, 13s 6d; Perthshire Adherent, £2.

Aged and Infirm Ministers and Widows and Orphans Fund.—Mrs K. M. H., 46 Manor Road, Stoke, Newington, 10s.

Jewish and Foreign Missions.—Mrs C. McN., Hurstville, N.S.W., £1; Mrs A. McN., Corrou, o/a Mrs Radasi, 6s; A Friend, Lochgilphead, 10s; Mrs Iso. M., Balintombuie, 10s Mrs K. M. H., 46 Manor Road, London, 10s; Fort William Sabbath School, per Miss Rankin, £1; Friend, Ross-shire, £2; Anon., Plockton, for new Schools, £1; Mrs F. G. S., Tara, Ontario, 9s; Miss S., Tara, Ontario, £1 0s 4d; "Friend of the Cause," £1; Mrs M. B., Dunhallin, Skye, 18s; Perthshire Adherent, £2; Miss I. C., Craiglea, Strontain, 5s; Greenock Sabbath School, £6 6s;

Legacy Fund.—Received with grateful thanks from the Executor of the late Miss Euphemia McLeish, Parkhill, Ontario, Canada, the sum of six hundred dollars (£127 5s 1d), bequeathed to the funds of the Church as follows:—To the Sustentation Fund—200 dollars; to the Jewish and Foreign Mission Fund, 400 dollars, per Messrs. Carruthers & McMillan, Solicitors, London, Canada.

The following lists have been sent in for publication:—

Fort William Church Purchase Fund.—Mr Alex. Rankin, Mamore Cottage, acknowledges with grateful thanks the following donations:—Mr C. MacIntosh, Roy Bridge, 2s 6d; Mr John Macleod, Spean Bridge, 2s 6d; Friend, Fort William, 10s; per John MacInnes, Portree, £1 16s 6d (Collecting Card); per Mr. John B. Gillies, 3830 Park Boulevard, Oakland, California, £9 13s (Collecting Card).

Applecross Manse Building Fund.—Mr John MacAulay, Missionary, acknowledges with sincere thanks a donation of 10s from a Friend, Skye; Mr M. Gillanders acknowledges with grateful thanks the following donations from "A Friend Abroad" for the Manse Building Fund, £4, Sustentation Fund, £4, and Jewish and Foreign Missions Fund, £3 10s, per J. Grant, Inverness.

Daviot Church Building Fund.—Mr J. Grant, Inverness, acknowledges with sincere thanks the following donations:—Mr J. F., Shionlevus, £1; M. McR., Ardroe, Lochinver, 5s; Friend, Inverness, 5s; Mrs R. McL., Lochinver, 5s; per Rev. D. J. Matheson, Lairg—Mrs M., Toronto, 5s.

Congregational Funds.—Rev. D. J. Matheson, Lairg, acknowledges with grateful thanks the following donations from Miss I. McN., Gruids, for Lairg Congregation, £1, for Rogart, £1, and for Dornoch Congregational Funds, £1.

St. Jude's Congregation, Glasgow.—The Hon. Treasurer begs to acknowledge with sincere thanks receipt of £3 from Nurse M. McF., Nurses Home, Larbert, per Mr Donald MacSween, and

donations of 5s for Sustentation Fund and 5s o/a Jewish and Foreign Missions from Two Friends, Glasgow, per Mr J. Grant, General Treasurer.

Greenock Manse Purchase Fund.—Rev. Jas. McLeod acknowledges with grateful thanks the following collections and donations:—Gairloch Congregation, £11 3s 4d; North Tolsta Congregation, £11 17s 6d; Ness Congregation, £5 10s; Swordale, Stornoway, £4; Strond, Harris, £1 15s; Nerthton, Harris, £1 13s; Mrs Mack Leverburgh, £1; F. P., Stornoway, £1; A Friend, Stornoway, £1; Friend, Kylescalpay, 10s; Finsbay Congregation, £3 2s 8d; Achmore Congregation, £3 17s; Stornoway Congregation, £12; Friend, Stirling, £1.

Helmsdale Congregational Funds.—Rev. Wm. Grant, Halkirk, acknowledges with grateful thanks a donation of two dollars from Mrs E., Carlos, Alberta, Canada.

London Congregational Funds.—Rev. J. P. Macqueen acknowledges with sincere thanks a donation of £2 10s from "Skye Friends in Australia."

Portree Congregational Funds.—Mr J. McIver, Treasurer, acknowledges with grateful thanks the following donations on behalf of the Sustentation Fund:—Mrs N., Borne, £1, Mrs W. McP., Borne, 3s; Mrs B. and Miss McK., 7s 6d; and on behalf of the Foreign Mission, 10s from Mrs N., Borne.

South African Mission Hospital.—Dr R. Macdonald acknowledges with sincere thanks the sum of £7 from "a few Glasgow Friends," for the medical work of the Mission, per Miss Nicolson (of the S.A. Mission), Glasgow.

South African Mission—Clothing Fund.—Mrs Miller, 7 West Banks Terrace, Wick, acknowledges with grateful thanks the following:—3 dozen girls' dresses from the ladies of the Portree Congregation, per Mrs Macdonald; 40 yards material, a plaid, and 30s from the ladies of Lochcarron Congregation, per Miss Chisholm; A Friend, Halkirk, £1; A Friend, Wick, £5, and a web of material from Fraser Bros., Oban.

St. Jude's South African Clothing Fund.—The Treasurer acknowledges with sincere thanks the following donations:—Miss K. G., Kilmacolm, 10s; Friend, Glasgow, 10s; Anonymous, Glasgow postmark, 10s; Mrs. A. M. W., Bearsden, 5s.

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