



John Ross
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.

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“Now the Just shall live by Faith.”

HEBREWS x. 38.

SOME time since, in calling attention to “the life of the just,” we observed that it was brought before us in certain portions of Scripture as a life of faith in relation to the Word of God and to the great benefit of Justification.* On the present occasion we shall consider some further aspects of the life of faith, as set forth in the tenth chapter of the Epistle to the Hebrews.

First, then, the Apostle here declares that “the just shall live by faith” in the matter of *drawing near to God*. “Let us draw near with a true heart, in full assurance of faith.” This exhortation is given with special reference to faith in the Lord Jesus Christ as the great High Priest, who has entered into the holiest of all “by his own blood,” and who has thus consecrated “a new and living way” for His people, by which they also may enter into the holiest and have fellowship with the Father. Christ has taken away their sins by the sacrifice of Himself, and now stands as their Intercessor and Advocate within the veil. The ancient High Priest was only a figure and shadow of this glorious High Priest, who has made an efficacious atonement for sins, and whose intercession is sure and prevailing. “The just,” then, are called to the exercise of the “full assurance of faith,” or in other words, of the fullest confidence, in the truth and worth of Christ’s work as the “High Priest over the house of God,” and they are exhorted to draw near to the Most High in the exercise of this confidence or faith towards Christ as the one new and living way by which they can obtain access. The eye of God’s people must therefore be continually fixed upon the Lord Jesus as the Mediator in all their approaches unto God at the throne of grace, and they are only to expect an answer in peace in virtue of the merit of His

* See Magazine, vol. xiii., November, 1908.

sacrifice and the power of His intercession. They are the best believers, then, whose faith is most occupied with their own spiritual needs on the one hand, and with the glory and sufficiency of the Lord Jesus Christ as the way unto the Father, on the other. Faith is the gift of God; and in this, as in all its other exercises, the soul must be indebted to the operation of the divine Spirit who is promised and offered in the Gospel. "Ask, and it shall be given you."

Secondly, it is made plain that "the just shall live by faith" in the task of *adhering to their profession*. "Let us hold fast the profession of our faith without wavering; for He is faithful that promised." They are here exhorted to maintain their profession of faith in Christ with unwavering confidence, but they are not encouraged to this steadfastness by any call to contemplate their own ability or loyalty. Their eye is directed to the Lord Himself as the faithful, promise-keeping Jehovah. "He is faithful that promised." It is by faith in His word, in His promises, and in His faithfulness, that the just are expected to live and stand fast in the faith of the Gospel. Being taught by the Holy Spirit to distrust themselves and their own ability to hold fast any good thing, they are constrained and enabled to depend entirely upon the almighty strength and unswerving faithfulness of Him who is the God and Father of the Lord Jesus Christ, and who has promised never to leave or forsake any of His people—any poor soul whose desire and confidence are towards Him. Such persons then must live by faith in adherence to their profession, and it is when they get strong and self-sufficient in themselves that they are on the point of coming short in this respect, if they have not already done so. Faith is a dependent grace—dependent upon the promise and power of the Lord Jehovah, who is all-sufficient and never-failing. "God is faithful by whom ye were called into the fellowship of his Son, Jesus Christ our Lord."

Thirdly, it is clearly shown that "the just" must "live by faith" in *the endurance of afflictions*. "For ye have need of patience that, after ye have done the will of God, ye might receive the promise." The Hebrew Christians were under strong temptation at this time to relinquish their profession owing to the many reproaches and afflictions they were exposed to from their unbelieving brethren, but the Apostle exhorts them to "call to remembrance the former days in which, after" they "were illuminated," they "endured a great fight of afflictions." They manifested at the beginning of their course a lively faith in the things of the gospel, and were prepared to endure the greatest sufferings for the sake of Christ, believing that it was the will of God that they should so suffer, and "knowing in" themselves that they had "in heaven a better and an enduring substance." The Apostle calls them anew to the exercise of the same faith and patience that they had shown at the first. They had to learn that there was "no discharge in this war" upon which they had

entered, and that it was the will of God that suffering and temporal loss should be their lot, in more or less degree, throughout their wilderness journey. The same message is to the Christian in other and later times. The Lord Jesus said to all His followers: "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." It is given to them to suffer in a vast variety of ways, and it is their duty to seek to know and believe the will of God in every step of suffering they are ordained to take. Even when they bring sufferings upon themselves by their own hand, which are, in a sense, avoidable, they are under obligation to consider what is the will of God in these trials, and to seek the exercise of patience in a special measure in such circumstances. It is only "by faith" in the ordaining and over-ruling hand of a just and gracious God in Jesus Christ, that souls can be rightly exercised under afflictions in any form, and can exhibit that spirit of childlike endurance and submission that becomes those who profess to believe that the Lord reigneth. "This is the victory that overcometh the world, even our faith"—faith in the Son of God, and faith in His righteousness and loving-kindness towards His people in all the ways in which He afflicts and chastises them. When faith is not in exercise in connection with afflictions, then unbelief and rebellion lift up their heads, and the poor soul finds himself under the heel of his spiritual enemies, and is ready to give up the conflict altogether. But where the true life of faith is, though it may seem for a time buried in the floods, yet it will rise again. The cry of drowning faith will go up to the Lord of all who sitteth on the floods, "Lord, save me, I perish," and He will stretch forth His almighty arm, and command deliverance. Those who have not the real "root of the matter" in them may "draw back unto perdition" under the stress of trial, but not those who are truly born from above: they are "kept by the power of God through faith unto salvation, ready to be revealed in the last time."

Fourthly, it is intimated by the Apostle that "the just shall live by faith" in *the confidence of complete and final deliverance from all their troubles*. "For yet a little while, and He that shall come will come, and will not tarry." It is after they have done the will of God in endurance of trial that they shall receive the promise, the great promise, in its fulfilment, of Christ's coming again to receive them unto Himself and to lead them into the Canaan of everlasting rest. The Hebrews were apt to forget that they had to pass through the wilderness spiritually before they entered into the rest of heaven, just as their ancestors had to do so literally before they entered into the rest of the earthly Canaan. As we have already seen, the Lord has not promised that His people shall be free from trouble in this present life; rather, He has promised that they "shall have tribulation" of various kinds on their journey heavenwards. At the same time, it seems difficult

for them to realise the truth of this, and to prepare for it. Very often at the beginning of their Christian course they are richly supported in soul with the comforts of the gospel, and look almost for heaven upon earth; they do not anticipate all the sorrows and trials that await them, either in the arena of their own hearts, or of the world outside; and so when they meet with these, they are ready to think they are altogether wrong. But they must learn that they have not a promise of perfect holiness or uninterrupted comfort in time, and must be satisfied with the promise that the Lord has given of complete deliverance from all sin and sorrow in eternity. "He that shall come will come" at death to set free His people from all their miseries and to welcome them to the inheritance that is incorruptible and undefiled and fadeth not away. The martyr, Stephen, immediately before his departure, got a view of Jesus "standing on the right hand of God," and, with his last breath, cried "Lord Jesus, receive my spirit." The Lord shall also undoubtedly come again at the last day when "the dead shall be raised incorruptible," and the saints "shall be changed." Their bodies shall be glorified, and souls and bodies re-united shall stand before the throne, and hear the joyful call from the Son of Man, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This is the day of their final redemption from every consequence of sin, and their final glorification in the presence of God and the Lamb. This complete and final deliverance is included among the other promises which are yea and amen in Jesus Christ, and "the just" are called to live in the faith of this happy consummation. They must seek grace to endure what the Lord is pleased to appoint in the way of trial and temptation here, in the hope of a happy eternity hereafter. One moment of the bliss of heaven will make up for every sorrow they had on earth, and they will then only remember the sins and sorrows of this present life that the recollection may heighten their song of praise and adoration to a Triune Jehovah through the never-ending ages.

Death of Dr. Petticrew of Londonderry.—The Irish Presbyterian Church has, in the death of Dr. Petticrew, lost one of her ablest theologians. Dr. Petticrew was professor of theology at Londonderry and was the recognised leader of the Purity Party in the Irish Presbyterian Church. He resolutely opposed the introduction of hymns and instrumental music into the public worship of the Church, and in this capacity, was spoken of as the Dr. Begg of his Church. For many years he edited the *Christian Banner*, a monthly periodical, whose circulation was not confined to Ireland. He was a good man, and true; a thorough Christian gentleman, who served his generation faithfully.

Notes of a Sermon.

PREACHED BEFORE THE SYNOD OF THE FREE PRESBYTERIAN
CHURCH, MET AT INVERNESS ON THE 6TH JULY,
BY THE MODERATOR, THE REV. NEIL CAMERON, ST. JUDE'S,
GLASGOW.

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"Pray for the peace of Jerusalem: they shall prosper that  
love thee."—PSALM cxxii. 6.  
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JERUSALEM was to the pious Israelite the centre around which his thoughts revolved, and upon which the intensest affections of his heart rested. There were three things in Jerusalem which caused his thoughts and affections to gravitate towards that place, wherever his lot might be cast. (1) The seat of their civil government was in Jerusalem. David and his sons after him were appointed by God to rule there. The whole people of Israel crowned David as their king, swore allegiance to him, revered him for his godliness and bravery, but very specially for the absolute justice with which he ruled the poorest of the people. The fact that the most godly men he could find were his companions and counsellors endeared him to the godly among the people. (2) Jerusalem was the place in which the Lord chose to put His name. The temple, in which the shekinah appeared on the mercy-seat between the cherubims, with all the divinely instituted order of worship prescribed by the ceremonial law, was there. (3) It was at Jerusalem—at the three feasts yearly—that all the male members of their tribes were commanded to worship their covenant God together. The godly among them had an opportunity, at these stated seasons, of meeting one another to worship God in the beauty of holiness, and to enjoy, sometimes at least, so much of the presence of the Comforter that they found it impossible to separate from one another on the last day of the feast. These things caused them to love the place in which they enjoyed such wonderful fellowship with their God and with one another.

The time came when the literal Jerusalem of Scripture, with all the order of worship under the ceremonial law, passed away and came to an end for ever; because they were only shadows of good things to come. But the things so represented by these types remain in their true spiritual significance and substance. As our Lord Jesus taught the woman of Samaria at Jacob's well, the time has come when the Father is not worshipped at Jerusalem, but is worshipped where two or three are met together in the name of Christ, in order to worship Him in spirit and truth. Jerusalem, in this spiritual sense, continues, and will do so until the trumpet of the last day shall be blown. In this way of understanding our text, we shall endeavour to speak from it as we may be enabled by the blessed Spirit to do so.

I.—Let us consider the place that we are commanded to pray for.

II.—The particular thing that we are to pray for.

III.—The promise made to such as love this place.

I.—Let us consider the place that we are commanded to pray for.

(1) In New Testament times the presence of Christ, by His Spirit, is promised to His worshipping people wherever two or three are met together in His name. The blessed name of God, the Father, is made known to poor, lost sinners of mankind in and by the Son, as He says: "I have manifested thy name unto the men which thou hast given me out of the world." As the shekinah appeared on the mercy-seat of old, so God is in Christ Jesus reconciling the world unto himself, not imputing their trespasses unto them. Thither the sinner is invited to come with holy boldness, by the blood of Jesus, that he may obtain mercy, and find grace to help in every time of need. This great privilege is not held forth to our faith in types, but in reality and in truth. Christ is our temple, priest, altar, sacrifice, and mercy-seat. In Him the fulness of the Godhead dwells bodily. In Him God, the Father, offers pardon freely to every sinner who will confess and forsake his sins. He is the way to the Father, and no man can come to the Father but by Him. This incalculably great privilege comes to men wherever the Gospel is declared. It came to our beloved land, most probably not later than the beginning of the second century of our era, and bore abundant fruit for nearly four hundred years. During the dark ages of Popish idolatry, the light of it was almost extinguished for nearly one thousand years; but it never left us altogether since it came. It revived gloriously at the blessed Reformation in the beginning of the sixteenth century. It was this glory of God in the face of Christ Jesus, that the Holy Ghost shined through the truth into the minds of our forefathers, and that restored them from the darkness of superstition and idolatry to a clear understanding of the way of salvation. Man's works and merits, before God, were seen to be a lie, and men looked to Christ's blood as the only expiation for sin. They took their eye off every false object of hope held forth to them by Satan, and they looked to Christ alone as the only hope set before them in the Gospel of the grace of God. This elevated them from being semi-savages to true enlightenment, godliness, and integrity. The same blessed results followed the great spiritual revival of the sixteenth century among several of the nations of Europe. The other nations that refused this light from heaven at that time remain till this day in darkness, ignorance, and idolatry; and have, from being the head of other nations, become the tail. In no other nation has the light of the Gospel shone more gloriously than in our poor, despised and little nation of Scotland. When, by the breath of the Holy Spirit, the mist of Popish superstition and darkness was dispelled, men began to see the meaning of

God's word, and they rejoiced exceedingly in it. The mediators of the Papacy disappeared, and the gathering of the people was to the one Mediator between God and man, the man Christ Jesus.

Two things were made conspicuous by the place given them in the feasts of the Old Testament (1) The great day of atonement annually; (2) The reading and expounding of the Word of God to all the people. We enjoy these things under the New Testament dispensation. The Sacrament of the Lord's Supper sets forth the death of Christ now, as the great day of atonement did in Israel. They looked forward, by faith in God's promise, to the day on which Christ would die on Calvary and enter into heaven with His own blood, and we look back by faith to that same day upon which our Lord Jesus Christ died for our sins according to the Scriptures. So that the object of faith was the same with them as with us. They had a yearly commemoration of the atonement held forth in type by a bloody sacrifice; we have a commemoration of the atonement as often as we partake of the bread and wine in the Lord's Supper. The day of Christ's death on Calvary was the one and only great day of atonement upon which the eye of God rested from the beginning, and it shall be so unto the end. It has been and shall be the one day upon which the eye of faith rests—from Abel till the last of the elect are saved. It was there that God rested in His love, and it is there that the guilty conscience of the sinner finds true rest also.

We noticed above how the godly Israelites, occasionally at this feast of the Passover, enjoyed so much of the favour and fellowship of God together as made it painful for them to go back to the world and to their own homes. This has been often the case in Scotland at Communion seasons in the past. To leave the mount of ordinances on a Monday, after being so many days in secret fellowship with the Lord and with one another, has been often painful to the Lord's people in this land. You will remember how truly this was the case at the Kirk of Shotts in 1630, when, according to the account given of the power of the Comforter accompanying the Word preached with saving results to the souls of men, five hundred were added to the Church on that day. The same thing has been felt often since then by our fathers, though not to the same degree. Have we not felt a little of this favour, which is better than life, in our assemblies at our Communion seasons more than once, and especially on the last day of the feast? How often have we felt that it was good for us to draw nigh to God? This experience binds man's soul to the place and company where he enjoys so much of the favour and presence of God. This makes the tabernacles of God amiable to a poor sinner, who, like Ruth of old, says: "Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people,

and thy God my God." This was it that caused David to say: "One thing have I desired of the Lord that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." Have we not good cause why we should pray for the place in which we have enjoyed so much of the presence and comforts of the Spirit? How often have we felt that the preaching of the gospel in its purity and by the Lord's sent messengers has been like "pouring water upon the thirsty and floods upon the dry ground"? "As cold waters to a thirsty soul, so is good news from a far country." These things bind our souls to the true Church of God, and to all the instituted means and ordinance which He has set up in this land. These were the very things which caused David and every godly man or woman in Israel to love Jerusalem and its peace.

II.—The particular thing we are to pray for—"The peace of Jerusalem." This leads us to consider some of the causes of dispeace in Church and State.

(1) We read, in the days of Eli, the High Priest, that by the wickedness of his sons, who were the officiating priests in the Lord's tabernacle in Shiloh, the worship of God was brought into contempt and abhorrence; and that their godly but unfaithful father brought guilt upon himself and his posterity by his negligence to execute upon his own sons the punishment demanded by God's Word for their heinous sins. This caused great and sore troubles, both to the Church and State. The Philistines slew Eli's two sons, thousands of the people, and carried away the Ark of the Covenant to their own land. God's worship ceased in Shiloh; the godly mourned after the Ark of the Covenant of their God. Not long after King Saul slew all the rest of Eli's sons. Eli was truly a good man, but he neglected to attend to the Scripture rule, "First pure and then peaceable," and consequently the Lord, to maintain the honour of His own holy name, swept the unclean thing away in judgment.

King David brought back the Ark of the Lord to Jerusalem forty years afterwards, and set up the Lord's worship according to the order revealed in the Word of God. The temple was built at Jerusalem by Solomon, David's son. King Solomon, in his old age, set up temples for idols. He also, although a good man, forgot the rule by which peace ought to be maintained, and this caused divisions, trouble, and dispeace. These things are written for our learning; but have we attended to them with diligence, or learned the lessons which these calamities teach?

(2) Let us now come to our own country, and let us pass under review, briefly, the dispeace and trouble which have come upon us, with a few of their causes. For brevity's sake, we shall not, on the present occasion, go further afield than the Free Church of Scotland. What was it that caused the Free Church of Scotland dispeace and trouble?

The first thing was the toleration granted to men who propagated unsound doctrines within her pale. For, although Professor Robertson Smith was personally removed from his chair in Aberdeen, all who defended his position as a higher critic were allowed to continue undisturbed in the Church. From that time the doctrine of the infallibility and inerrancy of the Scriptures of the Old and New Testaments, was not believed in by many of her office-bearers. This state of things was put up with by good men for the sake of peace; but did it tend to peace? No; but changes were made in doctrines and form of worship until the whole creed and worship of the Church were revolutionized. These things caused quarrelling and dispeace to begin in the courts of the Church. In her Assemblies, Synods, and Presbyteries dissensions and party spirit arose and continued year after year to the grief of all who loved her and her peace, and to the great dishonour of the name of the Lord. As the good men within her pale did not separate the clean from the vile when they ought to have done it, God, in infinite justice broke up that Church, as in the days of Eli's unfaithfulness, so that men have to worship, "in the high places," in the Highlands of Scotland, as they had then to do in Judah. Further, the dispeace that began in Church courts has come to our townships, households, and into our very souls. Neighbours, who used to live in peace and unity, are now opposed to one another, so much so that they will pass each other on the street or road without speaking to one another. This Church, which continued, at least outwardly, one incorporate body until 1893, is now divided into three parties. Where the whole people of a parish met together in one building to worship sixteen years ago, we find now three churches, three fragments of congregations, and generally two kinds of gospel preached. Who are responsible for these things? Those who changed the creed and worship of the Church, and, to a great extent, those who tolerated such corrupters in church fellowship. Had responsible men refused any quarter, fifty years ago, to such as corrupted the faith and practice of the Church, and had they turned these corrupters out of their fellowship, as the Word of God demanded, we would be united to-day in truth and brotherly love instead of being two against three, and three against two. The beautiful carved work of our Zion has been broken down by barbarians, who had no spiritual discernment to enable them to appreciate its grandeur. Give a hammer and an axe to the most ignorant rustic, and he will very quickly break down the finest piece of art. Ignorance of its beauty and strength of arm to work the crude instruments, are all the qualifications necessary. The Confession of Faith, and the two Catechisms of the Church of Scotland were really carved work of exquisite spiritual beauty; but Dr. Rainy and his carnal followers saw no beauty in them, and consequently they broke them down. They have made efforts to set up their own ensigns in their place, and more awkward pieces

of work have never been placed before the Church. The Declaratory Act will remain an infamy on the spiritual understanding of these men in the eyes of all truly enlightened men. Their last effort, in the shape of a Catechism, is no improvement. Time will not allow me to enter further into this deplorable discussion, but all who love the peace of the Church of God in this land mourn over these things in secret.

Have we, as a Church, done our duty in holding fast the form of sound words, and in separating from a party who destroyed the faith of the people in God's Word and in the Confession of Faith? Have we done this before the time had come when our duty towards God and the people demanded that we should have done it? The answers are clear to every unbiased mind. Had we not stood resolutely to the original Creed and Constitution of the Free Church in 1893, the end had come publicly to the adherence of the people to the infallibility of the Bible and the Confession of Faith. That might appear like peace; but would it be peace with Christ? No, but peace with His enemy. Still we are charged as being the authors of dissension and strife, and if that charge means only that we neither could agree nor hold fellowship with Rationalists—men who have broken their most solemn vows, and profaners of God's house and day—we are not ashamed of having separated in the most public manner from them. If, on the other hand, the charge means that we were the cause of dispeace because we held firmly to the Word of God and to the Confession of Faith, we need not be ashamed. I ask in all seriousness, why have the people who composed the Free Church and gloried in her standards, turned their backs upon both the supreme and subordinate standards of that Church? But, my dear friends, let us say, "Destroy it not, for a blessing is in it." It will be the best legacy you can leave to your son or daughter at your death. You will leave with them, unimpaired, the doctrines and order of worship set up by God in His Church.

(3) Let us now consider the duty of praying for the peace of the Church. If we view her peace externally, our field will include all the countries in which the true Church exists. For the peace of the Church depends, not only on unity in the true faith among the people, but also upon the wisdom and integrity with which the civil governments protect, encourage, and support her. These remarks lead us to consider the parties to be prayed for. First, kings and all who are in authority. This is a duty laid upon all the Lord's people by His own authority. To neglect it is to sin both against God and against His Church: "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty, for this is good and acceptable in the sight of God our Saviour." We ought to pray that God would give them knowledge and understanding, so that they might rule in the

fear of God, and that the sword put into their hand by Him might be a terror to evil doers, and for the praise of them that do well.

We are bound also to pray for all men. Our duty is, not only to have the desire that all men might be saved, but also to plead with the Lord in prayer that all men should be brought to the knowledge of the truth, that they may be saved. This entails on us the duty of declaring the truth unto all whom we can reach with our voice or pen. This is one of the chief benefits accomplished by our Magazine; because it goes much further afield than our preaching. For this cause, as well as the edification of our congregations at home, our ministers should contribute sermons or lectures as often as they could. Truth, when accompanied by the enlightening power of the Holy Spirit, bears down falsehood, error, and deception before it as the light of the sun chases away darkness when it appears in the morning. Nothing but truth can overcome men's prejudices, ignorance, superstition, hatred of God, and of each other. It is destined to accomplish a greater work in this world than anything that has appeared yet. Nations, yea, all nations, shall yet live in peace and amity with one another, and shall vie with one another for the advance of Christ's kingdom and glory in all the world. Let us then pray: "Thy kingdom come," and then "the wolf shall then dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." Nothing but the old Gospel that men despise and call foolishness in our day shall be the blessed means of accomplishing such a glorious change on the fierce, destructive, and corrupt nature of men and nations. Therefore, our duty is to preach it, and to pray that it should have free course into the souls of all men. Secondly, we are to pray for the true Church of God, that peace may remain within her walls.

The Church is one family, and in a peaceable family the authority of the father ought to be supreme. The authority of God, speaking in His own Word, must be the only rule of obedience in the Church. Without this there cannot be peace. If the children begin to rule and to disobey, peace departs. So our duty is to pray that we ourselves, and all who are in Church fellowship with us, may be enabled to walk in the truth. The Apostle John in the Spirit declares: "I rejoiced greatly that I found thy children walking in the truth, as we have received a commandment from the Father." This must be our aim in our prayers and practice, for otherwise we cannot expect peace. How can we pray—"Thy will be done on earth as it is in heaven"—unless we feignedly desire to be guided by His revealed Will. This is beautifully stated in our Shorter Catechism: "The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy Him." Let us search for the rule of our duty in everything in His Word, and when we find His direction, let us faithfully

adhere to it. Let us have no will of our own, but let His will be paramount. Our corrupt flesh cannot do this, but grace will enable us to attain to it. Then we may expect peace in the Church over which the Holy Ghost has made us overseers, and we may expect also peace in our own souls. Surely this is worth praying and labouring for.

Again, let us pray for and cultivate peace among ourselves. We are commanded to love one another as brethren: "Let brotherly love continue." Brotherly love among men means either the natural ties of family relationship, or the love of God shed abroad in the hearts of men by the Holy Spirit in regeneration and adoption. The first, in its wider sense, includes all the human race, as the Apostle taught the Athenians: "God . . . hath made of one blood all nations of men for to dwell on all the face of the earth." Sin has made men hateful and hating one another, and love in this sense perished at the fall. The offspring of one natural father are called brethren. Natural love and peace may be met with among them; but since Cain slew Abel, or since the fall of mankind in Adam, love and peace in a family have been rare.

But the true followers of Christ are united to each other by stronger bonds than flesh and blood. They are one spirit with Christ, that is, they have the Holy Ghost dwelling in their hearts. "The spirit of love and of power, and of a sound mind." The love they have for God and one another is nothing less than the love of God shed abroad in their hearts. This enables them, not only to love their brethren in Christ, but also to love their enemies and to pray for them. The Word of God shows several motives for brotherly love among the Lord's people (1) That they have one Father: "Ye are all brethren, and one is your Father who is in heaven." (2) The Holy Spirit that dwells in them is: "The spirit of love, and of power, and of a sound mind." (3) The example of Christ: "Walk in love, as Christ also hath loved us, and given Himself for us." Again Christ's commandment to His disciples: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." These spiritual endearments caused David to pray for Jerusalem and his brethren: "Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good." Let us pray for the peace of the Church of God, and endeavour to maintain it, for the same reasons.

III.—The promise made to such as love the Church of God: "They shall prosper that love thee."

(1) This may not necessarily mean much worldly prosperity; for you remember that those who loved her in the past had to live in caves and dens of the earth, clothed in sheep skins and goat skins. Christ did not promise His followers great prosperity in this world; but on the contrary He foretold them that in the

world they should have tribulation. So that worldly prosperity is not the meaning of the promise to God's people.

(2) They shall prosper spiritually in their efforts to uphold a banner because of truth, and they shall prosper in grace and in the knowledge of our Lord Jesus Christ, in their own souls. Adversity has had the effect of restoring the internal peace of the Church, and reviving the grace of love in the souls of the Lord's people. This was the effect of adversity on the Jews who were carried captives to Babylon: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Surely that was a prosperous condition. We are told that once the demolished temple and city of Jerusalem were the objects of their thoughts night and day: "For thy servants take pleasure in her stones, and favour the dust thereof." Is it not true to-day, as well as then, that, when the Church of God is brought low by the heathen, and the Lord's people oppressed, their love to the ordinances of the Gospel in their primitive purity and to one another is rekindled? Was it not the case in our own midst sixteen years ago? Did we not feel in our own souls that the graces of the Spirit had been revived, and that, in the midst of all our adversity, our love for the Word of God, for all the ordinances of the Gospel, and for one another increased? Have we not prospered beyond any thing that we could have expected then? The Lord has tried us once and again with sore adversity since, but He has enabled us to hold fast the form of sound words. Let us conclude at this time by the confession: "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

The late Mrs. Donald M'Iver, Tolsta.

THE Lord of the vineyard has been making wide breaches, north and south, in our Church during the last year. Some of the most eminent men and women have been "taken away from the evil to come." The island of Lewis has had to bear its own part of this calamity, and especially in the removal of Mrs. D. M'Iver, North Tolsta, who was translated from the Church militant to the Church triumphant on the 19th of March. Mrs. M'Iver will be sadly missed, not only by those residing in the island, but by many who were in the habit of visiting it.

The deceased was born in the Parish of Uig, Lewis, in the year 1836, and thus died in her seventy-third year. Her father, Hector Morrison, was a Gaelic teacher, and was one of the most prominent men in his day among the godly, and he lived in times when there were giants in grace. Her mother also was a pious woman. We may be sure that the spiritual interests of a child brought up at the feet of such parents would not be neglected, and the seed sown in her young mind very early took root and

brought forth fruit abundantly. Being of a very reticent mind, she revealed very little of her experience even to her nearest friends, but we learned that at the early age of nine years she was brought to the knowledge of the truth. A very unusual incident occurred at a Communion in Carloway. Three generations sat side by side at the Lord's Table—one of her grandparents, her father, and herself.

Her genuine kindness and hospitality were without reserve; high and low, rich and poor, had the same homely welcome from Mrs. M'Iver. Though of a very gentle nature she could administer a very sharp rebuke, and held most firmly to her convictions. She was of a happy, cheerful disposition; yet one felt, when meeting her, as in the presence of one on whom the realities of eternity rested heavily. She would often exclaim, "Oh, eternity, eternity, and the vanity of all things visible." The prosperity of the cause of Christ gave her much concern, always inquiring if there were any signs of revival among the people. She was of a weak, delicate constitution, which often confined her to bed, and this trouble, no doubt, was brought on owing to death being so often in her family, all her children, except one daughter, having been removed some years before her.

Her last illness was of short duration and little pain. Asked a few hours before her death what her hope was, she replied, "The hope which I had at first is my hope now," and quoted a passage of Scripture, which she said was of much comfort to her. Shortly after one of the elders, George M'Leod (who died since, and of whom we hope to have a short notice soon in the Magazine), came in, wishing to see her, but was told she was too weak to be troubled. He insisted, however, on seeing her, as he had a message for her, and strange to say, it was the same passage of Scripture which she quoted herself a little before that he had as his message.

We feel keenly that we are giving a very imperfect sketch of the life of one who was a great mother in Israel, but our excuse in part is her own reticence, which arose, we believe, from modesty. One of the truest friends of the cause of Christ in general, and of the Free Presbyterian Church in particular, has passed to her rest. To North Tolsta she has left the legacy of a godly example, which we trust the young especially will follow. We extend our sympathies to her sorrowing husband, who has lost a true helpmeet, and to her daughter, who has lost a faithful mother. "Mark the perfect and behold the upright, for the end of that man is peace."

N. M'I.

Advice Rejected.—When a young man made an open profession of the Gospel, his father, greatly offended, gave him this advice, "James, you should first get yourself established in a good trade, then think of and determine about religion." "Father," said the son, "Christ advises me differently; He says, 'Seek ye first the kingdom of God.'"—*Dr. Cheever's Anecdotes.*

Scottish Heroines of the Faith.

BY THE REV. D. BEATON, WICK.

(Continued from page 147.)

LADY BOYD.

LADY BOYD was the only child of Sir Thomas Hamilton of Priestfield, who afterwards became Earl of Haddington. Her first husband was Lord Lindsay of Byres, afterwards Earl of Crawford-Lindsay. Her second husband was Lord Boyd, a cousin of Rev. Robert Boyd of Trochrig. Lady Boyd cast in her lot with the Presbyterians, and was on terms of friendship with such eminent ministers as Robert Bruce, Robert Boyd, Robert Blair, Samuel Rutherford, and John Livingstone. Her interest in the principles of Presbyterianism was strengthened by a deep piety and love to the cause of truth; and it was shown in the efforts she made to have the gospel proclaimed. As it had been the custom of like-minded ministers to meet together for prayer to ask for God's blessing upon themselves and to implore His favour for the desolate condition of the Church of Scotland, Lady Boyd gave every encouragement to them. It was also her custom, if unable to be present at the appointed place of meeting, to set apart the day in humiliation and prayer. Anderson gives a letter in his *Ladies of the Covenant*, written by Lady Boyd to Rev. Robert Boyd of Trochrig in connection with such a matter. "Right Honourable Sir," she writes, "Seeing it hath pleased God, my husband,—my lord is content that I bring the bairns to the country, I thought good to advertise you of it, that you may do me the great pleasure as to come and bring your wife with you on Thursday, for I would fain have good company that day, since I have great need of help, being of myself very unable to spend that day as I ought. Now, seeing it hath pleased God to move your heart to take care of my soul and to be very comfortable to me, being he to whom only I have opened my secret griefs, and of whom I must crave counsel in those things which my other friends cannot, and shall not, know. It is common to God's children and the wicked to be under crosses, but crosses chase God's children to Him. O that anything would chase me to my God. But, alas! that which chases others to God, by the strength of sin it holds me further from God; for I am seeking for comfort in outward things, and the Lord will not let me find it there. When I should pray or read God's Word, or hear it preached or read, then my mind is possessed with thoughts how to eschew temporal grief, or how to get temporal contentment. But, alas! this doing is a building up of mountains betwixt my soul and the sense of God's presence, which only ministers contentment to a soul; and by thus doing I deserve to be plunged in endless and

infinite grief. Now, Sir, I will not trouble you longer with this discourse. Hoping to see you shortly, I rest your loving sister in Christ, CHRISTIAN HAMILTON."

Another interesting letter from her ladyship was written to Mr. Boyd when he got into trouble through attending similar meetings at the house of Rev. Robert Bruce. The letter is as follows:—
"Right Honourable Sir,—I hear there is some appearance of your trouble, by reason the King's Majesty is displeased with you for your being with Mr. Robert Bruce. Since I heard of these unpleasant news I have had a great desire to see you, for whatsoever is a grief to you is also grievous to me; for since it pleased God to bring me to acquaintance with you, your good advice and pious instructions have oft-times refreshed my very soul; and now, if I be separated from you, so as not to have occasion to pour out my griefs unto you, and receive counsel and comfort from you, truly I wot not what to do. And as I regret my own particular loss, much more may I regret the great loss our Kirk sustains, and is threatened with. But as for you, if the Lord should honour you and set you to suffer for His name, I trust in His mercy He shall strengthen you, and make His power perfect in your weakness. The Apostles rejoiced that they were counted worthy to suffer for the name of Christ, and the Apostle says, 'Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.' Now, if ye be called to this honour, I pray God give you this grace, that ye may account it your honour, for if ye suffer with Christ ye shall also reign with Him. I trust in the mercy of God that all things shall work together for the best to you. If it might please our God, who is merciful, to continue you in your ministry, I humbly crave it; but if He will glorify Himself in your suffering, His good will be done. Ye will lose nothing here, and what ye lose, it will be recompensed a hundred-fold. The loss will be ours, who are left as sheep without a shepherd, ready to wander and be devoured of wolves. Now, if I have a wandering soul, the Lord in mercy pity me! For I am afraid of making defection if the bread of life be not continued with me. In sincerity, it will not be philosophy nor eloquence will draw me from the broad way of perdition, unless a voice be lifted up like a trumpet to tell me my sin. The Lord give us the spirit of wisdom, even that wisdom that will prove wise in the end, when the wise men of this world will be calling upon the hills and the mountains! O Lord, give us grace to provide our oil here, that we may enter in with the Bridegroom, and be made partakers of His riches and joy, when they that have embraced the world and denied Christ shall have their portion with the devil! Sir, I will not trouble you further at this time. If you have leisure I would be glad to see you, or at any other time, and to hear from you. So remembering my duty to your wife, and commending you and her and the children to God, I rest your most affectionate sister at power, CHRISTIAN HAMILTON."

These are noble specimens of Christian epistolary correspondence, and the letters breathe the spirit of those women who helped the Apostle in the Gospel. It was something in those days of darkness to have ladies occupying a high place in the social scale, encouraging the servants of Christ to be faithful unto death. The same spirit of deep piety breathes in another letter, given by Wodrow in his *Life of Robert Boyd*. "My husband," she writes, "has written for me to come to your feast, but in truth it were better for me to be called to a fast. I believe the Lord of Hosts is calling to weeping and fasting and sackcloth. I pray you, Sir, remember me in your prayers to God, that He may supply to me the want of your counsels and comforts, and all other wants to me; and that at this time, and at all other times, He would give me grace to set His majesty before me, that I may walk as in His sight, and study to approve myself to Him. Now, Sir, I entreat you, when you have leisure write to me, and advertise me how ye and yours are, and likewise stir me up to seek the Lord. Show me how I shall direct to you, for I must crave leave to trouble you at some times. Now, I pray God to recompense ten thousand-fold your kindness to me, with the daily increase of all saving grace here and endless glory hereafter. Remember me to Mr. Zachary; desire him to come and bear my lord company awhile after ye are settled. I entreat, when you come back again to Glasgow, that you may come here, for I think I have not taken my leave of you yet. Till then and ever, I rest your loving sister in Christ to my power, CHRISTIAN HAMILTON."

When Samuel Rutherford was sent north to Aberdeen she maintained a correspondence with him, and according to his own testimony, "she ministered to him in his bonds." Quite a number of his letters are addressed to Lady Boyd. In one of these letters Rutherford pours out his soul in longing desire for the return of Christ to Scotland:—"Oh that the nobles would go on, in the strength and courage of the Lord, to bring our lawful King Jesus home again! I am persuaded that He shall return again in glory to this land; but happy were they, who would help to convey Him to His sanctuary, and set Him again up upon that mercy-seat, betwixt the cherubim. O sun, return to darkened Britain! O fairest among all the sons of men, O most excellent One, come home again! Come home, and win the praises and blessings of the mourners in Zion, the prisoners of hope, that wait for Thee! I know that He can also triumph in suffering, and weep and reign, and die and triumph, and remain in prison and yet subdue His enemies; but how happy were I to see the coronation-day of Christ, to see His mother who bare Him, put the crown upon His head again, and cry with shouting, till the earth should ring, 'Let Jesus our King, live and reign for evermore!'" In another letter he says:—"I cannot but thank your ladyship for your letter that hath refreshed my soul. I think myself many ways obliged to your ladyship for your love to my afflicted brother, now embarked

with me in that same cause. His Lord hath been pleased to put him on truth's side. I hope that your ladyship will befriend him with your counsel and countenance in that country, where he is a stranger. And your ladyship needeth not fear by your kindness to His own will be put up into Christ's accounts."

That Lady Boyd was a deeply exercised Christian is evident from many expressions in Samuel Rutherford's letters to her. It is to this feature of her character to which he refers in one of his letters written from St. Andrews in 1640:—"I wish you to be builded more and more upon the stone laid in Zion, and then ye shall be the more fit to have a hand in rebuilding our Lord's fallen tabernacle in this land; in which ye shall find great peace when ye come to grips with death, the king of terrors."

It was in the autumn of this year that Lady Boyd was called upon to pass through a severe and trying bereavement in the death of three of her brothers and others of her relatives. This melancholy accident happened through the blowing up of a magazine of gunpowder at the Castle of Dunglass. Besides her brothers, three or fourscore gentlemen are said to have perished. Rutherford wrote a letter full of tender sympathy and wise Christian counsel to the bereaved lady. Soon after this she lost her only son, Lord Boyd. The young nobleman's life was of fair promise. "I am glad to hear that you," says Rutherford in a letter to him, "in the morning of your short day, mind Christ, and that you love the honour of His crown and kingdom. I beseech your lordship to begin now to frame your love, and to cast it in no mould but one, that it may be for Christ only; for whom your love is now in the framing and making, it will take best with Christ. If any other get a grip of it, when it is green and young, Christ will be an unco and strange world to you. Promise the lodging of your soul first away to Christ, and stand by your first covenant, and keep to Jesus that He may find you honest."

Lady Boyd had the enviable consolation of knowing that her children—to use Samuel Rutherford's words—were "honoured to build up Sion's waste places." Her daughter, Christian, who was married to Sir William Scot of Harden, endured suffering for attending field-conventicles in the reign of Charles II. Another daughter, the wife of Sir William Scot of Ardross, showed deep sympathy with the Covenanting cause. It was to Lady Ardross that Rutherford wrote when Lady Boyd died. She had been staying at the house of her daughter when the last summons came. On her death-bed she was frequently visited by Rev. Robert Traill, who has left a brief account of her last days in his Diary. "It hath seemed good, as I hear," says Rutherford, "to Him that hath appointed the bounds of the number of our months, to gather in a sheaf of ripe corn, in the death of your Christian mother, into His garner. It is the more evident that winter is near when apples, without the violence of wind, fall of their own accord off the tree. She is now above the winter, with

a little change of place—not of a Saviour ; only she enjoyeth Him now without messages, and in His own immediate presence, from whom she heard by letters and messengers before. I grant that death is to her a very new thing ; but heaven was prepared of old. And Christ as enjoyed in His highest throne, and as loaded with glory, and incomparably exalted above men and angels, having such a circle of glorified harpers and musicians above compassing the throne with a song, is to her a new thing, but so new as the first summer rose, or the first fruits of that heavenly field, or as a new paradise to a traveller broken and worn out of breath with the sad occurrences of a long and dirty way.” So passed hence this noble lady with a higher claim to such a title than that which came to her from the blood that ran in her veins. The members of the Parliament which met at St. Andrew’s in 1646 paid their last token of respect to her by attending her funeral. Lady Boyd is one of the most distinguished in fidelity and piety of the noble band of ladies of high degree who were not ashamed of the cause of Christ when it was despised in Scotland, and as such she has well earned her right to be reckoned among the heroines of the faith in Scotland.

LADY COLVILL.

LADY COLVILL, whose maiden name was Margaret Wemyss, was the wife of the second Lord Colvill of Ochiltree. Her husband died in 1671. She early showed her sympathy with the Covenanters by attending conventicles. No course could be more hateful in the eyes of those in power, and Lady Colvill soon became a marked person. Her residence being in Kinross-shire, she frequently attended the preaching of the outed ministers in the county, and entertained them at her house. Among this goodly company there were such honoured names as John Welsh, Gabriel Semple, and Thomas Hog. Anderson’s account of how she first came under the persecuting attention of the authorities is brief and to the point, and may be quoted here. “A party of soldiers,” he says, “had been sent to disperse a field conventicle, held in the Lomonds of Fife. They met with no resistance from the people ; but Sharp, to excite the Council to greater violence, falsely alleged that the people had made resistance. This fabricated story being communicated to the Court, a letter came from the King to the Council, dated 23rd June, 1674, requiring the Council to bring the ringleaders of that disorder to punishment, and promising to send for their assistance some forces from England and Ireland. This letter occasioned a bitter persecution against all in Fife—both men and women—who attended conventicles. A long catalogue of names, including several ladies as well as gentlemen and a number of the common people, was sent over to the agents of the Government in Fife, who were required

to summon them to appear before the Privy Council at Edinburgh. Lady Colvill's name was in the list; and she, with several other ladies and gentlemen, were summoned to appear before the Lords of the Privy Council on the 9th of July. The charges for which they were summoned to answer, were their keeping and being present at house and field conventicles, at Dunfermline, Cleish, Orval, and other places; their inviting and countenancing outed ministers in their invasion and intrusion upon the kirks and pulpits of Forgan, Balmarinnoch, Collessie, Monzie, and Auchtermuchty, and hearing them preach and pray therein; and their harbouring, resetting and entertaining Mr. John Welsh, a declared and proclaimed traitor, in their houses and elsewhere." Lady Colvill paid no attention to the summons, with the result that she with the others who refused to attend were denounced as rebels and put to the horn at the market crosses of Cupar and Forfar. A meeting of the Privy Council was held at Cupar on the 15th of September of the same year, and Lady Colvill was again summoned to appear before them. She refused to appear, but was ordered to pay a certain fine before the 1st of November.

Not satisfied with this the Council issued letters of intercommuning against her and upwards of a hundred others. This sentence was a very serious one, for any one who should harbour, entertain or converse with the intercommuned person was regarded as equally guilty. These letters were proclaimed in Cupar at the beginning of October, 1675, and instructed all sheriffs, stewards, bailies of regalities and bailiaries, their deputies, and magistrates of burghs "to apprehend and commit to prison any of the persons above written, our rebels, whom you shall find within your respective jurisdictions, according to justice, as you shall answer to us thereupon." Wodrow truly remarks: "Perhaps it was every way without a parallel, that so many ladies and gentlewomen married, should be put in such circumstances; but this was to strike the greater terror on their husbands and other gentlewomen." Lady Colvill lay under this sentence until 1679, when all letters of intercommuning were suspended.

Her zeal for the Covenanting cause did not cease when the cruel hand of oppression was raised against it; it rather seemed to grow. In 1677 the persecution raged so hotly that no conventicles or meetings for public worship could be held by the outed ministers during the day, and in the time of Zion's distress and sorrow her house was thrown open to the Covenanter ministers. On one occasion a conventicle had been held at her residence, intelligence of which having reached the ears of Captain William Carstairs, the commander of the troops, a raid was made on the house in the early hours of Monday morning. The minister who had been officiating on the Sabbath was apprehended, with William Sethrum, the chamberlain, and the raiders "broke Robert Steedman's head, who made his escape; and when the Captain missed him, he fell into a fit of the convulsion, and continued

two or three hours in it." While the Captain was in the fit Lady Colvill and her son made their escape. From the close attention paid to her house by this persecutor she had to betake herself to the mountains and fields.

Lady Colvill was particularly anxious that her only son should be trained up in those great truths for which the Covenanters at that date were so zealously contending. But the government of the day, as the children of this world, were wise in their generation, and were determined if possible to instil other principles into the minds of the young. They set about the matter with a thoroughness that was worthy of a better cause. First of all, the teachers in the universities held their appointments on condition that they acknowledged the form of Episcopacy then established in Scotland. Schoolmasters were also expected to make a like acknowledgment, but the government went further. It decreed that the children of persons of rank who were favourable to Presbyterian principles should be taken from them and educated in principles which those parents detested. Lady Colvill was determined, if she could help it, that her son would never come under such training, so for the time being she removed him out of the way. Her action kindled the fury of the government into a flame. They took steps to punish her severely; she was first fined 5,000 merks Scots (£277 6s. 6d.), and failing to pay this sum she was imprisoned. The following account of the cause of her imprisonment by Lord Fountainhall is of interest:—"December 2, 1684. The Lady Colvill is imprisoned in Edinburgh Tolbooth, by the Privy Council, for her irregularities, and particularly for breeding up her son, the Lord Colvill, in fanaticism and other disloyal principles, and abstracting and putting him out of the way, when the Council was going to commit his education to others; for which we have Acts of Parliament as to the children of Papists, which may be extended *a paritate* to others."

The sufferings which the Covenanters had to endure when hunted by the dragoons were trying enough, but imprisonment in some of the loathsome dens that were used as prisons was an experience of which we can have but the very faintest conception. Lady Colvill's prison was no exception to others, of which such harrowing accounts have come down to us from those days of cruelty. There was no fire in the cell even in the depth of winter. In the MS., "Grievances from Scotland, 1661-1688," there is the following brief reference to Lady Colvill's experiences in prison: "My Lady Colvill was put in the Tolbooth of Edinburgh, in a straight, dark, fireless room, where all day long she behaved to keep candles burning; and was thus kept for a long time because she would not deliver up her son, my Lord Colvill. Their quarrel with her was her not countenancing the profane clergy." Such hardships, followed as they were by those she had already endured, told seriously on her health, so she made application to the Privy Council to be removed to a more suitable room in the

prison. The Council, "having considered her petition, gave order and warrant to the magistrates of Edinburgh and keepers of the Tolbooth thereof to accommodate her with a more convenient room than that which she is now in, and to detain her prisoner therein till further order." But the "more convenient room" did not help to bring back the health she lost in enduring such privations, and her life being in danger, she again petitioned the Privy Council. On the 17th March they "gave order and warrant to the magistrates of Edinburgh to set her at liberty, upon her finding sufficient caution, under penalty of the fine for which she is incarcerated, and to confine herself to a chamber in Edinburgh, and to re-enter the said prison upon the second of April next."

In the spring of 1685, the Council "gave order for setting at liberty any women prisoners for receipt or harbouring of rebels, or on account of their wicked principles, upon them swearing the abjuration of the late traitorous paper, and likewise giving their oath that they shall not hereafter reset, harbour or keep intelligence with rebels and fugitives." This Act had in view more particularly the Cameronians, and as Lady Colvill did not belong to them she was by no ways benefited by it. On the other hand the Council soon gave evidence that, as far as Lady Colvill was concerned, they were determined to put her to more trouble, for at a meeting, held on 16th April, the Council "grant warrant to his Majesty's Advocate, to raise a process before the Council, against the Lord Colvill and his mother for disorders;" they also "grant warrant to the clerks of Council to receive caution from the Lady Colvill for her re-entering prison within the Tolbooth of Edinburgh when called, under the penalty of five thousand merks." On the 21st April she appears before the Council and is granted a further period of liberty. Nine days thereafter the Council "gave order to Patrick Graham, captain of the town of Edinburgh company, to apprehend her, and to see her re-entered prisoner within the Tolbooth of Edinburgh." This is the last notice of Lady Colvill that the Privy Council Records contain.

When it is borne in mind that her health was now shattered, her constancy in enduring tribulation for the persecuted cause is all the more noble. In none of her petitions to the Privy Council does she give the slightest hint that she wished liberty or comfort at the expense of renouncing her allegiance to the Covenanted cause in Scotland; that were too great a price in this noble lady's eyes to pay for any temporary enjoyment she might gain thereby in this world. Her stedfastness and unswerving loyalty to a persecuted cause found in her a splendid illustration of the Royalist poet's lines:—

"For loyalty is still the same;
Whether it win or lose the game.
True as the dial to the sun,
Although it be not shone upon."

(To be Continued.)

Memoirs or Spiritual Exercises of Katherine Colace or Mrs. Ross.

THE RELIGIOUS EXPERIENCE OF A SCHOOLMISTRESS OF THE
SEVENTEENTH CENTURY.

(Written with her own Hand.)

(Continued from page 28.)

SOME GENERAL REMARKS LEFT UNDER THE SAID
MRS. ROSS'S OWN HAND.

IN every thing that we are in doubt of, whether of greater or smaller consequence, whether temporal or spiritual, we are to be determined of the Lord, by enquiring of Him, and living in duties uncontroverted in themselves. We ought to enquire about the season, seeing affirmative precepts do not bind at all times. "In all your ways acknowledge him, and he shall direct your paths." This is a duty, both acceptable to God, and of unspeakable advantage to ourselves, and likewise indispensibly necessary to the tender walk of a Christian. 1. That it is acceptable to God appears from His command, In all our ways acknowledge Him. 2. That it is profitable for us; consider (1) It keeps us in the exercise of self-denial. (2) It keeps the will in subjection to the will of God. (3) It gives us many errands to God; it keeps the heart watchful and tender. (4) It affords us peace when we meet with difficulties to know that we are in God's way. (5) It affords us confidence to look to Him for through-bearing when we have not followed our own way, but His. (6) These who observe this duty with any measure of exactness seldom want light; they have a promise for it: He shall direct their paths. (7) It is an excellent help against backsliding. That it is indispensable to the tender walk of a Christian appears. For 1. Such a duty, sincerely gone about, is accompanied with the awe and authority of God upon the spirit, which they dare not meddle with, fearing to offend Him. 2. These whom the Lord intends to keep tender win not away either with the omission of enquiring of the Lord, or not peremptorily observing what direction is given when enquiry is made. 3. The Lord is not wanting in encouraging the conscientious observing of this command. Objection: But what shall be done in case of great difficulty in following the case foresaid? Answer: (1) Sometimes in very difficult duties the Lord, to discover their sincerity to themselves for their comfort, inclines and makes them willing to that which He will never put them to the performance of, as in Abraham's case, and even in other inferior cases. (2) The Lord may put out some to a duty that is not presently to be performed,

to prepare and warn for it, and so that question ought to be enquired into—Is this the season for such and such a duty? (3) There be difficulties met with, both in that which He would have not done, and in that which He would have done presently. And in that case 'tis usual for those whom the Lord thus frames to enquire again, and either the difficulty evanisheth or the heart is strengthened to go through. The Lord, out of His tender compassion to me and to keep my soul in life, hath frequently and sharply chastised me when this was omitted, and continues still so to do, by which I observe that in this day, when the workers of iniquity are proceeding from evil to worse and yet prosper, that the Lord discovers to His people that sin is as hateful to Him as ever; and in His due time He will make it known to this atheistical generation by the judgment He executes, who will not now know, neither will they understand. I find there are some that win not away with their faults, and the more straight and tender any be, the less escaping, because 'tis for the want of purity in principle and practice that the Lord is pleading with His people at this day, for He will either have a people to His mind or none at all. Sin is as hateful to the Lord now as ever, though He suffer His enemies to go away unpunished.

There was a time when the Lord set His people to work, by giving them many encouragements; but now He is training them to go about duty from another principle than either success or assistance, and that is—because He hath commanded them so to do, and obedience pleaseth Him. Now, to be acted from such a principle evidenceth a greater measure of grace than the former; this is a walking by faith, and not by sense.

Again, I observe that there is this day (August, 1679) no visible appearance of God in this land, saving His countenancing His dying witnesses, and supporting of His concerned people, very few as they are. This is the bush burning, and not consumed, the Lord being in it; and this support is attained by being much in secret, the Lord taking His people off from all other helps but Himself, by making them see an end of all perfection. We have gone a-whoring from Him after other things, therefore our ways must be hedged in. And these that are not so dealt with are in a worse condition: it is a sad plague to prosper in an evil course.

Some sad symptoms of a sad desertion and ensuing judgments.

1. Frequent deaths of the most serious.
2. Universal formality, without life and power, yet little concernedness for the want of them.
3. Great security both as to folk's spiritual and temporal condition, though never less cause.
4. For a considerable time we have heard of no young converts.
5. The Lord suffering mire and dirt to be cast upon the faces of the most serious, by allowing ministers to misinterpret the reproachful providences that the Lord hath been pleased to measure out to His people for their sin, trial, and humiliation, and the stumbling of, or hardening others. This speaks great desertion, ushering in great wrath.

But judgment shall return to righteousness, and all the upright in heart shall follow after it. When they are for ensigns on the mountains, and beacons on the hills, then shall He wait to be gracious, etc. "Yet, behold, there shall be left a remnant that shall be brought forth, both sons and daughters; behold they shall come forth unto you, and ye shall see their ways and their doings, and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it, and they shall comfort you when ye shall see their ways and their doings, and ye shall know that I have not done without cause all that I have done in it, saith the Lord God." (Ezek. xiv. 22-23.) No good by preaching, no good by sad providences, no good by the testimony of His dying witnesses, presage utter desolations; all means being now ineffectual, and this not being laid to heart, nor any being convinced of particular guilt, but each blaming another, biting and devouring one another. There is a fearful process laid against Scotland, which he that runs may read. Be astonished, O heavens, etc. Hath a nation changed their gods, who are yet no gods? But we have changed our glory into that which hath not profited. O Scotland, exalted to the heavens above other nations, how art thou thrown down! etc. Thy prophets have seen a vain and a foolish thing for thee, and causes of banishment. Let God arise, and let His enemies be scattered. Even He who trode the wine-press alone, etc., who is this day as much as ever staining the pride of all glory; let Him take unto Him His great power and reign, since our case is past remedy from any hand but His own. All our essays for helping prove rather in appearance marring. Enemies' attempts are all successful; this is humbling and trying to faith.

That which is mainly to be seen of God this day is his long-suffering towards His enemies, and His power in supporting His afflicted people under the great pressures of these times, and some sparks of His holiness in His appearing against a professing people that did not walk with Him, and in putting others in the furnace, and keeping them in it, to conform them to His image of holiness. Yet a remnant shall be saved; and sometimes we would be guessing who they will be, but now we are so bemisted by some providence that we must change our marks. And in this the goodness and wisdom of God appear, either for preventing or curing our security, and in putting us to diligence to be found in the way of certain safety.

All that's come upon us hath not yet humbled us, witness our not being delivered. For (1) His Word faileth not. "If my people which are called by my name shall humble themselves and pray, etc., then the Lord will hear from heaven, and forgive their sin, and heal their land." (2 Chron. vii. 14.) 2. Witness our defections, for the proud He knoweth afar off. (Psalm cxxxviii. 3.) 3. Our little growth in grace; for He gives grace to the humble. (Isa. iv. 6.) 4. Our contentions; for only of pride cometh

contention. There is a contending for the truth which is lawful and necessary; but the wrath of man worketh not the righteousness of God. 5. Our darkness; for the meek will He teach His way. (Psalm xxv. 9.) 6. Our reproachful providences; for He will exalt the humble. 7. Our want of reformation is a cause for which the Lord contends with us; true humiliation is ever accompanied with heart-reformation. (Prov. xxviii. 13.) 8. A wearying of the yoke of Christ, and so casting it off, calling Him a hard Master; whereas those that are truly humble think any thing on this side of hell pure mercy. (Lam. iii. 22.) 9. Witness the desire of esteem, and to be greatest—an evil, if not repented of, would have debared the disciples from heaven. (Matt. xviii. 3.) 10. Resenting of injuries. Singularity proves a temptation to pride, which, if not adverted to, doth provoke God to leave such to singular grounds of humiliation, and that without respect of persons, it being not only horrid ingratitude, but a robbing of God of that which He will not dispense with to any creature. (Isa. xlviii. 11.) This sin of pride is seldom cured but by being left either to some grievous sin or some terrible affliction, or both. (Isa. xxxix. 2, compared with v. 6-7.) These things I remark from some things that fell out in June, 1680.

The next month I had occasion to observe these things: 1. The holiness of God is engaged to witness against sin impartially. (Rom. ii. 9.) Tribulation and anguish must be against them that do evil, especially against them that profess Him. (Amos iii. 2.) "You have I known," etc. And the nearer Him the more jealous is He in His appearance against them, when their public actings tend to His dishonour. (Lev. x. 12.) 2. How terrible is the Lord making the sin of pride to appear this day, if we will not wilfully shut our eyes! It being a walking contrary to Him, He is engaged by His threatening to walk contrary to such. (Lev. xxvi. 27-28.) 3. Untenderness of the offence of any whom we judge on good grounds to be the Lord's, is a sin that the Lord will not suffer to go unpunished, it being contrary to so express a command, See that you offend not one of these little ones (Matt. xviii. 6) with threatening of terrible hazard. 4. The warnings of these that have been known to have the mind of the Lord should not be slighted, for this may prove a rejecting of the counsel of the Lord against ourselves. (Luke vii. 30.) 5. 'Tis a most dangerous evil, in the justifying of ourselves, to take away the righteousness of another from him because he is not of our persuasion, that they may have the more influence, though such dare not meddle with them for fear of offending God. 6. It is a great indignity done to the Spirit of God when there is not an universal respect to the commands of God, but that which we think is for our ends is observed, and others are slighted to the grieving of the Spirit (whereas the Lord has given us some precepts for the regulating us in our obedience to other precepts). And in this His wisdom, goodness, and authority is despised,

there being one Law-giver. 7. I find Satan hath great advantage by some folks abusing of truths, to cause others slight them. 8. I observe that temptations and stumblings from others will be no excuse for our falling, since we have so clear light and warning against being offended. 9. I see a snare in countenancing of others in that which we durst not practice ourselves; faithful warning when one hath light (though it be not taken off our hands) gives much when matters fall out as they expected. 10. The great trouble of any affliction is the having a sinful hand in bringing it on. 11. It is hard to go on in a matter of consequence without being fully determined in our own minds, though others were never so clear in it. 12. The Lord even in mercy, as a wise physician, cuts off a profitable member to prevent a gangrene's destroying the whole body, though it should be smarting to the whole body. 'Tis presupposed that the member cut off is infected, and that the Lord may be just when He judges, and pure when He speaks, this could not be wanted, for there was no restraining of some courses quite contrary to the Word of God. 13. I observe that the sufferings of the Lord's people in this day are rather for punishment of sin than trial. 14. The Lord, in His admirable condescendency to me, when He was about to bring evil either on the land, a place, or a person that I was concerned in, He first discovered to me such evils in these that nothing could cure but the very way He took, though, in warning, He suffered me to try my hand to the utmost for the preventing it, that therein I might have peace. Many instances of this nature I might give. And now the conclusion is, That ruined this generation must be, for there is no recovering of them without the pouring out of His Spirit; yet it is ever meet, in the most desperate case, to leave a latitude to Sovereignty, but otherwise there is no hope.

(To be Continued.)

The late Mrs. Macdonald of Shildaig and Inverness.

WE regret to record this month the death of Mrs. Macdonald, widow of the late highly esteemed Rev. Donald Macdonald, Free Presbyterian minister of Shildaig, Lochcarron, which event took place at Broadstone Cottage, Inverness, on Tuesday the 17th August. Mrs. Macdonald had been in very delicate health for a considerable time, and gradually grew weaker and weaker until she passed peacefully away on the date mentioned. The deceased lady was a devoted helpmeet to her worthy husband, who valued her as one of the Lord's best gifts to him. At the time of the crisis in the years 1893-94, when Mr. Macdonald took his stand, along with the Rev. D. Macfarlane, for the doctrines and principles of God's Word as embodied in the standards of the

Free Church of 1843, and formed what is now known as the Free Presbyterian Church of Scotland, Mrs. Macdonald cordially supported her husband in his testimony for the truth. They were evicted from church and manse at Shildaig in 1894 by the then authorities in the Free Church, but Mrs. Macdonald, as well as her husband, cheerfully underwent the trial, and was never heard to express any regret at the sacrifice then made. After Mr. Macdonald's death in 1901, she removed to Inverness, and continued to the end an attached friend of the Free Presbyterian Church. Mrs. Macdonald was intelligent in mind and gentle and refined in disposition, and was much respected by all who knew her. She bore her last illness in a spirit of patience and submission to the will of the Lord, and gave evidence of having "the root of the matter" in her. To her pastor (Rev. J. R. Mackay) she made mention of passages of Scripture which came to her and supported her in her sufferings. We trust that now, by divine grace, she has rejoined her eminently godly husband, though in an altered relationship, in the "many mansions" which the Lord Jesus said He would prepare for His people. Her remains were interred in the Applecross burying-ground beside those of Mr. Macdonald. Much sympathy is felt for her widowed sister, Mrs. Alexander Fraser, who is in infirm health, in the great bereavement she has sustained.

Letters of the late John Macleod,

ST. JUDE'S, GLASGOW.

5 SHORT STREET, DUNEDIN,
NEW ZEALAND, 4th December, 1905.

MY DEAR BROTHER,—I received your most welcome letter some time ago, and was unable to answer it sooner, as you would have learned from M.'s letter, by the last 'Frisco mail, that I was laid up. I was laid up ever since until a day or two ago, when I began to get up a while through the day; but I feel so weak that I can hardly write. I had a very severe pain in the back and both sides, and especially in the region of the stomach. I was for a few days that I could take nothing at all but milk, and of course this reduced me very much. The doctor expressed his fear at first that it might be an extension of the disease from the lung to the stomach, but now he thinks it was a disorder of the stomach itself. However, I had a severe trial of it, both in body and mind, but I should thank the Lord, in whose hands is the breath of all living, that He has had mercy upon me. It would be our wisdom to see that it is of the Lord's mercies that we are not consumed, because His compassions fail not. It would be our wisdom to seek Him while there is health and strength, for a time of bodily trouble is not a time to begin to seek the Lord.

As I have told you in a few words of my trouble, and as I am now getting a little over it, I may tell you that I have made up my mind to go home, if I get as much strength as would do me to undertake such a long journey, in the beginning of summer, that is, leaving here about the end of March or beginning of April. It appears to me that this place is not going to do me good, and there is no use staying here; but if I don't get stronger than I am now, I need not speak about it, but I should do as the Psalmist did.

“I to the hills will lift mine eyes,
From whence doth come mine aid.
My safety cometh from the Lord,
Who heaven and earth hath made.”

Now, I would like you to answer this letter as soon as you can. I got C.'s letter last week; I will answer it soon. Remember me kindly to all friends. . . .—I am, your affectionate Brother,

JOHN MACLEOD.

5 SHORT STREET, DUNEDIN,
NEW ZEALAND, 25th December, 1905.

MY DEAR S——,—I have had your welcome letter some days ago, and was glad to see by it that you were all well. I am able to get up every day, but it is very little strength I gain. My appetite is not at all good, and of course that keeps me down. We have wet weather here again, as usual. I never saw a place in my life so wet as Dunedin in the summer time; it is almost raining all summer. The weather is very changeable; one day hot, and another cold, so this is the kind of climate we have here. . . . Murdo M'Kenzie had the news of his brother's death by the last 'Frisco mail.

There is no news from here of much interest . . . We had a visit lately from Miss Jessie M'Lauchlan, the great Scottish singer, and all Dunedin went out to hear her. Mr. M'Lennan, the parson of the Gaelic congregation, went to hear her, and she went to hear him. This is the way they mixed it. When the sons of God saw the daughters of men that they were fair, they took to themselves wives, and so they mixed the Church with the world and the world with the Church; and so on until the flood came and swept away all these ungodly men. I am afraid that this will be the end of the Churches here, that they will be swept away in the awful flood of the wrath of God for their wickedness.

It may appear to us a wonderful expression, “the sons of God, and the daughters of men.” The sons of God were the sons of Seth, and the sons of Seth were the Church of God; but the daughters of men were the daughters of Cain, and Cain was “of that wicked one.” Now, when the seed of Cain saw that they could not get into the Church of God by any pretence, they showed their daughters to the sons of God (the Church), and when the sons of God saw the daughters of men that they were fair, they

took to themselves wives—took them into the Church. You know what time of day it was with the sons of God when these monsters got in to defile the Church, and they succeeded so far to defile the Church as to be beyond remedy. The only thing for them then was to be destroyed from the face of the earth. This is what the Churches are busy doing now, filling the Church with the world, and so sure as they are doing it so sure is it that they are bringing the awful flood of the wrath of God upon themselves.

Now, I must close. You will please remember me to all friends in St. Jude's. . . . I hope the Lord will give strength to undertake the passage home. With love to all the rest. Grace be with you all.—Your affectionate Brother,
JOHN MACLEOD.

The Militant Christian.

(From the *Gospel Banner*, June, 1909.)

THERE are three things in the Scriptures which make a cry; the sins of the wicked, the sufferings and blood of God's people when oppressed and martyred. Prayer, too, is said to have a cry, Luke xviii. 7. Prayer hath a loud and long cry; it cries day and night from generation to generation. It cries until the cause and quarrel of the elect be avenged, and the mercies prayed for obtained. Though prayer may sound no more than a tear on earth, yet it sounds like a trumpet in heaven. The prayers of God's people go up to heaven with the smoke of incense; but they make a report and recoil with a loud echo, and voices like terrible thunders and earthquakes, Rev. viii. 3-5. The believer's God makes much, yea, makes most of the least of prayer. If His people do but sigh on earth, in a dungeon, He hears it on His throne of glory. O believers! what a God have you! that a sigh should awake Him, and bring Him down from the throne to the footstool, to help His sighing, praying, and crying people, Ps. lxxix. 11. Luther used to say, "The least sigh of a contrite heart so fills heaven with noise, that there is no noise of anything in heaven or earth heard at that time but the noise of prayer." Eli could not hear the voice of Hannah, though standing near her on earth; yet her voice was heard in heaven by her gracious God. O the power of prayer! When Paul knew no other way to break his chains, he questioned not but this engine of prayer could do it: "But withal, prepare me a lodging; for I trust that through your prayers I shall be given unto you." This engine hath shut up heaven, and opened it again; hath stopped the sun and moon in their courses until the people had conquered their enemies. Moses with this engine could tie up the omnipotent arms of Jehovah, that he could not destroy the children of Israel, Exod. xxxii. 10, 11. Prayer hath much intimacy, and goes hand in hand with the invisible God. It is one of God's glorious attributes that He heareth prayer! Blessed be God for this

engine of prayer! It is a portable engine; that is, it can be carried about from place to place. Noah could carry this with him into the ark, and use it upon the mighty waters too. Abraham could carry it into a strange country. Isaac into the field; Jacob could carry it with him on his journey, and though he was made to go halting with using it, yet, lame as he was, he could carry this engine of prayer along with him. Moses could take it with him to the top of the mount; and the Old Testament believers could all carry this with them into the caves and the dens of the earth. Jeremiah took it with him into the miry dungeon, Daniel into the den of lions, and Jonah into the whale's belly. This engine of prayer the apostles took with them into prison, and the martyrs into the bishops' dark coal-house. O take it up believers, and make use of it!

It is a hidden engine; it can be placed in secret, and be used in secret likewise. It hath many occult properties and qualities in its mysterious workings, that the enemy with the greatest inspection and policy cannot descry. When Herod stretched forth his hand openly, and raised a battery against the church, and digged deep to blow it up, Peter was cast into prison, and chained fast in prison also. The church got together in private, and made prayers without ceasing; their prayer went secretly to heaven, and took a courtier by the hand, and brought him down to the prison; he unbolts the doors, looseth the chains, and brings forth Peter; he goes to Herod the king, and smites him down to the earth with death. When Peter and John were apprehended, and convened before the rulers and elders, they threatened them, and strictly charged them to preach no more in Christ's name; they took no notice of this, but returned to their company, reported what was done, and how matters went on, and also set their engine of prayer a-going, to counter-work the enemy's rage; the prison shook; an angel comes by night, and opens the prison doors, brings them forth, bids them go into the temple, and preach "all the words of this life." O, little doth the world know what is in the prayers of the saints! O the mystery of prayer, which the world understands nothing of, yet babes and sucklings have it revealed unto them!—STEPHEN COVEN. One of those worthy confessors ejected on the 24th August, 1662. He was deprived of the Rectory of Sanford Peverel, Devonshire.

The late Mr. Eric Ross, Golspie.—We regret to notice this month the death of Mr. Eric Ross, elder, Golspie, Sutherlandshire, who died on the 21st July, at the ripe age of 78 years. Mr. Ross was well-known as an experienced Christian and an edifying speaker at Communion in his native county, and his removal is a real loss to the Church of God in the north. We hope to have a fuller sketch in a future issue.

Cunntas Aithghearr mu Bheatha agus mu Bhas Iain Iknor.

(*O'n Teachdaire Ghaelach.*)

RUGADH IAIN KNOX anns a bhliadhna 1505 beagan sear air Dun-eidean. B'i so linn an dorchadais! Chaidh dubh-neul eaglais na Ròimhe eadar daoine agus gach reull-iùll, bha'ghrian agus a ghealach iad fein air chall, mar faicte mar thannasg iad o mhullach nam beannta a b'àirde—chaidh gach mathair-uisge thruaileadh—bha sruthana na beatha neo-fhallain, agus bha 'n sluagh, mar bu dù dhoibh, a' dol a dhìth!

Anns a bhliadhna 1522, chaidh Knox do àrd thigh oilean Ghlaschu; agus do bhrìgh gu'n robh e na sgoileir ainmeil cha b' fhada gus an d'fhuair e bhì na shagart.

Ged fhuair e'n dreuchd so cha do sguir e do leabhraichean diadhaidh a chnuasachd; gus ma dheireadh an tug e fainear gu 'n robh eadar-dhealachadh mòr eadar an teagasg agus teagasg nan sagarta. Chunnaic e, cuideachd, gun robh na h-athraiche Ierome, Augustine, agus iad sin, a' leigeadh gach nì gu ràidhe 'Bhiobuill, agus threòraich so e, chum an leabhar naomh a rannsachadh air a shon fein, oir san àm so bha lagh na h-eaglais an aghaidh Focal an De bheò a' leughadh agus 's beag nach robh na sagarta co aineolach air ris an t-sluagh!

Coma co dhiu; lean Iain Knox air foghlum a bhiobuill, le iomadh ùrnuigh agus mòran cràbhaidh, rè sheachd bliadhna, gus, ma dheireadh, anns a bhliadhna 1542 'na bhris e na geimhlìbh, agus 'na sheas e 'mach na aonar air taobh na Fìrinn.—Le cridhe neo-sgàthach thog e bratach Chrìosd an aghaidh cumhachdaibh an dorchadais, ag èigheach mar gum b' fheadh, "Co 'tha air taobh Dhe, Co?"

Ach, mar dh' fheudas sinn gu maith a bhreithneachadh, cha b' fhada gus an tainig a chùis gu deuchainn—A Knox! amhairc ris an àirde, agus seas t-aobhar, or gu dearbh 's airidh e! Chuir an namhaid colg air—thoisich a gheur leanmhuinn, agus bha buidheann bheagh Chrìosd a' tuiteam thall 's a bhos gun osna—a seulachadh am fianuis le'm fuil! 'S ann mu'n àm so 'loisgeadh gu bàs an diadhair urramach ainmeil Deorsa Wishart, agus a chaidh ardeasbuig Beaton a mhort.

Ma dheireadh dh'at tuil na geur-leanmhuinn cho àrd's gu'n do ghabh Knox 'na cheann gu'n rachadh e do'n Ghearmailt, far an robh obair a chreidimh ath-leasaicht' a' dol air a h-aghaidh gu mòr: cha robh so taitneach le 'chairidibh, agus 'se chomhairlich iad dha dol do Dhaighneach Chill-ribhinn* far an robh moran de'n eaglais ath-leasaicht' a' gabhail fasgaidh, agus an t-urramach

* St. Andrews.

Iain Rough air an ceann—ghabh e'n comhairle, agus cha luaithe ràinig e na b'àill le Rough agus leis a chuid eile de'n eaglais a chur os an ceann mar mhinistear.—Cha ghabhadh e so os laimh, ag ràdh nach robh gairm o Dhia aige. Coma, air an ath shàbaid air do Knox a bhi san éisdeachd, shearmonaich Rough mu ghairm agus mu dhleasannas mhinistirean. Mu dheireadh na searmoin thionndaidh e ri Knox agus, ars' esan, le guth laidir agus na deoir a ruith le 'ghruaidhibh:—"Iain Knox, ann an ainm Dhe agus a Mhic Iosa Crìosd, tha mise guidhe ortsa, mar is maith leat dol as o chorruih an De bheo, agus gu meudaicheadh e 'ghràsan dod' thaobh, gabh ris a ghairm naomha." Nuair a chuala Knox so cha b' urrainn da cumail air fein: ged bu chruadalach a chridhe leagh so e; dh' éirich e, agus chaidh e d'a sheòmar a ghul. Na dhéigh so thug iad gairm eile dha;—chunnaic e nach robh dol as aige, agus air an ath shàbaid dhìrich Knox a chrannag. Mar dhealta nan speur air fearann tartmhor, a chuireas fonn air coill, agus aiteas air magh 's air raon, bha'n t-searmoin so do bhuidhinn bhig Chrìosd; ach mar thairneanach nan speur a chrathas bunaitean an domhain, agus a dh'fhàgas cridhe duine fann, bha i do eaglais na Róimhe! Is amhuil mar thachair; thugadh Knox an lathair nan Easbuig agus nan sagarta gu freagairt airson a dhroch dheanadais. Co thusa 'tha cur an t-saoghail bun o's ceann? Bha sea casaidean cudthromach na aghaidh.

1. Bha e 'cumail a mach nach bu chòir am Pàpa no *duine air bith* a mheas mar cheann na h-eaglais.

2. Gu'm be'm Pàpa an t-anacriod.

3. Gu'm bu chòir baisteadh, agus Suipeir an Tighearn' a fhrith-ealadh mar dh'fhàg Crìosd iad.

4. Nach robh 's an Airionn (Mass), ach iodhol-aoraidh.

5. Nach eil Purgadair ann.

6. Nach 'eil ann bhi 'g urnuigh *arson* nam marbh ach diamhanas, agus nach 'eil ann bhi 'g urnuigh *riu* ach iodhol-aoraidh.

Bha 'n deasbud cruaidh rè iomadh là, ach thachair dithis ghaisgeach orra nach robh claon, Iain agus an Fhìrinn,—b' eiginn a leigeadh mar sgaoil' agus ann am beagan ùine chaill na sagarta gach sean agus òg a bha 'sa bhaile!

Anns a bhliadhna 1547 thainig càbhlach de luingeas Frangach a shéisdeadh an Daighnich agus an deigh seasamh a mach rè ùine fhada, ma dheireadh b' eiginn strìochdadh. Thugadh Knox, maille ri mòran eile, nam prìosunaich do'n Fhraing, agus chaidh an cur air bord air luing ochd ràmhach, far 'n do chumadh iad an cuibhreath rè bliadhna gu leth! Rinn na seòladairean na b'urrainn iad chum an tionndadh, agus an truailleadh;—thug iad aon là dealbh na h-òighe Muire gu fear de na h-Albannaich chum a phògadh, "cuir uam e!" ars' an t-Albannach, "cha ni bea-nuicht'e," 's e breith air, 's ga thilgeadh a mach air an taobh; "sàbhaladh a bhean-ualas i fein a nis," ars'esan, "tha i eutrom gu leoir, ionnsuicheadh i snàmh."

Anns a bhliadhna 1549 fhuair Knox ma sgaoil, thainig e do

Shasunn, agus m'a thàinig cha b'ann an cùil a chaidh e—chunnacas bratach Chrìosd aon uair eile snàmh anns a ghaoith, agus chuir a dearsadh ball-chrith air eaglais na Ròimhe. Thoisich Knox ri sear-monachadh, agus lean e air ré cheithir bliadhna gun neach ann aig an robh de mhisnich grabadh a chur air, gus an tainig Banrigh Màiri chum a chrùn, nuair a dh'fhàs a gheur leanmhuinn a nis cho teith 's gu'n deach e le comhairl' a chàird-ean gu *Genebha*. Bha 'gheur-leanmhuinn so co fuileach agus co fada 's gu'n robh luchd a chreidimh ath-leasaicht' a' teicheadh do dh'Albainn nan ceudaibh arson dìdein. Cho luath so thainig so gu cluasaibh Knox chuir e roimhe pilleadh agus gu'n seasadh e 'dhùthaich agus aobhar a Dhe, no gu'n tuiteadh e mar shaighdear dileas a' còmhrag. Ràinig e Duneidin air ceud-mhìos an fhoghair 1555—fhuaire e'n comunn beag gan cùbadh fein—a' gabhail fàth, cosmhuil ri Nicodemus, air an oidhche, eagal oilbheum a thoirt a'co-aontachadh on leth a mach le creidimh an t-sagairt. Ach cha robh Knox air a dheanamh de spiorad co gealtach; leig e fhaicinn doibh gum feumadh iad tur chùl a chur ri eaglais na Ròimhe—nach b'urrainn comunn a bhi aig Crìosd ri Belial. Bha shearmonachadh co cumhachdach 's gu'n dubhairt sgoileir mòr de na Pàpanaich fein, "Nuair nach seas ar creidimh deuchainn duine, tha eagal orm nach seas e idir an làthair Dhe aig an lá mhòr."

Mu'n àm so chuir na sagarta an cinn r'a cheile feuch ciod a dheanta: 's e rinn iad ghairm iad chùirt mhòr agus chuir iad sumanadh gu Knox tighinn nan làthair. B'e Knox nach obadh ni laghail air bith, ràinig e Duneidin, ach 'nuair chunnaic iad a mhisneach agus a dhànachd leig iad leis; ghabh esan am fàth, agus b'ann gu searmonachadh a chreidimh ath-leasaicht' a thug e do na ceudaibh agus na mìtibh a chruinnich o gach cearna de'n dùthaich, a chum a bhi nam fianuisean air a dheuchainn agus air a bhinn. Mar so, air éideadh le claidbeamh mòr na firinn—le sgiath a chreidimh—uchd éididh firinnteachd Chrìosd, agus clogad na slàinte, bha Knox, mar ghaisgeach mòr, a thogta ann an tìr nam beann, agus leis nach d'rugadh eagal, a' cur cath a Dhe, agus a'splonadh anamana o bheul an t-sluichd gun aigeal, air feadh Albainn—Bha fhios aige co'n t-aobhar anns an robh e 'cogadh, agus gus am biodh 'obair crìoch-naichte nach robh cumhachd aig nàmhaid air. Mu'n àm so thainig fios air à *Genebha* dol g'an còmhnaidh ann am briathraibh nach b'urrainn e 'dhiultadh—dh' fhalbh e, ach cha luaithe 'chuala na sagarta gu'n d'fhàg e'n dùthaich na chruinnich iad cùirt—aig a chùirt so fhuaire iad e toilltinneach air bàs; thug iad mar bu chubhaidh a bhinn a mach, agus o nach robh fear an diumb aca, loisg iad a dhealbh aig crois Dhuneidin!

Cha b' fhada bha Knox air falbh 'nuair dh'ionndraich Albainn a ceann feadhna! Chuireadh fios as a dhéidh as leth Dhe e thighinn air ais!—Bha lasair na geurleanmhuinn a' fàs ni b' àirde agus ni b' àirde, agus bha deatach cnàmhan nan naomh a'dubhadh nan speur; A' measg chàich loisgeadh gu bàs fear Walter Mill a

bha aon uair na shagart, ach a thionndaidh fo shearmonachadh Knox. 'Nuair thugadh an seann naomh urramach so an làthair na cùirte rinn a choslas a leithid de dhrùghadh air a chomunn uile 's nach robh breitheamh ann a ghabhadh os laimh a bhinn a thoirt a mach, 'na ròp ri fhaotainn ann am Baile Dhuneidin a cheangladh e ris na cuailibh, ach seann ròp a 'thug an t-àrd easbuig dhoibh! Na dheigh so chrùinnich àrd chomhairle na Ròimhe chum feachd a chur gu ministirean a chreidimh ath-leasaichte a ghlacadh. Díreach 'nuair bha iad cruinn chualas gu 'n d'thainig Knox—fhuair an sgeul 'an rathad a chum na coinneamh, agus ghlaodh fear do 'n chomunn. "Tha Iain Knox air tighinn!" 'Nuair chual iad so bu mhah leo an casan, gach fear a siapadh a mach air an dorus a b'fhaigse!

'Nuair chuala Knox mar bha gach ni bhà e air a chur thuige gu mòr, gu h-araidh mu losgadh an t-seann naoimh Walter Mill. Dhirich e chrannag, agus ma dhirich cha b'ann a ghuidhe le creidimh an t-sagairt. "Tha blàr suidhichte, tha mi faicinn," ars' esan, "eadar Dia agus Satan, tha na brataichean air an togail agus na trompaidean a' séideadh a chum a chatha; biomaid dìleas d'ar ceannard — biomaid dìleas d'ar sliochd — biomaid dìleas d'ar n-anama fein! Oir ge be neach air am faicear comharra an fhiadh-bheathaich theid a sgrios anns an leir-sgrios eagallaich leis an sgriosar Babilon so." Ach coma, an déigh na searmoin thòisich aon de na sagarta ris an altair a chuibhrinneachadh a chum Aoirinn a dheanamh, thòisich balach beag a bha 'lathair ri labhairt na 'aghaidh—thug an sagart pailleart dha m'an chluais—thog am balach clach, agus, an àite an sagart amas, bhuail e iomhaidh a bh'air an altair! A thiota bha'n iorghuil air bonn—thionndaidh an coithional gu leir air taobh a bhalachain—thionndaidh iad an altair bun-os ceann, bhris iad na h-ìomhaidhean agus shaltair iad na dealbhan fuidh'n cosaibh! 'Nuair thainig so gu clusaibh na Bannrigh ghabh i corruich agus chuir si i fein air ceann a feachd:—choinnich luchd a chreidimh ath-leasaicht' i dlù do Pheirt agus Iarla Ghlencairn air an ceann, ach nuair chunnaic i cho dàna agus cho lionmhor 's a bha iad bu bhuidhe leatha tighinn gu cùmhnanta sìth.

Beagan na dhéigh so chaidh Knox maille r'a chinn fheadhna gu Baile Chill-rihbinn.* Nuair chual' an t-àrd easbuig gu'n robh e 'dol a shearmonachadh chuir e fios thuige "gu'n robh saighdeara fuidhn' armaibh a feitheamh air." Chomhairlich cairdean Knox dha gun e 'dhol air aghaidh, ach cha d'aithnich iad cò bh' aca—cha b' ann le gealtachd s bha dùil aige a dhùthaich a shaoradh. "'Nach d' innis mi dhuibh roimhe," ars' esan, "gu bheil mo bheatha ann an lamhaibh Dhe?" air aghaidh ghabh e—shearmonaich e trì làithean, agus le 'leithid de chumhachd 's gun do thionndaidh am baile, Bàillidhnean agus gu leir leis, a' glanadh 'sa cartadh a mach as gach eaglais gach ìomhaidh 's gach altair!

* St. Andrews.

Air an ath fhoghar chruinnich àrd-chomhairle na rioghachd, agus cho-aontaich iad creidimh an t-sagairt a chur air chùl; 's ann 'san àm so chaidh an leabhar ainmeil sin *Leabhar aidmheil a chreidimh*, a chur a mach agus a cheadachadh le lagh na rioghachd. Cha robh Knox gun làmh aige ann.

Anns a bhliadhna 1561, thainig Bannrigh Màiri air tìr an Lìte. Chual' i cho teith 'sa bha Knox an aghaidh creidimh an t-sagairt, agus chuir i fios air do'n Lùchairt ann an Dunéidin an dùil gu'n cuireadh i eagal air. Chitear o'n chòmhradh a leanas ma chuir.

Bann.—Tha mi 'cluinntinn gu bheil thu séideadh suas na rioghachd gu ceannairc?

Knox.—Ma's ceannairc an fhìrinn a shearmonachadh le treibh-dhireas cridhe—ma 's ceannairc iodhal-aoraidh a chur sìos, agus an cunnart a nochdadh do'n t-sluagh, 's eigin domh aideachadh gu bheil mi ciontach.

Bann.—Tha thu teagasg do'n t-sluagh creidimh eadar-dheal-aicht' o chreidimh an uachdrain shaoghailta; cia mar is urrainn an creidimh so a bhi ceart agus Dia ag iarraidh a *bhi umhal do uachdranaibh*?

Knox.—Cha'n ann an toil uachd'rain saoghailta 'ta fìor chreidimh a' co-sheasamh, ach ann an toil De: cha'n'eil e air iarraidh oirnn a bhi ùmhal dhoibh ni 's faide na tha iad a' giùlan “claidheamh a cheartais,” ni's mò na bha clann Israeil do rìgh Pharaoh, no Daniel do Nebuchadnesar.

Bann.—Do reir choslais 's tusa 'ta ris an rioghachd so 'riaghladh 's cha mhise?

Knox.—Nar leigeadh Dia. 'Se tha mhiann ormsa gu'm biodh uachdrain agus pobull fuaidh riaghladh Dhe: gu 'm biodh rìghrean nan oideachan-altruim agus Bannrìghrean nam Muimeacha-altruim do'n eaglais, mar tha Dia'g iarraidh.

Bann.—Ma dh'altramas mise eaglais, Cha'n i t-eaglais-sa, seasaidh mi eaglais na Ròimhe, oir 'si a reir mo' bheachdsa fìor eaglais Dhe.

Knox.—Cha riasan 'ur toilsa 'Bhannrigh, agus cha dean 'ur beachd an striopach Romanach na céilidh airidh air Crìosd, cha'n e 'mhain, ach gabhaidh mi os laimh a dhearbhadh nach robh eadhon an eaglais Iudhach a chéus ar Slanu'ear co breun agus co truailidh rithe! Leis a so dh'fhàg e i.

Anns an dol a mach thuirt pàpanach a bha's an làthair Cha 'n'eil eagal air idir? “C'arson,” arsa Knox, 's e tionndadh air a shàil, “C'arson a chuireadh aghaidh mhàlta mnà uasail eagal air neach? 'S iomadh aghaidh *fìr*, agus corruich air, air an d'amhairc mi gun fhiamh.”

(*Ri leantuin.*)

Note to Subscribers.—We respectfully remind subscribers that April was the end of the Magazine year, and that immediate payments for past and future will much oblige.

Protestant Notes.

British Influence in Spain.—We have received a copy of *El Progreso*, a Spanish newspaper, containing an informing article on British influence in Spain. According to the writer, any hopes that the Spanish marriage engendered for a progressive and liberalising policy in National affairs have been dashed to the ground. “(Roman) Catholic re-action has broken out afresh in a surprising manner. The party that trades upon the name, but only the name, of Liberal, has turned more Ultramontane than the Conservative, its chiefs make noisy displays of (Roman) Catholicism, help Maura efficiently in his work of barbarous retrogression, and carefully prepare new steps backward, to be in readiness for the time when they shall return to the sweets of power. Then you may picture (Roman) Catholic and inquisitional revivals to persecute even to annihilation the little liberty still remaining.”—*Banner of Truth*, July, 1909.

King's Protestant Declaration.—“I have been asked,” says Mr. Walter Walsh, “by a Scottish clergyman—a reader of the *English Churchman*—to give very briefly the history of the King's Protestant Declaration. It originated in the reign of that disguised Romanist, Charles II., through whose secret influence, aided by the Jesuits, the Church of Rome gained immense political power in England. In 1673 the country became alarmed by what was taking place, with the result that in that year an Act of Parliament was passed (30 Charles II., Statute 2) which required every Member of Parliament, both in the House of Lords and in the House of Commons, and also the holders of public offices, to repeat aloud, swear to, and sign the document now known as the King's Protestant Declaration. But at that time the Sovereign was not required to take it. This Declaration was taken by all Members of Parliament down to the passing of the Roman Catholic Emancipation Act of 1829, by which Act the law on the subject was repealed, and a new Oath was substituted in its place. This new Oath was repealed in 1871 by the 9 and 10 Victoria, chapter 59. On the accession to the throne of William and Mary in 1689, by what is known as the ‘Bill of Rights,’ it was enacted that ‘every King and Queen of this realm, who at any time hereafter shall come to and succeed in the Imperial Crown of this Kingdom, shall, on the first day of the meeting of the first Parliament next after his or her coming to the Crown, sitting in his or her throne in the House of Peers, in the presence of the Lords and Commons therein assembled, or at his or her Coronation, before such person or persons who shall administer the Coronation Oath to him or her, at the time of his or her taking the said Oath (which shall first happen), make, subscribe, and audibly repeat the Declaration mentioned in the Statute made in the thirtieth year of the reign of King Charles II., entitled ‘An Act for the more effectual preserving the King's Person and Government, by disabling Papists from sitting in either House of

Parliament.” The Declaration referred to is, of course, the King’s Protestant Declaration. That portion of the ‘Bill of Rights’ I have just quoted is still the unrepealed law of the land. Long may it continue so!”

Notes and Comments.

Sabbath Labour in the Mercantile Marine.—In the House of Lords attention was called by Lord Muskerry to the amount of Sabbath labour which is imposed upon the officers and men of British merchant ships when lying in seaports both at home and abroad. He moved: “That this house is of opinion that it is desirable that this question should receive the attention of His Majesty’s Government, in order that legislative measures may be introduced to deal with it.” The Earl of Granard, speaking for the Government, said that while he was in full sympathy with the movement to lessen labour on the Lord’s day, yet it was difficult to see what kind of legislation the Government could bring in to accomplish this purpose. After further discussion the motion was withdrawn, nothing definite being done.

Knox and Liturgies.—This subject is dealt with by a writer in the August number of the *Quarterly Register*, the organ of the Alliance of Reformed Churches holding the Presbyterian system. “It is due to the memory of Knox,” he says, “that his position toward Liturgies in general, and to those of Edward the Sixth in particular, should be correctly stated. So far from being in sympathy with such, Knox, during all his career as a Reformed minister, seems to have carefully avoided their use. ‘In no instance,’ says Laing (Knox’s *Works*, vol. vi., part ii., page 283), do we find Knox himself using set forms of prayer.’ The book denoted by the title, ‘Knox’s Psalms and Liturgy,’ is by no means a Liturgy as the word is understood to-day; and its use in this latter sense in connection with his name, is a great injustice to his memory.”

Knox’s Liturgy.—The writer above referred to proceeds to show the origin of the Scottish *Book of Common Order*, commonly known as *Knox’s Liturgy*, and points out that the following statement at its close shows the light in which the book was intended to be used:—“It shall not be necessary for the minister daily to repeat all these things before mentioned; but, beginning with some manner of confession to proceed to the sermon, which ended, he either useth the prayer ‘For all Estates’ before mentioned, or else prayeth as the Spirit of God shall move his heart, framing the same according to the time and matter which he hath entreated of.” It is evident from this statement that the book was simply meant as a help and directory. There can be little doubt that the book was used by the Readers, but these were temporary arrangements permitted at a time when the Reformation Church was in its infancy and confronted with overwhelming difficulties.

Church Notes.

Communions.—Vatten (Skye), first Sabbath of September; Strathy (Sutherlandshire) and Finsbay (Harris), second; Tarbert (Harris), third; Laide (Ross-shire), fourth. John Knox's, Glasgow (2 Carlton Place, South-side), first Sabbath of October; Scourie (Sutherlandshire), second; Lochinver, third; Wick, fifth.

Acknowledgments.—Mr. A. Clunas, General Treasurer, Inverness, acknowledges with thanks, £1 10/, per Mr. John M'Donald, from the Sabbath School Children in Stornoway for the Foreign Mission in South Africa; £4 2/1, from Mr. Donald Macdonald, Rossland, County Nelson, Virginia, U.S.A., on behalf of the Sustentation Fund; also for same purpose, £2 1/1, per Mr. D. T. Mackenzie, Lochalsh, Ontario, from Friends in Detroit, U.S.A., and Wardsville, Ontario. The Treasurer of St. Jude's Congregation, Glasgow, acknowledges with thanks, £1 1/, from a "Friend" in Inverness, per Mr. Angus Macrae, in aid of St. Jude's Church Building Fund. The Rev. Neil Cameron gratefully acknowledges 7/6 in aid of St. Jude's Building Fund, and 7/6 in aid of our South African Mission, from "Inverness-shire." Mr. Murdo Mackay, Strathy Point, acknowledges with thanks, the following donations towards the new Free Presbyterian Church at Strathy: (1) "To the Free Presbyterian Church Building Fund at Strathy," 10/, Tomatin Postmark, per Rev. John R. Mackay, Inverness; (2) a "Friend," Carrbridge, 5/.

The Deputy to South Africa.—The Rev. John R. Mackay, M.A., Inverness, as deputy to our South African Mission, expects (God willing) to leave London by the S.S. "Wakool" of the Blue Anchor Line, on the 14th September, and to arrive, if all goes well, in Capetown about Friday the 8th of October. Thence he will leave by train for Bulawayo and the mission field on the following Tuesday, taking at least four days to reach his destination. He expects to be six Sabbaths altogether in South Africa, four of which will be on the Mission with the Rev. John B. Radasi, and he hopes to be back again in this country by the middle of December. We bespeak for Mr. Mackay the earnest prayers of all our praying people that the Lord may carry him safely to his destination, and make his services a great blessing to Mr. Radasi and the people under his charge. May he get souls as his reward on this arduous journey, and may he be brought back in safety and comfort to his home and congregation again!

Letter from Rev. W. Mackinnon, Gairloch.—We have received a letter from the Rev. W. Mackinnon, Free Church Minister of Gairloch, stating that he is not the "W. M." who has been writing in the *Free Church Record* on the subject of the Constitution of the Free Presbyterian Church. Mr. Mackinnon makes reference to an article in the August *Free Church Record*, and concludes by stating that "*whatever views may be held on*

other points," he thinks "W. M." "has thoroughly vindicated the constitutional action of the Free Church minority in their struggle during the eventful periods before and after the Union of 1900." It appears from this that Mr. Mackinnon does not commit himself to all the views of "W. M." in said article, and it is well. The vindication spoken of admits, however, of doubt in some particulars, and may be reviewed here at an early date.

The Magazine.

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