



THE
JK
Free Presbyterian Magazine
 AND
MONTHLY RECORD.

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

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

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The Revolution in Portugal.

DURING the past month the world has been startled with the tidings of a remarkable revolution in Portugal. The King has been compelled to leave the throne, and a Republican Government has been set up. It would appear that a spirit of disaffection towards the royal house of Braganza has existed among the Portuguese for a long time. It is only a little more than two years since the present King's father and elder brother were assassinated in the streets of Lisbon. Manuel succeeded to the throne in unpromising circumstances, and although he expressed sympathy with the social aspirations of the people, and introduced some reforms in Parliamentary rule, he failed to quench the flame of discontent. We are not familiar with the political divisions in Portugal, but the papers report at least three parties—Royalists, Progressives, and Regenerators. Probably the Republicans assume the latter names. The spark which kindled the present explosion was ignited on Monday the 3rd October, when Dr. Bombarda, a Republican leader, "was shot in his consulting room by Lieutenant Santos, a former patient," and a Royalist. On the day after, the revolution began, and details of events have appeared in the papers. The army and navy largely took the Republican side. One favourable feature of the change is that it has been affected with comparatively little bloodshed, and that the leaders are disposed to carry out their plans in as quiet and orderly a way as possible. Almost the only damage to property we read of was "the sacking of a famous Jesuit house in the capital"—a calamity by no means to be deplored. There was no attempt made on the life of the King or of any of the royal family. Rather, facilities were provided for their escape in a yacht to Gibraltar. The King and his mother, Queen Amelia, are to find a permanent place of refuge in England. According to a reported utterance, he has no intention of formally abdicating his throne, but it is not likely that this will in any wise further his restoration, for it is said that the Royalists are quietly falling in with the Republicans and accepting the new order of things with composure.

The feature of this revolution which is of special religious interest and far-reaching importance is the fact that it largely consists in an uprising against the tyranny and oppression of the Church of Rome. The revolt is distinctly "anti-clerical"—a revolt against the priests and other minions of the Vatican. Portugal has been a miserable, priest-ridden country for centuries—a hotbed of the Jesuits. The throne has been almost entirely under Roman influence. The King's mother, who is a zealous Papist, is regarded as responsible for much of the irritation that has caused the revolution. It is reported on the highest authority, says the *English Churchman*, that the Duke of Oporto, on the recent departure of the royal family from Lisbon, addressed to Queen Amelia the impassioned words: "You and your priests have ruined your son." From all that is known, it would appear that this statement expresses the exact truth. The priests have kept the country in ignorance and degradation. Seventy per cent. of the people cannot read.

It is interesting to observe that the new Government, with Senôr Braga, a professor of literature, at its head, has repealed the law of 1901 which tolerated the Jesuits, and has decided to enforce ancient laws of 1759, 1767, and 1834, against them. The Order is expelled, and "all monastic property is confiscated." Monks and nuns may return to their friends and resume private life if they choose, but if they do not accept this suggestion, they must quit the country. Some of the monasteries and nunneries have been attacked by mobs of men and boys. There seems to be a general desire to get rid of the Church of Rome. Its connection with the State has certainly been dissolved, while its general supremacy in the country has received a disastrous blow from which it is not likely to recover. The Lord has arisen for the deliverance of Portugal from the deadly yoke of Rome. May He, in His abundant mercy, send the true life and liberty of the Gospel into this emancipated nation!

There is no doubt that the new rulers purpose to do their best, as far as they know, for the social freedom and welfare of Portugal. But the sad thing is that the most of them are men who, through their disgust at the false Church, have revolted from religion altogether; they are to a large extent infidels, with a kind of infidelity, indeed, which calls for pity as well as condemnation. The Church of Rome has profaned the name of God and His Son, Jesus Christ, so dreadfully among these poor people, that they have, in spiritual ignorance, turned their backs upon Christianity as a superstitious delusion. They never saw the religion of Christ in any other form than that which is to be seen in "the Mother of Harlots and Abominations," and their moral sense has revolted against such a fearful religion. They are fit objects for the most earnest supplications of God's people at the present crisis. Who can tell but, when the Most High has removed the mighty Papal stone of opposition to the truth from the door of Portugal, He

may be pleased, in His great mercy, to send the Gospel of salvation to a benighted and down-trodden people? One thing is certain—that the Republican Government will not place any special obstacle in the way of the more extensive proclamation of the Gospel among their countrymen. Probably all religions will be placed on an equal footing.

A feature of the present situation which is not so pleasant or hopeful for our own country is the likelihood that many of these monks and nuns who are expelled from Portugal will make Great Britain their house of refuge. We are pleased to see that Spain refuses to receive them, and that a number of them have been sent back from that country, which is at present waging war with its own share of Popish religious Orders. What is Protestant Britain going to do? Is it to open its arms and welcome to its shores the vampires that have sucked the life-blood out of Portugal and other continental nations? Truly, if this is to go on, our country shall fall into a most deplorable condition. It will become a perfect den of what can only be called religious brigands—ready to spring at the life and purse of the people. We are pleased to see that the *Protestant Alliance* has issued a note of warning, declaring that the situation is imminently dangerous, and calling for immediate action on the part of our Government as imperative to prevent the influx of these dangerous Orders into the country. Let God arise, and His enemies shall be scattered!

Liguori, the Roman Theologian, on the Priesthood.—

Liguori in his *Selva* applies, not merely to Popes but to priests as well, the following amongst other attributes:—"A Priest has same power in the confessional as Christ would have" (7); "Priesthood should be numbered among the things of heaven" (4); "Priests, even if wicked, obeyed by Christ" (6); "God obliged to abide by judgment of priests" (7); "Power of a priest surpasses that of Mary" (10); "Priest holds the place of the Saviour when absolving" (12), and on the altar" (28); "Christ the principal offerer and victim in the mass" (11); "As the word of God created heaven and earth so the words of the priest create Jesus Christ" (11); "The creator of his Creator" (10); "Priest performs the very office of the Holy Ghost in absolving" (13); "The priest is, as it were, a God on earth" (13); "Priests are the Kingdom of God" (24); "God . . . has made him [Priest] as it were a God on earth" (39, 49, 99); "St. Cyprian says that 'the priest truly holds the place of Christ, and that therefore at the consecration he says, 'This is my body, this is the chalice of my blood'." To His disciples Jesus Himself said, 'He that heareth you heareth Me'" (74); Liguori calls the priest "the light of the world" (87), "the father of the world" (90, 102, 159), "the saviour of the world" (99) ("in whose hands is placed all the hope and salvation of men" (*ib.*). The dignity of the priesthood he calls the most Divine of all Divine things (98).).

A Sermon.

BY THE REV. D. MACFARLANE, DINGWALL.

Preached on Sabbath, 12th June, 1909.

(Taken down by a Hearer.)

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 "Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation and all my desire, although he make it not to grow."—2 SAM. xxiii. 5.  
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WE are told in the first verse of this chapter that these were the last words of David. He was now about to finish his course in the world, and we have the last words he spake kept on record. The last words of godly people will be remembered and repeated by their friends. In his last utterances we find David complaining, and drawing comfort from the word of God. He was complaining of his house, and looking to the everlasting covenant for consolation and support. He was complaining of his house: "Though my house be not so with God." There were *four houses* of which David might complain.

First, his soul.—Though he was ripening for glory, yet he felt that he was not yet perfect. All within him was not so with God as he would desire. Sin still dwelt in him, and till he is completely delivered from sin in his nature, he must continue to complain. He began to complain for this reason when the Spirit of God convinced him of his sinfulness by nature and by practice, and from that time till now, on his death-bed, let us suppose, not a day passed without this man of God mourning that the house of his soul was not so with God as he would wish.

Secondly, his family.—We know that David's family were not all on God's side. His children were not all godly persons: some of them were very wicked, and this must have caused him much grief of heart and vexation of spirit. David was assured of his own salvation, but he could not but mourn to the last moment of his life for those of his family he was leaving behind him "without Christ, without hope, and without God in the world."

Thirdly, the Church.—David identified himself with the cause of God in his day. The Church is God's house, but it was David's house also. He was interested in it, prayed and laboured for its prosperity, and felt concerned about it now drawing near his end. Although there were signs of prosperity, yet the Church was not so with God as he would like.

Fourthly, the kingdom.—Although David knew that his son, Solomon, was to succeed him on the throne, and that there would be much peace and prosperity during his reign, yet the kingdom as he was leaving it, was not so thoroughly on God's side as he would desire.

These thoughts afflicted David and aggravated his last illness. He was suffering in mind and body, and pressed down because his house was not so with God. His bodily suffering was, in his estimation, we may believe, insignificant as compared with that. But in the midst of his complaint he remembered the covenant—or rather, God brought the covenant before his view. We may imagine this saint laid on his death-bed, burdened in body with his last illness, depressed in soul on account of the state of his *house*, that he could not raise his head from the pillow, but when he remembered the covenant he sat up in bed with a beaming face, so that his friends around him asked, "What do you mean, David? We thought every moment would be your last in the land of the living." "I mean," says David, "to speak my last words. I mean to preach to you before I leave you." "What is your text?" "My text is the everlasting covenant,"—the greatest of all themes. When he remembered the covenant he ceased to complain and began to preach. "He preached as a dying man to dying men," as Baxter, who was in delicate health all his lifetime, used to say. Now, we are to consider for a little David's text and his sermon. We have both before us in this portion of God's Word. His sermon, though brief, is comprehensive; it is short, but rich in matter. Let us notice:—

I.—The covenant spoken of.

II.—The parties to this covenant.

III.—The conditions of the covenant.

IV.—The blessings of the covenant; and

V.—David's satisfaction with the covenant.

I.—The covenant.—What is the covenant? There are two covenants spoken of in Scripture, which God made relative to mankind—the covenant of works and the covenant of grace. Although the covenant of works comes first in respect of revelation, yet the covenant of grace was made long before it; it was made from all eternity. (1) It is a covenant of grace; it is grace from first to last, grace all through. It originated in God's good pleasure and love; its blessings are freely given "without money and without price" to guilty sinners. "By grace are ye saved." Every mention that is made of this covenant in the Word of God speaks of it as a covenant of grace. Some understand this covenant, of which David speaks, as that made with himself concerning the kingdom and the perpetuity of the throne in his line. God, indeed, did make such a covenant as that with David, but this is a different covenant. That was not a covenant of salvation, but this one is, for David says of it: "This is all my salvation." It was therefore the grand source of comfort to him in his dying hour. The covenant of royalty was confined to a certain tribe, and it came to an end, but this covenant embraces "a great multitude, which no man can number, of all nations, and kindreds, and people, and tongues."

(2) It is an everlasting covenant. The covenant of works was

made in time and ended in time, but this covenant was made from all eternity, and it shall never come to an end ; it lasts for ever.

(3) It is ordered in all things. A Mediator was appointed in it, set up from everlasting ; the children of the covenant were set apart, and given to Christ to redeem them ; it was arranged that each of the Persons of the glorious Trinity should have His own peculiar share in their salvation, and that all things—grace and providence—should work together for their good ; the means of salvation were appointed, and the instruments of the conversion and edification of the redeemed were set apart. Withal, it was so well ordered that sinners would be saved in a way consistent with divine justice, and that God would be glorified in their salvation.

(4) It is *sure*. The covenant of grace is sure, strong, steadfast, unchangeable, and may be depended upon. It is ratified by the law of heaven ; it is confirmed by the blood of the Mediator. Its promises are sure ; its blessings are sure ; everything in it is sure. Grace is sure and glory is sure, so that the heirs of the covenant may be as sure of going to heaven as if they were already there. They often doubt this themselves, but this arises from their own infirmity and not from the covenant. There are many doubts in their heart, but there is no doubt in the covenant.

II.—The parties to the covenant.—In any covenant there must be two parties. One individual is sufficient to make a vow, but in a covenant there must be at least two persons. In the covenant of works there were two parties—God and man. But in the covenant of grace the parties are God the Father and God the Son. This makes the covenant sure. The covenant of works failed on the part of man, who was one of the parties to it. It did not fail on God's part—it stood firm on His part ; and although man lost his ability to obey God, God did not lose His right to demand obedience, or to punish the transgressors. But this covenant shall never fail, seeing that the contracting parties are the Father and the Son. The salvation of the Church is not left doubtful ; it is made secure in an everlasting covenant between God the Father and God the Son. It does not rest on an arm of flesh, but on the arm of Him who is mighty to save. When we consider that this covenant was made before the foundation of the world—before the creation of men or angels—it will be seen that no creature could be head thereof. It is important to observe this that we may see that salvation is of the Lord and not of ourselves in the least degree. When David says that the covenant was made with him, we are not to think that he meant by that that he was a party to the covenant, or a head thereof. He is indeed spoken of in Scripture as a type of Christ, but here he speaks as the mouthpiece of the Church. The covenant was made with the Church in her covenant head, Christ. If any mere man were head thereof it would fail, like the covenant of works, and no sinner could be saved in virtue of it. But the

salvation of the Church was not left to rest on such an unstable foundation as that : the Father laid help upon One that is mighty—His own co-equal. This much on the parties to the covenant.

III.—The conditions of the covenant.—In every covenant there are conditions attached to it. In the covenant of works there was a condition. "When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience." *Perfect obedience* was the condition on which man was to enjoy life. The promise of life was suspended upon the fulfilling of the condition. Man failed to fulfil the condition, and thereby forfeited God's favour and made himself liable to death, the wages of sin. Now, in order that those whom God elected from all eternity to everlasting life, might be delivered out of the estate of sin and misery and brought into an estate of salvation, He entered into a covenant of grace with His Son, Jesus Christ, the second Adam. There were certain conditions which must be fulfilled in order that those so elected might be delivered from the state of sin and misery into which the breaking of the covenant of works brought them, and that they might be brought into an estate of salvation. These conditions they could not fulfil themselves, but God provided a substitute for them in the Person of His only begotten Son. For this reason, among others, it is a covenant of grace. He was under no obligation to make provision for the salvation of any of our fallen race, but He did it out of His own good pleasure and sovereign will. In this covenant Christ willingly undertook to fulfil the solemn conditions required. What were these conditions? There were two things in them—first, perfect obedience to the precept of the law, which mankind failed to perform ; second, perfect satisfaction to justice for the transgression of the law. In order that the Son of God might fulfil these obligations, under which He, of His grace, came, it was necessary that He should come under the law, and in order that He should come under the law He takes to Himself human nature, for as God He is above the law ; it is only creatures—reasonable creatures—that are under the moral law. It is as God-man—"the word made flesh"—that He begins to fulfil the conditions of the covenant. That which is a covenant of grace to His people was a covenant of works and sufferings to Him. He is made under the law, not as the first man was when God created him. So long as man continued in the state of innocence, the law had nothing for him but blessings ; but having broken the law, it at once began to curse him and all his posterity, for whom he stood as covenant-head. "Cursed is every one that continueth not in all things that are written in the book of the law, to do them," was the awful but just language of the law against them. It was under the law in this awful aspect Christ was made. O what love and grace that prompted Him to come under the curse of the law ! Adam and his posterity came under the curse of the law for their own sins, but Christ came under it for the sins of

others. He took the place of His people under the broken law, and rendered perfect obedience to the precept of the law, and perfect satisfaction for the transgression of it. This He did by His obedience unto death. Their sins were imputed to Him by the Father as Judge, and the punishment of their sins was laid upon Him. He thus fulfilled the conditions of the covenant so completely that He left nothing of these conditions for His people to perform. He cried on the Cross, "It is finished." The law was satisfied; the Father was glorified; and His sinful people were redeemed from the curse of the law, He being made a curse for them. "This is the doing of the Lord, and it is marvellous in our eyes." "Christ hath once suffered for sins, the just for the unjust, that he might bring us to God" (1 Peter iii. 18).

IV.—The blessings of the covenant.—Christ satisfied God's law for the sins of His people, so that in the eye of the law God has nothing against them. Christ made an end of their sins; nothing more is required of them to atone for their sins. They shall not perish for any sin they have committed. God is for ever satisfied with Christ's atonement on their behalf. But He did more than this. He merited blessings for them. These blessings were stored up in the covenant of grace. But the door of this covenant was shut, so that no blessing contained in it could be dispensed to sinners till Christ opened the door by His death. If sinners received out of the fulness of the covenant—as they certainly did—before Christ died, it was in connection with blood which typified His death. It is important to observe this, that we may see that it is on the ground of Christ's meritorious death, and that alone, the blessings of the covenant can be communicated to sinners. Christ's death is the only death that merits salvation. But what are the blessings of the covenant of grace? The blessings which God bestowed upon us in our original creation, and which we lost by sin, are included in it. He created us in His own image—in knowledge, righteousness, and holiness, and we had God Himself as our portion. Unspeakably great were the blessings we had. But we lost all that by sin. Nothing is ours now in our fallen state but sin and misery for time and eternity! But Christ restored that which He took not away. This is our remedy, our hope. In the covenant of grace, there is a gracious provision made, whereby our loss may be made up, and more than made up, on account of the price by which the blessings were secured—the price of the meritorious death of Christ. The blessings of the covenant are presented to us in Scripture, first in the form of promises, and then as actually bestowed on the heirs of the promise. These promises are absolute, without any condition annexed to them. They shall therefore be fulfilled without fail. These blessings are given by the Father to Christ, who fulfilled the conditions of the covenant to be through Him as the one Mediator conferred on undeserving sinners. "Ask of me," the Father says to Christ, "and I will

give thee." "Christ ascended upon high, and received gifts for men, even the rebellious." No blessing of the covenant shall be imparted to sinners but through the mediation of Christ. This honour the Father put upon Him because of the work which He finished, whereby He glorified the Father and redeemed His Church; and the blessing is doubly sweet and precious coming to hell-deserving sinners from the liberal hands which were nailed to the cursed tree when securing it. As Joseph in Egypt was appointed steward of the provision, which he was the means of preparing in view of the famine, so that none received of that provision but as he was pleased to give, so Jesus Christ was appointed by the Father steward of the provision of the covenant of grace, so that no sinner or saint shall receive of that gracious provision but as He gives. This He told the Jews (John vi. 27), and this He tells us in the Scriptures. He merited salvation for His covenant people, and He makes them partakers of His salvation by the agency of the Holy Spirit and by means of His Word. They are effectually called, justified, adopted, sanctified, and ultimately glorified, according to the arrangement of the covenant of grace. The blessings of the covenant include God Himself, Father, Son, and Holy Spirit. With all other blessings, God promised to be their God, their portion. "I will be to them a God, and they shall be to me a people" (Heb. viii. 10). The Father is theirs; the Son is theirs; and the Holy Spirit is theirs. This is the crown of their bliss. What more do they need or desire?

V.—David's satisfaction with the covenant. "This is all my salvation and all my desire."—He was not satisfied with himself, but he was satisfied with the covenant. From the day on which God convinced him of his sinfulness till now on the brink of eternity, he had reasons to complain of himself; but from the time in which God revealed to him the covenant of grace and salvation till now on his death-bed, he was perfectly satisfied with the covenant. The covenant was the ground of his hope, and the source of his comfort beginning his pilgrimage towards the heavenly city, whose builder and maker is God; it was his support in every step hitherto, and now, when he is about to finish his course on earth, his hope rests on it, and on it alone. He did many good works, but he makes no mention of these, but he makes mention of the covenant. He sees in the covenant all he needs to make him meet for the inheritance of saints in light, and all he is capable of receiving of the blessings of glory throughout eternity. Looking at it with eyes which look at the things which are not seen, he says, "This is all my salvation, and all my desire." There is nothing in it that he would have out of it, and there is nothing out of it he would have in it. It is perfect as a covenant contrived by infinite wisdom, designed for the salvation of lost sinners in a way consistent with divine justice, as well as with love and mercy, and giving all the glory of

salvation to the Triune God. To acquiesce thus in the covenant is faith. If this covenant is all your salvation and all your desire, it is yours. In saving faith, there is the assent of the understanding enlightened by the Spirit, and the consent of the will renewed by the Spirit. All God's people in all ages and places are of the same mind with David about the covenant of grace. They close with it as it is proposed to them in the Word of the Gospel; they see in it all they need to be saved and to be made happy for ever; all their hope is placed in it, and they say, "This is all my salvation and all my desire." But sinners in their natural state are of quite a different mind about it. They quarrel with the covenant, they find fault with it, and they think they would make a better covenant of salvation themselves than God made. They are too good to need the blood of the covenant, and too rich to need the grace of the covenant. But this is the only way God, in His infinite wisdom, devised for the salvation of sinners of the human race, and those who will not be saved in God's way must perish for ever.

In conclusion, I shall make a few remarks by way of illustration in regard to the covenant of works, and the covenant of grace. The covenant of works may be compared to a bank which was at one time rich in money, but failed, and there is nothing in it now to help a needy person. Adam squandered all the riches that were entrusted to him, became a bankrupt, and entailed poverty, heavy debt, shame, and liability to punishment on his posterity. The bank was closed and locked, and a public notice was written on the door in these words, "By the deeds of the law no flesh shall be justified in God's sight." This notice was intended to warn people who needed money against going for it to a bank where not even a farthing could be found, though it were searched through. But notwithstanding this public notice, posted on the door by the authority of Heaven, Adam's posterity from generation to generation run to this empty bank every time they feel need of money either to buy food to feed them and clothes to cover their nakedness, or to pay their debt. Not only that they are naturally disposed to go to this bank to get their needs supplied, but they are told by agents that Satan set up that there is abundance of money in the bank to supply their needs. These agents have prepared counterfeit money, and spurious bank notes, which they readily give to their customers, who have to pay exorbitant interest. The Apostle Paul dealt with this bank till he discovered by the teaching of God's Spirit that there was no money in it, and so did all God's people during the days and years of their ignorance. But when they were taught of God, they withdrew their custom; and they would advise their fellow-sinners to do the same. They withdrew their custom when they found out that there was another bank full of the purest gold, and of unsearchable riches; and that bank is the covenant of grace of which we have been speaking. The banker of the covenant of works was the first Adam, and he

failed ; the banker of the covenant of grace is the second Adam, the Lord Jesus Christ, who shall never fail. He has wealth in His bank which is incalculable, unsearchable, and inexhaustible. He invites the poor and the needy to come as they are, sinful and unworthy, to receive according to their needs, of His riches, which cost Him His humiliation unto death. He gives freely, liberally, and He upbraideth not ; He will not cast up to them the evil they had done against Him ; the only security He requires of them is to plead the merit of His name. "If ye ask anything in my name, I will do it." He will not give as much as one penny in their own name, or in the name of the greatest saint in heaven or on earth. He Himself is worthy as the Lamb that was slain. He gives freely on the ground of His own atoning sacrifice. He charges no interest, and if the recipients render Him praise and service it is not in the way of payment for what they received, but rather as the spontaneous outward action of His grace in them under a sense of the unspeakable obligations under which He laid them. Their continued sense of unworthiness preserves them from thinking that they merit anything. They always come to His door as the chief of sinners, encouraged to approach Him only on the terms of the covenant of grace—to receive of its provision "without money, and without price."

The bank notes Christ has are the promises of the Gospel. You know that a bank note is a promissory note. It is not real money, but if you go to the bank with it, you will get real money or cash for it to the amount stated in the paper note. In order to this there must be in the bank a sufficient amount of cash to meet the demand. Accordingly, there is in the covenant of grace all blessings for the fulfilling of the promises, numerous as these are. There is a promise in the Gospel to suit the case of the greatest sinner that seeks to be saved, and to suit every case in which the believer may be, however desperate in his own view, and there is an all-sufficiency in the covenant for the fulfilling of the promise. Therefore, "Take with you words,"—the promises—"and turn to the Lord : say unto him, Take away all iniquity, and receive us graciously : so will we render the calves of our lips" (Hosea xiv. 2). Go to Christ's bank with the promises, and He will cash them or fulfil them to you. He will give you the blessing promised—the very blessing you need.

Another thing I wish to point out on the subject before I close is this : You will find that there are several branches or sub-offices connected with a bank. These are opened and stationed in suitable districts throughout the country for the convenience of customers. This is also true of the covenant of grace. It has many such branches. There was a time when there was only one Bank, stationed on Mount Sion, and it was comparatively few of the people of the world that received out of its treasure. But when Christ broke down the middle wall of partition between Jews and Gentiles, He opened branches among the poor Gentiles.

He established sub-offices in the kingdoms of Europe; and at the present day there are branches of this Bank in almost all parts of the world. But that we may not forget our own great privilege, let us remember that He opened branches in Scotland and in the Highlands of Scotland. He opened a branch in Dingwall long before we were born; and the wonder is that after all our provocations, it is still kept open! Let us appreciate our unspeakable privilege; let us be humble and thankful, and beware lest we provoke the Lord to shut it. But He is merciful and long-suffering, and He will not shut it as long as there are customers. We have a few of these in our midst yet. May the Lord add to their number from among the rising generation!

There are agents in all the branches connected with the chief office, to transact business with customers. Christ has His agents too. Who are these? They are the ministers of the Gospel, whom He Himself trained for the business and appointed to their office. No wise Banking Company will employ agents that never learned the business. Christ, who is all-wise and the fountain of all wisdom, will not do so. He takes care that all His agents are taught of Himself, and that they know their business before He puts them into such a responsible situation. They are customers—needy customers—as well as agents. But, alas! there are thousands, and tens of thousands, of professing agents who crept into the office without Christ's authority. These revolutionised the sacred institution. They cast out the treasures of the covenant as obsolete, and substituted instead bank notes and coins of their own manufacture; and the reason assigned is that in this twentieth century they get more customers by the change. There is no great demand for the treasures of the covenant of grace. That is a bad sign of our times. But the customers shall find out at death that they were cheated. The Lord's people will have no dealing with these agents; they will adhere to the covenant of grace, receive out of its fulness, and speak of it as David did—"This is all my salvation and all my desire." They shall praise the Lord in time and throughout eternity for making such a gracious provision for their salvation, and for making them partakers of its blessings in some measure in this world, and for the hope He has given them of participating in its inexhaustible blessings more abundantly in the world to come. "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men." Amen.

Adrianus and the Martyrs.—One Adrianus, in ancient times, seeing the martyrs suffer such grievous things in the cause of Christ, asked, "What is that which enables them to bear such sufferings?" One of them replied, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him."

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 110.)

CONVERSATIONS WITH BETSY LINDSAY.

HAVING heard that I delivered a discourse before the Presbytery, she asked on what subject. "The new birth, and the necessity of the new birth."

"Will you let me hear some of the discourse?" "The whole would weary you; I shall let you hear the conclusion:—

"The convinced sinner, through ignorance, the perversion of his own heart, and the wily temptations of the arch devil, and his misrepresentation of the divine mind, until he is savingly illumined, some idea or other, as a stumbling block, will stand in the way and prevent his cordial closing with Christ for salvation. Again we say that now the blessed and divine Spirit begins to enlighten him in the saving knowledge of Christ and the glorious scheme of salvation. By His blessed Word He leads him to consider the Gospel that bringeth salvation to the guilty and the undone. He begins to be conversant with its call, its invitations, its offers, and the blessed promises it contains. He examines, compares, and reflects; he is led to view—even over his sins and sinfulness, as 'mountains of Bether' or separation—the Lamb of God on the Cross and in the midst of the throne; and as he begins to be conversant with these, he feels—it may be gradually or more suddenly—a powerful persuasion gaining upon his mind, begetting saving faith in Him, and confidence to cast himself and all his sins upon the Lord Jesus Christ. His burden begins to lighten; his poor, oppressed, and broken heart begins to beat and to take courage. Thus is saving faith begotten in the soul; and faith invariably begets hope, and both beget love. But a little more particularly—

"1. He is enlightened to understand the covenant of grace. He examines and sees that it is a covenant well ordered in all things and sure (2 Sam. xxv. 5). He sees that in this covenant truth met with mercy, and righteousness and peace mutually embraced each other (Psalm lxxxv. 10); that God can be just and yet the justifier of the ungodly (Romans iii. 26); and he conceives that he hears God saying, 'Deliver from going down to the pit; I have found a ransom' (Job xxxiii. 24). This covenant now becomes a wonder to him. He views the sins of angels and of men alike in meriting eternal wrath, and he wonders at the love

and mercy of God in desiring the salvation of sinners, and at the wisdom of God in the arrangement of the covenant and scheme of redemption.

"2. Christ Jesus, who of sovereign mercy and love entered into this covenant as surety and ransom, becomes wonderful in his sight and engrosses his whole attention. Usually His priestly office attracts first, in His having laid down His glorious life a ransom for sin. 'They shall look upon me, whom they have pierced' (Zech. xii. 10). In this sacrifice he sees an infiniteness of merit and virtue sufficient for myriads of worlds with all their sins. Thus he views Him as God manifest in the flesh, and the more he contemplates the more he wonders. He sees the excellency of His prophetic office, in having revealed to man the will of God for salvation; and of His kingly office, to overcome sin, Satan, and death. While he thus views and contemplates, Christ Jesus becomes more and more desirable; his heart expands towards Him, and is made to glow with love and desire to Him. 'While I mused the fire burned' (Psalm xxxix. 3). Now he says, 'He is altogether lovely' (Cant. v. 16). As he thus contemplates, Christ is begotten in him by faith the hope of glory (Col. i. 27). His heart embraces Him for wisdom, righteousness, sanctification, and redemption (1 Cor. i. 30). Peace and reconciliation with God pass into his heart, and is thus brought to a good hope through grace (2 Thess. ii. 16). He surrenders himself to God through Christ in a perpetual covenant which shall not be forgotten (Jer. l. 5); and His statutes become his song in the house of his pilgrimage. 'In that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation' (Isaiah xii. 1, 2)."

Having read this, she said, "That is food indeed. I know all that."

"Is that the manner in which saving faith is begotten in the soul?" "It is when the divine Spirit enlightens and applies the promises of Christ to the heart it cannot but believe in Him; and oh, how easy a thing it is then to believe savingly in Christ Jesus! The heart cannot be kept from believing in, receiving, and resting upon Christ for salvation. When the promises were thus carried with power to my mind I found my heart, as it were, going out of itself to Christ; and so easy did I find it to rest altogether and eternally upon Christ and His finished work, that I found it as easy as it was for me to think."

26th February.—"Your breathing seems more oppressed to-day than usual." "Yes, but God has relieved my soul from oppression, and He makes me feel that He is my strength. I have had a precious portion to-day."

"Well, what is it?" "'Ye are complete in him' (Col. ii. 10). How wonderful, though I have a body of sin and death, yet

complete in Christ. Would you, sir, be pleased to read some of the hundred and sixteenth Psalm?" "I shall read the whole if you wish." "If you please, sir."

"Well does it become me to charge my soul and say, 'Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.' He hath indeed dealt bountifully with me; He hath delivered my soul from death, mine eyes from tears, and my feet from falling. He hath put my feet upon the rock, Christ, and established my way."

"No wonder if you should long to be away and be with Him." "I long to be away and be with Him, that I may serve Him without sin and love Him without sin; but Job says, 'All the days of my appointed time will I wait, till my change come' (Job xiv. 14). The Lord's time is the best time, and His time is worth the waiting."

27th February.—"How are you to-day, Betsy?" "Weak; but God has not withdrawn His gracious presence. God is my strength and my portion. That was a glorious subject you were reading yesterday—the first three chapters of Canticles. I felt, indeed, one verse—'His left hand is under my head, and his right hand doth embrace me' (Canticles ii. 6). Yesterday afternoon I thought I was just quietly slipping away to my home, and that Scripture was a strength to me—(Isaiah xxvi. 19), 'Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.' I joyed at the certainty of the morning of the resurrection—'the earth *shall* cast out the dead.' I thought there were three speaking in that verse—the Father, promising the Son that His men, though dead, should live again: the Son, in consequence of the promise of the Father and His own power to raise them, joying and exultingly saying, as if replying, 'Together with my dead body shall they arise'—as sure as Himself arose from the dead, that His dead men should rise together with Him: the Holy Ghost, viewing the joyful resurrection awaiting the Church of God, joining and speaking to the dead men of Christ, as it were, on the morning of the resurrection, saying, 'Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs.' Oh, how certain and how glorious is the resurrection of the people of God! My soul joyed at the idea of the earthly house of this tabernacle being dissolved, that I have a building of God—an house not made with hands, eternal in the heavens (2 Cor. v. 1). Oh, what wonderful love of the Father and of the Son in preparing such a house for me, and of the Holy Ghost in fitting me for it!"

"I am wearying you by causing you to speak." "It fatigues me to-day, being so weak. But if I am able to speak at all, it gives me satisfaction if I could speak to the glory of God."

28th February.—"How do you find yourself to-day, Betsy?" "Weak, and oppressed in my breast."

"How is your mind?" "Comfortable."

"You do not seem so much inclined to talk as usual. I am." scarce able, being so weak."

"Perhaps I had better read some verses to you." "If you please, sir."

"Where shall I read?" "The twenty-seventh Psalm. I may with David say, 'The Lord is my light and my salvation; whom shall I fear?'"

"You can say so for yourself?" "Yes. 'Though an host should encamp against me, my heart shall not fear.' While my hope is fixed on the Rock of Ages what have I to fear? While I am in Christ what need I fear?"

"What host is that to which David alludes, think you?" "An host of spiritual enemies."

The oppression in her breast increasing, I said, "You are much distressed to-day, Betsy." "Yes; but the Lord says to me, 'Fear not, it is I.'"

"Is that your portion to-day?" "It is."

"A precious portion it is. How tenderly, watchfully, and seasonably He sends you supplies." "Yes, sir. Wonderful is His love to me, who has been a rebellious sinner; but He has loved me with a sovereign love. How unsearchable is His love!"

When a brush of the cough, which made her perspire, was over, she said, "If I had not the gracious presence of God now I would be miserable; but He has sent me another promise—'As thy days, so shall thy strength be' (Deut. xxxiii. 25)."

"As you are so weak we had better leave you to your meditation, and not with strange voices interrupt the voice of Him who is beloved of His spouse, and come to see you again." "If you please, then, to come again, perhaps I may, in the strength of the Lord, be able to speak more."

"Do you like that people should visit you, or be left alone to your meditation?" "Oh, I like to see visitors."

"Whether is it because they afford you comfort or an opportunity of speaking to them of the doings of the Lord?" "Because of both, sir."

1st March.—"You are much distressed to-day, Betsy?" "Yes; but 'I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us'—Rom. viii. 18. It is but a moment, compared to eternal glory; light, compared to an eternal weight of glory. The return of the Sabbath is a great blessing, for though I cannot go to public ordinances, yet I long for the return of the Sabbath, for with it come new comforts and new enjoyments. It reminds me of the resurrection of the Lord Jesus, who on it rose triumphantly and led captivity captive. It is a day of holy rest, an emblem of an eternal Sabbath."

2nd March.—Called, and found her jaws had locked about eight the previous evening. My sister asked her to press her hand if her mind was happy, which she did.

4th March.—Called in the evening, found her jaws had opened about eleven in the forenoon—sixty-three hours—and very weak, but breathing easy.

"I felt sorry that I could not speak to your sister on Monday, but it was the will of the Lord, in His holy providence."

"Is it not a blessing that you can speak to-day, should there be no other than you can breathe easier?" "Oh yes, sir, if I could but praise *His* name. I was extremely weak yesterday for the want of sustenance; though I felt no hunger, I felt weak. I feel no hunger when I get a drink of cold water. I wonder how this frail body continues to retain the spirit so long. Were it not the gracious presence of God, and the sweet food in His blessed promises, I would have sunk under my affliction long ago. But His promises make me both reconciled and feel easy and patient under His dispensation. What else is fit to hold up the soul under heavy affliction?"

"True, indeed; as you mentioned the other day, 'As thy days, so shall thy strength be.'"

"Oh, sir, I had a precious promise yesterday, when so much pained and at the lowest." "What was it?"

"It is in Isaiah xliii. 2, 3—'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour.' There, sir, is no less than a cluster of promises."

"Yes, like the cluster of full grapes which Caleb and Joshua carried from the valley of Eshcol." "Yes, sir, the fruit of Emmanuel's land, the fruit of the tree of life."

"What promise had you the day before?" "'My grace is sufficient for thee'—2 Cor. xii. 9."

"He is very mindful of you?" "Oh, yes; if I could be so mindful of Him."

"Well, though there may be wanderings while you are in the body, the day is coming when you shall mind Him without distraction." "Yes, sir, when I put off a body of sin and death."

6th March.—"How farest thou to-day, Betsy?" "Weak, sir. I was sore distressed last night. I feel such pain in my head as if I should soon have my jaws locked again."

"How is your mind?" "Oh, quite comfortable, sir."

"How was your mind comfortable and happy? What portion of the hidden manna had you yesterday?" "John xiv. 2—'In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you.'"

"And what is this day's portion?" "The same, sir. I feel assured that He, the Lord Jesus Christ, has prepared a place for me, even for me, a poor sinful worm of the dust; yea, a mansion in His Father's house. This is a promise much suited to my circumstances to-day."

"How so?" "I am to part with one who has been a neighbour, a companion for a length of time, and who is dear to me, and one whom I shall not see or hear any more in the flesh, for she is just going to Gibraltar. It is a very trying season to me; but the Lord, by that passage, is assuring me that there is no parting with Him to a distant land."

"Is your friend apparently on the way to Zion?" "I hope and trust she is."

"Well, then, the Lord will take care of her; and though you may be absent in body, you will be present in spirit, and meet each other at a throne of grace." "Oh yes, sir, that is a great blessing."

"Yes; and often do the Lord's people get warm when their spirits meet each other at a throne of grace, even though in distant lands. There is a story of a girl who went to the barn before going to bed, and after putting her own case in order before the Lord, some one of His people came across her mind, and she must needs pray a word for him. After this another came, and then another and another, until at length the sun beamed in through the barn, which, when she discerned, and the Lord's people still continuing to crowd in upon her mind, she said, 'Ah me! when at all will ye let me away?'" With a smile, she said, "Sweet jewel!"

"As your friend is coming to bid you finally farewell, I shall leave you, praying the Lord to strengthen you to bear the farewell."

7th March.—Found her jaws had locked the previous evening, between six and seven o'clock.

Sabbath, 8th March.—Jaws still locked; leeches and a blister applied. When the leeches began to draw on Saturday, after I had been there, she fainted, and they were withdrawn.

10th March.—"How are you to-day, Betsy?" "Weak, sir, but happy."

"When were your jaws relieved?" "At twelve o'clock on Sabbath night—fifty hours. When the leeches made me faint on Saturday, I thought I was just going away; I was happy at the thought that the time of my release had come."

"You thought you were stepping into Elisha's chariot?" "Yes, just that, sir. I joyed to be free, not from suffering, but from sin."

"Well, what was your staff and stay then?" "'Fear thou not, for I am with thee: be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness'—Isaiah xli. 10. What a full promise that is, sir."

"Yes, it is one assurance after another." "Yes, sir; the Lord gives Himself the most endearing names in His promises:—Thy Husband, thy Redeemer, thy Saviour, a Friend that sticketh closer than a brother; but 'thy God' is chief of them all. 'I am thy God' swallows up all other endearing names in it."

"How was your mind engaged on Sabbath?" "That Scripture, sir, which I have mentioned, continued with me. I felt happy at the prospect of Jordan, seeing that the Lord was saying to me, 'For I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee'—Isa. xli. 13. I was enabled to say with confidence, 'Though He slay me, yet will I trust in Him'—Job xiii. 15."

21st March.—Having been absent from town for some days, I did not see Betsy until to-day.

"How have you been since I saw you, Betsy?" "Much as when you saw me. The Lord continues to be gracious to me, and makes me feel His blessed presence, in His Word supporting and comforting me. The lozenges you gave me have relieved me almost entirely of the cough that troubled me. My mind has this day been more distressed than usual."

"Wherewith?" "With the state of public affairs in the Church and in the State."

"What have you to do with earthly affairs, one that appears to be on the threshold of glory?" "Oh, sir, I feel concerned for the Church of God on the earth, and this day the Church of Scotland took particular hold upon my mind."

"In what respect?" "As to the many enemies with which she is assailed on every side, seeking her destruction."

"Well, all these enemies she has procured for herself by having departed from her first purity and love, and thereby causing the secession from her pale." "Yes, sir, that is true; but how woeful that it is not her purity they desire, that they might return again to her communion, but her destruction. What a wild spirit that is that is abroad among them. It cannot be the Spirit, for that Spirit would seek purity and not destruction, as He did the Churches of Asia."

"That I own; but how lamentable it is that she should not take warning, and repent and do her first works, and return to her former purity; then would her first Husband return to her, and would remind her of the days of her espousals, and come to His place, He and the ark of His strength. Then should her priests be clothed with salvation and her people shout forth joyfully. Mark what is said, 'Return unto me, and I will return unto you, saith the Lord.'" "Oh yes, sir, we are beset with woeful circumstances on every side. Our day is a day of great provocation to God. People are set down in a cold heartless form of religion, and are proud-hearted because they have the form of godliness, though the power of godliness be not among them."

"Yes, the power of God in the ordinances of the Gospel is withheld, which is a sure token that God is wroth with our generation and with our Churches." "Yes, sir, that is indeed a sure token of God being angry with us and with our Churches, for we do not hear of any special work of revival anywhere but

that on a small scale, which you had been telling me the other day."

"True, indeed; but if the Church were to return unto the Lord, with weeping and mourning for her defection, and renew her covenant engagement with the Lord, then would He, as a covenant-keeping God, be glorious in the midst of her; and His work would appear in her as in the days of Asa—2 Chron. xv. 9. He would then thin the ranks of her enemies, and God would preserve her and His name in the midst of her." "Oh, sir, I hope the Lord will preserve her and stand by her to defend her, and that he shall bring about a work of reformation in her yet."

"May the Lord grant it, and plead His own cause in our land, for we are brought very low."

I took occasion to tell her the outlines of the work of God at the Kirk of Shotts on the Monday of a Communion, in commemoration of which Monday is since kept in the Church of Scotland. With a cheerful smile, she said, "Oh, sir, is it? I never knew that."

I told her of the extraordinary Communion in Cambuslang in August 1774, and of the work of reformation in the hands of Mr. Grimshaw in the North of England, and several other instances. "Oh, sir, what tidings you have given me; you have removed a heavy load from my mind."

"Yes, Betsy, these were glorious days in Scotland in times that are past; and when you go to your Father's kingdom you will find there as many from Scotland, in proportion to its extent and population, as from any kingdom that ever was on the earth." "Yes," said she, "blessed be the Lord."

(To be Continued.)

"A Faithful Member of the Protestant Reformed Church by Law Established in England."

SUCH was the form of the Royal Protestant Declaration as at first proposed by Mr. Asquith to Parliament, but afterwards changed to "a faithful Protestant." To all acquainted with the present condition of the Church of England, it seems incredible that any man with ordinary intelligence would regard such a declaration of any worth. Fortunately, for this point, there was recently a notable libel action, in which Dr. Horton was charged with libelling the *Academy*, because he asserted it had gone over to the Roman Catholics. It would appear that its Editor, Lord Alfred Douglas, and Mr. Machen, the reviewer of Dr. Horton's book, are faithful members of the Church by law

established in England, and here is what they think about the Reformation. Lord A. Douglas, the editor, was first called, and stated that he was a member of the Church of England.

Lord R. Cecil.—Is it true that your views on current literature are given with a bias toward Rome?—Certainly not.

Is it true that the *Academy* may be ranked with the *Tablet*, the *Month*, and the *Universe*?—Certainly not.

The witness, continuing, said that when he received a copy of Dr. Horton's book, entitled *My Belief*, he forwarded it to Mr. Machen, who was a member of the Church of England. The *Academy* took up a High Church attitude, and its position must be affected by such statements as appeared in the *Daily News*.

In cross-examination by Sir E. Carson, the witness said that he admitted the *Academy* had published statements against Non-conformity.

Strongly against Protestantism in the English Church?—That is true, I think.

Strongly against the Reformation?—No, I do not admit that. The criticism of the *Academy* has been against the way in which the Reformation has been distorted and used for improper purposes.

Do you call yourself a Protestant?—Certainly not. I strongly object to the use of the word "Protestant." The word is not to be found in the Prayer Book.

Mr. Justice Darling.—You object to be called a Protestant?—The word is unscientific.

Sir E. Carson.—It is a horrible word?—It is a horrible word.

And you don't hesitate to insult people who call themselves Protestants?—I do not insult people.

Mr. Justice Darling.—Sir Edward, you seem to have investigated this a bit. Where does the word "Protestant" come from?

Sir E. Carson.—It has been used since the time of the Reformation as a protest against the doctrines of the Catholic Church at the time.

Mr. Justice Darling (to the witness).—You object to be called a Protestant?—I say the word is nowhere used in the Prayer Book. It is not the way in which the Church of England ought to be described.

WITNESS AND COUNSEL.

Sir E. Carson.—Do you protest against Protestantism?—I don't protest against anything. I can be a member of the Church of England without detesting or hating the Church of Rome.

Sir E. Carson.—No one has asked you to hate anything.

Mr. Justice Darling.—You ought to hate the Devil and all his works.

Sir E. Carson.—I would rather not pursue that subject. (To the witness)—Did you know that Mr. Machen, who criticised the book, was a hater of the Reformation?—I suppose he was.

And that was the man to whom you sent a book by an eminent Protestant divine?—I knew Mr. Machen was an eminent High Churchman.

Sir E. Carson read an article which appeared in the *Academy* on 7th December, 1907, in which Mr. Machen, after describing how he attended a meeting of the English Church Union many years before, went on to say :—

“I cursed the Protestant Reformation then with heart and soul, and still do I curse it and hate it with all its works and all its abominable operations, internal and external. I loathe it and abhor it as the most hideous blasphemy.”

To the witness.—Those are the views of the man you employed to write the review?—Yes.

Are they not disgraceful words?—Certainly not.

Offensive words?—You may take them to be offensive.

You are asking damages because we say the journal has passed into Roman hands?—It has not passed into Roman hands.

Mr. Arthur Machen, who reviewed the book, *My Belief*, said that he wrote the article complained of by Dr. Horton. He thought that it was fair criticism.

Cross-examined.—He did not call himself a Protestant. He looked upon the Reformation as a hideous blasphemy, and thought that it did more harm than good.

The case was decided in favour of Dr. Horton.

A Letter by the late Hugh Stewart, Caithness.*

AUCHINGILLS, April, 1865.

DEAR MADAM,—This is the week after your Communion season. Did the Lord bring you to the banqueting house or house of wine? There is always a banquet when a living child is born, for the family, friends, and social neighbours. So in grace. A feast is made for the family to satisfy, refresh, strengthen, encourage, and comfort them, so that they will be helped against all grief, fears, and enemies on their way onward. Christ is in heaven; Christ is love. It is a feast of love; His flesh is love; His blood is love. It is faith that eats and drinks. When in true exercise in the hand of the Spirit, it gets a sweet-smelling savour off Himself through the memorials of His life and death.

* Hugh Stewart was one of the eminent worthies of the far north, who died about forty years ago. He was a man of God to whom was given in more than ordinary measure “the secret” which is “with them that fear Him.” An outspoken reprover of sin and of what he considered wrong, he was withal of a deeply sympathetic disposition, and proved himself a father in Christ to not a few beginners in the life of faith and godliness.—ED.

It is faith working by love that feeds all the family of the inner man.

My dear friend, maybe your feeling is, "That is too high for me." That is true, but it is not too great for Him, for it is His purpose from eternity for such as you and me. Now, if I touched you with my finger, you would ask me, "What do you want?" Now, if you got the least touch from a word at the singing, at the reading, at the praying, or at the preaching, that you do not understand, do not let it go. Go to your closet and pray for the Spirit that He may reveal the meaning of it to you. Go to your Bible and see if the case to whom it was spoken there is like your case. Now, be faithful to your soul as before the judgment seat of Christ, and if the case is so, take it to be directly to yourself.

You remember that Christ said to His family before He left this world: "Because I live, ye shall live also." He lives in love to your salvation; see that you live in love to His glory, and in love to God who sent Him. He was God Himself who took our nature and made Himself of no reputation that we would be saved. Love Him in the manger; love Him in all His life of suffering; love Him on the cross. The most in our day are ignorant of that word, "the cross of Christ." It is the mystery of godliness: God on the cross veiled in natures human and divine. All the wood that ever grew or will ever grow could not bear the weight that was on His human and divine natures. He was God and man in two distinct natures; His human nature was suffering, honouring His own law written on His heart, saying, "O righteous Father, I love Thee, though I am under eternal weight of wrath;" else no soul could be saved. As He was and is the unchangeable God, He did not say, "Take me down; it is too much," or the covenant would be broken. But rather, "We are one in all; Thy law is within my heart; Thy law is holy; Thy law is love."

We hear the Spouse calling on the daughters of Jerusalem to tell Him, "I am sick of love" to Him. "Whom is He like that we may know Him?" "Did you ever see Him yourselves?" "O, yes." "What way were you looking when you saw Him?" "We were looking high, but a sight of Him took down our eyes. He showed us, first, His head, locks black as raven." How am I to understand this? The unchangeable Saviour turned leaf after leaf showing Himself, until He brought us to His feet, where we see Him altogether lovely, and there we remain crying, "We are black." He says we are "comely," but really we hardly can believe Him that we are "comely." But we believe that sitting at His feet is "comely." "He giveth grace to the humble," and more grace to the humble. It is His own grace that makes comeliness. . . . "The blood of Jesus Christ His Son cleanseth from all sin."

Give my sincere love to your dear husband.—I remain, your friend,

HUGH STEWART.

Revivals of Religion in the Island of Arran

DURING THE YEARS 1804, &c., BUT ESPECIALLY IN

1812, 1813.*

THIRTY years ago—(at the beginning of the nineteenth century)—the state of religion in this island was exceedingly low. "Darkness covered the land, and gross darkness the people." But, through the tender mercy of God, the day-spring from on high visited it. Divine light arose on them that sat in darkness, and the cause of Christ has gained much ground in this part of His vineyard since the year 1804. In that year, and the year following, many were awakened at the north end of the island, especially about the farms of Sannox and their neighbourhood. And although this awakening—as to its power and progress—was not of long continuance, yet a considerable number of the subjects of it testified, by their after lives and conversation, that they had undergone a gracious change. This day of small things was the commencement of the revival which followed. From this time a change for the better might be observed in the religious sentiments and conduct of many among the people. Many seemed now to be awakened from the slumber of spiritual death, being disposed to attend to the things which belong to their everlasting peace. Their eyes were now opened to see the evil of their former wicked ways, their perishing condition as sinners, and their need of Christ as a Saviour. They now began also to distinguish between truth and error; to relish evangelical doctrine; to attend with diligence on the means of grace; and, in general, to set up the worship of God, morning and evening, in their families. Religious meetings were also set up in many places, and in the course of a few years a kind of reformation was thus visible throughout many parts of the island. This was the case more especially, though not exclusively, in the parish of Kilmorie, which was at this time favoured with the ministry of the late pious and laborious Mr. M'Bride. It may be remarked, respecting his usual style of preaching, that he was by no means what might be called an alarming preacher, but rather the opposite. His sermons were frequently close and searching, but he dwelt more on the consolations of the Gospel than on the terrors of the law; and the excitement seemed to be, in general, greater under the sermons in which the riches of divine grace and the consolations of the Gospel were exhibited, than under such as were more awful, and apparently better fitted to awaken. Mr. M'Bride's manner of preaching was very much distinguished for seriousness, fervour, and great zeal for the salvation of sinners;

* Reprinted from one of the interesting Tracts on Revivals published in Glasgow before the Disruption—*Scottish Christian Herald*.

and this often led him to make very close appeals to the conscience. But the revival itself was not of a sudden. It was gradual, and spread from one place to another. Neither was it in all cases saving as to its effects. Many under it assumed a form of godliness, who were altogether destitute of its power. In other cases, however, there was something more deep and precious—even the quickening, saving, and soul-transforming influence of the Holy Spirit. During its progress a considerable number were accordingly brought under deep convictions of their guilt and unworthiness as sinners, of their liability to eternal misery, and of their utter helplessness as concerned themselves. Now they began in earnest to say, “What shall we do to be saved?”—and to count all things but loss for the excellency of the knowledge of Christ Jesus, for an interest in him. And the God of all grace, who thus visited them with the awakening influences of His Spirit, was pleased also to enlighten their minds as to the way of salvation, and thus to lead them by faith for peace and rest to the only Saviour of sinners. And being thus quickened, enlightened, and comforted, by the teaching of the same Spirit, they were also united together in the bonds of love and Christian fellowship while they travelled together Zionward.

The subjects of these spiritual influences were, however, only as a little flock when compared with the multitude who remained yet stout-hearted and far from righteousness. And these, becoming impatient under the restraints which the late Reformation had laid upon them with regard to unholy practices, began to break out anew with greater violence, so that in 1810 and 1811 many were bolder in sin and more abandoned to wickedness than they had been at any former period. The enemy of souls now came in as a flood, and threatened to carry all before him. It is right, however, to observe that this was in no respect true of professors, or of such as there was reason to believe had been the subjects of divine grace. These were, for the most part, remarkably consistent in their walk and conversation. The breaking-out of sin here referred to was among the bulk of the people who made no particular profession of religion, and especially among the young who had been brought under temporary restraint.

These circumstances, however, affected the tender-hearted, and stirred up the pious zeal of Mr. M'Bride, and led him to be even more earnest in his warnings and remonstrances, from the pulpit and otherwise, against abounding iniquity. The little flock of tender-hearted Christians scattered throughout his parish were, at the same time, moved with a sense of the prevalence of sin and the desolations of Zion. They felt an increased concern for the conversion and salvation of sinners, and a deeper interest in the prosperity and enlargement of the kingdom of Christ. They began to be more frequent and earnest in their supplications at a throne of grace for a time of revival—of refreshing from the presence of the Lord. Several little parties of them, by mutual

consent, set apart some days for private fasting and prayer, sending up their united supplications to the Hearer of prayer for the downpouring of the Spirit in His awakening and converting influences on sinners around them. They kept several such days for nearly a twelvemonth before the commencement of what is generally called the "Revival of Religion in Arran." In these devotional exercises some of them enjoyed uncommon nearness to God, and great freedom at a throne of grace when pouring out their hearts in earnest supplication for the manifestation of divine power and glory in the sanctuary, especially in the congregation with which they were themselves connected. Their minds were much stirred up to press after these things in secret, and at their fellowship meetings, and also when attending public ordinances. They seemed to be animated by the spirit of Him who said, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

While this little flock of Christ, and their pastor at their head, were thus engaged, and about the beginning of March, 1812, the Lord began to work in an unusual way among them—in a way of which they had not, till this time, any expectation, and which, accordingly, caused some surprise. It was at this time that the outcrying commenced, which was afterwards so common for a considerable time. It began at first in some private meetings, but afterwards extended to the public assembly under Mr. M'Bride's ministry. What made the thing the more remarkable was that it made its first appearance among the people of God. Yea, the most tender, humble, and spiritual-minded among them were the first affected in this manner, and it continued for a short time among them only. But the influence which appeared first moving on them in this unusual way was soon extended to others, and the next subjects of it were those who had been before seriously disposed, or who had been at one time or other under serious impressions. But soon after it was extended to the gay and thoughtless, the immoral, and the openly wicked. Persons of almost every description and age—from nine years or under, to that of sixty or upwards—were affected, but the number of old people was small compared with that of the young. The crying at first, and while confined to the people of God, was attended with very little bodily agitation; but after others were affected, it was generally attended with these—such as panting, trembling, and other convulsive appearances.

The writer of these pages did not reside in Arran till about six months after the commencement of this revival, but he inquired particularly concerning the beginning of it from such as were best able to inform him, and he is satisfied in his own mind that the Spirit of the Lord was at work in preparing for it; that His mighty power was revealed in the commencement of it; and that He had a gracious and merciful design in ordering the circumstances of

it. Although this revival did in some measure degenerate latterly through the weakness and folly of men, yet the beginning of it was truly the doing of the Lord, and marvellous in our eyes. Some, who were among the first affected, told the writer that they had not the most remote idea of crying out before they were constrained to do so. So much was this the case, that they said they could not have refrained even if they had been threatened with instant death. They added that their outcries and bodily agitations arose entirely from the state of their minds when powerfully impressed and affected with a sense of divine truth. But it is proper to observe that the writer is here speaking only of such as were lively-exercised Christians previous to this revival. On examining others who knew nothing of Christian experience before the beginning of this work, he found that the first impressions of many of them were accompanied with deep convictions of sin, with a painful sense of their helplessness and misery as sinners, and also with earnest desires after an interest in Christ, which it is to be hoped many of them attained. But it must be acknowledged that the accounts given by all were not alike satisfactory. Many were deeply affected externally who could give little account of the matter. Their affections were moved, but convictions of sin did not take any deep hold on their hearts and consciences, and so their awakenings soon passed away; at least, it was so with some. But if there be joy in heaven over even one sinner that repenteth, we have reason to think that there must have been much joy in that world of light and love over many that were brought to true repentance in this place during the progress of that work.

About the beginning of 1812 the awakening became general, and continued to make progress about three months. After this it seemed to be at a stand till the beginning of the following December, when it again revived, and continued to spread considerably for about three months more, during which period it extended over a great part of the parish of Kilmorie, which is nearly thirty miles long, and it extended also to some parts of the parish of Kilbride. The writer cannot pretend to give the exact number of the subjects of this awakening, but the number, from first to last, was very considerable. It must have amounted to two or three hundred persons—old and young taken together. He may state them at two hundred and fifty, which is rather below than above the real number. But he does not mean to insinuate that the whole of these proved true believers. This will appear from the statements already made.

For some months after the commencement of the awakening the subjects of it manifested an uncommon thirst after the means of grace. Both old and young flocked in multitudes to hear the word of God. His house, and the place employed for private meetings, were frequently so crowded that the people, as it were, trod one on another. To travel ten or fifteen miles to hear sermon was considered as a very small matter; and after sermon

was over it was no uncommon thing for many of them to meet together in private houses or in barns, and to spend several hours in religious exercises. Some of them spent even whole nights in this way. They also longed for the return of the Sabbath. They rejoiced when it was said unto them, "Let us go into the house of the Lord." They eagerly sought after renewed opportunities of receiving spiritual instruction. Their desire was so great as not to be easily satisfied. In our religious assemblies at this time some might be seen filled with divine love, others with fear; some rejoicing in hope of the glory of God, and others trembling lest they should come short of it; some crying out in accents of praise, and others indicating by their cries their dread of everlasting wrath. At this time our meetings were frequent and well attended; and almost every sermon seemed to be effective in awakening, quickening, or refreshing. Satan and his agents, indeed, made strong efforts to counteract the designs and operations of the Spirit of God, by throwing all manner of stumbling-blocks in the way of His people; but notwithstanding all the opposition of earth and hell, the word of the Lord grew and multiplied. Some who were lively Christians before, enjoyed at this time much of the refreshing influences of the Spirit, and were often filled in an extraordinary measure with peace and joy in believing. As illustrative of this, I may mention that in the spring of 1813 I was catechising one day at a particular farm in the district of —, and when speaking of the character of Christ as the Redeemer of God's elect, and attempting to describe the preciousness of His blood and the riches of His grace, an excellent Christian, who is now in the world of spirits, cried out in an elevated tone of voice, "O, the infinite virtue of the blood of Christ—the preciousness of His blood! What am I—what am I—that He should ever spend one thought concerning me? O, my nothingness, my nothingness, my nothingness!" And soon after she exclaimed, "I shall soon be with Thee—I shall soon be with Thee; be for ever with the Lord!" I have seen others also, on various occasions, affected much in the same way. And these ecstasies of spiritual joy among the people of God were generally accompanied with great humility and tenderness of spirit. Instead of being puffed up, they were, on the contrary, bowed down to the very dust under a sense of their privileges. When the glory of the King of Zion was manifested to their souls in the light of the Spirit, they were ready to exclaim, with Job, "Wherefore I abhor myself, and repent in dust and ashes." I have heard others, under awakenings of conscience, cry out, "O, what shall we do—what shall we do? Wash us from sin. Let us not deceive ourselves, for we cannot deceive Thee." It was pleasing thus to see many of them really afraid of self-deception, and earnest in their inquiries after the only sure foundation—the only hope set before them in the Gospel.

In the spring of 1813 this awakening, however, began to decline,

and ceased very soon after. But those who were truly Christians continued to enjoy, both in secret duties and at public ordinances, renewed and manifest tokens of the divine presence and favour. This was especially the case on sacramental occasions, at which they were favoured with the assistance of some of the most pious ministers of the day. Most of these having now departed this life, I am enabled to name the greater part of them without making any reference to the living. The late Rev. Messrs. Bayne of Greenock and Robertson of Kingussie, formerly of the chapel at Rothesay, assisted here constantly for many years. The late Rev. Dr. Love of Anderston assisted here occasionally, about the time of the revival; and the late Rev. Mr. M'Kenzie of Gorbals, formerly of the Gaelic Chapel, Duke Street, Glasgow, assisted also occasionally, but chiefly before the commencement of this work. These, along with the late Mr. M'Bride himself, were considered—and I believe justly—among the most pious ministers of their day; but they have ceased from their labours and their works do follow them. The more regular or occasional labours of these men were often blessed as seasons of refreshing from the presence of the Lord. It is doubtless true that, as the awakening declined, some of those who appeared at one time much affected and much engaged in religious pursuits, began to grow cold and remiss in spiritual duties, to fall into divers temptations, and to slide back into conformity with the world. Like the stony-ground hearers, the religious impressions of many were slight and transitory—their convictions were not of a spiritual or abiding nature, and having no root in their hearts, they soon withered away, without bringing forward any fruit to perfection. But although many did thus turn—as the dog to his vomit—and soon got rid of their religious impressions, a considerable number of the subjects of this work continue, to the present day, bringing forth fruit meet for repentance, and manifesting their faith by their works. It is due, however, to acknowledge that, even in respect of the best of us, the zeal, fervour, and liveliness manifest during the time of our revival have suffered some decay, and that, instead of these, coldness, deadness, and formality in religion are now too prevalent among us. We have, therefore, much need to be earnest in our supplications for another season of refreshing from the presence of the Lord—to pray, with the devout Psalmist, “Turn us, O God of our salvation, and cause thine anger towards us to cease. Wilt thou not revive us again, that thy people may rejoice in thee? Show us thy mercy, O Lord, and grant us thy salvation.”

Good Books.—Rev. D. Macfarlane, F. P. Manse, Dingwall, will be pleased to supply the *Memoir and Remains* of the late Rev. D. Macdonald, Shildaig, for 2/ each; postage 3d. extra. A few copies of the *Scottish Heroines of the Faith* are still on hand, and may be had from the Rev. D. Beaton, F. P. Manse, Wick, at 1/ net; postage 2½d. each.

The late Murdo M'Kinnon, Elder, Tarbert, Harris.

THE subject of this brief notice was born in the year 1837 in the island of Pabay, Harris. He seems to have had religious impressions in his early years, which did not allow him to be altogether a stranger to the exercise of secret prayer. When he attained the age at which he could earn for himself, he left his native place and made his way to the Strathspey district, where he became employed as a ploughman. At this employment, and in this place, he spent the vigorous part of his life. While he resided in this district he had the privilege of hearing godly ministers, among whom was the Rev. Mr. Logan, whose memory and worth he cherished to the close of his life. In after years he referred to those ministers and men he heard and saw, with much delight, and all the more that such conversé recalled to his memory the scenes of former years. Being a man of reticent disposition and unassuming manner, he maintained all along an attitude of reserve on the subject of his own spiritual experiences and the Lord's gracious dealings with his soul. On this account we are unable to give what otherwise would be a great pleasure to us—a statement of the Lord's dealings with him, which dealings are usually connected with the new birth, without which no man can enter the kingdom of heaven.

When he was about forty years of age he gave up his work and returned to Harris. He was thrifty and careful of his hard-won earnings, and after coming home he deliberated as to how to turn these to the best account. He decided on conducting a merchant's business in Tarbert. But before doing this he felt he lacked the amount of elementary education necessary for the orderly carrying-on of such work. In his early years he laboured under educational disadvantages, which were then common in remote parts of the Highlands. This led him to place himself under the tuition of Mr. D. Bethune, who was then schoolmaster of Tarbert, Harris, and thus he acquired what enabled him to begin and carry on a business for a considerable number of years, in which, among other things, he exhibited sterling honesty and straightforwardness.

When the movement in the old Free Church against the passing of the erroneous Declaratory Act took place, and eventually culminated, in 1893, in the formation of the Free Presbyterian Church by the faithful men who felt it to be their conscientious duty, before God, to separate from the main body, in order to uphold the testimony for the truth (which was threatened with extinction), and to conserve the original constitution of the Church intact, a large number of the people throughout Harris joined heartily in the cause. As regards the village of Tarbert, however, very few comparatively stood in the evil day, and rallied to the support of Christ's cause and truth. But among the few

in Tarbert—and they were beset with sources of discouragement and opposition on every hand—who stood by the truth was found the late Murdo M'Kinnon. When the path of duty was made clear to him he had no hesitation in sharing the obloquy which graceless professors, no less than the worlding, heap on those who prefer to obey God rather than men.

He was latterly ordained an elder in the Tarbert congregation; and to the end of his days he was whole-heartedly devoted to both the material and spiritual interests of the congregation. Indeed, without disparagement to others, it might be said that none was heartier than he in the matter of forwarding the general interests of the congregation. He was also accustomed to speak on Friday of the Communion; and although not an outstanding speaker on such occasions, he was none the less a likeable and edifying man. As a speaker, one was impressed with the honesty and simplicity with which he expressed his convictions, and the entire absence of affectation or presumption. He was of a meek, humble spirit, which oftentimes showed itself in the deference which he paid to the opinions and views of others when they appealed to him as being according to the truth. He, invariably, in speaking to the question, backed up his own view of the truth by appealing to and sometimes aptly quoting Puritan authors such as Boston and Bunyan, with whose writings he was well acquainted.

He was predeceased by a son three years ago in whom he took particular delight, and who, as we have been informed, gave evidence of having undergone a saving change before he died. He was never the same after the death of this son, for it was a severe blow to him in his old age. Murdo M'Kinnon died, after being confined to bed for a month, on the 9th of June last, aged 73 years. His removal has caused a great blank in the Tarbert Session and Congregation among whom his counsel was of much benefit. The sad outlook of our day is that, when the fathers and elders are removed, the children are not raised up to take their place in the sanctuary. "Be not wroth very sore, O Lord, neither remember iniquity for ever; behold, see, we beseech thee, we are all thy people. Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation." We express our sympathy with the bereaved family.

M. M.

Pernicious Literature.—At the recent Baptist Congress held in Glasgow, the Rev. T. B. Meyer, London, informed his audience that there were 500,000 copies of impure literature sent out of London every week. This is a serious state of matters, and it is all the more difficult to be dealt with, because literature of this kind is not read in the open, but stealthily. That 500,000 copies should be pouring out of London every week is surely a condition of things to cause alarm. The boasted forces of civilization cannot fight such powers. Christ's gospel is the one remedy for the healing of the nations.

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

(Continued from page 239.)

IOBAIRT NA H-AIFRINN.

C. 221.—Ciod a tha an Ròimh a' teagasg mu iobairt na h-aifrinn?—F.—Air dh'ì a theagasg gu'm bheil an t-abhlán air a bhrìgh-atharrachadh gu corp agus fuil, anam agus diadhachd Chrìosd, no air a dheanamh 'n a Chrìosd; tha ì ag ràdh gu'm bheil è air a thoirt suas anns an aifrinn, 'n a "ìobairt fhìor, cheart, agus rèite air a deanamh airson nam beò agus nam marbh."—(Créud Phluis IV., EAR. 5.)

C. 222.—Ciod an dòigh, a tha ì ag ràdh, air am bheil an iobairt air a deanamh?—F.—Tha ì a' teagasg gu'n robh, mar ann an aoradh nan Iudhach, an iobairt air a tabhairt suas do Dhia, air a marbhadh agus air a caitheamh le teine air an altair; mar sin tha Crìosd a tha làthair gu cinnteach anns a' ghearraig, no anns an abhlán, air a tabhairt suas do Dhia, 'n a iobairt gun fhuil, air 'ìobradh agus air a chaitheamh leis an t-sagart.—(Ceist 199.)

C. 223.—Ciod am meadhon a tha na Pàpanaich a' gnàthachadh, a chum sochair àraid 'fhaotuinn o iobairt na h-aifrinn?—F.—Bheirear ainm an neach airson am bheil an aifrinn gu bhì air a deanamh, co dhiubh a tha è beò no anns a' phurgadair, do'n t-sagart le pàidheadh freagarrach 'n a' chois, agus ainmichidh an sagart an t-ainm anns an àireamh aifrinnean a ta 'freagairt do'n t-suim a chaidh pàidheadh.

C. 224.—Am bheil iad a' gabhail Sgrìobtuir a dhearbhadh so?—F.—Thà. Tha iad ag ràdh gu'n tug Melchisedec amach aran agus fion, mar iobairt, 'n an sàmhladh air iobairt na h-aifrinn.¹

C. 225.—Ciamar a dhearbhas tu gur mearachd a bhì 'g ràdh sin?—F.—(1) Tha eadar-theangachadh mearachdach ann am Bìobull nam Pàpanach. Am focal "*vau*" anns a' Bhìobull Eabh-rach a tha sinne ag eadar-theangachadh gu "and" (*agus*) tha na Pàpanaich a' deanamh "for" (*oir*) dheth, chum a dhearbhadh gu'n robh Melchisedec an so, a' coi-lionadh oifig sagairt. Gidheadh, a cheart fhocal so a tha iad, mar so gu mearachdach, ag eadar-theangachadh gu "for" (*oir*), tha iad a' deanamh "and" (*agus*) dheth anns a' cho-theagasg. (2) Tha è soilleir gu'n tug Melchisedec amach aran agus fion, a chum Abraham agus a dhaoine ùrachadh. Tha Ioséphus ag innseadh sin.—(Faic *Manual*, t. 112.) (3) Tha è soilleir nach tug è suas iobairt, aig an àm; oir tha an t-Abstol, anns an t-seachdamh caibdeil de 'n Litir chum nan Eabhruidheach, a' labhairt air Melchisedec mar shàmhladh,

¹ Gen. xiv. 18.—Agus thug Melchisedec rìgh Shaleim a mach aran agus fion: agus b'esan sagart an Dé a's ro-àirde.

cha n-èil è ag ainmeachadh gu'n tug è suas ìobairt idir. (4) Eadhon ged bheireadh è suas aran agus fion mar ìobairt, bu shàmhladh sin air ìobairt mhòir a' chroinn-chéusaidh, agus cha n-ann air Suipeir an Tighearna.

C. 226.—Nach 'eil na Pàpanaich a' gabhail nam briathran a ta ann am Malachi i. 11, a dhearbhadh na cùise?¹

F.—Thà iad; ach tha am fàidh, an sin, a' labhairt air ìobairt ùrnuigh agus molaidh.² Is i an argumaid aca-san gur è ìobairt litireil a ta air a ciallachadh an còmhnuidh, leis an fhocal Eabh-rach "*mincha*"; ach cha n-è, oir tha ìobairt spioradail air a ciallachadh gu tric, leis an fhocal sin anns an Sgrìobtuir.³

C. 227.—Ciod a tha agad ri ràdh an aghaidh na h-aifrinn?—

F.—(1) Fo fhrithealadh an t-soisgeil, cha n-èil sagartachd airson ìobairt ànn idir. Cha n-èil am focal Gréugach *Iereus* leis am bheil fear-ìobraidh air a chiallachadh, air a thoirt mar ainm do mhinistearaibh an t-soisgeil ann an àit air-bith de 'n Tiomnadh Nuadh. Goirear dhiubh *ministearan*, *stiubhardan* agus *teachdair-ean*, cha n-è *sagairt ìobraidh*.⁴ Tha na h-aobharan airson an robh sagartachd nan Iudhach air a cur air chùl, a' labhairt le dearbhadh a cheart cho soilleir an aghaidh sagartachd ìobraidh fo 'n chreidimh Chriosdail.⁵ (2) Cha n-èil ànn ach aon ìobairt amhàn—is i sin

¹ Mal. i. 11.—Oir, o éirigh na gréine gu ruig a dol sìos, bithidh m' ainm-sa mòr am measg nan cinneach; agus anns gach àite tairgear tùis do m' ainm-sa, agus tabhartas fìor-ghlan: oir bithidh m' ainm mòr am measg nan cinneach, deir Tighearn nan sluagh.

² Salm cxli. 2.—Cuirear m'urnuigh a'd' làthair, mar thùis; togail suas mo làmh, mar an ìobairt fheasgair. Salm li. 17.—Is iad ìobairtean Dhé spiorad briste: air cridhe briste agus brùite, a Dhé, cha dean thusa tàir. Eabh. xiii. 16.—Ach na dì-chuimhnichibh maith a dheanamh, agus comh-ròinn a thoirt uaibh: oir a ta an leithide sin do ìobairtibh taitneach do Dhia. Ròm. xii. 1.—Air an aobhar sin guidheam oirbh, a bhràithre, tre thròcairibh Dhé, bhur cuirp a thoirt 'n am beò-ìobairt, naomh, thaitnich do Dhia, ni a's e bhur seirbhis reusonta.

³ Isà. lxvi. 19.—Agus cuiridh mi comhara 'n am measg; agus a' mhuinntir a théid as diubh cuiridh mi dh'ionnsuidh nan cinneach, gu Tarsis, Pul, agus Lud, a thairngeas am bogha; gu Tubal agus Iabhan, no crìochan fad as; nach cuala iomradh orm, agus nach faca riamh mo ghlòir; agus cuiridh iad an céill mo ghlòir an measg nan cinneach. R. 20, Agus bheir iad 'ur bràithrean uile, as gach cinneach, mar thabhartas do'n Tighearn; air eachaibh, agus air carb-adaibh, agus air uirighibh, air muilidhibh, agus air ainmhidhean luath-chosach; gu mo shliabh naomh-sa Ierusalem deir an Tighearn; amhuil a bheir clann Israeil tabhartas ann an soitheach glan gu tigh an Tighearn.

⁴ I Cor. iv. 1.—Biodh a shamhuil so do mheas aig duine dhinne, mar mhinistearibh Chriosd, agus mar stiubhardaidh rùna-dìomhair Dhé. 2 Cor. v. 20.—Uime sin is teachdairean sinn air son Chriosd, mar gu cuireadh Dia impidh leinne: tha sinne a' guidhe oirbh as uchd Chriosd, bithibh réidh ri Dia.

⁵ Ròm. vi. 9.—Air dhuinn fios a bhi againn air do Chriosd éirigh o na marbhaibh, nach bàsaich *e nì's mò*; cha n-èil tighearnas aig a' bhàs nì's mo air. Eabh. vii. 23.—Agus bha gu deimhin mòran dhiubh-san 'n an sagartaibh, do bhrìgh gu'n do bhacadh dhoibh leis a' bhàs a bhi maireann. R. 28, Oir tha an lagh a deanamh àrd-shagarta do dhaoineibh aig am bheil anmhuinneachd; ach focal nam mionnan a bha an déigh an lagha a' deanamh àrd-shagairt do'n Mhac a tha air a dheanamh iomlan *gu sìorruidh*.

lobairt Chalbhari.¹ “Cha ’n fhàgar tuilleadh dhuinn lobairt airson peacaidh.” (3) Cha n-èil tairbhe ann an lobairt gun fhuil.²

C. 228.—Ciamar a tha an Ròimh ciontach de iodhol-aoradh anns an aifrinn?—F.—Tha i ag aoradh do chrimeig arain, no do ghearraig choisrigte, mar Dhia; ach cha n-èil anns a’ ghearraig so, mar chaidh a dhearbhadh cheana, ach amhàin min agus uisg.—(Faic Ceist 206. Faic *Manual*, t. 81.)

C. 229.—Ciamar a tha ’bharail so ag àrdachadh na sgartachd?—F.—Le bhi ag ràdh gu’m beilear a’ toirt cumhachd do na sagartaibh an t-aran agus am fion atharrachadh gu corp Chriosd —“Tighearn na gloire” a thoirt anuas air an altair, agus an-deigh sin esan lobradh suas airson nam beò agus nam marbh.—(Créud Phluis IV., EAR. 5.)

COMANACHADH ANN AN AON SEORSA.

C. 230.—Ciod a tha thu a’ ciallachadh le comānachadh ’an aon seòrsa?—F.—Tabhairt an arain amhàin do’n phobull, agus cumail a’ chupain uatha.—(Faic Créud Phluis IV., EAR. 8.)

¹ Eabh. vii. 27.—Nach feum gach là mar na h-àrd-shagairt ud lobairtean thoirt suas, air tùs air son a pheacanna féin, agus an dèigh sin air son pheacanna an t-sluaigh: oir rinn e so aon uair ’s an àm a thug se e-féin suas. Eabh. ix. 25.—No fòs chum e-féin lobradh gu minic, mar a thèid an t-àrd-shagart gach bliadhna steach do’n ionad naomh, le fuil nach leis féin. R. 28, Mar sin thugadh Criosd suas aon uair a thoirt air falbh peacanna mhòran, ach an dara uair as eugmhais peacaidh foillsichear e dhoibh-san aig am bheil stùil ris, chum slàinte. Eabh. x. 1.—Uime sin air bhi aig an lagh sgàile nithe maithe ri teachd, agus cha’n e fìor-choslas nan nithe féin, cha’n ’èil e comasach dha an dream a thig d’a ionnsuidh a chaidh a dheanamh coimhlionta leis na h-lobairtibh sin, a bha iad a’ toirt suas o bhliadhna gu bliadhna a ghnàth. R. 2, Oir an sin nach sgureadh iad do bhi ’g an toirt suas? do bhrìgh nach biodh aig luchd deanamh na naomh-sheirbhis tuilleadh coguis air bith peacaidh, air dhoibh bhi aon uair air an glanadh. R. 3, Ach anns na h-lobairtibh sin nithear ath-chuimhneachadh air na peacaidh gach bliadhna. R. 4, Oir cha n-èil e’n comas gu’n tugadh fuil tharbh agus ghabhar peacanna air falbh. R. 5, Uime sin aig teachd dha do’n t-saoghal, a ta e ag ràdh, Iobairt agus tabhartas cha b’aill leat, ach dh’ulluich thu corp dhomh-sa. R. 6, Ann an lobairtibh-loisgte, agus ann an lobairtibh air son peacadh cha robh tlachd agad. R. 7, An sin thubhairt mise, Feuch tha mi a’ teachd (ann an rola an leabhair tha sud sgrìobhta orm), chum do thoil-sa a dheanamh, O Dhé. R. 8, Air dha a ràdh roimh sin, Iobairt, agus tabhartas, agus lobairte-loisge, agus lobairt air son peacaidh cha b’aill leat, agus cha robh do thlachd anna (a tha air an toirt suas a réir an lagha). R. 9, An sin thubhairt e, Feuch, a ta mi a’ teachd a dheanamh do thoil-sa, O Dhé. Tha e ’cur air cùl a’ cheud ni, chum gu’n daingnich e an dara ni. R. 10, Leis an toil so tha sinne air ar naomhachadh, *tre toirt suas cuirp Iosa Criosd aon uair*. R. 11, Agus tha gach uile shagart a’ seasamh gach là a’ frithealadh agus a’ toirt suas nan lobairt céudna gu minic, nithe *do nach ’èil e’n comas a chaidh peacanna thoirt air falbh*. R. 12, Ach an duine so, an dèigh dha aon lobairt a thoirt suas air son peacaidh, shuidh e a chaidh tuilleadh air deas làimh Dhé. R. 13, A’ feitheamh o sin suas gus an cuirear a naimhde ’n an stòl-chos fo ’chosaibh. I Pead iii. 18.—Oir dh’fhuiling Criosd féin aon uair air son pheacanna, am firean air son nan neo-fhìrean (chum gu’n tugadh e sinne gu Dia), air dha bhi air a chur gu bàs ’s an fheòil, ach air a bheothachadh tre an Spiorad.

² Eabh. ix. 22.—As éugmhais dòrtaidh fola cha n-èil maitheanas r’a fhaotuin.

C. 231.—Am bheil an cleachdadh sin an aghaidh òrdugh Chriosd?—F.—Tha gu fìor shoilleir. Is è thubhairt Criosd, “*Olaibh uile dheth.*” (Mata xxvi. 27.)

C. 232.—Ach nach robh sin air a ràdh ris na h-Abstoil amhàin? —F.—Bha gun teagamh; ach bha è air a ràdh ris na h-Abstoil mar luchd-ionaid na h-eaglais uile. A bhàrr air sin, ma dh’fhàodar an cupan a chumail o ’n phobull, do bhrìgh gu’n robh na focail “*Olaibh uile dheth,*” air an labhairt ris na h-Abstoil amhàin; dh’fhaodteadh an t-aran a chumail uatha, mar-an-céudna; do bhrìgh gu’n robh na focail “*Gabhaibh, ithibh,*” air an labhairt ris na h-Abstoil amhàin.

C. 233.—An d’aidich ùghdairean Pàpanach gu’n robh a’ phrìomh eaglais a’ gabhail an dà sheòrsa, an t-aran agus am fion anns a’ chomànachadh?—F.—Dh’aidich Comhairle Chonstance so, agus cuid de ’n luchd-teagaisg a’s àirde cliù ameasg nam Pàpanach.¹

C. 234.—Dearbh gun d’fhuair am pobull an dà sheòrsa, an t-aran agus am fion?—F.—Tha an t-Abstol ann an sgriobhadh a dh-ionnsuidh muinntir Chorint, ag ràdh—

1 Cor. xi. 26.—Oir cia minig as a dh’itheas sibh an t-aran so, agus a dh’òlas sibh an cupan so, tha sibh a’ foillseachadh bàis an Tighearna gus an tig è.

C. 235.—Ciod ì a chrìoch a ta aig eaglais na Ròimh anns a’ chleachdadh so—toirt a’ chomànachaidh ann an aon seòrsa?—F.—Ciod ach dreuchd nan sagart àrdachadh; tha iadsan, leis a’ chleachdadh so, air an deanamh ’n an luchd-compàirt de shoch-airibh o’m bheil am pobull air an dùineadh amach, agus gu eagal mòr, saobh-chreidmheach mu na comharraidhean coisrigte a thogail ann an inntinnibh an t-sluaigh.

C. 236.—Ciod an réusan a tha eaglais na Ròimh a’ toirt airson a’ chleachdadh so?—F.—Eagal gu’n dòirtear dad de’n fhìon air an talamh, a chur eas-onoir air an t-Slànuighear, oir tha ì a’ cumail amach gur Criosd gach boinne air leth dheth: mar so, tha ì a’ gabhail oirre-féin a bhi ag atharrachadh an òrduigh a shuidhich Criosd, fo ainm a bhi ’cur urraim na’s mò air nithibh naomha.— (Faic Ceist 199, 216.)

C. 237.—Ciod è an sàmhladh òrduichte agus a’s fìor fhreagarrach air fuil Chriosd a chaidh dhòrtadh air ar son?—F.—Toradh na fionain. Chanfbaca corp, no fuil Chriosd truaillidh-eachd.²

(Ri leantuinne.)

¹ Faic Col. 100, Labbe agus Cossart, 1672.

² Gnìomh. ii. 27.—Ni mò a dh’ fhuilingeas tu do d’ naomh Aon féin gu’m faic e truaillidheachd.

SOMETIMES we are ready to fall into despair—“Oh! there is no mercy for me; I may give up prayer and everything else;” then we are, by His grace, brought into a lively hope by the resurrection of Jesus Christ from the dead.—Rev. FINLAY COOK.

Rabhadh do Luchd Brìsibh na Sabaid.

O SIBHSE a shluaigh gun eagal Dhia
 Gum b'fhearr dhuibh riamh nach dthuais sibh bith,
 Nuair thig E 's teine millteach roimh ghnuis,
 'S a shuilean dearcadh oirbh fa leth:—

“'S e so an sluagh rinn ormsa tair,
 'S a stamp mo Shabaid fuidhe 'n cois;
 A dheilbh dhoibh fein gach innleachd bàis,
 An ifrinn shìos chan fhaigh iad fois.

“Am aghaidh thog sibh suas bhur lamh
 Mo Shabaid thruaill sibh agus bhrath,
 Carson nach dthfhag sibh corp gun chur san uaigh:
 Nach robh Diluain a cheart cho math?”

Cuir sibh corruich agus fearg air Dia,
 Is fiar gun sgeith E sibh a mach;
 Ar mealltaireachd 's ar ceilg rinn chradh,
 'S a Shabaidean ag eidheach mort.

Ag radh:—“Cha do pheacaich mise riamh,
 'S am fianuis Dhia cha d'rinn mi cron
 Tha mi gu h-ìomlan naomh on bhroinn,
 Ach 's oillteill mar a chaidh mo lot.

“Lot iad mo chosan 'us mo cheann,
 Do stamp agus do phronn iad muchd;
 Nach cluinn sibh 'n osna tha am chliabh,
 'Us riamh cha d'rinn mi orra lochd.

“O phobuill Dhia nach dean sibh bròn
 Sann dhuibh bu choir dhol as mo leth,
 Saibhir dh'ullaich mi dhuibh lòn
 'S mo sholasan cha d'rinn oirbh a chleith!”

An uair thig tinneas agus cradh
 'Us pian a bhais air teachd san uchd;
 Gur bochd an t-am gu iarruidh gràis,
 'S an uaigh ag radh “is leamsa an corp.”

Ach lean a nis an t-anam truagh,
 'Us cluinn le do chluais an scread:—

“Mo mhile mallachd aig an là
 A rinn mo mhathair mis a bhreith.

“Le ceartas tha mi 'n doruinn chruaidh,
 'Us fuasgladh as chan fhaigh gu brath;
 'S na huile buadh tha ann an Dia
 A nis gam phianadh 'us gam chradh.”

Nuair shìneas an dara bàs a lamh,
Na thàras e cha leig e as;
Duinidh stigh an uamhas 'us an cradh,
'Us gu brath cha bhris a ghlas.

Mur sguir sibh de bhur nobair thruagh
Gur uamhasach a bhios bhur n-eigh;
Oir 's cinnteach gu faigh gach aon duais,
A reir mur ghluais e am fianuis Dhé.

(ALEXANDER MACLEOD,
Spalding, South Australia.)

Protestant Notes.

Mr. Walter Walsh on Portuguese Monks and Nuns.—

“If these men and women were in reality what their English sympathisers would have us believe, we may be quite sure that the Portuguese would not now turn against them. These monks and nuns have not been ministering angels amongst the people, for if they had been charitable to the poor and sick, the people would now have been on their side, and the Government would not have dared to expel them. It is very evident that the misconduct of these people is the real cause of the Revolution. The unfortunate thing for England is that, while the banishment of these so-called religious orders will undoubtedly benefit Portugal, it may inflict serious injury on this country, should these expelled undesirables be dumped upon our shores. They cannot possibly do us any good, and will certainly do a great deal of harm.”

Portugal and the Church of Rome.—On the 2nd of August, 1909, a great demonstration took place in Lisbon. All the shops and factories were closed at mid-day in order that the people might manifest their interest in an important petition which was being presented to Parliament. The petitioners prayed for the expulsion of the Jesuits, and the removal of all distinctions between Protestants and Roman Catholics in the cemeteries, and the repeal of Article 30 of the Code which forbids all religious work not sanctioned by Rome. The procession numbered about a hundred thousand persons. The majority in the Cortes (the Portuguese House of Commons) refused even to consider the petition, and the revolution which turned Portugal into a Republic is the answer of the Portuguese to their legislators. There can be very little doubt that hatred to Rome's overbearing and aggressive methods is, to a great extent, the explanation of the great upheaval that has recently taken place in Portugal.

The New Republic and Monastic Orders.—One of the first acts of the new Republic was to banish all the Jesuits and

foreign members of religious orders from Portugal. Portuguese monks and nuns, if they leave their orders, may go to their families, but those who do not give up their order are to quit the country. Portugal is evidently heartily tired of these institutions when she is adopting such drastic measures towards their inmates. In all likelihood the banished monks and nuns will find a home in England. We are likely soon to be overrun with these Roman Catholic outcasts that have been banished from their own countries by their co-religionists. It ought to be the prayer of God's people that the present crisis in Portugal might be overruled for the admittance of the pure gospel of Jesus Christ. Portugal is sadly in need of hearing the glad tidings of great joy that shall be for the good of nations.

Notes and Comments.

The Revolution in Portugal.—Quite unexpectedly the Republican party in Portugal have seized the reins of government. A republic has been set up, and King Manoel is a fugitive. As revolutions go, there was fortunately a comparatively small loss of life. The people have hailed the new order of things with joy. In another place we have referred to one of the causes for this great upheaval, and it is to be hoped that the responsible authorities will give freer scope to Protestant workers.

Glasgow Low-Class Clubs.—A special correspondent of the *Glasgow Herald* has been visiting a number of these clubs, and his accounts of what he saw are truly anything but encouraging. It would appear that hundreds of young men meet in these clubs on the Lord's day, spending their time drinking, gambling, discussing the latest sporting news and the results of football matches. It is to be hoped that the responsible authorities may realise the seriousness of the revelations, and if there is no law to deal with these transgressors, to get laws passed that will be an effectual check to such daring defiance of God's day.

Luther on Learning, and the Spread of the Gospel.—In a memorial to the senators of every town in Germany, Luther said: "We cannot deny that although the Gospel came, and comes daily, by the Holy Ghost, yet it comes by means of *languages*, has been advanced by them, and must be sustained by them; even as when God willed to send the Gospel by the Apostles into every part of the world. He gave the gift of tongues for that purpose. No one knew wherefore God permitted languages to be brought forward till they first saw that it was for the sake of the Gospel, which He chose to publish by them, and by that means, discover and destroy the kingdom of Anti-Christ. Therefore, let us open our eyes, thank God for the precious jewel, and hold it fast, that it may not be again snatched from us."

The Nation's Drink Bill.—The Nation's Drink Bill for 1909 is presented by Mr. George B. Wilson, the Secretary of the United Kingdom Alliance, in the *Times*:—"I estimate," says Mr. Wilson, "the total expenditure of the United Kingdom on alcoholic liquors during 1909 at £155,162,485, as compared with £161,060,482 in 1908. There has therefore been a decrease in expenditure of £5,897,997. On spirits the decrease was £4,800,000, with a decrease in consumption of 7,022,775 gallons. On beer the decrease was £1,186,000, with a decrease in consumption of 645,396 barrels. On wines, on the other hand, there has been an increase of £93,000, with an increase in consumption of 103,744 gallons. If there had been no increase in prices, the reduction on the total expenditure would have been £11,147,997. "These figures are very remarkable and very significant," says the *Times*. "They are all the more significant because a decline in the consumption of alcoholic liquors has been a marked feature of the statistics for several years past. Some considerable portion of the greatly increased decline, especially in the consumption of spirits in 1909, is unquestionably due to the increased price of spirits brought about by the increased taxation imposed by the Budget of last year. But this, though a *vera causa*, cannot be regarded as an exclusive cause."

Church Notes.

Communion.—Oban, first Sabbath of November; St. Jude's, Glasgow (Jane Street, Blythwood Square), and Halkirk (Caithness), second; Edinburgh and Helmsdale (Sutherland), third.

Meeting of Synod.—The Synod of the Free Presbyterian Church will (God willing) meet at St. Jude's Hall, Glasgow, on Tuesday the 15th November. Rev. Alexander Macrae, moderator, is expected to conduct public worship at 11 a.m.

Communion at London Mission.—The Sacrament of the Lord's Supper will (D.V.) be dispensed at Conference Hall, Eccleston Place, Buckingham Palace Road, Victoria, London, S.W., on the first Sabbath of December.

Ordination at Ullapool.—The Western Presbytery met at Ullapool (as briefly noted in last issue) on Wednesday the 28th September, and ordained and inducted the Rev. Andrew Sutherland as pastor of Lochbroom congregation. The Rev. Alexander Macrae presided. The other members of Presbytery present were the Rev. Donald Graham, Shieldaig, and Mr. John Maciver, elder, Scorraig. Mr. Macrae led the work of ordination and addressed the young minister, while Mr. Graham addressed the congregation as to their duties. There was a large attendance of people from the various districts. It is prayerfully hoped that the ministry begun will be attended with an abundant blessing from above.

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