

THE
Free Presbyterian Magazine
 AND
MONTHLY RECORD

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

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

CONTENTS

	page
Whether we always do right by Obeying the	
• Dictates of the Conscience	221
The Floating Church, Strontian	222
A Famine of the Word of God	224
The Pope's New Cardinals	225
Co-eigneachadh Soisgeulach	226
A Martin Luther Letter	230
Reasons for Attending Prayer-Meeting ...	232
Gleanings by the Way	232
The late Mrs. Morison, Kintulavig, Harris ...	232
The late Mrs. Margaret Macleod, Leverburgh, Harris	233
Notes and Comments	234
London F.P. Communion Services	234
Church Notes	235
Acknowledgment of Donations	235
Contents	237

Printed by

N. Adshead & Son, 34-36 Cadogan Street, Glasgow.

THE
Free Presbyterian Magazine
and MONTHLY RECORD.

VOL. XLX.

April, 1946.

No. 12.

Whether we always do right by Obeying the Dictates of the Conscience.*

It is not an uncommon thing to hear people say in defence of their action: "I acted according to my conscience," thereby implying that they had done right. But, underlying that statement is the assumption that the conscience is always right. This is not so for unless the knowledge be right the conscience will not be right. "My conscience does not reprove me," said Queen Mary to John Knox. "Conscience, madame, requires knowledge," replied the intrepid Reformer.

"This is one of the most perplexing questions in the science of morals. Many are of opinion that all that is necessary to render an action good is that the agent act agreeably to the dictates of his own conscience. This may be considered a vulgar [common] opinion, usually taken up without much consideration. But there is an opinion nearly akin to this, which has been advocated by some of the greatest men of the age, namely, that men are not responsible for their opinions or belief. It is thought that the adoption of this as a maxim is the only effectual method of putting an end to the bitter animosities and controversies among the advocates of different creeds. It is not wonderful that they who make the moral sense in a sort, infallible, and the ultimate standard of right and of wrong, should hold that men cannot go astray if they will honestly listen to the voice of conscience and obey her dictates.

But as has been shown, conscience is the judgment of the mind respecting duty and as no man's knowledge is perfect or infallible it follows therefore that so far as there is error in the understanding in relation to matters of duty, just so far the conscience will be misguided. The question at issue, therefore, is whether an action wrong in itself, can be considered as a good and virtuous act if the agent believes that it is right. If the affirmative were true then the discovery of truth would be of no value for obviously upon this principle error is just as good as truth. But as soon would we believe that darkness is as good as light to direct us in the way we wish to travel.

*The above quotation is from Dr. Archibald Alexander's *Outlines of Moral Science*, whose sermon on the Deceitfulness of the Human Heart appeared recently in the *Magazine*. The noted Princeton divine discusses in the forementioned volume a number of interesting points with more than ordinary ability.—*Editor*.

Again, this theory supposes a man is under no law but his own opinion, or the dictates of his conscience, that, therefore, which is a sin in one man may be a duty to another in precisely the same external circumstances and relations, which would be to confound all moral distinctions. This theory would go to sanction every form of religion, however corrupt and superstitious; and to make the vilest immoralities virtuous; for there can be no doubt that the votaries of idolatry, in their most cruel and abominable rites follow the dictates of an erring conscience Every species of persecution may be justified on this principle. Instead, therefore, of putting an end to all animosities it would bring back all their horrors, the days of persecution, for conscience sake."

The conscience as it is in fallen man is not given us as the only rule of faith and duty. From our childhood's years the only rule that God has given us to direct us how we may glorify and enjoy Him is the Word of God contained in the Scriptures of the Old and New Testaments. The Holy Spirit can apply the truth to the conscience and the conscience under divine guidance is a safe guide, but that is very different from saying our natural conscience is always a safe guide and that we have unburdened ourselves when we say in regard to any action or course we have taken that we have so according to our conscience.

The Floating Church, Strontian.

ONE of the difficulties which the Free Church had to contend with at its beginning was the question of sites for church buildings and manse. The story of the refusal of sites by proprietors is told at length in the *Annals of the Disruption*. One of the most interesting records is that of the building of a floating church owing to the refusal of Sir James Riddell's permission to grant a site of a place of worship for the Free Church people of Strontian, Argyllshire. It will be one hundred years in July since the floating church was towed to Loch Sunart and used as a place of worship. The following is the account given in the *Annals of the Disruption*, a book still worth reading though not so well-known as it once was. "The refusal of sites by the proprietor* of 40 miles of landed estates was a serious matter but men at that time were not easily baffled. A Floating Church was proposed which might be anchored in some sheltered bay near the beach and give accommodation to the people till better days come round.

The idea was eagerly taken up, subscriptions were raised, plans carefully drawn out, the vessel was contracted for an expense of £1400, much interest was felt as her construction went on in one of the building yards of the Clyde under the skilful superintendence of Robert Brown, Esq., of Fairlie. Then came the launch and the voyage from Greenock to Loch Sunart. At first there was some difficulty as to a proper anchorage for the vessel. Mr. Graham Spiers, Convener of the Committee, had at one time served in the Royal Navy, and accompanied by a naval friend, he went down in July, 1846, to fix on the site. The best place, safest for the ship, and most convenient for the people, would have been just

*Sir James Riddell.

under the windows of Sir James Riddell's Mansion, but, as a matter of good taste, another was chosen two miles off, and there, at a point about 150 yards from the shore, the vessel was safely moored.

How gladly the people left the storm-beaten hillside for this strange Highland church of the sea, need not be said. It was a singular spectacle on each returning Sabbath morning, as the hour of public worship drew near, to see the boats coasting from north and south, each with its contingent of hearers while numerous groups could be descried far inland, wending their way down from the hills to where the floating church lay moored. Men speak of it as a stirring scene when ropes and cables were run out from the beach, and the boats were rapidly passed backwards and forwards, conveying the worshippers on board. In winter, the hearers came from a distance of eight or nine miles, and in summer from a still wider circuit. In rough weather it was no slight undertaking to get so many people on board. Even in summer when all was calm it was a tedious operation and not unfrequently darkness was setting in before all were again on shore. The numbers who assembled depended on the reputation of the minister who was expected to preach and the people had their own way of testing the esteem in which the different clergymen were held. It was found that for every hundred hearers the vessel sank an inch in the water, nothing, therefore, could be easier than to keep the register. They could tell to an inch the popularity of every minister who came. A depression of six inches told that a congregation of 600 had been drawn together, and on some occasions, it is said, that this number was exceeded. On the whole, this plan of church extension, so novel among the Highlanders, was found to answer well. There was only one person whom it did not altogether please. The letters of Sir James Riddell are those of a kind-hearted and friendly landlord, strongly prejudiced against the Free Church; but when he came from the Continent and saw what was going on, it was not to his mind. In an interview with Dr. Beith, Stirling, one of the officiating ministers, he expressed a wish to have the iron vessel brought in close to the shore, and made fast, so as to be made more convenient for the people. Dr. Beith, while willing to consider the proposal, suggested that, in agreeing to this, he was yielding the whole principle, and might as well give a site at once. For that, however, the time had not yet come."

A correspondent in a recent issue of the *Oban Times* states that the first minister to preach in the *Eaglais Iarruin* (Iron Church) as it was called by the Gaelic speaking people, was Rev. Alexander MacIntyre who afterwards went to the Clarence River district, N.S.W., where he ministered to the Free Church emigrants from Ardnamurchan. The writer of this note saw some of the descendants of these emigrants when, as the Church's deputy, he visited our people in Grafton, on the Clarence River, N.S.W. The Free Church minister of Strontian was the eminent gospel minister, the Rev. John MacQueen,* ordained there in 1853 and who was afterwards Free Church minister of Daviot, Inverness-shire (1867-1891).

Dr. Beith, Stirling, in a brief account, tells of the fitting up of the ship with pulpit, benches and a small vestry, etc. "It was successfully towed from the Clyde round the Mull of Kintyre," he says, "by one or

*An interesting biographical sketch by the Rev. Neil Cameron, who had a warm place in his heart for him, appeared in the *Free Presbyterian Magazine*, vol. xxx. p. 249.

two tug-steamers, and in the end safely moored in the appointed place. The exploit of her voyage over so dangerous a sea had not been without peril. The structure was so great and clumsy, withal so unmanageable that more than once she had nearly dragged the tugs upon the rocks. By the kindness of an over-ruling Providence the risks were surmounted, a safe arrival at the intended destination was accomplished and regular worship was established. As a place of worship the accommodation was very comfortable. The pulpit stood at the bow—under cover, of course—having the vestry on one side. The entrance for the congregation was towards the stern, and for the minister near the bow. A passage on one side running the whole length of the church, afforded access to the benches which were arranged straight across the ship throughout her whole length and occupied the entire breadth except what was required for the passage. About 750 hearers could be accommodated. Too large was the church for the neighbouring population, but sometimes it was quite filled, even crowded. A little experience taught the method of judging the number present by the gauge provided at the bow post. One number sank the church to a depth which was marked by the index; another number sank it to a different depth. So it became a very simple question in arithmetic to determine whether the number at any time present at worship was two, or four, five, or seven hundred. I preached thrice on the Sabbath—twice in Gaelic, once in English—to a very interesting congregation of Morvern and Argyllshire Highlanders" (*Annals of the Disruption*, p. 556).

A Famine of the Word of God.*

THERE are two verses which are not out of place when talking about the present position in regard to the Word of God in South India. One verse is taken from I. Samuel iii. 1. "The word of the Lord was rare in those days." The other verse is in Amos viii. 11. "Behold, the days come, saith the Lord, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." The War brought many and grievous trials to India; amongst those trials there was a famine of bread; it was so severe in Bengal as to cause the deaths of a vast number of people. Perhaps many of you do not know that there is also in some parts of India, particularly in South India, a famine of the Word of God; and that famine still persists. There are numbers of reasons for it. First of all, there was the exceedingly great demand for the Scriptures in the years immediately prior to the War. We are grateful that that was so. There was a very great demand for the cheaper editions of the Scriptures. And that is partly responsible for the present famine. After the War came there was a very severe rationing of paper; and that also made our difficulties much greater. The Word of God, in the Tamil country, has never been very cheap. I have been there for ten years, and during that time the Bible has never been obtainable at a price less than 1/10. That may

*From a speech by Mr. W. H. Kuhurt, S. India, delivered at the 51st Annual Meeting of the Bible Spreading Union.

not seem very much to you; but 1/10 represents two days' pay of the average pre-War teacher; and it represents about a week's pay of the average farm labourer. For some time now these cheaper editions of the Bible, such as the poor people of South India can hope to buy, have been completely unobtainable. And it has been a very sad thing for me and for others to have been compelled to turn away people who have come asking for a copy of the Bible. We have had to show them empty shelves. We have still the dearer editions, and we try to distribute these as far as possible; and where there are those who are unable to pay the full cost, we allow them to pay part of the price, or, through the instrumentality of a Union such as yours, we are able to give them away.

In 1943 they (Mr. Thrower and an Indian friend) were able to print and to publish the first part of the Concordance to the Tamil Bible, the only Concordance in the Tamil language that exists, with its 4,000 index words, and 7,000 references. A thousand copies were printed less than two years ago. Those responsible for the publishing of this Concordance were of opinion that it would take twenty years to sell; but the whole edition was sold in less than two years! The phenomenal success of this Concordance, and the great demand for the Tamil Bible, has proved beyond all doubt that there is in South India an earnest desire for the Scriptures, and for books that will help to explain the meaning of the Scriptures. I think it is an excellent policy to give away the Word of God.

The Pope's New Cardinals.

FOR a long time the number of the "Pope's Men," the Cardinals of the so-called Sacred College of Rome, had fallen much below the full quota of 70, the number fixed by Pope Sixtus V. in 1585. Seeing the Papal stock has been suffering serious deflation during the war, it was inevitable that if the Papal prestige was to be kept up, new appointments were overdue. At the Consistory, opened in Rome on February 17th, he created 32.

The Pope's "timing of his announcement, and the astonishing number" of 32, to synchronise with the peace and world settlement is an indication that Pius XII. has been following what a Roman Catholic weekly calls "the wisdom and statesmanship of Pope Pius XII." (*Catholic Herald*, 28/12/45). But papal "wisdom" and "statesmanship" has often proved itself to be far from establishing any claim to infallibility. So glaring is this venture of making 32 Cardinals at one sweep that another Roman Catholic comment calls it "a departure from tradition," a "revolution within the Church." Under Pius IV. the number actually rose to 76, one of whom, Borromeo, only needed a small size red hat as he was only 15 years old. Leo X. made 31 in one day, but now Pius XII. has literally gone one better and gave 32 red hats at once. The cry once went through Rome, on a similar occasion, that it was

"Unfortunate! to hope still, and not see
That all these tonsured workmen want to do,
Will be to thee a cause of endless woe,
If thou wilt not regard our cry to thee."

In the British Empire the Pope has appointed 3; in U.S.A., 4; in South America, 5; Germany, 3; France and Spain have 3 each; the Vatican Curia has 1, and Italy 1; with other countries one each to make the 32. How will Italy take it? Can it be that in the Pope's own country or one or two can be found who are qualified to become "Princes of the Church"? For the first time in history the Italian Cardinals will not be in a majority in the Consistory. Has Italy failed to produce enough "particularly worthy of the sacred purple"? (*C.H.*, 28/12/45). They used to have a decided majority over all others, now the non-Italian will dominate the situation by 14. The chief job of the Cardinals is to elect a Pope, and for that reason some are indulging in a little wishful thinking that this portends that the next Pope may not be an Italian, forgetful it is the Italian Pope, still retaining his dictatorship of the church, and "has been acting as his own Prime Minister," who has made all these appointments.

"*The Universe*" (28/12/45) says, "We do not care for the implications behind the suggestion that because the non-Italian Cardinals now outnumber the Italian there is more chance of having a non-Italian Pope." The Papacy dare not give up Rome and it will remain the Italian Mission of the Seven-Hilled Babylon to the end of time, when the Lord Jesus Christ returns and will destroy it with the Spirit of His mouth.

One thing to sink into the English mind in its mistaken tolerance is the fact that all Rome's tonsured workmen are here to further the interests of the Papacy. Can there be any good reason why our Prime Minister (Mr. Attlee), our Home Secretary (Mr. Chuter Ede), and Miss Ellen Wilkinson (Minister of Education)—all professing Protestants—should congratulate Mgr. Griffin, of Westminster, because the Pope has made him a prince of his anti-Christian and anti-British Church. Have we forgotten the Martyrs, and the days of Elizabeth—when a Pope dared to excommunicate our Queen? The motto of the Pope's church still remains "*Semper Eadem*."—A.W.M. (*The Churchman's Magazine*).

Co-eigineachadh Soisgeulach.

Le TOMAS BOSTON.

(*Air a leantuinn bho t.-d. 214.*)

'San dara aite.—A pheacacha, nach eil fhios agaibh gu bheil sibh ciontach, agus nach comasach dhuibh dol a steach fhaotainn gu Dia neo-reidh? Chaidh briseadh mor a dheanamh eadar Dia agus an duine le peacadh. Tha ceartas a' tagar iobairt; is eigin reite a bhi air a deanamh. Do bhrìgh 's gu bheil am peacach neoghlán, cha'n urradh dha bhi an sagart; agus cha'n eil e comasach air iobairt ullachadh, oir cha leor na bheil do spreidh air mhìle cnochd gu iobairt loisgte. Uime sin rinneadh Iosa Crìosd ar sagart; b'e nadur a dhaonachd an iobairt; b'e a nadur-diadhaidh an altair a naomhaich an tiodhlaic; b'i feirg Dhe an teine a loisg an iobairt: chaidh fhuil a ghiulan a stigh do'n ionad bu ronaomh, nuair a chaidh Crìosd suas do neamh, agus a shuidh e air deas laimh an Athair, gu bhi ag eadar-ghuidhe airson pheacach, air steidh an riarachaidh a thug e. Anis si so an reite; agus b'aill leinn sibh gabhail ris an innleachd slainte so, le Crìosd ceusda, a cuir dhibh bhuir

fireanteachd fein, chum 's gu'n dìreadh sibh suas gu neamh air faradh eadar-mheadhonaireachd Chrìosd. Anns a pharras thalamhaidh, chuir Dia suas faradh, air am feudadh an cinne-daoine uile dìreadh suas gus a pharras neamhaidh. B'e sin coimh-cheangal nan gnìomh; faradh a bha eomasach air cudthrom an t-saoghail uile a ghiulan comhlath; ach air a dheilbh air leithid do dhoigh, 's na'n lasaicheadh ach an' dealg but lugha dheth, gu'm briseadh e uile na bhloighdean. Chaidh an cinne-daoine uile suas air, eadhon a cheud Adhamh agus a shliochd uile na leasraidh; ach air dhasan aon dealg dheth a lasachadh, ann am priobadh na suil, bhris am faradh, agus thuit esan agus a shliochd uile gu doimhne truaigh, agus gu slochd oillteil, far am faiceadh iad neamh fada uatha, 's gun doigh air bith gu a ruigsinn. Chuir am briseadh eagalach so aoibhneas air na deamhnaibh; chuir e uamhas air na h-ainglibh; chunnaig iad nach b-urrainn dhoibh a charamh, na h-aon eile a dheanamh, agus bha iad ni bu glie na gu feuchadh iad ris. Chunnaig Mac Dhia, nach robh a h-aon a'measg nan crentairean a bheireadh cobhair, agus uime sin dh-oibrich a ghairdean fein a mach slainte. Chaidh faradh eile a dheanamh, Iosa Crìosd, Dia-dhuine, an t-Eadar-mheadhonair eadar Dia agus daoine, an t-shlighe chum an Athair.—Gin. xxviii., 12. Tha bhonn air a chuir air an talamh, oir tha esan na dhuine; bha'm faradh air a chuir co iosal 's gu'n ruigeadh peacaich air; bha e air a shuidheachadh ro-iosal, eadhon "ann an ionadaibh iochdarach na talamhainn"—Eph. iv., 9.—duthaich a bhais. Tha bharr a ruigheachd gu neamh, oir is Dia esan: tha'm faradh eo arda, 's gu'n cuir e am peacach suas gu neamh. Cha'n urrainn e aon ehuid fuasgladh na briseadh leis a chudthrom is mugha a theid a leigeadh air, oir tha e air thathadh sa cheile le fuil do luach neo-chrìochnach, a chaidh a dhortadh, gus a ehuid a b-fhaide do agartais ceartais, Eabh. ix. 14. Thigibh a pheacacha, leigibh bhur cudthrom air, 's-na biodh eagal oirbh. Cha ghiulanadh a cheud fharadh ni sam bith ach pearsaibh dhaoine; eha b-urradh dha aon pheacach a ghiulain le eallach ciont air dhruim, oir bhriseadh e fodha; ach giulanaidh am faradh so sibh, agus bhur eallach ciont mar an cendna, ged bu truime e na gaineamh na fairge. Ach cha'n eil ach beagan air an fharadh so; b'aill leinn 'ur co-eigneachadh gu tighinn air. Am bheil sibh a ruineachadh luidhe fathast anns an doimhne ? an do ghabh sibh 'ur sealladh deireannach do neamh ? an do ghabh sibh 'ur cead sìorruidh do ghloir, no nach do ghabh, c'uime mata nach bi sibh air 'ur co-eigneachadh gu theachd air an fharadh ? O thigibh mu'm bi am faradh air tharruing suas. Tha fios agam ciod a ta sibhse nach bi air 'ur co-eigneachadh gu theachd air an fharadh, a smaoineachadh a dheanamh; tha sibh a' smaoineachadh "mar ghaduich, 's mar fhear-reubainn" gu'n "streap sibh suas air dhoigh eile." Tha fhios agam ciod ata sibh a deanamh; tha sibh a deanamh aon do dha ni: tha sibh an dara cuid, ag caramh an sean fharadh, agus a' deanamh a chuid a's fearr is urradh dhuibh de na miribh briste, le 'ur modhalachd, agus le bhur imeachd laghail; air neotha sibh a deanamh faradh ur de bhur deanadas fein, faradh do throcair neo-chumhnantaichte, ag earbsa ri trocair Dhia, gun bhi aonaichte ris an Eadar Mheadhonair. Ach cuiribh a bhonn cho iosal sa's aill leibh, eha leig ceartas De da bharr neamh a ruigsinn gu brath. Leigibh bhur cudthrom air, mata, mar dean sibh a chaoclhadh, leigibh bhur anama air thuairmeas air, leigibh 'ur sìorruidheachd air thuairmeis air, agus streapaidh suas, ach biodh dearbh chinnt agaibh,

ged fhaigheadh sibh suas co ard is gu'm burradh dhuibh bualadh aig dorus neamh, agus a' radh "Thighearn, a Thighearn, fosgail dhuinne" ann an sin dibiridh e sibh, 'an sin brisidh e, agus tilgidh e sìos sibh gu's an ifrinn is iochdaraich—Eoin xiv. 6.

San treas aite.—Fhuair Criosd rioghachd o Athair—Salm. ii., 6, 7, 8; ach cha'n eil aig ach beag iochdarain. Chuir e suas a bhratach an so an diugh, agus tha sinne gu 'ur co-eigneachadh gu tighinn a stigh agus strìochdadh dha mar 'ur Tighearn agus 'ur Rìgh. Tha sibh fo' thighearnaibh coimheach, agus is fhada dhiult sibh dillseachd da bhur fìor Thighearna. O cuiribh cul ri bhur uile iodhalaibh anis, agus thugaibh sibh fein dhasan, gu bhi o so amach a chuidsan amhain, a chuidsan gu h-ìomlan, a chuidsan gu sìorruidh. Thigibh a stigh anis, agus "pogaibh a Mac"—Salm. ii., 12. Lubaibh a ghlun dha; cuiribh an crun air a cheann.—Dan. iii., 11. Fosglaibh dorsan sìorruidh bhur cridheachaibh, chum 's gu'n tig Rìgh na gloire a stigh—Salm xxvi., 7. Ma tha anam bochd air bith ag radh ann fein, Mo thruaigh, cha'n eil armailtean na h-ìfrinn an taobh a stigh dhìom, cho fusadh an cuir o'n seilbh; tha sin fìor gu cinnteach, ach tha mi'n duil nach eil thu cho teann air do dhruideadh suas, 's nach eil e'n comas teachdaireachd fhaotainn eadar Criosd agus thusa; tha thu cluintinn a thairgse e bhi na Rìgh dhuit, an toir thu t-aonta dha sin? Cha'n fheoraich mi ach da cheisd riut chum a chuis so a shoilleireachadh. (1). Mar urrainn thu tuilleadh a dheanamh an toir thu seachad an rioghachd gu toileach dha? Am bheil thu toileach dealachadh ri t-anamhiannaibh, ged nach eil thu comasach an cuir air falbh? Ged nach urradh dhuit euing na daorsa a chrathadh dheth do mhuineal fein, an toir thu t-aonta thoileach do Chriosd gu sin a dheanamh, agus a chuing fhein a chuir ort? Mar Rìgh, "Bheir e buaidh air ar n'easontais" Micah vii. 19. (2). An urradh do bhur cridhe aontachadh le lanachd a riaghlaidh-san? Feumaidh esan a mhain a bhi na Rìgh! si a thoilsan anns na h-uile nithe a dh' fheumas a bhi na lagh dhuibh. Agus c'arson nach biodh e mar sin? oir cha'n urrain dhasan eucòir a dheanamh—Salm xiv. 6, 7. An toir thu t-aonta gu'n dean esan an rioghachd a chumadh 'na do chridhe mar is aill leis? an cuir e suas, 'san tilg e sìos 'an sin mar is toileach leis? am bheil nithe dìomhair agad, anamhiann nach eil ach "na h-aon bheag," agus a dh'fheumas a bhi air a caomhnadh; am bheil priunnsa do fhuil na h-ìfrinn ris am feum e "buintinn gu min air do sgathsa"? Mar eil, "Thig a stigh, thusa a ta beannuichte o'n Tighearna, c'uime a sheasadh tu a muigh?" Se t-aonta dhasan mar tha e ga thairgse fein, do theachd a stigh.

III.—Tha cead aig peacaich tighinn a stigh. Biodh fhios agaibh, uime sin, gu bheil cead agaibh o Mhaighstir an tigh, gu teachd a stigh. Mar biodh e mar sin, cha chuireadh e a sheirbhisich gu'r co-eigneachadh gu teachd a steach. Cha chuireadh, fheara, chrannadh e a dhorsa 'nar 'n eudan, mar bi a thoil sibh teachd a stigh: agus na'm biodh do dhanachd agaibh, na thigeadh agus bualadh aig an dorus na ainneart a chleachdadh ris, b-urraim e focal a labhairt, a leigeadh sibh a thaobh bhur cuil. Tha ar Tighearn Iosa Criosd, a' toirt lan shaorsa dhuibh uile, eadhon do'n dream is measa agaibh, teachd. Sibhse a ta giulan comharra an diabhuil ann an clar ur 'n eudainn; sibhse a ta gu follaiseach mi-naomh, a ta 'nur suidhe mar gu'm b-ann 'ann rathaidibh mora an diabhuil; sibhse a ta giulan a chomharraidh 'nur laimh dheas, is urrainn dhuibh fhòlach

nuair is aill leibh, a chealgairean is salaiche, a ta ga 'ur folach mu gharachaidh an diabhail; tha sibh uile deagh-bheathta o Chrìosd, cha thilg e 'n dorus 'nur n-eudainn. Gu cinnteach cha'n urrainn da chaochladh bhi air fhilleadh ann's an sparradh a ta e toirt gu' co-eigneachadh gu tighinn a stigh. Agus uime sin b-aill leam sibh ceum a thoirt air aghaidh. Thugaibh fainear, (1.) Am bheil ena ni faoin leibh, cead a bhi agaibh tighinn a stigh? Cha robh e mar sin a ghnath. Na'n toireadh am peacach ionnsuidh air thighinn a stigh, ma's robh Crìosd air fhoillseachadh, choinnicheadh e ri claidheamh lasarach ceartais, a dh' iomaineadh air ais e gu a ghainntir do thruaighe agus do dhorachadas. Mar biodh Crìosd air a bhleath eadar clochaibh muillinn iochdarrach, agus uachdarrach feirg Athair, cha b-urrainn e bhi na aran do pheacaich, ged a bhiodh iad air ocras as a dheidh. (2.) Cha'n eil aig na h-ainglibh a thuit cead gu teachd a steach, o chaidh iad a mach, 's cha bhi am feasd.—Jude 6. Ged' bhiodh e comasach gu'm b-urrainn doibh creidsinn ann an Crìosd, agus a bhi toileach tighinn da ionnsuidh, rachadh an dorus a thilgeadh 'nan eudainn, oir cha d'fhuair iad riamh cead teachd a steach. Chaidh an dorus a chrannadh orra, cha deachaidh an crann a thoirt deth riamh, 's cha teid gu sìorruidh.—Eabh. ii. 16. Agus cha robh Dia fo fhiachaibh dhuinne ni's mo na bha e dhoibhsan. (3.) Biodh bhuir cor a ni is aill leis, tha so ni's leor gu'r deanamh suidhichte air tighinn a stigh. Mu dh' fhanas sibh a mach, tha sigh cailte, oir tha na h-uile dorus dochais air a dhruideadh ach an dorus so.—Gnìomh. iv. 12. Tha'n dorus fosgailte, cha'n eil sibh air 'ur bacadh tighinn a stigh, theid sibh a dhith mar tig: ged nach b-urrainn dhuinn tuilleadh a' radh ach, theagamh gu'm faigh sibh cead tighinn, bu choir dha sin fhein, 'nur deanamh suidhichte air ionnsuidh reidh a thoirt, na gnìomhaicheadh sibh ach gu reusanta.

San aite mu dheireadh.—Cha mhair an cead so a ghnath maille ribh. “Nuair a dh'eireas fear an tigh, agus a dhuineas e 'n dorus,” cha bhi tuille cead gu tighinn a stigh.—Lucas xiii., 25. Cha'n urrainn iadsan tha 'n ifrinn an diugh tighinn a stigh, ged air bith co aoibhneach 'sa b-aill leo; cha'n eil doigh air dol troimh doimhne mhor tha eadar Crìosd agus iadsan.—Lucas xvi., 26. Dhuin a cheud Adhamh an dorus oirne, ach bha dara Adhamh ann gu fhosgladh; ma dhuineas an dara Adhamh an dorus, cha 'n eil treas Adhamh ann gu fhosgladh.—II. Cor. iv., 3. “Ach ma tha ar soisgeul-ne air fhòlach is ann dhoibh-san a ta cailte tha e folaichte.” Tha suil aig an Abstol an so, ris na thuir e mu an fhòlach a bha air aghaidh Mhaois—Caib., iii. 13.—am fòlach a bha air a sgaoileadh thairis air an t-Seann Tiomnadh, rann 14; ach tha'n soisgeul a toirt air falbh a chomhdaich so, roinn 16, 17, 18. “Ach,” deir esan, “ma tha ar soisgeul-ne air fhòlach, is ann dhoibhsan tha cailte tha e foluichte”; cha'n eil suil ri frithealadh grais eile gu bhi toirt air falbh a chomhdach sin. Is e gras deirreanach Dhe do'n t-saoghal e.—Eabh. i., 1, 2. Tha 'n Tighearn a deanamh feisd do'n t-saoghal a chionn chuig mìle bliadhna, agus a nis tha'n riarachadh mu dheireadh air a bhord; tha 'n long mu dheireadh tha dol gu tir Immanuel a' deanamh ullamh gu cur fo sheol; uime sin feumaidh sibh dhol gu fairge, mar teid a nis, cha teid gu brath.—Eabh. x., 26, 27.

IV.—Tha peacaich air an cuireadh gu teachd a stigh. Cha'n e a mhair gu bheil cead aca gu teachd a stigh, ach tha iad air an cuireadh le Maighstir an tigh, tighinn a stigh. Eiribh uime sin a pheacacha is measa

tha "Maighstir ga 'ur gairm." Tha sibh air 'ur gairm, cha'n ann 'gu adhlaiseadh, ach gu cuirm: cha'n ann gu prìosan, ach chum an t-seomar aoidheachd far an dean e deagh-bheaththa sibh le uile mhil-seanaibh neamh. Mar fhaigheadh sibh cuireadh, c'arson a chuireadh e mach a sheirbhisich gu'r co-eigneachadh gu theachd a steach? agus an diult sibh, nuair a ta sibh a faotainn cuiridh? Thoiribh faineair guidheam oirbh. (1) Is ole a thig e dhuibh, a chnuimhibh salach, a ghairm a dhiultadh. Tha mi dearbhta gu 'm biodh e gu sìorruidh sona ann fein, ged a bhithinse agus sibhse anns an aite, reir fìor cheartas anns bu choir dhuinn a bhi, ann an slochd an dubhaigean. Cha 'n eile feum aig air a h-aon againn. Co sinne gu 'm bu toil leis e fein a chuir gu trioblaid airson a h-aon againn, co aca rachadh sinn fodha no a shnamhadh sinn! Tha na h-ainglibh ga mholadh, tha Athair a cuir urram air, agus tha dh'eudainn aig truaghain shalach da 'm bheil e toirt cuireadh, an diultadh a thoirt dhasan tha'n t-Athair a ghnath ag eisdeachd. (2) Tha moran co-math ribhse nach d'fhuair riamh cuireadh uaith gu tighinn a stigh. Cha'n ann do bhrìgh 's nach eil muinntir eile aig a ghairmeadh e gu thigh a lionadh a ta e toir gairm dhiubhse. Dh'fheudadh e 'n soisgeul so atharrachadh uaibhse, agus a chuir gu aitean dorchda na talamhainn, agus luchd iodhol aoraidh a cho-eigneachadh gu theachd a steach. Na'n deanadh e sin, tha e ro choslach gu faigheadh a thairgsean deadh-bheatha 'ni b'fhearr uathsan, na tha iad a faotainn 'nar measg. Tha cuid a roinn an t-saoghail na dheich pairt fhichead, agus tha iad a deanamh mach gu bheil naoi-deug dhiu air an sealbhalchadh le luchd iodhol aoraidh, sea pairtean le Iudhaich, Turcaich, agus Mahomatanaich; agus cuig pairtean amhain le Criosduighean; tha moran de na cuig pairtean a ta 'g aideachadh Criosdalachd na'n Ana-criosduighean, 'nan luidhe fathast fo dhorchadas Papanachd, Agus an do thagh an Tighearna sinne as an lionmhoireachd so, gu chuiridhean a thoirt dhuinn gu thighium a stigh, agus an toir sinn an diultadh dha? San aite mu dheireadh,—Cia mar sheallas sibh na eudainn, nuair a thaisbeannar sibh an lathair caithir a breitheanaid, mar tig sibh a stigh a nis air a chuireadh? Cionnus a sheallas sibh air ais air a ghradh a dhiult sibh, agus air an d'rinn sibh taire? Ciod a ni sibh nach tig da ionnsuidh a nis air a chuireadh, nuair a thig esan do'r 'n ionnsaidhsan ann am feirg.

(*Ri leantuinn.*)

A Martin Luther Letter.

LUTHER died on February 18th, 1546, so we reach the Quater-Centenary of his passing. Much is being written about this Giant amongst men. The following letter is the ninth of De Wette's collection, and with the exception of a few sentences to be met with in the histories of Milner and D'Aubigné, is believed never to have before appeared in an English translation. It will be noticed to have been written at a very early period of the great Reformer's course, and before the commencement of what may be termed his public life.

"Grace and peace to you from God the Father and the Lord Jesus Christ, . . . but I desire to know the state of your soul, whether at length, wearied of her own righteousness, she is learning to repose with confidence on the righteousness of Christ. For in the age in which we

live, the temptation of presumption is strong upon many, and especially upon those who are labouring with all their might to be righteous and good; being ignorant of the righteousness of God, which has been most liberally and gratuitously given to us in Christ, they seek in themselves to work that which is good, in order that they may have a confidence of standing before God, adorned with virtues and merits; but this is impossible. When with us, you were of this opinion, nay, in this error, and so was I, but now I also fight against it, though I have not yet fully prevailed. Therefore, my dear brother, learn Christ and Him crucified, learn to sing to Him, and, despairing of yourself, to say to Him, 'Thou, O Lord Jesus, art my righteousness; but I am thy sin; thou hast taken upon thyself mine, and hast given me thine: thou hast taken upon thyself what thou wast not, and hast given to me what I was not.' Beware of at any time aspiring to such purity as to be unwilling to seem to yourself, nay, really, to be a sinner, for Christ dwells not but in sinners; for on that account He came down from heaven where He dwells among the righteous, that He might dwell also among sinners. Meditate upon His love, and you will see the sweetest consolation arising from it. For if by our own labours and afflictions we were to attain to peace of conscience, why did Christ die? You will not then find peace but in Him, trusting in Him, but despairing of yourself and your own works. You will learn likewise from Him, that as He undertook for you, so He hath both made your sins His, and His righteousness yours. If you firmly believe this as you ought, do you also instruct the brethren who are untaught and still in ignorance, and patiently bear with them and consider their sins your own, and whatever good you have, let them have the benefit of it. As the apostle teaches, 'Receive ye one another; as Christ also received us, to the glory of God' (Rom. xv. 7). 'Let this mind be in you, which was also in Christ Jesus; who, being in the form of God . . . made himself of no reputation,' etc. (Philipp. ii. 5). So also, if you seem to yourself better than others, do not you be eager to appropriate it as your own peculiar possession, but make yourself of no reputation, and forget your own excellence, and be as one of them, so that you may bear them in your arms. For unhappy is that man's righteousness, which will not bear with others who are comparatively worse, and which meditates flying from the world and dwelling in a desert, whereas such a one ought by patience and prayer and example to let his presence benefit them. To act otherwise is to hide the Lord's talent, and not to deliver to our fellow-servants what is their due. If, therefore, you are a lily and a rose of Christ, know that you have to dwell among thorns; only take care that you do not, through impatience and rash judgment or secret pride, become a thorn yourself. The kingdom of Christ is in the midst of enemies, as says the Psalm, why then do you imagine it to be in the midst of friends. Therefore, whatever may be your wants, falling on your knees before the Lord Jesus, beg of Him to supply them; He Himself will teach you all things, only observe what He has done for you and for all men, that you may learn also yourself what you ought to do for others; if He had been willing to live only amongst the good and to die for His friends, for whom, pray, would He have died, or with whom would He ever have lived? Thus do, my brother, and pray for me, and the Lord be with you. Farewell in the Lord. From your brother, Martin Luther, an Augustinian."

"Wittenberg, April 7, 1516."

Reasons for Attending the Prayer-Meeting.

1. Because the greatest and best of all my friends, has appointed it as the place where I may have an interview with Him.

2. Because I cannot think of a better place—a place of greater honour, profit, and safety for the time.

3. Because my attendance on that prayer-meeting was included in the vows I took upon me when I pledged myself to be a servant of God.

4. Because my absence will be noticed with sadness by the faithful saints, and may greatly dishearten them.

5. Because my unnecessary absence will comfort Satan in the prospect of success in his next assault upon me.

6. Because impenitent sinners and back-sliders will comfort themselves over my neglect, and follow my bad example.

7. Because my faithful attendance is one of the links in that chain of influence which I need to bind me fast and firm to my divine Lord.

Therefore, I must go to the prayer-meeting. I wish to go. I shall be happy in going. No matter who fails, it must not, it shall not, be I.
—*Christian Treasury*.

Gleanings by the Way.

A celebrated preacher of the past became greatly discouraged in his work and had serious thoughts of giving up preaching, at least in that part of the vineyard. A significant dream relieved him. He thought he was working with a pick-axe, on the top of a rock. His muscular arms brought down stroke after stroke for hours, but the rock was hardly indented. He said to himself at last, "It is useless; I will pick no more." Suddenly a stranger of dignified mien stood by his side and said, "You will pick no more?" "No." "Were you not set to do this task?" "Yes." "Why then abandon it?" "My work is in vain; I make no impression." Solemnly the stranger replied, "What is that to you? Your duty is to pick, whether the rock yields or not. Your work is in your hands; the result is not. Work on." He resumed his task. The first blow was given with almost superhuman force, and the rock flew into a thousand pieces. He awoke and returned to his work and a great revival followed.—*A. B.*

The late Mrs. Morison, Kintulavig, Harris.

THE above was the oldest of our members in S. Harris. Her exact age was uncertain, but she was believed to be near the century. She was a remarkable woman in more ways than one, being of a strong personality. She was not of those who, through lack of discernment, see no reason for maintaining a separate position in order to preserve purity of doctrine, worship and practice. Her memory for Scripture and spiritual poems, such as those of the Harris blacksmith, John Morison, was most astonishing.

Even in extreme old age she could repeat long passages from the Psalms. She warmly welcomed the Lord's people to her house, and her only complaint was that they did not come more often. Two of us passed her door one day, and she shouted after us that it was a bad sign on them that we were passing without making a call. The Lord's people have their idiosyncracies as well as the unregenerate. Being of an independent spirit she gave clear expression to her views whether she would offend people or not, as her trust was in God and not in man.

She often complained about the place of worship being so inconveniently situated, and now at length there is a move to have her ambition realised. As to her spiritual experience, the verse of truth that was used by God the Holy Ghost to awaken her, was, "How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him." Her memories of Donald Stewart, the Evangelist, were sweet and pleasant. He often addressed a large concourse of people at Stockinish on the sea shore.

Like his Divine Master, the rocky shore was his cathedral on many an occasion, and his organ the music of the ocean. There seems to have been a great revival of religion under Donald Stewart's preaching. The Word of God was blessed to many immortal souls. He is said to have had a powerful voice. I happened to see his photo in the family mansion at Ense. He was handsome and was of a heavy build. So it was likely his voice would carry far. The fruits of his labours were many in Harris. We hope Mrs. Morison's counsels to her sons will be blessed to them.
—D. J. Macaskill.

The late Mrs. Margaret Macleod, Leverburgh, Harris.

THE subject of this obituary notice belonged to Leacklee. She was like other sinners of Adam's lost race until she lost her eldest son. It was at that time that a change was observed in her life. She became very concerned about her soul in view of death, judgment and eternity, and came to see the vanity of the creature, and of the creation "which is made subject to vanity." The death of a son or daughter was blessed to many a parent, who buried hopes of worldly felicity in the grave of a beloved child, and began to seek the Friend that would never die, as Rev. R. M. MacCheyne said in reference to his brother's death.

After a considerable time of anxiety and fear as to her state before God, she at length received the glorious liberty of the children of God. The occasion was when she was returning from Tarbert Communion. She went on her knees beside the road and was there, as she said herself, "like a weaned child," Ps. 131. She thought nothing of walking regularly to Tarbert, a distance of about nine miles. Her companions were the late Mrs. Macuish, Leacklee, and Mrs. Maclellan, Geocrab. In this she left an example for her children and others to follow. Her life was upright and unspotted from the world. The writer used to visit her when she was at Lickisto, and she always welcomed us heartily, complaining how she missed the public means of grace, from which she was debarred by the infirmities of old age. Latterly, her memory got so weak that she didn't recognise her friends, but she did not lose her grasp of the Scripture, and constantly repeated passages of the Psalms during the

night watches. She did not wish to hear anything about the present evil world. A favourite passage of hers was, "Hold up my goings, Lord." Having reached the advanced age of 84, she fell asleep. May the Lord raise up others!—*D. J. Macaskill.*

Notes and Comments.

The Church and the World.—One of the Glasgow daily papers recently had a paragraph with the heading, "Dance Band gives the Kirk a Hand"—Strathspey Dance Orchestra under its conductor led the praise at the evening service in Rothes Parish Church. What kind of praise a dance band would lead may be left to the imagination. That such a condition of things is permitted in a Presbyterian Church shows what a place the world has in some Churches.

Dr. Chiniguy's Book.—The manager of the *Ulster Protestant* has written us saying they have none of the books. It appears that the book was sold out before orders reached the *Ulster Protestant*. We regret the inconvenience caused to readers who sent for the book.

"Give us this day our daily bread."—This is one of the petitions in the Prayer, commonly called the Lord's Prayer, and in the serious food situation facing the world it ought to be often on the lips of those who believe that God answers prayer. Both at the U.N.O. meeting and in the House of Commons the seriousness of the situation was stressed and appeals made to do all that could be done to avert famine. This is quite right in itself but one will search in vain in the speeches of our leaders to any reference to God. Suppose the U.N.O. with all its machinery to reach the nations be carried out, what if God will not give us harvests? War, Famine and Pestilence are his terrible judgments. We have just passed through the first of these. The second, if we believe the speeches of our leaders, is not so very far away yet there is no universal cry going up from the stricken nations. Surely it is a time for all His people to cry mightily to their God. "Be still and know that I am God. Let all the people praise thee. Then shall the earth yield her increase, and God, even our own God, shall bless us. God shall bless us and all the ends of the earth shall fear Him" (Ps. lxvii. 5-7).

London F.P. Communion Services.

Communion Services.—Free Presbyterian Church of Scotland, Eccleston Street, Buckingham Palace Road, London, S.W.1.

In connection with the dispensation of the Lord's Supper on Sabbath, 21st April, the following services have been arranged (D.V.) to be conducted by the Rev. D. M. MacDonald, Portree, and the Rev. D. Campbell, Raasay:—Thursday, 18th April, 7 p.m.; Friday, 19th April, 3.30 p.m. (Gaelic), 7 p.m. (Fellowship Meeting); Saturday, 20th April, 3.30 p.m. and 6.30 p.m.; Sabbath, 21st April, 11 a.m., 3.45 p.m. (Gaelic) and 7 p.m.; Monday, 22nd April, 3.30 p.m. (Gaelic) and 7 p.m.

Services are held every Sabbath at 11 a.m., 3.45 p.m. (Gaelic) and 7 p.m. Weekly Prayer-meeting, Wednesday, 7 p.m.

Church Notes.

Communion.—April—first Sabbath, Portnalong, Stoer; second, Fort William; third, Greenock, fourth, Glasgow and Wick. June—second Sabbath, Thurso. *South African Mission*—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.

To whom it may concern.—Of late, communications have been sent us too late for insertion (see rule 1, p. 2 of the cover of the Magazine). Failure to attend to this matter at times causes considerable inconvenience and when attention is called to it we are sure the practice which, as we have pointed out, is increasing, will be attended to.

Appeal for Vatten Church Fund.—The office-bearers of the Glendale Congregation of the Free Presbyterian Church of Scotland have decided to extend the Church building at Vatten, in order that it would be possible to accommodate the congregation at communion times when the weather is unfavourable to meet in the open-air, and they take this opportunity of appealing to those of the congregation who are away from home, and to other friends, to help them. Contributions will be gratefully acknowledged by Mr. John Mackay, The Stores, Dunvegan, Skye. Endorsed by the Western Presbytery, D. M. Macdonald, Clerk.

Bracadale Congregation.—An appeal is hereby made by Bracadale congregation to friends throughout the Church for help to renovate their Church in Struan as it is in a bad state of decay and needs complete renewal internally. Contributions to be sent to Mr. Peter Beaton, Treasurer, 2 Totarder, By Dunvegan, Skye. This appeal is endorsed by the Western Presbytery, D. M. Macdonald, Clerk.

Acknowledgment of Donations.

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

Sustentation Fund.—Miss E. R. Backies, Golspie, £1 15/6; W. M. D., Dumbarton, £2; Mrs. J. G., 12 Grovelands Road, Purley, Surrey, £1; Anonymous, Strontian, 10/-; Miss A. McL., Main Street, Waipu Rurahi, N. Zealand, £2 10/-.

Aged and Infirm Ministers and Widows and Orphans Fund.—J. W. D., Tomatin, £2.

China Mission.—Anonymous Friend, Ps. xxiii. 6, £5; Mrs. McL., Breakish, 5/-.

Home Mission Fund.—Mr. Wm. Ross, Ottawa, o/a Scourie, per Rev. D. J. Matheson, £10; Mr. A. McA., The Bungalow, Scourie, 17/6.

Organisation Fund.—Mr. J. W. D., Tomatin, £2.

Literature to H.M. Forces Fund.—Mr. R. G., Applecross, 7/6.

Legacy Fund.—Received with grateful thanks from the Executors of the late Donald Mackinnon, Ostle, Dunvegan, Skye, the sum of £1,892 10/7, bequeathed to the Sustentation Fund of the Free Presbyterian Church, per Messrs. J. M. MacCormick & Nell, Solicitors, 121 Bath Street, Glasgow; received with grateful thanks from the Executors of the late Donald MacRae, Elder, Inverness, the sum of £40 on behalf of the Funds of the Church.

Jewish and Foreign Missions.—Friend, Stornoway, per Mr. Norman Miller, £50; "In loving memory of the late John Campbell, Applecross, o/a Shanghai Mission, £20; A Friend, Ps. xxiii. 6, £5; Staffin Bible Class, o/a Shanghai Extension, per Mr. A. Mackenzie, £5 8/9; Mantlepiece Bank Collection, from 40 Elderslie Street, Glasgow, per Rev. Edwin Radasi, £2 10/-; "M. McD., Inverness, £2; A. C., Glasgow, £1; Miss C. McL., Furnace Place, Haslemere, Surrey, £1; Mrs. J. G., 12 Grovelands Road, Purley, Surrey, 12/6; Nurse M. M., 24 Dalrymple Crescent, Edinburgh, 10/6; J. W. D., Tomatin, £1; Anonymous, II. Cor. ix. 15, £10; W. M. D., Dumbarton, £1; Mr. R. G., Applecross, £1; Miss R. McL., Briary Close, Windermere, o/a Lochbroom, per Rev. D. N. McLeod, £3; A Friend, South Africa, £75.

Magazine Fund.—Collections received from the following Congregations—Applecross, £4 1/0; Daviot, £2 2/-; Gairloch, £9 12/2; Scourie, £2; Bracadale, £4 8/-; Laide, £2; Mrs. I. Morrison, 9330 Savery Avenue, Detroit, 18/-; Applecross Friend, per Rev. A. F. Mackay, £1; Mr. D. MacGregor, Argyll Street, Ullapool, 5/9; Miss M. Munro, Nurses Home, 24 Dalrymple Crescent, Edinburgh, 5/-.

F.P. Magazine—Free Distribution.—Mrs. J. Murray, 29 Keith Street, Stornoway, 2/6; Mr. MacEwan, 2 Paterson Lane, Lochgilphead, 2/6; Mrs. E. Young, Druid House, Kames, 2/6; Rev. J. MacLeod, F.P. Manse, Greenock, 2/6; Mr. Jas. Mackenzie, Sand, Laide, 2/6; Mrs. C. Mackellar, Glenmoriston, 12/6; Angus Macdonald, 4 Swordale, Knock, 5/6; Rod. Gillanders, Applecross, 5/-; Miss J. MacColl, 85 George Street, Oban, 5/6; Nurse M. Munro, 24 Dalrymple Crescent, Edinburgh, 5/-.

The following lists have been sent in for publication:—

Bracadale Congregational Funds.—Mr. P. Beaton, Treasurer, acknowledges with sincere thanks the following:—Mr. W. MacS., F.P. Manse, £1, o/a Magazine Fund; M. M. L., 1 Piscoraig, 10/-, for Church Repairs Fund.

Daviot, Startherrick and Tomatin Manse Building Fund.—*Daviot Section*—Miss I. M. Cameron, Farr, thankfully acknowledges a donation of £5 from an anonymous friend, and £2 from Mr. A. McL. *Startherrick Section*—Mr. John Fraser, Treasurer, acknowledges with sincere thanks the following donations:—Friend, Edinburgh, £1; "Passer-by," £1; Miss I. C., Riverbank, Inverness, £1; Miss R. S., Little Urchany, 10/-; Mr. S. McL., Strath, Gairloch, £2.

Gairloch Congregational Funds.—Mr. D. Fraser, Treasurer, acknowledges with grateful thanks the following donations:—o/a Sustentation Fund, Loyal Gairloch Member from home, £5; Miss M. B., Chessnut Hill, Mass., U.S.A., £2; Trooper I. McK., Lovat Scouts, £1; Mr. and Mrs. McK., 43 Mellon, Charles, £2; Mr. J. McK., Achiltibuie, £2; Mr. F. McD., Kinlochewe, £1; Mr. D. McD., Kinlochewe, £1; o/a Home Mission Fund:—Gairloch Member from home, £1 10/-; Mr. D. McK., Kyle, £1; o/a Foreign Missions:—Mr. F. McD., Kinlochewe, 10/-, and 10/- for car expenses.

Kames Congregation.—The sum of £85 4/- sent direct to Ingwenya for Mission purposes, made up as follows:—Congregation contributions, £34 4/-; "Interested" (Inverness postmark), £10; Friend, £30; Kames Sabbath School, £9.

Lairg Congregational Funds.—Rev. D. J. Matheson acknowledges with grateful thanks a donation of £5 from Mr. C. McL., Edinburgh.

Lochbroom Congregation.—Mr. J. A. MacLean, Treasurer, acknowledges with sincere thanks an anonymous donation of £5 o/a Sustentation Fund, per Nurse I. B. Mackenzie.

Lochcarron Manse Building Fund.—Mr. Geo. Ross, Treasurer, acknowledges with sincere thanks the following:—Mrs. McL., Braes, Ullapool, 10/-; Mr. K. McL., Le Kinti, New Zealand, £3, per General Treasurer.

Raasay Manse Building Fund.—Mr. Ewen MacRae, Treasurer, acknowledges with grateful thanks the following:—C. Card, Glendale East, per Miss Joan MacLean, £11 3/6; Friend, Braes, £1; Two Friends, Plockton, £2, per Rev. D. Campbell; A Friend, Far North, £1 1/-; M. D. McK., Struy, £1, per Miss M. A. Tallach. *Sustentation Fund*—Nurse L. McL., Fairlie, £3. *Jewish and Foreign Missions*—Anonymous, II. Cor. ix. 15, £10.

Fort William Congregation.—Mr. A. Colquhoun, "Glenarr," Fort William, Treasurer, acknowledges with sincere thanks a donation of £1 from Anon., o/a Sustentation Fund, and 10/- o/a Foreign Missions.

St. Jude's Congregational Funds.—Mr. A. E. Alexander, 137 West Graham Street, Glasgow, Treasurer, desires to acknowledge the receipt of the following amounts, which have been allocated to the specified Funds:—Anon., £1; Miss A. McL., £3; Nurse B., £3; Mrs. C., Stirling, £6; W. S., £2; R. McD., Dundee, £1; A. M. W., Bearsden, £2; The Misses Jones, £2; "Anti-Schism," Raasay postmark, £2; J. H., Glasgow, £60; Miss M., £1; Miss N. K., £4; A. McL., Paisley, £1; Miss E. L., £1.

South African Mission Clothing Fund.—Mrs. Matheson, F.P. Manse, Lairg, thankfully acknowledges the following:—Friends, Laide, per Mrs. Mackenzie, £3 16/6; M. N., Strathpeffer, £2; Friend, Kinlochberrie, 10/-; Quantity of clothing from Two Friends, Argyll.

NOTE.—Subscribers living abroad and remitting by cable will oblige by writing the General Treasurer giving particulars and full address which is not given in the cablegram.