



THE Free Presbyterian Magazine

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AND

MONTHLY RECORD.

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"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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The Standard Lifted Against the Enemy.

ISAIAH lix. 19.

(Continued from page 5.)

WE have already made reference to some of the many forms in which the great enemy of God and man is coming in, like a flood, upon our country and professing Churches. We have pointed out that he is coming in with floods of sordid Materialism, unbelieving Rationalism, foolish Superstition, and open Immorality. It now falls to us to observe :

II.—The promise that “the Spirit of the Lord shall lift up a standard against him.” The prophet, as the mouthpiece of Jehovah, intimates that the enemy will not be allowed to pursue his course without resistance, but that at the very time when he comes in in such a powerful manner as that he seems likely to carry all before him, the Spirit of the Lord shall go forth to the conflict, and effectually resist his advance. There is nothing too hard for the Lord—He is all-powerful ; and it is only because He sees meet, in His infinite sovereignty, and for wise and holy purposes, to give the enemy liberty for a time, that he is not driven for ever off the field into the bottomless pit. The Lord reigneth, and shall reign till all His enemies are made His footstool.

I. Let us notice the glorious Person who lifts up the standard : it is none other than “the Spirit of the Lord.” There are three Persons in the ineffable, undivided Godhead—the Father, the Son, and the Holy Ghost—and it is the office of the Third Person to be the channel of divine energy or power in the dealings of the Godhead with the children of men. Just as the activity of the Son of God in the flesh was the spring of merit for the purchase of redemption, so the activity of the blessed Spirit in His operations is the spring of power for the application of redemption in actual experience to sinners of mankind. The Father, indeed,

has given to the Son, as Mediator of the new covenant, all power in heaven and in earth—"power over all flesh"—that He may employ it in the interests of His kingdom, and He sends forth the Spirit, who is the efficient agent of the Godhead, to oppose the inroads of the devil, and to preserve and promote the cause of God in the world. It is no other than a divine Person, possessed of almighty power, who is promised to lift a standard against the adversary. Satan is stronger than any of the sons of men, bad or good, and none but the Spirit of the Lord can effectually cope with him.

The Spirit has certainly been pleased in all ages to employ men as co-workers in this great conflict, but men are only His instruments at best. All their intellect, energy, and effort can accomplish nothing apart from divine influences. "Not by might nor by power, but by my Spirit, saith the Lord of hosts." Nay, more; such was the effect of the Fall, that not one member of our race is found outside the camp of the devil, or within the camp of Christ, until the Spirit of the Lord first puts forth His constraining and transforming power. And this has been, and will continue to be, one of the standing and incontrovertible evidences of the divine origin of the Christian religion—that a supernatural and matchless power has accompanied its teaching, wherever it has come, before which apparently unconquerable forces of iniquity have been effectually overthrown.

2. Observe the "standard" which the Spirit lifts up. A standard, as here referred to, is a signal used in war, mainly for two purposes: first, to give a visible sign of the special country or cause in whose interest a particular army is engaged; and, secondly, to afford a rallying point and a guide to the soldiers of the said army. What is the standard that the Spirit of God lifts up in the spiritual warfare? The standard is both one and many—essentially one, and yet diverse in certain respects.

The Spirit raises the standard of *the Word* as set forth in the Holy Scriptures. He has been pleased in all ages to employ His Word as a chief weapon in resisting the onsets of the enemy. It is spoken of in some places as "the sword of the Spirit," and by its instrumentality He has pierced the heart of the King's enemies, and subdued them to His sceptre. The Word of God, as contrasted with the word of man, has been the great rallying point of the true children of God in every generation. Never can there be any real success in the Lord's army without it, and there never was a day in which there was greater need to hold this standard aloft than the present. The Lord Jesus Himself, in His wilderness temptation, employed this weapon in His combat with the enemy with complete success, and His people are called to follow His example.

The Spirit lifts up the standard of *the Gospel of Christ*. The Apostle Paul, as an inspired messenger, declares that the Gospel concerning "Jesus Christ and him crucified" is the wisdom of

God and the power of God unto salvation, and he unfurled no other standard at Rome, at Athens, and at the other great cities of the Gentiles, which he visited on his missionary journeys. The Spirit of truth then attended the standard of the Gospel with irresistible saving power to many, and the floods of heathen superstition and wickedness were driven back before its triumphant march. The Lord has never promised to bless any other Gospel than that which His Word sets before us, and if He arises to check the dreadful floods of error and corruption that are overspreading our country in the present day, He will employ the old Gospel, so unpalatable to the majority of modern tastes, but so sweet to those who are taught of the Spirit, for the accomplishment of this desirable end. Legion are the new methods for bringing the world to Christ, but they will prove utter and dismal failures. It is to be feared many of these devices are only the means of deluding sinners more and more to their eternal destruction.

The Spirit lifts up the standard of a *special testimony* against particular errors and sins, and on behalf of particular truths and duties. We observe the standard lifted up in this manner by the prophets in the Old Testament and by Christ and His Apostles in the New. They are the patterns for all subsequent generations. When the Spirit in those former days entered into conflict with the powers of darkness, and led forth judgment unto victory, He brought home to the minds of men not only the fact of sin and error in general, but the guilt of particular sins and errors—the crying evils of the special generation in which they lived. Did not the great Head of the Church, who preached in the power of the Spirit, leave a never-to-be-forgotten example in this respect? In like manner acted all His apostolic servants. There are many now-a-days who, in the interests of a supposed charity, decry a faithful, outspoken testimony against error and for truth, but their charity is not that of Christ or His Apostles. Who among the sons of men were ever fuller of the love of Christ than John and Paul, and who more faithful in the denunciation of false doctrine and sinful practice? Do we not see the same thing also clearly exemplified in sub-apostolic and Reformation times, when the Spirit, in an eminent measure, raised a standard against the enemy? Witness the historic toils and conflicts of Athanasius, Augustine, Luther, Calvin, Knox, Ridley and Latimer, Henderson, Rutherford, Cargill, Renwick, and many others, who are now before the Throne. The names of these witnesses stand for all that is worthy and noble in the service of Christ. The Spirit honoured their testimony, and drove back the enemy on many a field by their instrumentality. When their example is set aside in this thing in which they followed Christ, it is by no means a sign of greater love to God or the souls of men, or of a richer measure of the Spirit's presence, but of the very opposite—of less love and less of the Spirit. The Spirit has withdrawn, and the love of

carnal ease and popular applause has taken His place. The smooth-tongued sentimentalism and the indiscriminate charity of the present day are not from the Lord, but from the enemy, and they often co-exist in individuals with the greatest personal selfishness and coldness to what is truly good.

3. Let us notice, lastly, what the Spirit's uplifting of the standard implies in the way of success. One rendering of this passage is "shall put him to flight," which is to be found in the margin of our Bibles. It is plain that the Spirit has been acting in every generation against the arch enemy. He has never been without a standard in some part of the earth. The text clearly implies that the enemy shall never have a complete triumph, for when he comes in like a flood and seems likely to overspread the whole world then the Spirit of the Lord shall lift up the standard against him with more than ordinary power. This has been proved in the past, and it will be shown still more gloriously in the future. A flood is a thing of degrees: it rises from one degree of height to another, and it gradually overspreads a larger and larger area. We know not when the limit appointed by the divine decree may be reached. But we are encouraged by the infallible testimony of the prophet to expect that, when things are at the worst, the Lord will command deliverance. It is a great thing at any time in the history of the Church to have a standard uplifted on behalf of Christ and His truth, and it is this standard that is moving on to victory, whatever apparent reverses it may meet with in the interval. We cannot judge the decision of a battle till its close. The Divine Standard-bearer will yet cause the banner of truth to wave over all the nations of the earth. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and his Christ; and he shall reign for ever and ever" (Rev. xi. 15).

George III. and the Royal Declaration.—Concerning the proposal to alter the Royal Declaration, we submit that the following commendable words of George III. are worthy of emulation on the part of King George V.:—"Where is the power on earth to absolve me from the observance of every sentence of that oath, particularly the one requiring me to maintain the Protestant Reformed Religion? Was not my family seated on the Throne for that express purpose, and shall I be the first to suffer it to be undermined, perhaps overturned? No, No, I had rather beg my bread from door to door throughout Europe, than consent to any such measure. I can give up my crown and retire from power. I can quit my palace and live in a cottage. I can lay my head on a block and lose my life, but I cannot break my oath. If I violate that oath I am no longer legal Sovereign of this country."—*The Vanguard*.

A Sermon.

BY THE LATE REV. JOHN KENNEDY, D.D., DINGWALL.*

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"The Lord hath a controversy with his people, and he will  
plead with Israel."—MICAH vi. 2.  
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HE is always highly honoured who is called to plead for God. Such honour was Micah's. He receives a commission to advocate the cause of God against His ungrateful people. Having called attention to the terms and authority of his commission, he at once proceeds to state the case for God. He addresses the "mountains" and "the strong foundations of the earth." How powerfully may thus be rebuked the carnal ease and pride of Israel. He turns from an obdurate people to the strong mountains of their land, as if these were more likely to hear and to tremble than were they. Or these mountains, in their strength and fertility, as they fenced and furnished the home of His people, were called to witness to the power and goodness of the God of Israel and to the weakness and ingratitude of His people. Whether we thus interpret the prophet's invocation, or see, through a figure, the fathers and rulers, and through them again the people of the land of mountains, standing before him as he pleads for God, it teaches us at least that such was the weighty import of the prophet's pleading, and so awful the consequences of an unsettled quarrel with the Lord, that well might the strongest tremble at the announcement—"The Lord hath a controversy with his people, and he will plead with Israel."

He who prosecutes in the case in which Micah is called to plead is none other and none less than "the Lord." It is He who "hath a controversy with his people"—it is for Him the prophet is retained as advocate. The pending case is between God and Israel. He prosecutes. He will not allow the case to lie over any longer. He is resolved that it shall be tried—"He will plead with Israel." He presses for a settlement. But ere He does so finally—ere the case issue in the execution of deserved judgment—the prophet is called to plead, with a view to a conviction in the conscience of the criminals, that they may feel themselves to be at the disposal of Him who is the party against them, and casting themselves on His mercy, may prove whether He will not yet spare and bless them.

As surely as was Micah then, the faithful servants of the Lord are called to make this solemn announcement now to His professing people. We are His professing people; with us "the Lord hath a controversy." He is now pressing for a settlement

* Preached at Dingwall on a Fast Day in 1854.

of His case against us ; and the time is not far distant when—if all overtures through His servants for a friendly adjustment of the quarrel have been rejected—the Lord Himself shall arise in His anger to plead with an impenitent nation.

Met as we are this day, professing to humble ourselves “under the mighty hand of God,” the text presents to us a suitable subject of meditation, which demands our serious and prayerful attention.

Let us then consider

I.—The parties in this controversy.

II.—The tokens of a present controversy with ourselves.

III.—Some of the grounds of the Lord’s controversy with us.

IV.—The right method of improving the announcement of the text.

I.—The parties in the controversy.—The parties at variance are God and His creatures. How infinite is the disparity between them ! This is not a case between parties on an equal footing in point of dignity and rank—between two of equal authority and rights—between two alike subject to law. The illustrative case is a State trial. The prosecution here is at the instance of the Crown of heaven. Men are criminals at the bar, on a citation issued by the King of Glory. The prophet is the Crown counsel, to state the charges against the criminals, and to prove their guilt. The dignity of the party prosecuting is not compromised by such a trial ; and infinitely low must be their footing who are summoned as criminals to the bar of the Most High.

Separated by sin from “the fountain of living waters”—deprived of the favour and exposed to the wrath of the Almighty—how awful to men must be a controversy with God. How important must it be, for it involves the rights of the government, the honour of the law, and the glory of the name of Jehovah ! How infinitely strong an interest therefore must God feel in the decision, and how impossible it is that a settlement can be indefinitely deferred or the trial loosely conducted !

2. The righteous Lord of all “hath a controversy with” our nation. He who is “Governor among the nations” is the party against us. Omniscient to know, righteous to mark, and almighty to punish, our many aggravated sins, and wise to do so in the best time and way, He will settle His controversy with us as a nation here. The scene of a nation’s sin will be yet the scene of that nation’s judgments. Ere it cease to be a nation—or in ceasing to be so—the Lord shall smite it with the rod of His anger. The judgment will fall within the nation’s lifetime. Its age may consist of many generations, and long may it seem to prosper in its iniquity, but the “day of vengeance” will surely come at last. Time to accumulate guilt will but furnish the occasion of accumulated wrath. It may not be true of nations now—as of Israel of old—that the Lord does speedily and manifestly visit them with judgment. Such intimations of His oversight of

nations may not be so necessary now as when no king intervened between Jehovah and His people. Nor are the strokes with which He smites the nations now so marked, direct, and frequent as in His dealings with Israel during all periods of their history. This is the result of there being less fatherliness in His dealings with nations now, not because He observes them less. How much more directly and speedily does the King, as a father, correct his child, than, as a ruler, he punishes his subject. Israel were emphatically and by distinction a people nigh to God; they only, of all the nations, were permitted to call Him Father. Just on this account they were all the more directly and frequently corrected. They were often punished because they were His children; they were speedily smitten, for they were "a people near unto Him." The King Himself was more seen in the chastisement of Israel than in His dealings with outcast Gentiles. But although less frequent and less manifest are divine punishments of Gentile nations, not the less surely will "the day of vengeance" come.

3. The Lord hath a controversy with our nation as "His people" by obligation, profession, and engagement. It may not be true of us to the full extent to which it applied to Israel, that we are "the people of the Lord"; but as for them so for us hath the Lord done great things. From a very small beginning how has His enriching blessing caused us to grow! Look to our place on the map of the world. Our little islands—separated from the great continents—look like outcasts from the power and wealth of the world. Yet in these "isles of the sea" has grown, under Jehovah's care, the nation now, by distinction, "great" among all the kingdoms of the earth. Provoking, by its seeming weakness at first, the contempt or rapacity, and, as it grows, by its advancing power, the jealousy, and by its spiritual revival, the hatred of other nations, how wonderful has been its preservation and its progress till now. How careful of us has the Lord been heretofore! And, first of all, the blessings He has given us! He bestowed on us the gift of "the glorious Gospel." Early did its light shine in these distant isles of the sea, and long was that light preserved from being extinguished. Feebly it shone in favoured spots in our country when the rest of the world was almost wholly wrapt round with darkness. And though at last the feeble spark goes out of sight, and must be carefully searched for in the ashes of the past before it be discovered, how brightly did the light shine at the blessed Reformation, when "the glory of the Lord" arose upon our land. He then called it to arise out of its degradation and darkness, and the brightest witness for the truth—"the fairest daughter of the Reformation"—appeared in the Church of our fathers. Even till now, through many trials, changes, and sins, He has preserved a remnant of the faithful in our land, and, as nowhere else, the true light yet shineth amongst us. During the interval how many precious ministers of the Gospel did the Lord

raise up; how many souls, ripened for glory, He gathered in our land; and how often, when their "soul" was "bowed down to the dust," has He arisen, in the days of our fathers, to "redeem" them for His "mercies' sake"!

As did Israel, so do we profess to be "the people of the Lord." It does not become us, as it did them, to profess as a nation to be "his peculiar people." We ought not to claim to be exclusively the Lord's. But we do profess to be a Christian and a Protestant kingdom. By our very constitution we claim this character—this is our name among the nations—although too often ashamed to act up to our profession, and too often practically denying it. Such a profession implies an engagement to serve the Lord. But, besides this, we have once and again entered into a solemn league and covenant with God. If not called to do so in the same way as Israel was, our fathers were called by the Lord's voice in His providence to league themselves together against His enemies, and solemnly to pledge allegiance to Him as they went to fight His battles. And whatever be our views of the descending obligation of the covenants, we must acknowledge other ties that bind us to be loyal to King Jesus. If we disallow the obligation of a covenant not proposed from heaven to our fathers, we must at least regard their example of faithfulness and zeal as a stimulus to the discharge of our duty to the Lord, and as a rebuke to our formality and treachery. But the time may not be distant when a crisis shall arise, such as that in which the Lord called our fathers to join in league together and to enter into covenant with Him, and when—if our nation be unfaithful to the Lord and to His cause—the few who fear His name shall be called anew to pledge by solemn vows their faithfulness to Him in resisting the advancing power of anti-Christ.

If the Lord has done so much for our nation—if we must be silent and ashamed as He asks us, "Oh, my people, what have I done unto thee, and wherein have I wearied thee? testify against me"—if we profess as a nation to be "the people of the Lord"—and if, by the example of our fathers, if not by their covenants, and by our own continued profession, we are a people under engagement to serve Him—oh, how great must be the guilt of our sins, and how overwhelming the evidence to attest the justice of our punishment! How ought we to tremble in our place at the bar of God! How ought considerations of His greatness, sovereignty, goodness, and grace, and of His just and awful anger, of our infinitely strong obligations to serve Him, and of our disloyalty, ingratitude, and pride, to overwhelm us as, standing at His bar, we hear the announcement—"The Lord hath a controversy with his people, and he will plead with Israel."

4. Foremost in guilt among the parties at the bar are those who have come there from the house of the Lord. Those who enjoyed the privilege of a preached Gospel, who had access to the means and ordinances of grace, who again and again renewed professions

of faith in Christ and vows of allegiance to Him, stand charged with the chief share of the causes of controversy. On them especially is the Lord's eye. With these, His professing people, the Lord has a special controversy; with them will He first plead. "Judgment must begin at the house of God." We who "name the name of Christ" need not try to hide ourselves in the crowd that stand at the bar of God. We are first summoned to appear, and we must stand out from the rest when we come before Him. Ours is the place of chief sinners, for we, because of privileges, professions, and vows, are doubly guilty. To us especially is the announcement made—"The Lord hath a controversy with his people." Let us beware of imagining that our profession and privileges can shelter us in a time of controversy. Out of His own house will the Lord summon all that would hide themselves there. They who are brought thence must be guiltier than all the rest, and because of their guilt, and to manifest the rigorous justice of the Lord, the execution of judgment must begin with the punishment of these.

5. Among the parties cited may be seen the very children of the King Himself. Even they are guilty of generation sins—even they may suffer from generation judgments. But it is their peculiar privilege that, though they may lose sight, as they stand in the midst of a guilty generation, of the smile of their Father in the frown of their Lord, although their generation sins shall be punished with generation judgments, and downcast and wounded though they may be when smitten in a time of sweeping judgment, their Father's hand will raise and heal them. He will not gather their souls with sinners. And if, amidst generation judgments, death should overtake the remnant "who have not defiled their garments," the result to them will be a speedier passage to their eternal home. The fire that comes to punish a generation's sins will prove to them a chariot which their Father sends to carry their souls to glory.

II.—The tokens of a present controversy with ourselves.—If there were a quarrel between a man and his fellow that resulted in a trial at court, would there not be in their previous dealings with each other, or in the want of any intercourse between them, enough to make them feel they were at variance, and a sign to indicate this to observers? And if the Lord hath a controversy with us—if He is resolved to settle it, and if the time to plead is drawing nigh, shall we, who are in His hand, and are surrounded by the busy working of His providence, have no cause to feel even now that there is a quarrel between us and the Almighty? If we see not already tokens of His wrath, it is only because we are blind, and will not "discern the signs of the times." If we feel not that He is angry, it is because of how profoundly we sleep.

We would now call your attention to a few of the tokens of the Lord's controversy with us, which they discern whose eyes the Lord hath opened.

I. "The Hope of Israel" is "a Stranger" in the land. His gracious presence has been greatly withdrawn from us. Outpourings of His Spirit are withheld from our land. His power and glory are not seen and felt in "Zion's gates" as in days of old; and "in the dwellings of Jacob" they who seek Him find cause to mourn His absence. Our churches are yet open—the means of grace are continued—the ordinances of the Lord's house are dispensed—the Gospel doctrine is preached by many, and the Gospel truly preached by some—profession is abundant—much work is done, and never was there a greater bustle among the churches—but, after all, "Ichabod" is inscribed on our churches and homes, "the glory" of the Lord "is departed." Oh, my dear friends, we need not look away from ourselves for abundant proofs of the Lord's being a stranger. Why is it that our preaching is so lifeless? Why this desolation and darkness of spirit in seeking the Lord in "Jacob's dwellings" and in serving Him in "Zion's gates"? Why this pining of the few "trees of righteousness" yet planted amongst us? Why the cry, "My leanness, my leanness," in the mouths of those whom the Lord has quickened? Why are "the things which remain" so "ready to die"? Why serve the witnesses of Christ so little the place of the "lights of the world" and of the "salt of the earth"; and why are not the ungodly more rebuked and awed by the holiness of their lives? Why is lifeless profession so common and so easy? Why can so many who make no profession to vital religion dare to join themselves to the Church of God? Why are hypocrites in Zion so bold? Why are the multitude so profoundly asleep? Why are none from among them seen flying "as a cloud and as doves to their windows"? Why do Gospel-despisers find it so easy to abide under the power and guilt of unbelief—under the impending wrath of God? And why is it so easy for us to endure all these things? Why do none of us truly stir ourselves up to lay hold of the Lord? All these things are so because the Lord is a stranger, and He is so because we have provoked Him to depart. We have sinned away from us the presence of the Lord; and although, for His name's sake, He has not utterly disowned and forsaken Zion, there is scarce so much left us of life as will constrain Him to return and dwell with us. This token of His anger will not be felt nor seen by an unbelieving world. They are rather rejoicing in the stillness that results from the absence of the Lord, in the ease with which they are allowed to sin, and in the growing conformity to themselves of the witnesses of Christ. But surely the Lord is very angry when He has become a stranger even in His own house. Small may be the offence that will provoke one to forsake the house of another, but guilty must be the children who have banished their father from his home, and greatly offended is that father as he goes. And if the Lord has become a stranger even in His own house, where shall we seek for Him since we find Him not there? "In the dwellings of Jacob," may be the answer of some. But hast

thou found Him there? If so, hasten to "bring Him to" thy "mother's house, and to the chamber of her that conceived" thee. But thou hast not found Him, for thou art too much unconcerned whether others find Him or not. Thy prayerless ease in "the gates of Zion" betrays thine estrangement in "the dwellings of Jacob."

2. "The righteous perisheth" and "merciful men are taken away." This is a sign of present controversy and of "evil to come." These righteous ones are "men of mercy" to their generation while they live; their removal is a token of coming judgment. The righteous are the preserving salt of the earth, and the mass out of which they are taken will speedily ripen for judgment. They pled with God in behalf of a guilty people; the importunate pleaders are taken from between the judgment and the guilty. God, who will not refuse their cry, has raised them where no longer prayer but praise shall employ them. Some pleaders are left, but they are those who will not press for an answer. They will allow Him to perform "his strange work" of judgment. These, then, may remain even in a time of controversy. But the wrestling pleaders are removed; the "men of mercy," who could not endure to see "evil come upon their people"; the men of prayer who would not let the Lord go without His leaving a blessing behind Him. The removal of these is indeed an intimation of such an evil coming as a favourite child must not even see. The haste in which the Lord is taking them away proves that the evil is speedily to come. If you saw a parent rush out from his door in haste, raise off the street and carry to his house a child whom you knew to be his, would you not at once conclude that the father saw some danger coming, from which he was in haste to save it? Such a sign has been given us in the dealings of the Lord in our day and our Zion. Alas! though many have seen it, few have considered "that the righteous is taken away from the evil to come."

What were the feelings of Micah, as described in the next chapter, at such a time as the present. "Woe is me," he saith, "for I am as when they have gathered the summer fruits." On looking over the church, he sees the places empty, or but ill supplied of those whom "his soul desired." A few of the Lord's people were left, but they were as the "grape gleanings" compared with the rich "summer fruits." He feels desolate and lonely as he looks around. He discerns, dark with the power of God, the sky of providence above him; and before him, he sees the prospect, for around him are the signs of a stormy season of judgment. And oh, my dear friends, how bare are the branches of our own vineyard already! Where are the summer fruits? Have they not been hastily gathered because winter is nigh? Scarcely more than the "gleanings" are now left—the stinted fruit that was overlooked before. Have we not then cause to raise the lamentation of the prophet, and, with him, while feeling desolate

and lonely in a vineyard so stript, to tremble before the tokens of "the evil to come."

3. The advance of Popery. That Popery is making progress in our land is universally allowed. It has greatly grown of late in boldness. This is ominous. May it not be because Satan is aware of the Lord's estrangement from "His people," and has discovered that communication is greatly interrupted between heaven and the few who are left to "contend for the faith?" What if it should be true that he knows better than ourselves that, though "the Lord's hand is not shortened," our iniquities have separated us from Him, and that, though "His ear is not heavy," our "sins have hid His face from" us, "that He will not hear?" May it not be the inspiration of Satan's courage because of this that emboldens "the man of sin" to raise his pretensions, and to utter his threats as in days of old? May it not also be because he has made more progress than we are yet aware of? It looks as if he had been successfully undermining, and were now challenging his opponents to provoke their advance on the ground which he had prepared for their destruction. Surely he would not be so bold if he had not reason to count on sufficient support in the event of the rupture he provokes from many in our land who are at present in disguise, as well as from the kingdoms that have lent him their power. And has not Popery of late made many proselytes? It is a striking fact that, in this age, which boasts of its enlightenment, a system of such monstrous absurdities in doctrine, of such abhorrent antecedents, and of such debasing tendencies, should make progress—should advance in Britain—and even there make proselytes among the noble, the educated, and the serious. Against its progress neither the refinement of rank, nor the acquirements of education, nor the sentimental fervour of a fashionable religion, have availed as barriers. We are thus taught in providence the lesson of Scripture, that all who "receive not the love of the truth" are the easy prey of Anti-Christ. And if it has advanced over every other barrier that seemed likely to arrest its course, have we not too good grounds to fear that, as another token of His anger, "strong delusion" has been sent by the Lord who "hath a controversy with our land?" Think of the withdrawal by the Lord of His Spirit, see His children fast following, and mark in the deserted land, subjected to the power of Satan, the working of a "strong delusion." Surely with such a land "the Lord hath a controversy"—surely the people who dwell there are "the generation of His wrath."

4. But the multitude are blind to these signs of controversy to which we have already adverted. Carnal and worldly men are unconscious of spiritual judgments. The very progress of these is marked by the measure of their ease and indifference; and as spiritual generally precede temporal judgments, the nearer the coming of the latter is the more careless and secure are the people on whom they are to fall. But even the most carnal and careless

are without excuse if they do not discover from His dealings in providence that the Lord hath a controversy with us. Such tokens of His anger have been given as might be felt by flesh and blood. Famine has been of late in our land, wasting the strength and destroying the lives of thousands, and expelling by its terrors thousands more of our countrymen from their native land. "The plague is begun," because "wrath is gone out from the Lord." War has been raging in our colonies, and its rumours and sorrows have reached to disturb and afflict us at home. In the East a formidable war has arisen, and our country is involved in the strife.

But it may be said—"The famine was very partial; cholera, though virulent, has visited only a few towns, and, by its frequent recurrence, has lost its marked character of a visitation of judgment, and war is yet at a distance, and our plains may never be battlefields." These, we believe, are the thoughts of many, and, because they are, they themselves continue at their ease. But is not such conduct a manifest abuse of the intimations of providence, and a great provocation of further judgments? True, the Lord has hitherto restrained these great wasting judgments, but they are at work. He has been telling us what might be if He removed His restraining hand, and what shall be if we provoke Him to do so. And shall we make light of such intimations of judgment, because they are yet mingled with mercy? Shall we learn to be coolly familiar with the tokens of His wrath, and make their very frequency a reason for denying that "the Lord hath a controversy with His people?" Shall the very progress of spiritual judgments, and the very frequency of temporal judgments, be the occasion of our blindness?

(To be Continued.)

Glasgow University and Andrew Melville.—In recent years Glasgow University has initiated the custom of commemorating its founders and benefactors. This year's commemoration was devoted to Andrew Melville, Knox's great successor, and one of the great names of Scottish Presbyterianism. The orator on this occasion was the Rev. Dr. John Smith, who took occasion to point out that Melville's arts course of seven subjects continued down to the present generation. The subjects selected by Melville were Latin, Greek, Logic, Rhetoric, Mathematics, Ethics and Natural Philosophy, and they were taken by students in the very order in which they appear in Melville's list until the changes which took place in the curriculum a few years ago. But it is as a leader in the Church that Melville will be longest remembered. With a heart that never seemed to know any fear but that of God, he stood forth as a born leader of men, and in the hour of crisis men looked to him as one whose loyalty to Christ never wavered in sunshine or storm.

Interesting Letter from Rev. J. B. Radasi.

THE following letter has been received by the Rev. John R. Mackay, M.A., Inverness:—

C/O NATIVE COMMISSIONER, BEMBESI,
MATABELELAND, SOUTH AFRICA, 2nd May, 1910.

MY DEAR MR. MACKAY,—I have been expecting a letter from you every week, to hear about your correspondence with Principal Henderson about the Psalms in metre in Kaffir. We are all very anxious that the work should be undertaken at once. We shall be very glad to hear that a beginning has been made. The English Bibles have also arrived. I am only sorry that they have no Psalms in metre. I would have liked the Scotch version, with Psalms in metre; however, I am thankful to have them. Please thank Mr. Cameron for them; and let him know also that the clothes have not yet come. They usually take a longer time by way of Beira. I shall write and let him know when they arrive. I also got £1 1s. from Rev. J. S. Sinclair, sent by a friend in Canada. Kindly ask him to acknowledge it in the *Free Presbyterian Magazine*. I have also written to that friend to thank him, as he desired me to do.

Your coming over here has greatly helped and strengthened our cause, and the people are always asking about you. The Congregation is still keeping up well, and several are coming forward for baptism. Those women and the man that you baptised are regular attendants; they are at the services every Sabbath, and they are well spoken of by everybody. Chief Raditladi's son is here, together with another boy. The two of them are living with me. Chief Raditladi brought the boys himself. They are fifteen years of age. The other boy belongs to a headman of Chief Raditladi. These boys came in February. They are Bechuana boys, and can only speak the Bechuana language. I am expecting to open up another preaching place. I will let you know again when I have done so.

As you desired when you were here, I must let you know what I have paid altogether towards the sinking of the well. The sinking of the well cost altogether £13 5s. (wages paid to three men). Of that I first paid £5 and then £2 15s.; John Hlazo paid the other £5 10s.; not including the dynamite detonators and fuses. And so my share was £7 15s., and John Hlazo paid the other £5 10s. The rivers are drying up now. The last rain we had was in March, and we don't expect it to rain until November or December, when the rainy season begins. We have still plenty of water in the well, but not enough for all the people. The Magistrate, Mr. R. Lanning, has been kind enough to ask the Government to sink another well, and the Government have consented. I think they will begin to sink it next month. It will be sunk at the expense of the Government. I believe after

the sinking of that well more people will be coming to live here, close to the Mission.

Kindly remember me to all the friends in Inverness, also to yourself and Mrs. Mackay, Mrs. Radasi joining.—Yours sincerely,

J. B. RADASI.

THE TRANSLATION OF THE PSALMS INTO METRICAL KAFFIR.

The following letter on the above subject from Principal Henderson, Lovedale, has also been received by Mr. Mackay:—

LOVEDALE, SOUTH AFRICA, 9th May, 1910.

The Rev. JOHN R. MACKAY,
Free Presbyterian Manse,
Inverness.

DEAR MR. MACKAY,—I have your letters of the 24th of January and of the same date in February. Since then I have been in correspondence with the Rev. John Knox Bokwe, who has done more for native Church praise than possibly anyone else in South Africa, and he has brought the matter before one of the most capable native men in the mission field for such work as this. He has not yet informed me as to what view this man has taken of the proposal, but I think it advisable to write you, as the work may now be considered in train, and there is good prospect of its going on.

You will be pleased to hear that things are considerably looking up in many ways in South Africa. The financial depression is lifting, and natives are in that way less harassed. In the fields, too, with which I am most familiar, the tide seems to be turning. We were passing—in some of our fields, for years—through an experience of coldness and deadness and deepening indifference among the professing native Christians, but that experience appears to be passing. Hopeful accounts of the situation come from many quarters. There is no quickening on any great scale, but the native Christians appear to be taking heart and to be bestirring themselves more.

I shall write you later, as soon as I hear definitely on the matter of the Psalms.—With kind regards, I am, yours sincerely,

JAMES HENDERSON.

Deputy to Canada.—It has been arranged by the Canadian Mission Committee that the Rev. Donald Macleod go as a deputy to Canada for the present summer. Winnipeg, Manitoba, will come within the scope of his labours. It is expected that Mr. Macleod will be on his journey by the first of July. We earnestly pray that the divine presence may accompany him, and that an abundant blessing be vouchsafed to his labours among our friends across the sea.

The Scottish Reformation.*

(Continued from page 68.)

IN dealing with the causes leading up to the Reformation, Dr. Fleming devotes two or three chapters to the secondary causes, such as Clerical Depravity; Clerical Ignorance and Irreverence; the Conferring of Benefices; Clerical Credulity, Imposture, and Rapacity; and under all these headings Dr. Fleming gives abundant evidence of the deplorable condition of the Church of Rome in Scotland. The following is a reference to the ignorance of the clergy in an Act passed by the General Provincial Council, convened by Archbishop Hamilton, in January, 1551-52:—"Considering, moreover, that the inferior clergy of this realm and the prelates have not, for the most part, attained such proficiency in the knowledge of the Holy Scriptures as to be able, by their own efforts, rightly to instruct the people in the Catholic Faith and other things necessary to salvation, or to convert the erring: therefore, in order to assist their pious endeavours and stir them to diligence, and to the end that the same, true, Catholic, and Apostolic faith may, by the exclusion of all kinds of error, be kept intact and uninjured, this present Convention decrees and ordains that a certain book, written in our vulgar Scottish tongue, and after the most elaborate revision, approved by the opinions and votes of the most prudent prelates in the whole realm, and of the most learned theologians and other churchmen taking part in the proceedings of the present Convention, shall be put into the hands of rectors, vicars, curates, as much for the instruction of themselves as of the Christian people committed to their care; which book it orders to be called a Catechism." This is the book afterwards known as "Archbishop Hamilton's Catechism." The rectors, vicars, and curates were further admonished to make due preparation before going into the pulpit, "for the task of reading, by constant, frequent, and daily rehearsal of the lesson to be read, lest they expose themselves to the ridicule of their hearers when, through want of preparation, they stammer and stumble in mid course of reading."

After dealing with the secondary causes Dr. Fleming proceeds to deal with the primary causes, which he discusses in two chapters under the headings of Books, Ballads, Plays, Preaching, and Persecution; The Word of God. Scotland, it is true, did not pass through such a fire of persecution as the sister kingdom of England, but she, too, knew that Rome could shed the blood of the saints. The names of Resby, Paul Craw, Patrick Hamilton, George Wishart, Thomas Forret, Walt. Myll, and the Perth

* "The Reformation in Scotland: Causes, Characteristics, Consequences." The Stone Lectures at Princeton Theological Seminary for 1907-1908, by David Hay Fleming, LL.D. Hodder & Stoughton, London, 1910. 666 pages. Price 10/6 net.

martyrs, with many others, occupy an honourable place among those who were faithful unto death. But there can be no doubt, however much all these causes were made instrumental in leading up to the Reformation, that the "root cause"—to use Dr. Hay Fleming's expression—was the Word of God, "and from it were derived the necessary sap and strength." In 1542 the Scottish Parliament gave permission to allow the Bible to be read. The Archbishop of Glasgow, in his own name and in that of the prelates, protested against this permission. And well he might, for there can be little doubt that the Bible is one of the most potent weapons that can be used against Rome. This Act of the Scottish Parliament had blessed results. According to Knox, "Then might have been seen the Bible lying almost upon every gentleman's table. The New Testament was borne about in many hands. We grant that some, alas! profaned that blessed Word; for some that, perchance, had never read ten sentences in it, had it most common in their hand; they would chap [strike] their familiars on the cheek with it, and say, 'This has lain hid under my bed-foot these ten years.' Others would glory, 'O! how oft have I been in danger for this book: how secretly have I stolen from my wife at midnight to read it.' And this was done of many to make court thereby; for all men esteemed the Governor [Arran] to have been the most fervent Protestant that was in Europe. Albeit we say that many abused that liberty granted of God miraculously, yet thereby did the knowledge of God wondrously increase, and God gave His Holy Spirit to simple men in great abundance."

Knox's part in the mightiest revolution Scotland ever felt has been so often referred to by historians that Dr. Hay Fleming may have thought it unnecessary to give so much place to his work as is usually given; and, in all likelihood, when Dr. Fleming's "Life of John Knox" sees the light, we will be the richer in our knowledge of one of the greatest men Scotland has ever produced. The beneficial results of the Reformation were soon made manifest. The observance of the Lord's Day, which had been practically non-existent, was, through the teaching of the Reformers, recognised to be the *Lord's Day*. The ordinances of religion had been neglected, and non-attendance at churches was the order of the day, but by the discipline of the Church, stern but salutary, contemners of God's ordinances were made to realise that this was a sin that would not be allowed to pass unpunished. By the discipline of the Kirk, immorality received a check, though it required the greatest vigilance to bring the various sins which may be enumerated under this category to be looked upon with shame and horror.

Needless to say, a great change took place in the services of the Church. The pure Evangel was preached by a number of men who knew its power and its efficacy. The harvest was great; the labourers were few; for so sudden was the downfall of Rome in

Scotland that the necessary men required for the proclamation of the Gospel were not to be found. Hence there were set up temporary teachers, such as readers and exhorters. The scarcity of preachers did not betray Knox into the suicidal policy of getting the pulpits filled by anyone who deemed himself fit for the office of the ministry. He believed in having men who feared God in the pulpit, and who, at the same time, had undergone a regular course of training. Knox's ideal of an educated ministry has been the cause of the Presbyterian ministry being the best educated in the world. In regard to the praise, Dr. Hay Fleming shows conclusively that the Psalms of David were exclusively used. The metrical version used was not the same as ours, of course, but that of the Order of Geneva (1556). The Scriptural Songs which appear in some editions, and which are regarded as conclusive proof that these Paraphrases were sung in the Church, are entirely omitted from the 1564-65 edition. "As regards the spiritual songs," says Dr. Fleming, "and doxologies, the subsequent editions are not uniform. It is uncertain whether these additions were ever authorised by the General Assembly, or whether the spiritual songs were intended to be used in public worship. No one has ever been able to produce satisfactory evidence of such sanction or use; and it is a significant fact that, while the completed Scottish Psalter of 1564-65 was largely indebted to the English Psalter of 1562, it does not contain a single hymn, although there were about a score in that English Psalter which might have been borrowed."

It is interesting to note, as Dr. Fleming points out, that the custom of singing the hundred and third Psalm after the Lord's Supper originated at the time of the Reformation, and is still continued to the present day. As for instrumental music, it had no place in the services of the Reformed Church. The few organs that were in existence in the pre-Reformation Church were cast out at the Reformation. "Indeed," says Dr. Fleming, "it is only within the last half-century that, in Scotland, instrumental music in God's worship has come to be regarded as compatible with Presbyterianism and evangelical preaching." These are facts of no mean importance to all those who contend for purity of worship. The unadorned simplicity of divine worship that borrowed none of its power from carnal accompaniments, is now almost a thing of the past, as far as the great bulk of Presbyterians are concerned, and Dr. Hay Fleming has done well to emphasise these departures in the following weighty sentences:—"Many changes," he says, "have been introduced in the services of the larger Presbyterian Churches of Scotland in recent years. While multitudes regard these changes as improvements, and think that public worship is now conducted on lines more seemly, more reverent, and more decorous, many are convinced that these innovations have already gone too far, and that there is a real danger of a mongrel Episcopal service being substituted for one

which was distinctively Presbyterian. The new services are frequently described as bright and attractive. Nevertheless, whatever the explanation may be, it is an undeniable fact that since their introduction church attendance has diminished all over the country, and so has outward respect for the Sabbath." This witness is true, however unpalatable it may be to the innovators, and now and again one hears a voice raised in the innovators' camp, crying a halt.

The charge so frequently brought against the Reformers as the wreckers of splendid ecclesiastical buildings, is thoroughly examined by Dr. Fleming, and he must be a bold man indeed who, after reading the chapter dealing with this subject, can assert that the Reformers were guilty of one tithe of the blame so lavishly bestowed upon them by ignorant writers with antiquarian and æsthetic tastes. There has been too much sentimental tear-shedding over these ruins, and even though the Reformers had been guilty of the wreck and confusion that meets our eyes, the man is to be pitied that cannot overlook it in the interest of that deliverance from that greater wreck and confusion that would have paralysed the life of a nation.

As a history of the Reformation Dr. Hay Fleming's book has its limitations—limitations which he himself explicitly prescribes—but these very limitations allow him to deal with certain aspects of the Reformation that have never been attempted by any previous historian, and with a thoroughness of treatment and accuracy of knowledge that leaves nothing to be desired. Dr. Fleming's *Reformation in Scotland* will prove a mine of information, and taking it all in all, it is by far the most important work dealing with ecclesiastical history which has appeared in Scotland for years.

D. B.

Persuaded of the Promise.

HOW the Israel of God in these last days are dispersed abroad, even to the ends of the earth! Thus may even the Scottish Israel be said to be everywhere scattered. The writer was much impressed with this in connection with the Australian colonies. It was an encouraging experience to find here and there over that great continent that the Lord had His hidden ones in dark corners of the world—those who, like the cloud of witnesses of old, "were persuaded of the promises, and embraced them, and confessed that they were strangers and pilgrims on the earth."

When the writer was first settled on the Clarence River, New South Wales, he came in contact with an intelligent and pious widow from Badenoch, Scotland, Elizabeth Macpherson or Jones. She had attached herself to his Grafton congregation at his induction there. One of the meek of the earth, she kept rather in the background; but she welcomed him to her humble yet

comfortable home, provided for her by a dutiful son, whose own occupation kept him mostly at a distance away. She was tall, like her parents, whom she described as "big people," from Lochaber and Argyllshire respectively. She had a corresponding energy and decision of character, chastened, as these were, with a lowliness of mind and reverence for divine things which impressed one. As a fearer of God, she made her influence felt—notably in connection with her sacred regard for the Sabbath. The desecration of the Lord's Day around her so affected her with grief, that she got the front of her cottage specially enclosed for greater privacy. She loved the house of God, and hailed the advent to the district of what she termed a more serious and spiritual service. It gave her joy in the interest of the young especially, for whom she said it would at least be a counteractive against the prevailing levity and irreverence around. Advanced in years, she was now becoming less able than willing for public duty, hence our more frequent visitation—the intercourse at which was often suggested by her home recollections.

It was only during her last illness, however, that she ventured to communicate the deeper facts of her religious life. The rise of true religion in her soul was an experience which only came to her some years after she had left Scotland; yet in the ordering of God, there had manifestly been much paving of the way beforehand for such a change. Her early life was identified with the "Ten Years' Conflict," then in progress—memories of which, and especially of their consummation in the Disruption of 1843, she loved to recall. How deeply that movement had affected the Highlands, and how it had stirred the then rising generation even in remote parts, she was able to testify from her own experience. It was doubtless a time of blessing, even if the bread, being cast upon the waters, might not, for her, be found till after many days. She was only in her twenty-second year, but she was present at the first General Assembly, held in Inverness in the end of the Disruption year. It seemed long to look back to, yet she remembered having seen Dr. Chalmers and Dr. M'Donald, the Apostle of the North, walking arm in arm in the streets of the Highland capital. The former she described as tall and spare, with a bend; and the latter as a stout, big man. Although unconverted herself, her sympathies were not with the "Moderates." Badenoch, she said, had then a "lifeless minister"—referred to in the *Fathers of Ross-shire* as having been found dead in bed. Dr. M'Donald favoured them with visits in their desolation. In his compassion for them, as sheep not having a shepherd, the first thing he would say from the pulpit was that he had the care of their parish as much on his mind as the case of his own flock. It all remained vividly in her own mind. Yet, notwithstanding her opportunities, and the awakening influences with which she was then in contact, she continued a stranger to experimental religion. And she had heard the great preacher about a hundred times!

Even so, the word preached did not profit her—not having been mixed with faith. Dr. M'Donald's voice, she said, was like thunder; still she slept on in her sins—her conscience was undisturbed. That she had hardened her heart in the midst of such years of the right hand of the Most High, made it the more wonderful to her that she had obtained mercy. As, soon after, she had had to leave Scotland altogether, it had rather seemed at the time that for her the harvest was past and the summer ended, whilst yet she was unsaved.

When it came that she had to go more out into the world, she had at least the rare advantage of such early training in the ways of God. She passed a few years in England—first in connection with the domestic management of St. John's College, Yorkshire; and then in the family of a son of the Duke of Sussex. As, however, it transpired that, by the rules of the house, every domestic had to communicate in the Church of England, she lost her position. Mentioning this, she said she could not in conscience take the Sacrament as required. Apart from other considerations, she knew that, as still unconverted, she was not fit. To one fresh from the Highlands during such a period of reviving, going to the Lord's Table was not the mere form which it had become in England. With the subject of this sketch, it was easier to forfeit a situation than to face such a solemnity unprepared.

Refusing thus to conform against her conscience, her whole circumstances became changed. Instead of being moved by such disappointments in providence to return north, she now went further than ever from the Church of her fathers. She had not yet learned to seek first the kingdom of God and His righteousness. And so, attracted by what she had heard of the Australian colonies, she, about the year 1850, embarked for Sydney. Yet a merciful God was to find her there, as He had "found Jacob in Bethel" (Hosea xii. 4). So she recognised herself, as, looking back from the threshold of eternity, she rehearsed what God had done for her soul.

It was within three days of her end. Fully conscious that she was in the dark valley, she sought comfort by looking to the foundation of her faith, and reassuring herself as to the beginning of her confidence. Thus the Patriarch found consolation at the last in the recollection that God Almighty had appeared to him at Luz and blessed him. In Sydney she had engaged herself with a relative of Lord Clive's. Proceeding as her strength permitted, she stated that she was married out of that house to the gardener in 1854. A few years later they went to Bridewood to the diggings. She was very lonely there—away from Church and all spiritual influence. Yet it was there in the wilderness that she went after Him—"in a land that was not sown." It was no thundering voice of the preacher that moved her. There was none there to care for her soul. But she had the Word of God. In her solitude she heard the still small voice there as she had never done before. The Holy Spirit convinced her of sin as she

read in the 22nd Psalm and in the fourth Gospel the account of the sufferings of Christ. In particular, these words arrested her—"They part my garments among them, and cast lots upon my vesture." That text she indicated as having been made the turning point with her. It was the thought, she said, that the Saviour had come so low, and that He had come through all that for her! It overwhelmed her. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through his poverty might be rich" (2 Cor. viii. 8). Thus awakened, she could not sleep at nights. She sought to a lonely place away from her family—to an orchard they had. And there she found peace. "I looked on my right hand, and beheld, but there was no man that would know me; refuge failed me." Yet there God met her. "I cried unto thee, O Lord; I said, thou art my refuge and my portion in the land of the living." It was the time of her espousals. "And for forty years," she added, "I have known the Lord."

As she thus recounted the past, two things specially troubled her: first, that on her sick-bed she could not love or think of Christ as she should. Her mind was not so active, she said. She could not get Christ loved according to His worth. And, second, that she was without sensible experience of His love to her. To these, however, she immediately added, "But I am trusting in Him." The writer interjected, "What if you had to begin to prepare for death now?" Instantly she exclaimed, "I couldn't—I could not do it." Again reverting to the past, she went on, "He's been very good to me; He's been with me these forty years, and—(with solemn emphasis)—surely He won't leave me now." She had embraced the promise, and under death's shade she was seeking to be still persuaded of its verity. She then repeated slowly the words of the Psalm—"Restore unto me the joy of thy salvation; and uphold me with thy free Spirit." Endeavouring to hold to her the candle of the Lord as she entered the dark waters of Jordan, the writer read to her the latter part of the seventeenth chapter of John, and as he proceeded, she herself finished the verses, one after another. The Bible had been the companion of her home, and the Word dwelt in her richly, so that when unable to read, she could recall it, as now, from memory. And thus, on 24th June, 1899, there passed away, in her seventy-seventh year, this mother in Israel, holding fast the beginning of her confidence steadfastly to the end; fully persuaded that what He had promised He would also perform. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them. . . . Wherefore God is not ashamed to be called their God: for he hath prepared for them a city" (Heb. xi. 13-16). W. S.

Correction.—In notice of the late Mr. Alexander Fraser, Kiltarlity, which appeared in April, the date of his death was given as the 19th instead of the 20th February.

Brief Notes of the Assemblies.

THE ESTABLISHED CHURCH.

PRIOR to the opening of this Assembly, Tuesday, 24th May, the usual service was held in St. Giles' Church, and was conducted by the Rev. Dr. Robertson, Whittinghame, retiring Moderator. He preached from Romans i. 16, 17. His sermon contained a recognition to some extent of the low spiritual condition of the Church. "They could not close their eyes to the fact of the great number within their Church whose belief was only traditional, who were without the habit of opening the mind to God, whose instinct for worship in the family or worship in the congregation on the Lord's Day was dying out, whose interest in the advancement of Christ's kingdom was weak, and who were strangers to the best spiritual hopes." Rev. P. M'Adam Muir, D.D., Glasgow, was the new Moderator.

On the second morning, a Communion service was held in St. Giles' Church. Immediately before it began, Pastor Jacob Primmer rose, and holding in his hand a copy of the printed Liturgy to be used in the service, said in a loud voice: "I, Jacob Primmer, in obedience to my ordination vows, and in loyalty to the Lord Jesus Christ, protest against the use of printed Prelatic and Popish Liturgical worship in connection with the General Assembly, which Liturgy is a deliberate violation of the Constitution of the Church of Scotland and the Act of Union, 1707, which only two weeks ago His Majesty King George V. took a solemn oath to inviolably maintain and preserve; and which is an attempt to revolutionize the entire worship of Scotland. So help me God."

On 30th May the report of the Religious Education Committee was submitted. Rev. William Main, Edinburgh, moved that the Shorter Catechism be restored to a place in the syllabus of religious instruction in the Training Colleges. He gave several instances of teachers who found the new School Catechism of little use. The children preferred the Shorter Catechism. The motion was carried by a large majority.

Dr. Norman Macleod submitted the report of the Union Committee, the substance of which was that some progress had been made in conference with the Committee of the United Free Church, and that it was their desire to continue the negotiations and to report to next Assembly. The report was unanimously approved, and the Committee were reappointed. Rev. Mr. Simpson, Bonhill, moved an overture that steps be taken to form a union with all the Presbyterian Churches, including the Reformed Presbyterian Church, Original Secession Church, Free Church, and Free Presbyterian Church. It was supported by several members, but a motion for its dismissal as inopportune was carried.

One of the most important matters before this Assembly was an overture from several leading members proposing that the

Assembly should approve of a change in the words of the King's Protestant Declaration. They suggested that the words "superstitious and idolatrous" regarding transubstantiation should be left out, and "contrary to my belief" inserted, and also that the closing part of the Declaration with regard to a dispensation from the Pope should be omitted. The overture gave rise to a long and heated discussion. Eventually a motion by the Rev. Dr. M'Clymont to the effect that, as the question was political and might be fitly left to the judgment of individual members, the Assembly deem it inexpedient to take any action, was carried by a large majority.

The Assembly was closed on Friday evening, 6th June, with an address by the Moderator, which was partly historical and partly a survey of present day affairs.

UNITED FREE CHURCH.

Rev. Dr. Henderson, Crieff, was the retiring Moderator on this occasion, and Rev. Dr. John Young, a leader of the old United Presbyterian section, the new Moderator.

The report of the Committee on Conference with the Church of Scotland was one of the chief items before this Assembly. The substance of this report was that noteworthy agreement reigned on certain important points, and that it was desirable to continue the conference, and to report to next Assembly. Several members, chiefly of the United Presbyterian section, expressed dissent from the terms of the report as giving too favourable a statement of harmony as existing in Committee. They regarded it as inadequate and ambiguous, and the tenor of their utterances was towards stopping the negotiations as impossible. The deliverance, however, was adopted, and the Committee re-appointed.

Dr. W. M. Macgregor submitted the report of the Highland Committee. One of the things he reported was that at the time of the Union they had thirty-five Gaelic-speaking preachers and students on their roll, and that they now had only seven. One of the speakers said that if there was financial help, he knew of several young men in the Highlands who might go forward to the ministry.

The report of the Committee on Romanism and Ritualism gave rise to some discussion. Professor J. A. Paterson, Edinburgh, proposed that the Assembly regret the printing, at the expense of the Church, of a document, in the appendix of the report, drawn up by Rev. Dr. Samuel Prenter, an ex-Moderator of the Presbyterian Church of Ireland. This document seems to have been too decidedly Protestant for Professor Paterson's taste. He maintained that the Church of Rome was a branch of the Christian Church. In a small house, on a show of hands, the Professor's motion was added to the deliverance. Professor Martin, Edinburgh, also moved an addition to the effect that the Assembly were of opinion that the terms of the King's Protestant Declaration

ought not to be such as needlessly to offend the religious convictions of any section of the community. This proposal was also carried, and was greeted with loud hissing in the gallery, and the cry of "Traitors."

The Assembly was closed with an address by the Moderator, which consisted of a review of "Church Problems."

FREE CHURCH.

The opening sermon in this Assembly was preached by the Rev. James Henry, Burghead, the retiring Moderator. Rev. Professor J. Kennedy Cameron, M.A., was the new Moderator. He gave an address on the Conflict of the Free Church during the last Ten Years. In the evening a Protestant Demonstration was held in the Assembly Hall. The speakers included the Rev. Thomas Connellan, Dublin; Mr. John A. Kensit, London; Dr. Hay Fleming; Pastor Jacob Primmer; and Professor Alexander.

One of the important things before this Assembly was the report of the Committee on Public Worship. Professor Bannatyne submitted this report, and concluded by moving a deliverance prohibiting all innovations in worship, and giving instructions that it be read at all ordinations and inductions, along with the Act of 1846. The Assembly enjoin Presbyteries where innovations are said to have taken place, to adopt such course as seems best fitted to restore uniformity within their bounds, and decree that orders of Presbytery issued to that effect are to be obeyed until reversed or modified by the superior courts; and they instruct and enjoin the Commission of Assembly to use all proper means for the suppression of innovations, should they appear in the Church. A deliverance was also adopted, declaring that the scriptural and authorised posture in prayer at public worship was standing, and that the expedient posture in praise was that of reverent sitting in the pew. The Psalmody Committee reported as to the production of their new *Scottish Psalmody*, which contains no Paraphrases or Hymns, and embodies a number of the older tunes not to be found in many modern books. The *time* also is on the older and slower scale, which conduces to gravity in praise; and recommendations are given in the Preface to sing more of the minor tunes, which are apt to be neglected, especially in the English-speaking congregations.

There was an overture from the Presbytery of Edinburgh, asking the Assembly, in view of the Act passed by Parliament in 1907, "to adopt such measures as may seem best fitted to prevent such marriages (with deceased wife's sister, etc.) being celebrated by any of the ministers of the Church, or in any way countenanced by them, or being contracted by any of the members or adherents of the Church, and to secure that none living in such connection may be admitted to Church privileges." Professor Bannatyne spoke in support of the overture, and it was unanimously adopted.

The writer of these notes is disposed to remark that it would be

good if the Free Church was as satisfactory in all other respects as it is in the above decisions, and if its ministers would consistently adhere to them in every particular. We were recently informed of a Free Church minister who conducted a Sabbath service in the chapel of a Scottish Hydropathic, and who not only allowed the organ to play but gave out nothing but uninspired hymns.

The Assembly was closed with an address by the Moderator, on Wednesday evening the 1st June.

The late John Maclean, Elder, St. Jude's, Glasgow.

ANOTHER of the elders of St. Jude's, Glasgow, passed away on the 12th of last May. He was a native of the island of Mull, Argyllshire. He was brought up in Fanmore, Torloisk, in the parish of Kilninian and Kilmore.

A Gaelic schoolmaster, Murdoch Fraser, taught then, and held religious services among the people. In the year 1860, the spiritual revival which passed over the most of the Highlands of Scotland, began under the religious instruction of Mr. Fraser in the Torloisk district, and a great many were moved to a deep concern about the salvation of their souls. Of these some became careless and bore no fruit in after life, but others proved by their fruits that the work done in their souls was saving, deep, and lasting. John Maclean was about twenty-one years at that time. He was deeply moved about his soul's lost condition, and ever since continued a serious, careful man. His brother, Donald Maclean, was awakened about the same time, and he lived until the autumn of 1908 in Fanmore, adorning the profession he had taken up in 1860.

John Maclean came to Glasgow when he was about twenty-six years of age. In 1893 he, along with a large number of Mains Street Gaelic Congregation, formed the St. Jude's Congregation of our Church. Sometime after, there was an election of elders in the congregation, and he was elected to fill that office, which he did with credit to himself and the members who elected him. He was a quiet, unassuming man, but a very firm adherent to truth and straightforward honesty in the things which pertain to the cause of Christ. He was possessed of sharp mental faculties and keen wit, but he never made use of these except for a good purpose. None who knew him could doubt his honest piety.

Last spring his health, which had not been robust for some time past, showed signs that he was nearing his end. For some weeks in March he was confined to bed, and his doctor had very little hope of his recovery. He, however, got so far recovered as to be able to attend the means of grace for a few Sabbaths in April. On our Communion Sabbath he took his place in serving the Lord's table, although manifestly very weak. The first Sabbath of May

was the last on which he sat in St. Jude's. That week he grew worse again and had to keep his bed for some days, but was up the last day of his life. The end came so suddenly that he died sitting in his chair with his head leaning upon the shoulder of his sister, Mrs. Maclean, with whom and her family he had lived during the last few years. We desire to express our sympathy with Mrs. Maclean and her family in their bereavement. His wife predeceased him by several years, and it was quite noticeable that he began to decline in health since he lost her.

We miss him very much, for he was not only a God-fearing man, but also a most faithful and tender friend. His remains were laid in the Western Necropolis on the 16th of May to await the blast of the last trumpet.

N. C.

The late Margaret Macdonald, Ullapool.

WE do not consider it inappropriate to refer, though late, to the breach caused in Ullapool by the removal of Margaret Macdonald, on the third day of April; for all that saw her had to acknowledge her as one whom the Lord had blessed.

The subject of this brief notice was born in Rhu in the vicinity of Ullapool. At a comparatively early age she was awakened to a sense of her lost state. One day as she roamed about, one exclaimed, "What have you lost?" "I have," she replied, "lost everything." She thought, at that time, that everyone could see the sentence of condemnation written on her forehead. In her distress, she went to hear the late Rev. John Urquhart, of Glasgow, who, on that occasion, assisted at the Ullapool Communion. As he preached from Hosea ii. 19-20, "I will betroth thee unto me for ever, etc.," the oppressed was let go free. Her liberty did not remain untried. Satan assailed her with the temptation that she would become a reproach to the cause of God. Greatly harassed, she proceeded to the Communion at Creich, where she heard Dr. Kennedy preach from Proverbs xxv. 2: "It is the glory of God to conceal a thing: but the honour of kings is to search out a matter." The Lord manifested Himself to her, through the Word, and after the sermon she said to one: "Willingly would I now return home." After that day she was never in such depths. Owing to her reticence, we are unable to give a continuous account of her various experiences, but her remarks indicated that she was taught of God. She was endowed with clear discernment. She espoused the testimony raised by the Free Presbyterian Church, and unflinchingly held by it. She had been in indifferent health for many years. In her last illness she suffered greatly, but bore her suffering patiently and submissively. On Sabbath morning her earthly tabernacle was dissolved, and thus Margaret Macdonald entered upon the rest that remaineth for the people of God. "He maketh the storm a calm so that the waves thereof are still. Then are they glad because they be quiet; so He bringeth them unto their desired haven."

A. S.

Recollections of Betsy Lindsay,

*A Godly Young Woman who passed through much tribulation,
and died at Edinburgh in 1839.*

BY THE LATE REV. FRANCIS M'BEAN, FREE CHURCH,
FORT-AUGUSTUS.

(Continued from page 64.)

CONVERSATIONS WITH BETSY LINDSAY.

20th February, 1835.—“Betsy Lindsay, how do you feel to-night?” “Much as I did on Sabbath—the cough troubles me.”

“It seems a dry cough.” “Yes; I had it sometimes before I became ill.”

On removing the curtain, it was observed that perhaps the light might affect her sight. “Oh,” said she, “I do not see the light, nor do I miss my sight.”

“How are you reconciled to the want of your sight?” “The presence of God, which I trust I enjoy, reconciles me to it.”

“Do you not feel the want of being able to read the Scriptures?”

“Yes; I would like to be able to read the Scriptures, but the promises are brought to my remembrance, and I am enabled to meditate upon them.”

“How often are promises brought to your remembrance?”

“There is a promise brought afresh to my remembrance every day, on which I am enabled to meditate all the day.”

“Well, what promise had you to-day?” “The legacy which the Lord Jesus left to His people.”

“What is that?” “It is this in John xiv. 27, ‘Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.’”

“And what promise had you yesterday?” “It is in the 23rd Psalm—‘The Lord is my shepherd, I shall not want.’ He, indeed, is my Shepherd, who thus wonderfully supplies all my wants.”

“Upon what subject do you feel most inclined to meditate?”

“On the love of Christ.”

“Wherein do you see the love of Christ?” “In His death, and in having laid down His life to purchase salvation; His love to myself in having, I trust, brought me from darkness to light, and from the power of Satan to God.”

“Whether do you wonder more at the love of the Father in having purposed and devised salvation, and in having given His beloved Son to be a sacrifice for sin, than at the love of Christ in having laid down His life a ransom for sin to purchase salvation?”

“I am lost in both.”

“Does it at any time come across your mind that all you have

is delusion?" "It often did, but not for some time back. When my body was stronger, the Lord permitted the enemy to tempt and buffet me sadly, and sometimes to take away my hope; but now, being so weak, the Lord kindly prevents him from tempting me, and comforts me with His promises."

"What do you think of the law of God?" "It is holy, and required a divine sacrifice before infinitely divine justice could be satisfied."

"Do you miss that you cannot put yourself in a posture for prayer?" "I cannot move out of this posture, but I can put forth the breathings of my soul to God, who will regard the prayer of the destitute, and not despise their prayer; and sometimes I am able to speak to Him."

"It is a good thing to be in a praying frame of mind." "Oh, yes; and blessed be the Lord, I find it sweet exercise to hold converse with God in prayer."

"Do you feel contemplating upon the love of Christ warming and heating your heart?" "Oh, yes, constraining me; but at times the heart gets cold, and I have to say with David, 'Quicken us, and we will call upon thy name.' Then He brings a promise to my remembrance, and then I am revived and refreshed."

23rd February.—"How are you to-day, Betsy?" "Weaker than yesterday. I have not been able to speak to-day in prayer, being so weak. I have, however, had a very happy day to-day."

"Indeed! What were your promises to-day?" "The whole of the twelfth chapter of the Hebrews. I have been able to meditate upon it the whole day, and felt particular joy in musing upon the following verses: 'But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.' Though I am yet on earth, I can say in a manner that I am come unto Mount Zion," etc.

24th February.—"Well, Betsy, where feedest thou to-day?" "In green pastures, sir."

"What field are you upon to-day?" "The twenty-third Psalm again. The Lord, indeed, is my shepherd; He lets me want no good thing; He feedeth me in the green and rich pastures of His sweet promises, and leads me by the still waters of peace, joy, and consolation."

"Have you been able to take any food to-day?" "No, sir."

"What would you think of a little chicken juice?" "Oh no, sir. It is with great difficulty I sometimes can take two teaspoonfuls of beef-tea. A mouthful of bread, with a little tea mixed with more milk, is what I try now and then to take. It is a wonder to myself how I am alive. It is a wonder from the Lord, and I do

not wonder should people not believe that I could be in life as I am with almost the shadow of food, and especially that I could be twenty-five days not without food merely, but without as much as a teaspoonful of drink reaching my stomach. The only refreshment I had from the earth was dipping my palms in cold water, which I myself could not do, being so weak, but was done by others."

"That reached and refreshed your heart?" "That was the object of it. But the divine Spirit refreshed me with His gracious and sweet influences in His blessed promises; that was what supported me."

"As to your being twenty-five days without any food, how was Moses alive on the mount with the Lord without food for sixty days?" "God mysteriously supported him."

"And how was the humanity of the Lord, which needed nourishment like any other, supported while without food, and in the wilderness enduring the outpourings of all the powers of darkness for six weeks?" "His divinity supported Him. But these instances can easier be believed from the Word of God than that anything approaching them should happen to me in this day. But God is still the same, and is a wonder-working God."

(To be Continued.)

An Leabhar-Cheist Protastanach, le Ian Dearbhaidh o na Sgrìobtuiribh.

(Continued from page 76.)

CATHAIR A' PHEANAIS.

C. 157.—Ciod è teagasg na Ròimh mu pheanas?—F.—Tha i a' teagasg gu'n do shuidhich Dia cathair air thalamh airson maitheanas peacaidh—cathair, no cùirt anns am bheil è fiachaichte air a' pheacach mar chiontach, no mar fhearaitheachais, 'uile pheacaidhean bàsmhor aideachadh, a chum maitheanas 'fhaotuinn, agus anns am bheil comas aig an t-sagart mar bhreitheamh, air saoradh, no maitheanas a thoirt dà gu laghail.

FAOSAID.

Thigeamaid anns a' cheud àit, air faosaid; 's an dara h-àit air saoradh; agus anns an treas àit, air riarachadh.

C. 158.—Ann a' cheud àit, tha thu ag àicheadh gur è dleasanais a' phobuill am peacadh aideachadh do'n t-sagart, no faosaid a dheanamh ris. Ciod a tha thu ag ràdh ris na briathraibh so ann Litir Shéumais v. 16?¹

F.—Tha an Sgrìobtuir sin a' labhairt—(1) Air na lochdan a ni

¹ Séum. v. 16.—Aidichibh bhur lochdan d'a chéile, agus deanaibh ùrnuigh air son a chéile, chum gu'n tèarnar sibh: tha mòr-éifeachd anu an ùrnuigh dhùrachdaich an fhleoin.

aon duine air duine eile agus a's còir dhuinn aideachadh do chach a chéile. (2) Tha è 'cur an aghaidh aideachadh, no faosaid a dheanamh do shagart agus mòran na's mo na sin, an aghaidh aideachadh *cagarach* no dìomhair a dheanamh, is è sin ri 'ràdh, cagar na cùise ann an cluais an t-sagairt. Na'm b' è aideachadh a dheanamh do'n t-sagart, a bha air 'àithneadh anns na briathran sin, cha n-abradh an t-Abstol "aidichibh bhur lochdan d' a chéile," ni a ta 'ciallachadh gu'm bheil è cho mòr mar dhleasanais air an t-sagart aideachadh a dheanamh do aon de 'n phobull, agus a tha è air aon de'n phobull aideachadh a dheanamh do'n t-sagart.

C. 159.—Ciamar a mhinicheas tu na cinn-theagaisg so a leanas, agus a ta air an gabhail leis na Pàpanaich a neartachadh barail so na Ròimh? ¹

F.—Cha n'èil na briathran sin a' labhairt idir air aideachadh cagarach no dìomhair do shagart, ach air aideachadh follaisach an làthair nan uile.

C. 160.—An saoil thu am bheil è laghail do Chriosduidh, air àm deuchainn, a chomhairle a chur ris a' mhinistear aige, no ri bràthair anns an tréud?—F.—Tha sin, cha n-è mhàin laghail, ach féumail. Ach tha eadar-dhealachadh mòr eadar sin agus an obair-aideachaidh a gheibhear aig Pàpanaich, Pusaich agus Irbhingich, far am bheil an sagart a' gabhail air-féin a ràdh, gu'm bheil ùghdarras aige bho Dhia làn aideachadh iarraidh o gach neach—agus a' cumail amach gur e-féin fear-ionaid Chriosd, agus gu'm bheil comas aige, le "*Absolvo te*" (is è sin ri ràdh, tha mi 'toirt maitheanas dhuit), maitheanas a thoirt do'n anam an làthair Dhé, agus ag ràdh gur ànn troimhe-féin amhàin a gheibhear teàrnadh, mur cùis àraid no anabarrach a bhitheas ànn.

C. 161.—Am bheil an obair-aideachaidh so a' toirt comais nach 'èil dlìgheach do shagartaibh?—F.—Thà; leis an obair so, gheibh iad fios air uile rùnaibh dìomhair theaghlaisean agus eadhon rìghrean. Innsidh seirbhisich gnothaichean am maigh-stearan, mnathan gnothaichean am fearpòda agus luchd-riaghlaidh 'us rìghrean gnothaichean na rìoghachd. B' àbhaist do shagart-faosaid Rìgh na Fraing' a ràdh,

"Le mo Dhia ann mo làimh 'us mo Rìgh aig mo ghlùin,
Co a's àirde na mise 'an cumhachd no 'n cliù?"

C. 162.—Càit am bheil an fhaosaid air a deanamh?—F.—Anns an àit a's goireasaiche. Thatar a' cleachdadh a deanamh ann an crannaig-na-faosaid a tha air a cur suas ann an eaglaisibh, ach gu tric ann an seòmar uaigneach—seòmar an t-sagairt féin, no ann an tigh an neach a ta ag aideachadh, no 'g a fhaosaid féin ris an t-sagart.

¹ Mata iii. 5.—Chaidh Ierusalem a mach d'a ionnsuidh an sin agus Iudea uile, agus luchd-àiteachaidh na dùtha timchioll Iordain uile. R. 6, Agus bhaisteadh iad leis-san ann an Iordan *ag aideachadh* am peacanna. Gnìomh. xix. 18.—Agus thàinig mòran diubh-san a chreid, *ag aideachadh*, agus ag innseadh an gnìomhara. R. 19, Agus thug mòran diubhsan a bha gnàthachadh dhroch innleachda, an leabhraiche leo, agus loisg siad iad *am fianuis nan uile*.

C. 163.—Ciamar a tha an fhaosaid air a deanamh?—F.—Bithidh an sagart 'n a shuidhe agus am fear-aithreachais a ta ag aideachadh, air a ghlùinibh ri 'thaobh, a' cagar a chuid peacaidh-ann ann an cluais an t-sagairt.

C. 164.—Ciod è nàdur a' chòmhradh a bhitheas aig an fhaosaid?—F.—Ciod ach nàdur gle thruaillidh, salach, faodaidh tu bi cinnteach; oir is è am peacadh cùis-labhairt na faosaid. Aig an aideachadh so, théid gach smuain rapach, gràineil a thainig ann an cridhe neach, agus gach droch gnìomh a rinn è, no 'b' àill leis a dheanamh fad na bliadhna, a thaomadh astigh ann an cluais an t-sagairt.

C. 165.—An è do bheachd anis gu'm bheil an cleachdadh so a' treòrachadh gu mi-bhéus?—F.—Is è. Tha inntinn an t-sagairt air a truailleadh le bhi air a deanamh 'n a h-àit-gleidhidh do shalchar a thrèda, agus arist faodaidh è fàth a ghabhail o'n fhios a fhuair è, chum a dhroch-bheairtean féin a chur air aghaidh. Faodaidh sagart sanas a thoirt gu Pròtastanach a mhortadh, agus an-deigh sin, am mortair a shaoradh, no maitheanas a thoirt dà aig stòl na faosaid.

C. 166.—Carson a tha thu an aghaidh faosaid, no aideachaidh chagaraich?—F.—(1) Tha do bhrìgh gu'm bheil è gun ùgh-darras. (2) Is briseadh è air còir Dhia: Is còir dhuinn aideachadh do Dhia agus Dhà-san amhàin.¹ (3) Tha so a' toirt cumhachd chronail do'n t-sagart; 'nuair a bhitheas fios aige air na h-uile rùnaibh dìomhair, bithidh làn chomas aige thairis air a luchd-faosaid. (4) Tha an obair so mi-bhéusach 'n a h-aomadh 'us 'n a deanadas: Labhraidh an sagart, agus tha è gu h-àraid air a theòrachadh agus air a theagasg gu labhairt air nithibh nach buin dà, ri frionnaich 'us boirionnaich.—(Faic *Liguori, Dens, &c.*)

SAORADH, NO MAITHEANAS SAGAIRT.

C. 167.—Ciod è teagasg na Ròimh mu shaoradh?—F.—Tha i a' teagasg gu'm bheil an sagart a' maitheadh, cionta, no 'saoradh mar bheir breitheamh làn maitheanas.²

¹ Salm li. 4.—A'd' aghaidh, a'd' aghaidh féin a mhàin pheacaich mi, agus rinn mi olc a'd' shealladh. Salm xxxii. 5.—Dh'aidich mi mo pheacadh *dhuil*, agus cha do cheil mi m'euceart: thubhairt mi, Aidichidh mi m'eusaontais do'n Tighearn; agus mhaith thusa cionta mo pheacaidh. Salm ciii. 4.—Ach agadsa tha maitheanas; agus uime sin bithidh eagal air daoineibh romhad. Dan. ix. 4.—Agus rin mi ùrnuigh ris an Tighearn mo Dhia, agus *rinn mi m' aidmheil*, agus thubhairt mi, O Thighearn, an Dia mòr, agus uamhasach, a ta 'cumail coimhcheangail agus tròcair rìusan a' ghràdhachas e, agus do'n dream a choimhdeas àitheantan. I Eòin i. 9.—*Ma dh'aidicheas sinn* ar peacanna, tha esan fìrinneach agus ceart, chum ar peacanna a mhaithheadh dhuinn, agus ar glanadh o gach *uile* neo-fhìreantachd.

² Tha Comhairle Thrent ag ràdh:—"Ma their neach air-bith nach gnìomh laghail, saoradh sàcramaideil an t-sagairt, ach gur lom ghnìomh ministereil a ta ann, ag ràdh 's ag innseadh do'n neach a ta 'g aideachadh, gu'm bheil a pheacaidhean air am maitheadh, amhàin ma tha è 'creidsinn gu'm bheil è-féin air a shaoradh; no mur 'eil an sagart 'g a shaoradh gu fìor, ach amhàin ann an fala-dhà, no ma their è nach 'eil aideachadh an aithreachain air 'iarraidh a chum saoradh, bithheadh è mallaichte."—(*Comhairle Thrent*, t. 102, Paris, 1832.)

C. 168.—Am bheil eaglais na Ròimh ag iarraidh buaidh-inntinn sam-bith, a chum an saoradh a dheabamh éifeachdach?—F.—Tha i ag iarraidh *spiorad brùite* 'bhi aig neach, no an car a's lugha, *duilichin*,—tha 'bhruiteachd so leis am beilear a' ciallachadh bròin airson peacaidh, a' sruthadh o ghràdh Dhia; duilichin, o eagal na h-ifrinn.

C. 169.—Ciod anns am bheil an teagasg so mearachdach? —F.—Ann a bhi 'g ràdh gu'n dean saoradh le sagart cionta agus peanas slorruidh a' pheacaidh a mhaithheadh, agus mur cuis ro chomharraichte a bhitheas ànn, nach urrainnear maitheanas 'fhaotuinn às éugais an t-saoraidh so.

C. 170 —Ciamar a mhinicheas tu na briathran so ann an Eòin xx. 23, a tha eaglais na Ròimh a' gabhail a neartachadh a barail mu shaoradh, mo mu fhuasgladh o pheanas?¹

F.—(1) Tha na Pàpanaich, mar is àbhaist doibh, ag ràdh gu dlan gur ann umpa-féin amhàin a tha focal "sibh," anns a' cheànn-theagaisg so, air a labhairt, ged tha é air a labhairt ris na h-eaglaisibh Crìosdail uile. (2) Cha n-eil na Pàpanaich féin a' gabhail nam briathran so ann an seadh litireil. Ma ghabhar iad ann an seadh litireil, bha comas aig na h-Abstoil maitheanas a thoirt do neach air-bith, no neach air-bith a dhiteadh, mar a b' àill leò. Ach tha na Pàpanaich ag iarraidh *brùiteachd* spioraid, no *duilichin* a bhi anns an fhear-aithreachais. (3) Eadhon, ged robh comas peacadh a mhaithheadh air a thoirt le Crìosd do na h-Abstoil, cha n-eil dearbhadh ànn gu'n d'-fhàgadh an comas sin an-deigh am bàis aig neach air-bith eile. (4) Tha è soilleir nach robh comas peacadh a mhaithheadh air a thoirt do na h-Abstoil; oir cha do ghabh iad os-làimh, an àit air-bith, peacadh a mhaithheadh; gidheadh, tha Eaglais na Ròimh a' sìor-gabhail oirre-féin peacadh a mhaithheadh. (5) Tha seadh nam briathran so gle shoilleir. Bha Crìosd a' cur amach nan Abstol a shearmonachadh an t-soisgeil do gach créutair; agus a chum am misneachadh, tha è ag ràdh. "Cò-air-bith iad d' am maith sibh am peacanna, tha iad maithte dhoibh; agus cò-air-bith iad d' an cum sibh am peacanna gun am maitheadh, tha iad air an cumail." Mar gu'n abradh è, cò-air-bith d' am maith sibhse am peacanna le searmonachadh an t-soisgeil, mar mheadhon fo mo làimh-sa, tha iad maithte dhoibh, ach cò-air-bith do nach dean searmonachadh an t-soisgeil leibh-se, mar mheadhon, am peacanna a mhaithheadh, agus cò-air-bith mu'm faodar a ràdh mar so, gu'm bheil am peacanna air an cumail leibh-se, tha iad air an cumail; oir an soisgeul, am feadh is "boltrach beatha chum beatha" do chuid è, is "boltrach bàis chum bàis" è do chuid eile. (6) Tha è soilleir, eadhon o theagasg nan Abstol gur è sin seadh nam briathran. Dh'-àithn Crìosd dhoibh an soisgeul a shearmonachadh, ag

¹ Eòin xx. 23.—Cò air bith iad d'am maith sibh am peacanna, tha iad maithte dhoibh; agus cò air bith iad d'an cum sibh am peacanna gun am maitheadh, tha iad air an cumail.

innseadh dhoibh gu'm bitheadh na bha air a dheanamh agus air 'fhoillseachadh leo-san ann an searmonachadh an t-soisgeil, air a dhaingneachadh air nèamh. Lean na h-Abstoil àithn Chrìosd. Shearmonaich iad an soisgeul do pheacaich, gu dìleas; agus a mheud 's a chreid ann an Crìosd fo shearmonachadh nan Abstol, thugadh maitheanas dhoibh: ach iadsan uile nach do chreid, dh'fhàgadh fo'n dìteadh iad. Cha dubhairt aon de na h-Abstoil riamh, "*Absolve te*," is é sin air eadar-theangachadh, "*tha mise 'g a do shaoradh*," no tha *mis' a'* toirt maitheanais dhuit. Is ann le Dia¹ féin amhàin a tha fuasgladh agus maitheanas air a thoirt tre chreidimh ann an Crìosd.²

C. 171.—Ciamar a tha thu 'tuigsinn nam briathran so ann am Mata xviii. 18, mu cheangal agus mu fuasgladh?³

F.—Tha na briathran sin a' labhairt amhàin air a' chomas a thugadh do na h-Abstoil mar luchd-suidheachaidh agus mar luchd-riaghlaidh na h-Eaglaise Croisdail. Bha ùghdarras acasan, mar luchd-teagaisg o Dhia, nithe féumail a theagasg, 'fuasgladh, no 'cheadachadh do'n t-sluagh, agus nithe mi-fhéumail a cheangal, no 'thoirmeasg⁴ ameasg an t-sluaigh. Mar sin, is è brìgh nam briathran, gu'm bitheadh gach nì a dheanadh iadsan, ann an riaghladh na h-Eaglais a-réir toil Dé agus a-réir teagaisg an t-soisgeil, taitneach do Dhia, agus air a cheangal, no air a dhaingneachadh leis air nèamh. Ach cha tugadh an comas, no an gealladh so do neach sam-bith, no do chomunn sam-bith an-deigh nan Abstol, agus geda bheirteadh, bhuineadh è do na h-eaglaisibh uile co-ionann.⁵—(Faic Ceist 34-37.)

¹ Isà. xliii. 25.—Is mise, mise-féin, esan a dhubhas d'èu-ceartan às, air mo sgàth féin; agus do lochdan cha chum mi air chuimhne.

² Gnìomh. iv. 12.—Agus cha'n 'eil slàint ann an neach air bith eile: oir cha 'n 'eil ainm air bith eile fo nèamh air a thoirt am measg dhaoine, tre am feud sinn bhi air ar tèarnadh. Gnìomh. xiii. 38.—Uime sin biodh fhios agaibh-sa, fheara agus a bhràithre, gur ann tre'n duine so a ta maitheanas pheacanna air a shearmonachadh dhuibh. R. 39, Agus trid-san a ta gach neach a chreideas air a shaoradh o na h-uile nithibh, o nach robh e'n comas duibh bhi air bhuir saoradh le lagh Mhaois. Gnìomh. xvi. 31.—Agus thubhairt iadsan, Creid anns an Tighearn Iosa Crìosd, agus tèarnar thu féin agus do thigh.

³ Mata xviii. 18.—Ge b'e air bith nithe a cheanglas sibhse air talamh, bithidh iad ceangailte air nèamh; agus ge b'e air bith nithe a dh' fuasglas sibhse air talamh, bithidh iad fuasgailte air nèamh.

⁴ Bha na focal "*Ceangal*" agus "*Fuasgladh*" air an gnàthachadh gu tric leis na h-Iudhaich, anns an t-seadh so. "*Ceangail* nì, b' è sin, *toirmisg* è. *Fuasgail* nì, b' è sin, *ceadaich* è. A-réir sin, is è nì a *thoirmeasg* a tha air a chiallachadh an so, le nì a *cheangal*; agus nì a *cheadachadh* a tha air a chiallachadh le nì '*fuasgladh*.'—Faic BARNES air Mata xvi. 19.

⁵ Gnìomh. xv. 24.—Do bhrìgh gu'n cuala sinne, gu'n do chuir dream àraidh a chaidh uainne mi-shuaimhneas oirbh le briathraibh, ag atharrachadh bhuir n-inntinn, ag ràdh, Gur còir dhuibh bhi air bhuir timchioll-ghearradh, agus an lagh a choimhead; do nach d'thug sinne a leithid sin a dh' àithne. R. 25, Chunnacas iomchuidh duinne, air dhuinn bhi cruinn a dh' aon toil, daoine taghta a chuir do 'ur n-ionnsuidh-sa, maille ri ar bràithribh gràdhach Barnabas agus Pòl. R. 26, Daoine a thug an anama féin air son ainne ar Tighearna Iosa Crìosd. R. 27, Chuir sin uime sin Iudas agus Silas uainn, a dh'innseas

C. 172.—Tha thu ag àicheadh gu'm bheil comas aig an t-sagart peacadh a mhaithheadh; am bheil tuilleadh dearbhaidh agad air a' chùis?—F.—Tha sin agam. Tha maitheanas peacaidh, anns gach àit 's an Sgrìobtuir, ceangailte ri creidimh, no tre chreidimh ann an Crìosd, agus cha n-ànn, an àit air-bith, ri "Absolvo te."¹

(Ri leantuin.)

Remarks on "Duthil, Past and Present."

A REVIEW of a book entitled "Duthil, Past and Present," recently appeared in the *Free Presbyterian Magazine*. The reviewer chiefly dealt with the literary merit of the work and of its author, the Rev. D. Maclean, Free Church, Edinburgh, and the present writer feels no inclination to say one word against the favourable report, in this respect, then given; but he is of opinion that from some other standpoints of a critical nature, the review (with no reflection on the reviewer) requires to be supplemented. On reading the book he was painfully struck with some of its contents, which could not have appealed in the same way to the reviewer, who is not familiar with the district traversed. For example, Peter Stewart receives some praise for his sterling piety, which no enemy could deny—the man's memory is embalmed in the minds of the people of these districts as a great man of God. That he spoke against some of the ministers of the then Church of Scotland, no one desires to deny, but the kind of ministers they were should be considered, and duly recognised. Anyone reading the "Days of the Fathers in Ross-shire," by the late Dr. Kennedy of Dingwall, will find hard things said in it against some of the clergy of Ross-shire, but no one thinks of accusing him of asperity. Mr. Maclean unwisely rakes up ashes in which there may be still some fire. It seems very bad taste to resurrect a scurrilous song, composed of old by one of the lowest characters in the valley of the Spey, against such a godly man as Peter Stewart. Of course, the author was a minister, but that makes the mistake doubly imprudent.

dhuibh na nithe ceudna le cainnt bheoil. R. 28, Oir chunnacas iomchuidh do'n Spiorad naomh, agus dhuinne, gun ni air bith tuilleadh a chuir oirbh a dh'uallach ach na nithe feumail so. R. 29, Sibh a sheachnadh nithe a chaidh iobradh do iodholaihb, agus fola, agus ni tachdta, agus strìopachais: uatha so ma choimhideas sibh sibh-féin, ni sibh gu maith. Slàn leibh.

¹ Eòin iii. 36.—An ti a chreideas anns a' Mhac, tha a' bheatha mhaireannach aige; ach ti nach 'eil a' creidsinn anns a' Mhac, cha 'n fhaic e beatha; ach a ta fearg Dhé a' gabhail còmhnuidh air. Róm. v. 1.—Uinne sin air dhuinn a bhi air ar fireanachadh tre chreidimh, tha sìth againn ri Dia, tre ar Tighearn Iosa Crìosd. Gal. ii. 16.—Fios a bhi againn nach 'eil duine air fhìreanachadh o oibrìbh an lagha, ach tre chreidimh Iosa Crìosd, chreid sinne-féin ann an Iosa Crìosd; chum gu'm bitheamaid air an fireanachadh o chreidimh Chrìosd, agus cha'n ann o oibrìbh an lagha: oir o oibrìbh an lagha, cha bhi feòil sam bith air a fireanachadh. 1 Eòin ii. 1.—Agus ma pheacaicheas neach air bith, tha fear-tagraidh againn maille ris an Athair, Iosa Crìosd am firean.

William Grant receives praise which he very well deserved, and so does Duncan Cameron; but anyone who reads the book will come away with the impression that they, along with some others not mentioned by name, persecuted the late Rev. John Logan. It is a great pity that this thing of the past has been raked up. The real cause of the trouble, as we are reliably informed, was that when William Grant became infirm, for he lived till he was ninety-two years, he asked Duncan Cameron and a few others to come to his house once a month to hold a meeting on the Sabbath evening. To this proposal they assented. Mr. Logan objected to this meeting being continued, and remonstrated with Duncan Cameron for going to it. He offered Mr. Logan to put off the meeting to once in three months, but nothing would satisfy Mr. Logan but the discontinuance of it altogether. Duncan Cameron refused to do this, with the result that Mr. Logan began to denounce it from the pulpit, and Cameron resigned his eldership. The meeting was continued, as it should have been. If Mr. Maclean had made some effort to get at facts, the writer thinks he could have found out that Mr. Logan repented of this occurrence on his death-bed in Glasgow, and that he said, weeping, to a friend who visited him: "My conduct in Duthil! But I mistook my friends for my enemies." It ought to raise the reputation of this true servant of Christ that he had the grace and humility to confess his mistake so sincerely.

The flattery lavished so freely by Mr. Maclean on a brother-minister, and the facility with which the said brother returns it in the Preface, are injudicious features. If the commendation had been reserved for the faithful and pious dead, the value of the book would have been enhanced. "Charity covereth the multitude of sins."

N. C.

Protestant Notes.

Germany and Rome.—Rome in recent times has not been very successful in her foreign diplomacy. On the three hundredth anniversary of the canonisation of St. Charles Borromeo, the Pope issued an Encyclical which has given great offence to German Protestants. That the matter as regarded as serious may be seen from the following speech:—Dr. von Bethmann-Hollweg in his capacity as Prussian Premier said—The Encyclical contains opinions upon the Reformers and Reformation and the princes and peoples favourable to the movement which grievously offend the religious, political, and moral feelings of our Protestant population. These opinions, which are offensive also in form, explain the widespread excitement caused in large sections of the people, and in their effect involve serious danger to religious peace. I therefore immediately on receipt of the Latin text charged our Minister at the Vatican to lodge an official protest with the Roman Curia, and to express the expectation that the

latter would find ways and means to remove injuries resulting from the Encyclical. This expectation is all the more justified as, according to a statement of the "Osservatore Romano," the Roman Curia had not had the least intention of hurting the feelings of the non-Catholics of Germany or their princes. Our Minister carried out his instructions yesterday. A definite answer could not yet be made owing to the shortness of time. In view of this state of the matter further explanations are impracticable at present. It was, however, considered necessary to reply to the interpellations at once, because in view of the uneasiness caused throughout the country, there was ground for the demand to be informed without delay of the position taken up by the Government of the State. The latter is determined in the general interest of the State to do its utmost to preserve and guard religious peace.

Rome and Spain.—At a Council of Ministers under the presidency of King Alfonso, the Premier is stated to have set forth the necessity for fulfilling the undertakings given by the Government in the matter of religion. The King is said to have acquiesced in this view, and to have asked for an indication of the steps which could lead to this result. The Prime Minister suggested the repeal of all decrees which interpret Article 11 of the Constitution in the sense of prohibiting non-Catholics from publicly exercising their religion. He also suggested the repeal of 23rd October, 1876, forbidding meetings of any dissident sects.

Saxony and the Papal Encyclical.—Ministers of State in Evangelics, who are the members of the Government entrusted with the exercise of the ecclesiastical power of Protestant Saxony so long as the King professes the Roman Catholic Faith, have been summoned before His Majesty, who expressed to them his lively satisfaction that his efforts to protect religious peace in the country had hitherto been crowned with success. All the more, added His Majesty, did he regret that his efforts were thwarted at present by such sharp attacks on the Evangelical Lutheran Church as those contained in the recent Papal Encyclical, and he intended therefore to send an autograph letter to the Pope.

Useful Tracts.—The Protestant Imperial Federation have issued the following useful and instructive tracts:—*The Government Executes the Work of Rome*; *Romish Curses and the King's Scottish Coronation Oath*. The latter is by Mr. Walter Walsh, and is a brief historical and expository statement on the King's Scottish Coronation Oath. By the Act of Security passed by the Scottish Parliament in 1704, it was enacted: "It shall be High Treason . . . to own or acknowledge any person as King or Queen of the Realm in the event of Her Majesty's decease, leaving heirs of her own body, until they have sworn the Coronation Oath and accepted the Crown in the terms of the Claim of Right." The Claim of Right decrees "that by the law of this Kingdom

(Scotland) no Papist can be King or Queen of this Realm of Scotland, nor bear any office whatsoever therein; nor can any Protestant successor exercise the Royal power until he or she shall swear the Coronation Oath." It is also to be borne in mind that in the Scottish Oath the King swears to maintain the provisions of the Act establishing Presbyterian government in the Church of Scotland, which, in turn, accepts the Confession of Faith, whose declarations on Transubstantiation are not limited to "superstitious and idolatrous." When once the Royal Declaration is changed then Romanists will turn their attention to the Scottish Oath, but our hope is in the Lord of Hosts who has already signally defeated the efforts of Rome to get her purpose accomplished in this matter.

"Grievances from Ireland."—The May issue of *Grievances from Ireland* is much enlarged and will thus be able to present more reading material to its readers. This monthly periodical is issued by the Protestant Imperial Federation and reveals the extraordinary character of the Nationalist cause in Ireland. The day that Ireland gets Home Rule it will be a serious matter for Protestants. All who are inclined to think that Home Rule would be a good thing for Ireland should become subscribers to *Grievances from Ireland* (1d. monthly), that they may learn the character of those who would be Ireland's rulers.

Notes and Comments.

The Congo Atrocities.—It might well be deemed incredible that such a condition of atrocious cruelty should exist in a nation under the protection of civilized nations. Many letters, pamphlets and books have been written on the subject, but possibly one of the most affecting is a book published by the Religious Tract Society under the title *Bokwala: the Story of a Congo Victim*. Bokwala's story of his life from his early days—days of freedom—until the cursed rubber gatherers invaded his native land, has a pathos that would move a heart of stone. It is a crying disgrace to the civilized nations—our own among others—that such a state of things should exist. That all this should exist for the purpose of quickly replenishing the coffers of European speculators shews how completely the spirit of avarice has conquered the feelings of nature.

King James and Melville.—The encounters of Andrew Melville with the King present us with some of the most dramatic incidents in ecclesiastical history. His famous speech on "the two kings" is a memorable utterance. Melville, taking the King by the sleeve, uttered a speech which royal ears were not accustomed to hear. "Sir," he said, "as diverse times before I have told you, so now again I must tell you, there are two kings and two kingdoms in Scotland: there is King James, the head of this commonwealth, and there is Christ Jesus, the King of the

Church, whose subject James the Sixth is, and of whose kingdom he is not a king, nor a lord, nor a head, but a member. Sir, those whom Christ has called and commanded to watch over His Church have power and authority from Him to govern His spiritual kingdom, both jointly and severally; the which no Christian king or prince should control and discharge, but fortify and assist. . . . Sir, when you were in your swaddling clothes, Christ Jesus reigned freely in this land in spite of all His enemies; His officers and ministers convened and assembled for the ruling and welfare of His Church, which was ever for your welfare, defence and preservation, when these same enemies were seeking your destruction and cutting off."

Church Notes.

Communion.—Raasay and Beaul, first Sabbath of July; Tain, Moy (Tomatin), and Lochcarron, second; Rogart (Sutherland), Halkirk (Caithness), and Daviot (Inverness-shire), third; and Flashadder (Skye) and Plockton (Ross), fourth. Dingwall, first Sabbath of August; Portree (Skye), second.

Meeting of Synod.—The Free Presbyterian Synod will (God willing) meet at the Inverness Church, on Tuesday after the first Sabbath of July. It is expected that the Moderator, the Rev. Alexander Macrae, Portree, will preach at 11 a.m.

Donation to Sustentation Fund.—Mr. Angus Clunas, General Treasurer, Inverness, acknowledges, with thanks, £20 towards the Sustentation Fund, received from "Lady Friend," per the Rev. Neil Cameron, Glasgow.

Acknowledgments.—Mr. Angus Clunas, General Treasurer of the F.P. Church, 18 Ardconnel Terrace (East), Inverness, acknowledges, with thanks, 5/-, "Friend," Sask., Canada, for Kaffir Clothing Fund; 10/-, Mrs. M'Iver, Nairn (per Mr. F. M'Iver), for Kaffir Mission; and 10/-, "Friend," Glendale (per Rev. J. R. Mackay), for Kaffir Psalms. Rev. J. S. Sinclair acknowledges, with thanks, 10/- from Miss L. Graham, Achork, Rogart (per Mr. Angus Mackay), for Kaffir Clothing Fund; and £1 from "Friend," California, to credit of Plockton Congregation.

The World Missionary Conference.—A notice of the World Missionary Conference, which has taken place in Edinburgh and Glasgow during the past month, is held over until next issue. This gathering, which might have been extraordinarily interesting if conducted on sound lines, was greatly marred by the very broad and erroneous views expressed by many of the delegates.

Notice to Magazine Subscribers.—We respectfully remind subscribers that April was the end of the Magazine year, and that payments for the past and future will now much oblige.—Address, Rev. J. S. Sinclair, 248 Kenmure Street, Pollokshields, Glasgow.

Subscribers, who change their addresses, are requested to notify the Editor without delay whenever these changes take place.

The Magazine.

Subscriptions Received for Magazine.—J. Murchison, Ibrox, donation, 2/6; D. Mackay, Heilam, Tongue, 2/6; A. M'Aulay, Fladda Lighthouse, 2/6; A. Mackay, missionary, Kilmorack, 2/6; Miss M'Intosh, Raasay, 2/6; R. Munro, Achmelvich, Lochinver, 2/6; J. Livingstone, Stockton-on-Tees, 2/6, and donation, 5/; Miss Mackintosh, Shieldaig, Gairloch, 2/6; R. Maclean, stationer, Dingwall, 27/5; Mrs. Porteous, Vatten, Skye, 28/; A. Mackay, Rogart, 27/; A. R. Finlayson, Lochalsh, Ontario, 53/6; "Friend," donation, 17/4; H. Scott, Coldstream, Ontario, 2/6, and donation, 1/6; D. M. Ross, Parkhill, Ontario, 2/6, and donation, 1/6; Miss M'Iver, Pittodrie, Aberdeen, 2/6; D. Cameron, Carrbridge, 2/6; Mrs. A. M'Leod, Struth, Harris, 3/2; Miss M'Donald, Kerrysdale, Gairloch, 7/6; Miss Fraser, Crask, Lairg, 2/6; Miss M'Kenzie, Inver, Lochinver, 2/6; J. M'Leod, Lairg, 13/2; Mrs. M'Taggart, Winnipeg, 2/6; Miss Murray, London St., Glasgow, 2/6; Mrs. Mackay, Overscaig, Lairg, 5/; Miss Mackay, Strathy Point, 33/8; D. Davidson, Tomatin, 19/; J. Auld, Ronald St., Glasgow, 2/6; J. Macleay, Alness, 7/; J. Macaulay, Sand, Aultbea, 2/6; Miss E. Mackay, Halkirk, 10/8; M. Beaton, Waternish, 2/5; J. Adamson, Helmsdale, 3/; M. M'Kenzie, Ardin-easkan, Lochcarron, 2/6; J. Ross, Watten, Caithness, 2/6; D. M'Kenzie and A. Mackay, Nairn, Ontario, 4/ each; F. M'Donald, Inverasdale, 6/1½; Mrs. M'Lean, Shieldaig, Gairloch, 2/6; A. Fraser, for St. Jude's Collectors, £3; Miss M'Donald, Craigmore, 2/6; J. M'Donald, Ardrossan, 2/6; D. M'Kenzie, missionary, Scourie, 2/6; Mrs. Gunn, Upper House, Kinlochbervie, 2/6; D. M'Leod, Harlan St., Glasgow, 3/6½; R. M'Donald, Strathcanaird, Ullapool, 2/6; Miss M'Killop, Catcol, Arran, 2/6; R. M'Lean, Coast, Aultbea, 2/6; Miss Gollan, Glasgow, 2/6; J. M'Leod, Bolton Drive, Mount Florida, 7/6; Miss Campbell, Isle of Soay, 2/6; T. Finlayson, Forsinard, 2/6; N. M'Neill, Buccleuch St., Glasgow, 2/6; Mrs. Campbell, Oban, 16/9; Mrs. Sutherland, Culag, Lochinver, 2/6; A. M'Kenzie, Newpark, Laide, 2/6; A. Mackay, student, 2/6; S. D. Elliot, Melville Avenue, Toronto, 4/; Miss Macmaster, Dowanhill, 5/; Mrs. Sayers, Stevenston, 2/6; Miss Lucas, Ullapool, 2/6; Mrs. Johnston, Ripley, Ontario, 2/6; J. M. Stevenson, Ardishaig, 13/6; J. M'Rae, Tenby, Manitoba, 3/11½; Mrs. Wakeley, Brighton, 2/6; S. Clark, Assynt, 2/6; Mrs. M'Askill, Polochar, South Uist, 5/; Miss K. Macdonald, Edinburgh, 2/6; P. Masson, Fort-Augustus, 2/6; A. Tallach, missionary, Raasay, 5/; Miss Morton, Stevenston, 5/; Miss Sutherland, Toftingall, Caithness, 2/6; D. M'Lean, carpenter, Altands, Coigach, 2/6; Miss Henderson, Berkeley Street, Glasgow, 2/6; Mrs. M'Kenzie, 21 Sand, Aultbea, 2/6; Mrs. G. Ross, Fernhill, and Mrs. P. Stewart, Ailsa Craig, Ontario, 5/; Messrs. N. Adshhead & Son, sales, 33/3; K. M'Rae, Talladale, Loch Maree, 2/6; J. M'Kenzie, Port Henderson, Gairloch, £1; M. S. Fraser, Mound, 5/, and donation, 5/; D. Sutherland, London, 2/6; T. Gaskell, London, 2/6; G. G. Fraser, Dornoch, 29/; W. Gunn, Brora, 5/; D. Cross, Kinlochewe, 2/6; Mrs. Todd, Maryhill Park, Glasgow, 2/6; M. M'Kenzie, M'Aslin Street, Glasgow, 2/6; D. Macfarlane, Wallace Avenue, Toronto, 4/; G. Ross and D. Matheson, Ullapool, 2/6 each; Mrs. M'Killop, Glasgow, 2/6; Mrs. Brown, Ardrossan, 2/6; Mrs. Campbell, Post Office, Kiltarlity, 2/6; Miss Livingstone, Portnairk, Argyll, 2/11; A. Robertson, Shiskine, 5/; W. Day, Edinburgh, 8/8; J. M'Donald, Lionel, Ness, 5/; K. M'Donald, Moss, Ullapool, 2/6; J. Weir, Tarbert, Loch Fyne, 2/6; R. Sutherland, Clatequoy, Thurso, 2/6; H. Ross, Loubcroby, by Lairg, 2/6; A. Smith, Dunlichity, Daviot, 5/; J. B. Gillies, Fitchburg, California, 10/; Mrs. Beaton, Kelso Station, Sask., Canada, 4/, "to help"; W. M'Leod, Little Assynt, 2/6; J. Gillies, Sen., Ardue, Applecross, 2/6; J. Shaw, Toloah, Glenfeshie, 2/6; Miss Clark, Polwarth Gardens, Edinburgh, 2/6; G. Matheson, Stoer, 1/3; H. M'Queen, Ruthven, Tomatin, 5/8; A. Macmaster, Shedog, Arran, 2/6; Nurse Macleod, Raasay, 2/6; Miss M'Phail, Ardishaig, 2/6; N. Cook, Pirnmill, Arran, 5/; Miss Sutherland, Sinclair St., Thurso, 2/6; Mrs. P. S. Kerr, Lochranza, 2/6; M. M'Kenzie, Laid of Reef, Achiltibuie, 2/6; K. M'Pherson, Inveran, Poolewe, 2/6.

(Notice of a few Subscriptions is held over till next month.)