



THE  
**Free Presbyterian Magazine**  
 AND  
**MONTHLY RECORD.**

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

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

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N. ADSHEAD & SON,

Printers and Bookbinders,

11 and 92 UNION STREET, GLASGOW.



PRICE TWOPENCE.

THE

# Free Presbyterian Magazine

*And MONTHLY RECORD.*

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VOL. XV.

JANUARY, 1911.

No. 9.

## “Behold, I make all things new.”

REV. xxi. 5.

THE Apostle John, at the close of the twentieth chapter of the Book of Revelation, describes the vision he saw of the final judgment of the great day—“the great white throne and him that sat on it, from whose face the earth and the heaven fled away”; “the dead, small and great,” standing before God; the books opened, and “the dead judged out of those things which were written in the books, according to their works.” He then proceeds, in the twenty-first chapter, to describe what he saw and heard of events that shall take place after this great tribunal is closed. He saw “a new heaven and a new earth” appearing, and he heard, among other things, the voice of Him that sat upon the throne saying, “Behold, I make all things new.” We observe in these words, which form our present subject, not only a description of what God purposes to do at the end of the world, but also of what He has been doing all down the ages in the history of His people. All His works of grace from first to last are illustrations of the truth of the words, “Behold, I make all things new,” and it is from this point of view we desire at the present time to consider them.

1. The Lord made “all things new” in the day of Redemption. Sin had made all things old which the Creator had formed new and good at the beginning. It had introduced universal decay and death into the world. All had sinned and come short of the glory of God. This great evil had destroyed the divine image in man’s soul, and separated man from all fellowship with his Maker. God had cursed the very ground for man’s sake. Nay, more, the whole race, as under a broken covenant of works, had become liable to the penalty of eternal death. Such was the deplorable condition in which the Fall left mankind—decaying, dying, made old by sin, ready to perish for ever. But God, who is rich in mercy, had a purpose of grace towards an elect and innumerable company of the race, and in the fulness of the time sent His Son

to redeem them from sin and all its consequences. By His substitutionary sufferings unto death, the Son of God has made all things virtually new for His people. He has removed the curse; He has procured the blessing. He has restored that which He took not away, and has raised them to more exalted and abiding privileges than they lost in the first Adam. He has prepared the way for their complete deliverance from all sin and misery, and for their full and perfect enjoyment of the love and fellowship of a Triune God for ever and ever.

2. The Lord makes "all things new" in the day of Regeneration. Regeneration is redemption applied by the operation of the Holy Ghost. He delivers men from sin in its guilt and power and pollution, and by the process of a spiritual birth, makes them new creatures. Though "the old man" still remains in all such persons—cast down, though not cast out—a new creation is raised up side by side with him. The Lord makes all things new in the faculties of the soul. The dark understanding is enlightened, the dead conscience is quickened and purged, the perverse will is renewed, and the corrupt affections are purified. The divine image is restored in knowledge, righteousness, and holiness. The Lord also establishes a new relationship between the soul and Himself. Originally united to the First Adam as its federal head in a covenant of works, the soul is now translated into a new union with the Second Adam, "who is the Lord from heaven" under a covenant of grace. Death came by the First Adam; life by the Second Adam; and the new creation is vitally associated with union to the Lord Jesus Christ. "If any man be in Christ, he is a new creature." This new relationship puts the soul into possession of many new and valuable blessings hitherto unknown, such as the knowledge of God's mercy and love, justification through the imputed righteousness of Christ, adoption into the divine family, and complete preservation unto eternal glory. As a necessary consequence of this wonderful change, all things are made "new" in the eyes of the soul. He has new views of God as holy and just and gracious, new views of himself as fallen and corrupt, new views of the Word of God and the way of salvation by Jesus Christ, new views of the world as lying in wickedness, and new views of the material creation as showing forth the glory of God. He is now in a new world, and everything is changed and transformed to his soul's apprehension. "Old things are passed away; all things are become new."

3. The Lord makes "all things new" in the day of Restoration. It is a well-known circumstance, attested by experience and God's Word, that most of those who have become the children of God by regeneration have seasons of darkness and decay in their spiritual history. These seasons are, no doubt, more marked in the life of some than of others. In the case of some, the decay may only be apparent to themselves; in the case of others, it may be observed by their fellow-creatures. But that such times are,

the vast majority of God's people know to their sad and painful experience. The Book of Psalms, our inspired text-book on this subject, contains many plaintive confessions of sin against the living God, and of spiritual darkness and death as the result; many earnest prayers and wrestlings for restoration to holiness of walk and conversation, and to the enjoyment of the light of God's reconciled countenance; and many grateful acknowledgments of the Lord's kindness in answering these supplications. "I have gone astray like a lost sheep; seek thy servant." "Hide not thy face from me, lest I be like to them that go down into the pit." "Restore unto me the joy of thy salvation." "He restoreth my soul; he leadeth me in the paths of righteousness, for his name's sake." And do not these divinely-recorded utterances describe the experience of God's children to this day? How often they feel they have gone astray like lost sheep, and are conscious of walking in darkness, having no light! "Ready to perish in the land of Assyria," is their sad complaint, and they cry for deliverance and restoration. And then they must confess there are seasons, however short, when the Lord seems to restore their souls and to put their feet upon the Rock and a new song in their mouth to the praise of His glorious name. He makes all things new in the day of Restoration. They appeared to have lost every sign for good—nothing but thick darkness around them, and black despair taking hold of them—when "the Sun of righteousness arose with healing in his wings," and made all things new once again, to their soul's comfort and delight. "Weeping may endure for a night, but joy cometh in the morning."

4. The Lord makes "all things new" in the day of Glorification. There are two such days in the history of God's children. The first is the day of death, and the second, the day of judgment. The day of death is that on which their souls, disjoined from their bodies, pass into glory. These souls are then made perfect in holiness. Every vestige of "the old man" is destroyed for ever, and they are made holy even as God is holy. No sinful thought, desire or affection remains to darken the divine image, or to interfere with the soul's happiness. All things in the soul's faculties are made perfectly new; the old leaven of corruption is entirely and for ever removed; and a degree of spiritual freedom and enlargement experienced beyond anything known in this present life. Who can comprehend the blissful change? And no doubt many things that are hard to be understood now, are made clear to the glorified understanding in eternity. "What thou knowest not now, thou shalt know hereafter." The day of judgment is the second and final day of glorification. The body as well as the soul will then be glorified. All things pertaining to the body will be made new. Soul and body, re-united in a glorified condition, will experience new and wonderful sensations of joy and blessedness. The Lord Jesus is to be revealed from heaven with His mighty angels, with a view to punish the wicked



and to glorify the just. He will openly acknowledge and acquit His people before an assembly of all nations, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. xxv. 31-46). This is the day of final revelation, and many things now hid shall then be made known, to the joy of those on the right hand and to the confusion of those on the left.

5. The Lord makes "all things new" in the day of Final Restitution. (Acts iii. 21.) John saw "a new heaven and a new earth" taking the place of "the first heaven and first earth," which were passed away; he saw "the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband"; and he heard many precious words spoken, among which were the words of our text, "Behold, I make all things new." But on these mysteries of future glory we only touch. There is diversity of interpretation among expositors, and so we must leave the subject to the meditation of our readers, as guided by the Spirit of truth.

We conclude with a word or two of practical exhortation. We are now entering upon a new year, and it ought to be a question with each of our readers: "How do I stand related to these great matters? Have I been brought to feel my need of having all things made new between my soul and God, or am I quite content to remain in the old state of disobedience, enmity, and condemnation?" The Lord Jesus made all things new between God and His people, as their representative, in the day of Redemption, and He is able to make this experimentally known in the day of Regeneration, and every soul is at liberty, under the general call of the Gospel, to ask at a "throne of grace" that he or she should be made partaker of this glorious redemption in its saving power. "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you." God's promises shall stand infallibly true to every soul that puts them to sincere and genuine proof. Let the disobedient be warned against delusive refuges of lies, which shall be burned as chaff at the great day of final account.

Many of those who fear God feel their need of a day of Restoration. It is their earnest desire that He who sits upon the throne would say in their soul's happy experience at the beginning of another year, "Behold, I make all things new." Let them not limit the Holy One of Israel. He is able to restore the years which the locust and the cankerworm and the caterpillar have eaten, and to be unto them as in the day of their first espousals, the day in which He took them by the hand and led them out of "the land of Egypt." Yea, He may show them, in some respects, even greater things than these, and may give them days of heaven on earth such as they have not hitherto experienced. There is much of "the land flowing with milk and honey"—the land of covenant blessing—which they have not yet seen in the fulness of its glory.

## A Sermon.

BY THE REV. ALEXANDER MACRAE, PORTREE,  
Retiring Moderator of Synod.

Preached in St. Jude's Hall, Glasgow, on 15th November, 1910.

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"Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place except thou repent."—REV. ii. 4, 5.  
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THE Apostle John was well stricken in years when the mysteries recorded in the Apocalypse were revealed to him. He was banished to the Isle of Patmos for the Word of God and for the testimony of Jesus Christ. It is supposed that he was subjected to these sufferings during the persecution that raged against the Christians under the reign of Domitian, some years after the destruction of Jerusalem. Although much persecuted, he was much comforted. He testifies that he was "in the Spirit" on the Lord's day. The Lord Jesus, in whose bosom he lay in the days of His flesh, revealed Himself to him in the glory of His exalted humanity, and the sight was so overwhelming that he fell down at His feet as dead. Strengthened, however, by the right hand of Him whose glory, as exalted, he beheld, he was fitted to receive the revelation made concerning "the things which are and the things which shall be hereafter." He is first commissioned to write about the seven Asiatic churches. These churches were not all on the same footing in respect of faithfulness and consistency. Of the Church in Smyrna and in Philadelphia the Lord speaks in a manner that is wholly commendable; of the Church of the Laodiceans, in a manner that is wholly censurable; and of the remaining four He speaks in a manner that is partly commendable and partly censurable.

It is under this last category the Church of Ephesus comes. Christ lays both His commendations and reproofs on the basis of His omniscience. "I know thy works." He thus shows that, as the alone Head and King of the Church, He is God from everlasting to everlasting. He commends her for her labour in word and doctrine. She was painstaking in performing many of the duties of the ministerial office. He commends her for her patience. Patience presupposes suffering. Thus, the Apostle James adduces the prophets, "who have spoken in the name of the Lord," for an example of suffering affliction and of patience. Sanctified suffering calls forth the exercise of patience, for "tribulation worketh patience." He further commends her for her faithfulness in exercising discipline. There were among her those who presumed to claim a right to the apostleship. These she tried by the touchstone of truth, with the result that she

proved them to be liars, and she could not suffer them to be associated with her. All this she did with a view to the glory of the Lord, as it is said, "for my name's sake." He, however, finds grounds of censure in her. Although He speaks commendably of her for her labour, patience, and zeal, He does not overlook what was censurable in her. He first reproves her for having left her first love. In the second place, He exhorts her to remember from whence she fell. And, lastly, He pronounces a solemn threatening to the effect that He would remove the candlestick out of his place except she repented. The angel or minister of the church is addressed as representing the church.

I.—The reproof: "I have somewhat against thee, because thou hast left thy first love."—It is not judicially that He lays this fault to her charge. It is not in the sense in which He lays the guilt of Adam's first sin, all actual transgressions of the law of God, and the sin of unbelief to the charge of those who are still under the guilt of a broken law. He is concerned with a people who experienced the constraining influences of the love of the Triune God, and in whose case the sentence of condemnation was withdrawn and cancelled. "It is God that justifieth. Who is he that condemneth?" He rebukes and chastises His children for their folly. His chastisements are fatherly chastisements, and they will never cease to be His children. Notwithstanding their many failings, He will never leave nor forsake them. He finds in them grounds of censure and rebuke; He finds in them much that He can justly complain of; but out of regard to His faithfulness, He will not utterly cast them off. Similarly, in the case of the Church of Ephesus, He found just grounds of complaint and censure. She left her first love. The Lord Jesus Christ is the object of the love of the Church; but in giving this reproof, He does not mean that the church of Ephesus left or forsook Him. He does not charge her with having apostatized from Him, but with having left her first love. Love is a grace implanted in the heart by the Holy Ghost. It is not antecedent to faith, but faith never works without it. "And now abideth faith, hope, charity, these three." The Lord does not mean that this church fell away from love as a principle implanted in the heart. Wherever it is implanted as a vital principle it must inevitably abide—it cannot possibly be eradicated; but it is not always the same in respect of the degree or measure of its exercise. The fruits and acts of it are not always the same, although there will not be a total falling away in respect of its fruits and acts. Love, however, as a grace implanted in the heart, decays in respect of its exercises, fruits, and acts. It is in this sense that the Lord reproves the church of Ephesus for having left her first love.

The reproof is applicable to the people of God individually. The night of conviction may, in their experience, be long or short, as the Lord in His wisdom sees fit. A sense of God's wrath for sin may, for a longer or shorter period bruise and crush them

with its terrors. But when they are enabled to view Christ, by faith, wounded for their transgressions and bruised for their iniquities, they experience the efficacy of His blood to purge the conscience from the guilt of sin. They then have a sense of the pardoning mercy of God in Christ. It is accompanied with a sense of love to God. This love is shed abroad in the heart by the Holy Ghost. The fruit of it is seen in the case of the woman whose many sins Christ forgave. She washed His feet with her tears; she wiped them with the hairs of her head; she kissed them, and anointed them with ointment. It is constraining and persuasive love. It is spoken of as the love of one's espousals, and it is said to be strong as death. Although in principle it remains, there is a decay or falling away in respect of the measure of its exercise. This is evident from the case of the wise virgins, who also are said to have slumbered and slept. It is evident from the state of the Church, as described in the Song of Solomon. She lay on the bed of carnal security. She relapsed into a condition of deadness and formality. The fervency of her first love manifestly cooled. She exposed herself to the charge of having left her first love. It is a reproof justly administered to the people of God at one time or other during their sojourn in the wilderness of this world.

But the reproof here is particularly administered to the Church in its collective capacity, as publicly witnessing for Christ in the world. The Church of Ephesus was planted by the Apostle Paul. He laboured in this city for three years at least, and ceased not to warn every one, day and night, with tears. In writing his Epistle to the Ephesians, he declares that, after he heard of their faith in the Lord Jesus and love unto all the saints, he ceased not to give thanks for them, making mention of them in his prayers. He alludes to the time of the Church's first love. It is a time when the Holy Spirit, as a Spirit of love, of power, and of sound mind, is richly poured forth. The Church under the Old Testament dispensation experienced the glow of this love after the deliverance from Egypt and the miraculous parting of the waters of the Red Sea. It was then that Moses and the children of Israel celebrated the praises of redeeming love: "I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea." There was an outpouring of the Holy Ghost upon the Church on entering the land of Canaan. It was by faith in God the walls of Jericho fell, after they were compassed about seven days. It is obvious that the Church at that time had experience of being under the influence of her first love. This love was again experienced on the return from Babylon. It found expression in the shout of joy that went forth from the people when the foundation of the temple of the Lord was laid. "And all the people shouted with a great shout when they praised the Lord, because the foundation of the house of the Lord was laid." But it was reserved for the Church, under the

New Testament dispensation, to experience more richly than ever before the fervency of this love. The richest experience of it was in Apostolical times, for then there was a more copious outpouring of the Holy Ghost than had ever before been experienced by the Church. There was a remarkable experience of it at the Reformation in this and other lands. It was, in some measure, experienced at the Disruption; and it cannot be denied that there was an experience of it by our own Church seventeen years ago. It thrives in the fire of suffering for Christ. The flames of persecution have the effect of causing it to burn more and more fervently; for unto the Church it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake. As it happened in the case of the children of Israel in Egypt, that the more they were persecuted, the more they multiplied; so the more the Church suffers for Christ, the more her love to Him is inflamed. The Apostles rejoiced that they were counted worthy to suffer shame for His name. When the Church is under the influence of her first love, the glory of God and the defence of the crown rights of the Redeemer, as Prophet, Priest, and King, stand out pre-eminently in her view. In comparison with them, the grandeur, wealth, honour, and esteem of the world vanish out of sight.

When, however, the Church is in this manner justly censured, she gives unmistakable signs of having fallen away from former attainments. Although her love cannot be wholly fallen from, it becomes cold in comparison with the warmth of its former exercises. There is a great difference between the flowing and the receding tide. When the Church has left her first love she resembles the tide in its backward course. Her course is one of retrogression and not of progression. When in this condition she may be eloquently spoken of by worldly men as advancing towards the right goal. The less spiritual the Church becomes, the more esteemed she is by those who are destitute of spiritual discernment. The more she conforms herself to the practices of the world, the more she ceases to be felt as a spiritual force in the world. The slightest inclination on her part to touch the hem of the world's garment, is a sure evidence of her having left her first love. History records that a general once arrayed his army against the advancing foe on a plateau, from which he could engage with advantage in the impending conflict. He, however, left the vantage ground that he occupied and descended to a neighbouring plain, with very disastrous results. In like manner, when the Church leaves the vantage ground of her first love, she not only incurs the displeasure of the Lord, but she so exposes herself to the attacks of her enemies that her wounds will likely bleed for many a day. One step of declension frequently leads to another. When once there is a moving away from the eminence reached, as expressed by the first love, it is hard to say how far the Church may go in a course of backsliding. The downward movement

may not at first be very apparent. All the essential external features of a prosperous and thriving Church may be in evidence. The outward framework of the Church's activities may have undergone no visible change. The Word of God, in respect of its threatenings, invitations, and promises, may be preached with seeming faithfulness. Divine worship may be conducted with incorruptness. The ordinances of the Gospel may be administered in all their purity; and yet, because the Spirit of life has departed, the odour of the Lord's presence is wanting, and no quickening or enlivening divine influences are felt. The form exists, but the power is absent. The public ordinances, in which the Spirit of life was at one time experienced, degenerate into cold, lifeless formality. Deadness takes the place of liveliness. Warmth is succeeded by coldness. This coldness is felt by the Lord's people in their secret devotions, at the family altar, and at the public means of grace. It may be experienced not only in the courts of divine worship, but also in the courts of ecclesiastical government, as well as in the fellowship of saints. Signs of this love having been forsaken by the Philippians were seen from the fact that, while some of them preached Christ of goodwill and love, others preached Him of envy and strife. The unanimity that characterised the deliberations of the first Council of the Christian Church at Jerusalem generally ceases when the Church forsakes her first love. Communion is the fruit of union; true union is the fruit of genuine love; and love closely cements together. If the cold blast of a spirit of uncharitableness be entertained towards members of the household of faith, it is fitted to effectually untie the knot of Christian brotherhood, and to bring the Church under the sweep of the censure that is here administered to the Church of Ephesus. The Church's love then manifestly cools, the exercises of it fade, and the fruits of it decay. Her zeal ceases to burn with the vehement flame with which it formerly burned. There is a tendency to desire ease, like Issachar, who "saw that rest was good, and the land, that it was pleasant." There is a tendency to wish freedom from reproach for the name of Christ. There is a disposition to act on lines of expediency, like Peter, when he feared "them which were of the circumcision," with the result that, to some extent, he conformed to a system that was abolished. Hence Paul declares, "If I build again the things which I destroyed, I make myself a transgressor." The Church's sense of her duty to her divine Head, and to the present and coming generations, is not so lively as formerly. The Apostle Paul warned the Ephesian Church against the possibility of her thus declining. He charges her ministers to take heed unto themselves and unto the flock over which the Holy Spirit made them overseers. "For I know this," he says, "that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore,



watch and remember." All these things are sure evidences of a Church forsaking her first love.

II.—The exhortation. It is three-fold. (1) "Remember, therefore, from whence thou art fallen."—This exhortation shows the seriousness with which the Lord regards the ground of His reproof; it shows the heinousness of the sin committed by the Church in having left her first love. He does not mean that those who receive grace fall from a state of grace, but they are liable to fall and stumble in respect of backsliding. That is the sorrowful fact here expressed by the words, "Thou art fallen." The Church is often represented as relapsing into this condition. In the days of Jeremiah, the Lord charges her with committing the degrading sins of spiritual fornication and adultery. Notwithstanding, He does not utterly cast her off, but He pleads with her to give up her vile practices and return to Him: "Return, ye backsliding children, and I will heal your backslidings." In like manner Hosea pleads with backsliding Israel to return unto the Lord, and he assigns the reason why there was a necessity for being thus entreated: "For thou hast fallen by thine iniquity." While the Lord points out to the Church of Ephesus the fact of her having fallen from her first love, He does not directly plead with her to return as in the case of Israel, but He exhorts her to "remember," and thus to compare her present with her former condition. She did not seem to be sensible of her present case. A spirit of slumber creeping over the Church is a sure sign of declension. Slumber leads to insensibility, and insensibility implies spiritual stupidity and deadness. The existence of these elements betokens listlessness and forgetfulness of former attainments.

The exhortation, in its general application, has all these elements in it. Thus, men by nature do not remember what they fell from, when by the fall they brought themselves into a state of sin and misery. They are forgetful of what they were, and they are insensible to what they are. They betray a spirit of stupid listlessness to the trumpet of the gospel that conveys the joyful tidings of salvation, and they are, therefore, solemnly warned, "Consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver."

The exhortation to "remember from whence thou art fallen" appeals to the believer in a state of backsliding. Blindness, hardness and stupidity are characteristics of a declining condition. There is no adequate conception of the sinfulness of the duties omitted or deeds committed. He becomes hardened in a course that grieves the Holy One of Israel. He shows such spiritual stupidity that he is forgetful of former loving kindnesses and insensible to his present condition. Whatever be the form of the declension, there is certainly forgetfulness on his part; and he does not come to himself until he remembers from whence he has fallen. The scriptures furnish us with an example of this condition in the case of David, who remained blinded, hardened,

and stupefied, until the Lord convinced him of his sin, and caused him to remember from whence he had fallen. Thus, conviction and remembrance of his sin led to his repentance. It is the same with the believer in every age.

As a nation, we are sadly drifting away from former attainments. The keynote of a sound and healthy Protestantism that formerly rang throughout the length and breadth of the land is now turned into a cry extolling the virtues of "the man of sin," and claiming for Anti-christ equal rights and privileges with true religion. Modification of the laws that guard our national Protestantism is the practical result. We are forgetful of past mercies and insensible to present dangers. A cloud of judicial blindness has settled down upon us. We decline to call for a halt that we may consider, and, in obedience to this exhortation, remember from whence we are fallen.

But it is the Church particularly that is here exhorted to remember from whence she is fallen. On the part of the Church in our day there is a persistent falling away, both in respect of doctrine, worship, and practice. In regard to the branch of the visible Church with which we are connected, it is the purest, in every respect, known to us; but when we look at the condition of the churches generally, they are woefully fallen from the doctrines enunciated by Christ and His Apostles, as well as from apostolical worship and practice. The doctrines of a universal fatherhood, a universal atonement, and universal salvation are those that are generally held and delivered. The result is that the people generally will not endure to hear that they are lost, and that they will inevitably perish for ever if they are not born again. Many of their churches resemble places of amusement more than places of divine worship, to whom the character, "synagogues of Satan," is more applicable than that they should be regarded as the Lord's sanctuary. In practice, they are equally fallen, with the inevitable consequence that the churches are largely responsible for the spirit of infidelity that is abroad. There is a divine call to them to consider and to think upon their ways. They are entreated to remember from whence they are fallen. It is from an exercise of reflection on their ways that they will first think of pausing. Without serious reflection, there will be no retracing of their steps to the Lord's testimony. They must remember, and conscience must pronounce them guilty, before they repent.

(2) The second exhortation is, "Repent." It is an exhortation addressed to all sinners: "Repent ye: for the kingdom of heaven is at hand." It is emphatically declared that, except they repent, they shall perish. It is a duty to which believers and churches alike in a backsliding state are called. Repentance is the effect or fruit of remembering from whence fallen. It does not precede the exercise of self-examination or self-searching, but it naturally follows upon sin being brought to remembrance. For example, it is said of Peter that, when he remembered the words of Jesus,

"Before the cock crow, thou shalt deny me thrice," he went out and wept bitterly. The sinfulness of one's practice must first be remembered, the conscience must be convinced, and the fruit produced is repentance. Thus, the Lord spoke to the Church through Ezekiel concerning the manner in which her backslidings could be healed, and the effect, in consequence, produced in her. "Then thou shalt remember thy ways, and be ashamed . . . . That thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God." There is more than a sense of sin in repentance; there is more than a remembrance of it, as it is said, "Art thou come unto me to call my sin to remembrance?" There is an apprehension of the mercy of God in Christ; otherwise conviction or remembrance of sin drives to despair, and the repentance that follows is legal repentance, as in the case of Judas Iscariot and others. In the latter case, there is no regard to the dishonour done to God; there is regard only to the misery entailed on oneself. In the former case, there is keen sorrow for the reproach cast upon the name of God. Regard for the honour of God's name produces humble confession of sin. "Against thee, thee only, have I sinned." The sorrow that accompanies it is after a godly manner, working repentance to salvation not to be repented of. The soul is humbled; the spirit is contrite; the heart is broken. There is a sense of shame for sin before God, as in the case of Ephraim: "I was ashamed; yea, even confounded, because I did hear the reproach of my youth." There is a holy indignation against sin and against oneself for sin. Thus Paul recognises the fruits of repentance in the Corinthians when he writes: "What carefulness is wrought in you; yea, what clearing of yourselves; yea, what indignation; yea, what fear; yea, what vehement desire; yea, what zeal; yea, what revenge!" It is in these exercises of the soul that the marrow of godliness consists. Repentance produces a change, not only in the mind inwardly, but also in the actions outwardly. There is both a confessing and a forsaking of sin; there is a turning from it unto God. As in faith, the understanding assents, the will consents, and the actions conform; so in repentance, there is pungent grief for sin as committed against God, there is profound hatred to it, and there is an honest effort after new obedience. This is the only way that leads to the doing of the first works. We need not look for a reformation of religion in our land that is worth speaking of without repentance. As individuals, as families, as churches, and as a nation, we need to be saturated with the tears of repentance that we may do the first works.

(3) Hence the third exhortation is, "Do the first works." The first works were those wrought by the church of Ephesus when she experienced the fervour of her first love. First love and first works go together. The one is inseparably connected with the

other. They stand together and they fall together. The one does not exist without the other. If the first works cease to be performed, it is an evidence that the first love is forsaken. Night is not a surer evidence that the sun has set, than ceasing to do the first works is an evidence that the first love has been left. If once they cease to be done, they cannot be got at again without a process being gone through involving much sorrow and pain. They cannot be got at again except by means of repentance. Repentance is essential to doing the first works. The one is the stepping-stone to the other. And if the first works are done, there can be no doubt about the sincerity of the repentance. Thus the first works indicate a return to God by repentance. They indicate a revival of the exercises of faith and love. They indicate a revival of the fruits of the Spirit, which spring forth after the soul has been moistened with the tears of repentance. They evidence, on the part of the penitent, a holy jealousy for the honour of the name of God. They evidence godly zeal for the observance of all His commandments. The fact of experiencing anew the pardoning mercy of God through Christ in the healing of backslidings—though it be accompanied with a sense of self-loathing—stirs up to more and more earnestness in the work of the Lord. There is a feeling of being under greater obligations than ever to the Lord to faithfully serve Him and to do what He commands. This is the effect that the healing of backslidings invariably has. While there is a profounder sense than ever of the dependence upon the Lord for upholding and sustaining grace, there is a holy resolution to act in conformity with His will. It was thus Peter acted. He was never more earnest in advancing the cause of Christ than after his recovery by repentance and his tasting anew the Lord's forgiving mercy. He so set himself to the duty of doing the first works, that he loved not his life to the death; and at the appointed time he sealed his testimony for Christ and His truth by his blood. In like manner there was a remarkable coming back to the Lord by repentance in the days of Josiah. The reformation that was effected under him was a striking illustration of the call to do the first works being given effect to. The altars and the groves were broken down, the graven images were beaten into powder, and all the idols throughout all the land of Israel were demolished. Besides, a covenant was entered into before the Lord by the king and by "all that were present in Jerusalem and in Benjamin," to the effect that they would walk after the Lord, and keep His commandments and His testimonies and His statutes, with all their heart and with all their soul. Thus a return to purity of doctrine, of worship, and of practice usually takes place when the first works are done. There is no indication yet that the churches and people of this land entertain any thought about the necessity of doing the first works. But whenever they be done, the divine authority and absolute inerrancy of the Scriptures of the Old and New Testaments will be acknowledged; the churches will be

purged of their idolatrous worship; the example of Christ and His Apostles will be followed; and there will be a ready response to the call, "Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten."

Further, performance of the first works is accompanied with fervent love to those who are believed to be members of the household of faith. Love to the brethren was a distinct feature in the character of those to whom Peter addressed his epistle, and, notwithstanding, he pleads with them to continue in the fervent exercise of it: "See that you love one another with a pure heart fervently." Evidence of the abounding of this love in the members of the Church of the Thessalonians was a reason for which the Apostle Paul always felt bound to thank God for them. "Because that the charity of every one of you all toward each other aboundeth." Love of pity, entertained for those who, by their fruits, show that they are still hopeless and Christless, is also an accompaniment of the fulfilment of this duty, as well as a spirit of watchfulness, prayerfulness, and faithfulness. The Lord thus requires self-examination, repentance, and obedience. The exhortations are given in such order as that, if effect be given to what is required in the one, it naturally leads to what is required in the other.

III.—The threatening: "Or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."—The threatening is couched in terms that are fitted to excite fear and terror. It shows the tremendous issues that depend upon a course of impenitence and disobedience. Parents naturally feel more pungent grief, if anything of a scandalous nature be done by any of their children, than if the same deed were committed by one, to whom they are not related by natural ties. So it is with the Lord. He feels the dishonour cast upon His glorious name by the sins of the world; but He feels with peculiar keenness the dishonour done to Him by the sins of the Church. This fact is brought out in the terrible character of the threatening, to which He declares that He will give effect, in the absence of repentance. The threatening is two-fold.

1. "I will come unto thee quickly." The words express the idea of His coming unexpectedly. The idea is similar to that frequently expressed in connection with the second coming of Christ. When He at last comes to judgment, He will come suddenly—at a time when an expectation of His coming will be confined to very few, because of the spiritual torpor that will almost universally characterise the inhabitants of the earth. It is in like manner that He threatens to come unto the Church of Ephesus, and in a manner that she did not look for, if she persisted in disregarding the voice of the Lord entreating her to consider her ways, to repent, and to do the first works.

The threatening is not without significance in its application to our own day. The Lord is daily coming suddenly, in a

providential way, when He summons both young and old, rich and poor, learned and unlearned to appear, as disembodied spirits, before His divine tribunal. This manner of His coming is intended as a solemn warning to all, but particularly to those who live in forgetfulness of their ways, and in impenitence for the evil of their doings. Among those whom He calls away are "the light of the world," and "the salt of the earth." They are instrumental in keeping the light of the gospel burning in the world, and, as the salt of the earth, in preserving it from putrefaction. When the Lord thus comes to the Church—and as He is not, apparently, healing the breaches that are made—the Church may well enquire, "What significance has these visitations for her?" Do they not loudly call to her to remember, and to repent, and to do the first works? But He comes in a special manner when He summons home those who faithfully laboured in word and doctrine. Gifted and powerful preachers of a pure gospel flourished in our land within the last fifty years. The Lord has come quickly, and called them away, one after another, from us. They are succeeded generally by those who, apparently, take more delight in treating their people to matters of a fabulous nature than to the great things of the law of God. The fruit is plain. The people generally have itching ears. They turn away their ears from the truth unto fables, and they heap to themselves teachers after their own lusts. The spirit of discernment is largely gone. Truth is rejected; error is accepted. The precious is not distinguished from the vile, nor the vile from the precious. Teachers and taught alike are become vain in their imaginations, and their foolish heart is hardened. They do not receive the love of the truth that they may be saved. They are, therefore, given up to strong delusions, so that they readily grasp at lies. All these things are forerunners of the certainty that the more terrible threatening that follows will be carried out.

2.—"I will remove thy candlestick out of his place." The candlestick is a figure expressive of the Church. It is thus explained in the closing words of the previous chapter. "The seven candlesticks which thou sawest, are the seven churches." There was a candlestick in the Mosaic sanctuary. It consisted of a talent of hammered gold, beaten out into seven branches. Whatever else it might have meant, it was undoubtedly a representation of the Church. There is a certain fitness between a candlestick and the candle that is meant to be fixed in it. A burning candle is for the purpose of giving light; a candlestick is intended to diffuse, as from a centre, the light of the candle. "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." Not only does the Lord threaten, in the absence of repentance, to remove the candle of the word of truth and the ordinances of the gospel, but also the Church itself that was planted in Ephesus for the purpose of administering them. If the



candlestick be removed, all else will be removed along with it. He does not threaten to *destroy* the candlestick, but only to *remove* it; for though it be not where it once was, it will surely be somewhere else. The Church of Ephesus long since ceased to be, like the Jewish Church before it; but the Church of Christ will not cease to be in the world as long as the world lasts. If the candlestick, with all the privileges connected with it, be removed from one place, it will be sent to another place. Because the Church of Ephesus left her first love, and did not consider the sinfulness of her practice, nor repented, the Lord ultimately gave effect to the grave threatening pronounced. She ceased to exist as a church. A once highly favoured people were deprived of the highest and most precious privileges. They readily came under the influence of the teaching of the false prophet. For many centuries they are sunk in Islamitic darkness, from which they will not emerge until the light that they despised will again shine upon them.

The case of the Church of Ephesus is fitted to serve as a warning to other churches to the end of time. It ought to serve as a beacon to watch against deviating in any degree from the standard of divine truth. It shows that a church may have much that is worthy of commendation, and yet her defections, in some respects may be so serious, in the view of the Lord, as that she may be threatened with the severest visitations. It further shows that impenitence in a course of defection is sure to be followed by a heavy blow of the Lord's hand. He who walks in the midst of the golden candlesticks holds in His hand, as King of kings and Lord of lords, the reins of universal government. As King anointed over Zion, He has absolute control over the affairs of the Church. In the exercise of His unlimited sovereignty, He can dispose of nations and churches as He pleases. He was often provoked to remove the candlestick from a people who persisted in despising the privileges of the gospel. He seems to be setting it up at present in parts of the world where hitherto the gospel was never heard of. We deeply grieve Him in this land; and have we not reason to dread that He is threatening to remove the candlestick from us? Let us earnestly seek that we may never cease to do the first works; let us honestly aim at ever holding fast the form of sound words in faith and love which is Christ Jesus. Amen.

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**Memorials of David Steven.**—We are taking the liberty of directing the attention of our readers to the Memorials of David Steven, Bower, Caithness, by the late Rev. Alexander Auld. These Memorials may now be had for sixpence at the *Northern Ensign* Office, Wick. To our readers in the far north, we need not commend this worthy man, but to many others, the book will reveal a beautiful type of sterling Christian character. An extra twopence for postage would thus bring to the home a book worth having.

## **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 307.)*

### CONVERSATIONS WITH BETSY LINDSAY.

*22nd April.*—"Betsy, how are you this evening?" "My head is very distressing, just as if I had a locked jaw. I think I shall have them locked before morning, but I do not feel discouraged in the least. I was telling this to my mother through the day, and she was shuddering and shivering. I was just smiling at the idea, neither shuddering nor shivering. Why should I, when the grace of God is made sufficient for me, and His strength made perfect in my weakness? If not, I would certainly be in terror. I got the forty-third chapter of Isaiah read to me to-day, and it was so refreshing to me. I had just such a revival and was made so happy, even though in the prospect of a locked jaw. The Lord was so gracious to me in former times that I cannot doubt Him again. But why do I say so when I distrusted Him so short a while ago, even after all He had before then done for me. It is just wonderful, sir."

"It is easy," said I, "to trust Him when He is seen within the vail, smiling with a reconciled countenance; but let the vail only fall, and though He remain unchanged, unbelief will reverse the whole at once. David said, 'Lord, by thy favour thou hast made my mountain to stand strong; thou didst hide thy face, and I was troubled.'"—Psalm xxx. 7.

"Yes, sir; and oh, how wonderful now that the vail is rent from the top to the bottom, so that He may and can be seen; but blind and stupid unbelief puts up a curtain of its own making, covers the rent, and then persuades that the vail is yet all whole."

*23rd April.*—Called, and found Betsy dumb and stone blind. Her mother told me her jaws had locked about two in the morning, just as she anticipated. While looking at her, though I sympathised with her, I felt not the feeling of pity so much as the feeling of envy. Though I saw her with a sightless eye and a tied tongue and sorely pained, yet believing, as I firmly did, that she held converse with a reconciled God, and feeling the sealing of her soul to the day of redemption, I could not but envy her condition, and would gladly exchange with her, though in wonted health and vigour. I left her, saying, "Though I leave you, the Friend that sticketh closer than a brother will remain with you and comfort you."

She made a sign by moving her hand a little to a side, by which I understood her assenting to what I had said.

*24th April.*—Called in the forenoon, and found her head had been shaved, bathed in cold water, and a blister applied from ear to ear across the crown; extremely low, unable to hold my hand. The Lord uphold her soul!

*9 o'clock p.m.*—Found her extremely weak. I could scarcely observe her breathing. I took her by the hand, and asked her if she had strength to press my hand if her mind was happy. I just felt her gently pressing me.

*25th April, 12 o'clock.*—Still extremely low; pulse discernible only; blister no effect; leeches to be applied at two o'clock.

*8 o'clock p.m.*—Still breathing; paler than I had seen her at any time before; the pulse as before; the leeches drew no blood. I asked her to move up her eyelids if she were able. She attempted, but failed. I took her by the hand and said, "You will now be saying, 'My heart and my flesh fail, but God is the strength of my heart and my portion for ever.'" Upon which she attempted to press my hand, as assenting.

After various observations on her apparent condition, as if approaching death, I said, "Perhaps you will be now saying, 'Why tarry the wheels of his chariot?'" when she pressed my hand with greater effort than before, as if I had just hit upon the very thought in her mind.

*26th April, 1 o'clock.*—Her jaws opened at ten o'clock the previous night. Sixty-eight hours she had them locked, and suffering pain excruciating. She was so weak that I did not disturb her with even an observation. Thanks be to the Lord for again opening her lips, and for leaving her longer with her friends.

*29th April.*—Called, and found that her jaws had locked again the day before. Her head again shaved and a blister applied to the crown, as before.

*30th April.*—Called, and found her jaws had opened about eight o'clock in the morning, after having been locked fifty-six hours.

"I am happy, Betsy, that you have again had relief." "Yes, sir, and it is more than I expected."

"Well, you are brought back to get more refining in the oven of affliction." "Yes, sir, I am a rough stone, and need much dressing before I am a fit corner stone, 'polished after the similitude of a palace.'"—Psalm cxliv. 12.

"Well, the great Master Builder is hewing and polishing fast." "Yes, sir, He is just doing well—doing all things well. I am as in a storm, and every wave and hard gale carrying me nearer to the haven of rest."

"Oh, what a glorious prospect that haven of rest is, and though in a storm, the assurance that the barque will not swamp." "Impossible, sir, when Christ is the Ark and when Christ is Master at the helm."

"How was your mind at this time?" "Oh, quite happy, sir, though my body was racking with pain, fainting, and fading."

"Well, as we were reading here yesterday, though the outward man is failing, the inward man is renewed day by day." "Just so, sir."

"Though I sympathised with you the other day I felt that I could exchange with you—my health with your sickness and happiness." With a sweet smile she said, "But ah, sir, I would not exchange with you."

I told her of a woman, of whom I lately had accounts of her awakening, who went to the other end of the house for meal, to bake it, and when in the door returning, was struck with conviction, laid the meal aside, and looked no more after baking it.

"Was that here?" "No, in the country."

"I thought that, for we hear of no such thing as an awakening here at all. Oh, the deadness—the deadness—that is among us; no mighty work of God among us!"

3rd May.—"How are you to-day, Betsy?" "Sore pained, and weak as usual; but my mouth is opened—able to tell that."

"Well, when it is so your friends will almost forget that you have any other trouble." "They may almost think so, comparatively."

Having mentioned an observation in the sermon—that when the soul prospered in the divine life, affliction, or a delicate diseased body, became nothing. Affliction, when sanctified, is a high blessing; and a bed of affliction, when the soul enjoys God, is a bed of roses—a bed of love. It is usual with God to be more bountiful with His people in a bed of sickness than when they are out of it.

"Well, I have told you the text from which I heard a sermon (Psalm xxxvii. 6). Tell me what have been your texts since I saw you?" "My text to-day is the same as last Sabbath—'My presence shall go with thee, and I will give thee rest.'—Exodus xxxiii. 14.

She reminded me of something I had promised to tell in reference to some good people in the North and the work of the Lord. Forgetting what it was, I took occasion to tell her of a Communion day in the north of Ireland, when a thousand were brought to follow the Lamb, and adverted to the work of the Lord in our own land and in Bohemia. She regretted how little she read of the history of the Church of God, and His glorious work in the earth.

7th May.—Called, and found her seemingly asleep, and did not disturb her.

8th May.—"How are you to-day, Betsy?" "Very weak, sir, I am to-day. I was asleep yesterday when you were in. I did not know of it till my mother afterwards told me."

"I was struck when your mother told me you had another attack of the locked jaw." "Yes, sir, I had, and more painful

this time than usual, and I fancy that was owing to my great weakness. And had it not been grace—grace—I would have sunk under it.”

“When did they lock?” “About eleven o’clock on Sabbath night. A blister of mustard was applied to my head and another under my chin, and the leeches also, but without any effect until seven o’clock yesterday morning—seventy-one hours. I thought the pain of the mustard blister, together with the pain of the locked jaw, would have deprived me of my judgment, so excruciating was the pain. Yet, being a means applied to give relief, I made no sign to have it taken off before the time. When my jaws slackened a little I took a little jelly and water.”

“Well, how have you been supported under this sore trial?”

“That promise (Isaiah xliii. 1), ‘Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine’: and that which I often had—‘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.’ ‘Fear not.’ Had it not been these, or one as strong, I would have sunk under a body of sin and death and my heavy affliction.”

After a pause she said, “Well, sir, what had you been getting yesterday?” “I heard a sermon from what Hagar said, ‘Thou God, seest me,’ and another from ‘Rejoice with trembling.’ That is a remarkable text—‘Rejoice with trembling.’ Though there be only three words, how much they contain. And what a mercy that a believing sinner is called upon to rejoice at all, even with trembling. Why should a believing sinner rejoice?” “Oh, sir, rejoice at the hope of the glory of God.”

“And why should he tremble?” “That is very striking, sir. One would think that that is a contrast.”

“Why, for instance, should you yourself tremble amid your rejoicing?” “I must think a little.”

“Should you not tremble at the idea of offending the holiness of God by sin?” “I was just thinking to say that.”

“Should you not tremble at the greatness and glory of God, before whom angels veil their faces and fall down and worship Him?” “Oh, yes, sir.”

“Should you not tremble lest, a promise being left of entering into His rest, you should seem to come short of it?” “Some time ago that idea came forcibly into my mind, and I was troubled; but on the back of it that passage came into my mind, and quieted my fears: ‘Faithful is he that calleth you, who also will do it.’”—1 Thess. v. 24.

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**Wise Appointments.**—Settle it in your heart that there is need of all the humbling circumstances you are put in. This is truth.—1 Peter i. 6.—T. BOSTON.

## The late Peter Macleod, Missionary, Staffin, Skye.

THE call went forth of old, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." It was a time of threatened judgments. Divine judgments were to be executed upon a people of many privileges. Abused privileges ripened them for the terrible visitation. Whatever betides, the Lord has such regard for His people that none of them will perish. It frequently happens that when He designs to visit a land with desolating spiritual and temporal judgments, He summons His people to enter into the chambers of everlasting felicity. "The righteous man is taken away from the evil to come." Our signs at the present time are ominous. There is much wickedness in the outside world. There is much ungodliness in the professing Church. Few seem to be awakened to the stupendous realities of eternity, and those who have been living examples of the power of godliness are, one by one, called away from us. Another instance of these we sorrowfully have to record in the pages of this Magazine in the person of Mr. Peter Macleod, our missionary at Staffin, Skye.

Peter Macleod was born at Kildonan, Flashadder, about seventy years ago. Like many of those who afterwards became subjects of saving grace, he was, in his boyhood and early manhood, proverbial for his careless and reckless habits. His manner of life at this time resembled the biblical description of the wild ass. We are not aware that he gave way to singularly mean or base habits, but he was an object of terror for his hasty temper and for his disposition, when roused, to decide the question in debate by a hand to hand duel. In those pugilistic exercises he was everywhere regarded as chief; but underlying this apparently rough exterior, which resembled the badgers' skins that covered the ark, there was an undercurrent of real kindness, that showed itself very distinctly in better days.

He married early in life, but he was still unconcerned about his highest interests. He followed no settled occupation. He was, however, enterprising, and turned his attention to occupations of a general character. As a workman his diligence was marked. His conscientiousness secured for him a foremost place among his fellow-workers, and during the erection of the old pier at Portree he acted in the capacity of foreman. He afterwards temporarily resided at Stoer Point in Sutherlandshire, where he was employed in connection with the erection of the lighthouse that commands that prominent headland. Although still apparently as careless as ever, he there gave indications of cherishing an unaccustomed regard for the people of the Lord. He was in the habit of visiting



an eminently pious woman in the district, who, becoming accustomed to his smart manner of walking, often on his approach made the remark, "I hear the sound of his feet coming." This godly woman predicted better days for Peter.

Some time after he removed with his family to Aberdeenshire. He there held the position of foreman of a squad of workmen in a quarry. It was during his sojourn in Aberdeenshire that he seems to have been in reality awakened to a sense of his condition as a lost sinner. It was brought about by terrible things in righteousness. While engaged in blasting operations he incurred, for some unaccountable reason, the deadly hatred of an Irishman, whose duty it was to set fire to the fuse that connected with the powder, and to issue a note of warning to all concerned to withdraw. One day the Irishman, maliciously, and seemingly on set purpose to commit a terrible crime, did not, on occasion of setting fire to the fuse, give timely warning to Peter, who was engaged in the middle division of the quarry; but when he esteemed himself out of danger, and reckoned that Peter could have no time to escape, he cried out to him from the upper division, "Flee, or you shall be in hell in less than five minutes." With these words Peter found himself enveloped in a cloud of smoke, and chips of blasted rock fell like hail round about him. He marvellously escaped without the slightest scratch. But his indignation was so roused that, when the smoke cleared away, he hastened to the top flat, fixedly determined to take away the Irishman's life. When, however, he reached it, the first object that caught his eye was the Irishman's dead body, who was himself killed by the explosion by which he craftily sought to cut off the life of his neighbour. The solemn affair made a deep and lasting impression on Peter's mind. He thought of the possibility of his being at that moment in hell, and of the certainty that the soul of the Irishman was there. There ensued a long, dark night of conviction, during which he endured unspeakable mental agony. The terrors of God set themselves in array against him. His conscience was so awakened that he felt as if coals of juniper burned within him. His spirit was torn with pain and grief. He reeled to and fro like a man at his wit's end, and he staggered like a drunken man. Overwhelmed at the terrible prospect of never-ending misery, he was so reduced in bodily strength that when engaged in the exercise of prayer at family worship, he needed his wife's assistance to resume his seat. He felt, like David, consumed by the blow of the Lord's hand. He was a living example of the reality of the experience—"When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth." He was not at this time able to do much more than to put in an appearance at his work. His superiors treated him kindly, and in view of his enfeebled strength, he was allowed the privilege of leaving his work for home an hour before the other workmen. Notwithstanding, they overtook him, and reached their homes considerably in advance of

him. He now devoted much of his time to reading the Scriptures and to secret prayer. He read and re-read the Bible from beginning to end, but his feeling was that it contained nothing for him but wrath and fiery indignation.

He continued in this distressing condition during the whole time he was in Aberdeenshire. He afterwards removed to England. Some incidents are related of him that furnish an index to the state of his mind before relief came. It was his lot one day to ride a horse that was marked for its invariably calm and quiet behaviour. On passing through a wood that lined both sides of the public road, it became unaccountably restive, and strenuously exerted itself, as if bent on trampling its rider to death. Peter recognised in this incident a satanic influence. It confirmed him in the conviction that the mouth of hell gaped after him for its prey. He believed that he was more worthy of hell than Satan himself, and he had the feeling that his heart was more wicked than that of devils. He became such an object of terror to himself that he thought it did not conduce to safety that he should be allowed to be at large. He accordingly presented himself at an asylum in the district, pronounced himself mad, and requested admission into the institution. He did not, however, appear to the officials there to be such a character as he represented himself to be; and, in spite of his repeated avowal of insanity, they respectfully dismissed his petition, on the ground that they required a more authoritative pronouncement on his mental condition than his own susceptibilities.

It is not definitely known when he experienced relief from the spirit of bondage under which he long laboured, but it is supposed that it was soon after he declared himself insane. That his experience of the freedom of the Gospel was in proportion to his experience of the bondage of the law goes without saying. This fact was patent to all who had the privilege of listening to him. At the fellowship meeting on sacramental occasions he usually made a deep and solemn impression. His statement of Christian experience was unusually rich. It wrought the conviction in the minds of intelligent hearers that, not only was his experience of law work—as it is commonly called—deep, but also that his experience of the efficacy of the blood of Christ to pacify the conscience and to lead the soul into the enjoyment of that peace that passes all understanding, was richly attended with a sense of the melting influences of the love of Christ, producing a profound sense of personal unworthiness before God. These impressions of him deepened with his growing years, and the earnestness of his appeals to sinners never abated.

It was after passing through these experiences that he went to America, where he had a somewhat chequered career in providence. But amidst all the vicissitudes of his lot, his burning zeal for the honour of Christ's name proved him to be no ordinary man. After working for a short time in a quarry in Canada, he was

promoted to the position of a travelling foreman on a railway that was under construction. In his new position he had several hundred men under his charge, most of whom were Red Indians. At this time he had a somewhat amusing experience with a Roman Catholic priest. For the convenience of the workmen a tent was erected, capable of accommodating about 400 men. In a terrific storm of thunder and lightning, accompanied with torrential rain, the priest breathlessly hastened to the tent, and, trembling with fear, humbly pled with Peter for the favour of affording him shelter from the raging storm. Peter expressed his willingness on condition that he would conform to the rules of the tent, adding that, if he dared to stay without conforming, he might have to make effective use of his rifle. The priest, terrified at the storm without and at the rifle within, was only too glad to submit to any terms for shelter, and he was hospitably entertained by Peter. When the storm subsided, the priest pretended that he had to go to a certain place in the vicinity to perform Mass, and Peter, dreading that a plot was about to be formed to kill him, insisted on accompanying him. The priest objected, but Peter prevailed, and carried out his purpose. When they returned, Peter informed the priest that he had now to perform *his* Mass, and he called the whole company to worship. Peter's worship was too much for the priest. At prayer he was particularly uneasy, and before the end of it he withdrew to bed. Peter afterwards upbraided him for his breach of contract, and reminded him of the punishment to which he was entitled. He, however, allowed him to go his way on the following day, and, in parting, gave him a salutary advice. The priest was favourably impressed. On reaching home he sent a glowing account of Peter's sterling uprightness to the papers, testifying that he never met his equal, and intimating that, for Peter's sake, a hearty welcome would be accorded at the district hospital to any of his workmen who needed medical treatment.

At this time Peter formed a close acquaintance with a notable man, who was popularly called "Black Hector." They were natives of the same township in Skye. Hector emigrated to Canada early in life, and lived a life of remarkable nearness to the Lord. It was in the backwoods of Canada that he was first visited in mercy. When he was awakened he betook himself to the woods, fearfully distracted with the terrors of the Almighty, and could not be prevailed upon to take shelter under the roof of any house. He was noted in the neighbourhood for the severity of his language in condemnation of the Roman Catholic system. A number of Roman Catholics came across him alone one day in the wood, who threatened to take away his life. His request for permission to pray before they committed the terrible deed was granted. When he concluded his prayer he sprang to his feet and, giant-like, defied them all, uttering the words with terrific vehemence, as if under a mighty, divine influence—"They

compassed me about ; yea, they compassed me about : but in the name of the Lord I will destroy them." The effect was marvellous. The Roman Catholics, esteeming him mad, trembled with fear and speedily fled. Hector pursued them until he was satisfied that they would not molest him again. He was much given to prayer, but it seems that it was his unhappy lot to have a very worldly wife and family. On a certain morning in spring he had unusual freedom at family worship. He prayed too long for the patience of his worldly sons to hold out to the end. One after another hastened out and betook themselves to the fields, where their thoughts and hearts were. His wife was equally impatient, and when the worthy man finished she sarcastically said, "May the day never come that you will cease praying !" to which remark his prompt rejoinder was "Amen." Peter accompanied "Black Hector" on a certain occasion in winter to a Communion in the neighbourhood. They intended to return after the evening service. All the sledges, however, had returned after the mid-day service except one, the driver of which told Peter that as all his seats were engaged, he could have no room for him or for any other. Hector, however, arrived, and addressed the driver, "You shameless fellow ! are you refusing to give me a drive with my own Father's horses ?" The driver, unexpectedly taken aback, replied, "I did not know that they were your father's horses ; come in." So Hector went in, and he got room for Peter also.

It was now Peter's lot to meet, in providence, with times of adversity. The railway contractors, in whose service he was, became bankrupts. Notwithstanding, Peter remained at his post with his workmen, thinking that, as the railway was a Government concern, the Government would pay him for his work. This, however, they refused to do, with the result that he was reduced to great extremities. He thought of going to the United States, but before finally deciding on this course, he deemed it his duty to consult "Black Hector." When he told him about his circumstances and purpose, Hector said, "Wait until I come back from the barn." Hector came back and could say neither yea nor nay. He went to the barn a second time, and when he returned on this occasion he said to Peter, "You may now go to the United States : the Lord will grant you prosperity ; and I shall see you again." Hector's prediction was fulfilled. Peter went to the United States. The Lord granted him a measure of prosperity in his new sphere. He saw "Black Hector" once more, although it was after a long interval of years. It was on occasion of his paying a visit to Canada after he had returned to pass what remained of his days in his native island.

In the States he was the same uncompromising witness for Christ and His truth that he had elsewhere been. His stern denunciation of sin embittered many against him. He denounced, in unsparing language, the practice of Sabbath desecration among Protestants and Roman Catholics alike. He keenly felt the

roguery of the priests, and for his plain speaking he was subjected to a good deal of persecution. He kindly took to a Presbyterian minister in the district, whom he esteemed to be the most consistent minister in respect of doctrine and worship known to him there. He associated himself with his congregation, in connection with which he conducted a Sabbath School and held religious meetings. He made himself generally useful in the congregation, and when a new church was needed, Peter liberally contributed towards its erection. The minister, however, married, and a new element entered into the work of the congregation. The minister's wife ridiculed the exclusive use of the Psalms of "old David," as she expressed herself. She strongly contended in favour of the introduction of an organ into the church, in regard to which she would remark, "Oh, how I love you!" drawing the antithesis from Peter, "Oh, how I hate you!" The minister's wife prevailed, and Peter dissociated himself from the congregation. He was sorely grieved at the state of religion in the place. His feelings found expression in the words of the Psalmist, "I am like a pelican of the wilderness: I am like an owl of the desert. I watch, and am as a sparrow alone on the housetop"; and he ultimately decided to return to Scotland. He returned about the year 1886, and sometime after he leased the farm of Borve, Flashadder.

Ere he had come back to permanently reside in this country, most of the godly ministers known to him in his early days were called to their reward. Rev. Roderick Macleod, under whose ministry he was brought up, was at his rest many years ere then. Rev. Alex. MacColl, whom he had many opportunities of hearing at Lonemore, still lived, but he was in rapidly declining health. Mr. MacColl was then in Lochalsh, and in the hope of hearing him again, Peter went to the Communion at Plockton. He struck one at once as uncommonly fiery and zealous, and his unbroken rule was to stay in no house in which he was not satisfied that the worship of God was regularly conducted. With the state of matters religiously at Flashadder he was far from being satisfied. It was a Mission Station under the Highland Committee of the Free Church, who were content to have the Station served by somewhat indifferent probationers. Peter, however, determined that the ecclesiastical authorities would not have it all their own way, and he carried out his point in having on Communion occasions ministers noted for piety and faithfulness. It was in connection with one of these occasions that a long letter emanated from the neighbourhood, and was published in leading newspapers, giving the gist of the sermon delivered on Monday by the Rev. Donald Macfarlane, now of Dingwall. The sermon contained a scathing but faithful criticism of those in the Free Church who were responsible for leading the Church away from her original position in respect of doctrine, worship, and practice. The intention of the writer, apparently, was to bring the preacher into

disrepute among the Rainyite party—a party that had then assumed large proportions in the Church. His success, however, was not equal to his expectations, for the ground that he won in some directions he lost in others.

The affections of the people were becoming more and more alienated from the Church. Peter was exasperated at the attempt to bring infallible truth and imperishable principles into contempt. He had the whole-hearted sympathy of the overwhelming majority of the people in the district, and the question eventually arose—“Were they justified in maintaining communion with a Church that had ceased to hold doctrines and principles that were dearer to them than life?” The last cord that bound them to the Church was broken by the passing of the Declaratory Act in 1892. Flashadder then became the rallying-ground of the disaffected laity in the neighbouring parishes. Public meetings were held, at which resolutions, condemnatory of the Declaratory Act, were passed. Peter was a central figure in the work of organisation. The laity were encouraged by leading ministers of the Constitutionalist party, who reiterated their determination to lead the people *en masse* out of the Declaratory Act Church—as it was termed—if steps were not taken at the ensuing General Assembly to get the Act repealed. The Assembly had scarcely sat when a meeting of elders and other laymen took place at Achnasheen. Peter, along with other leading men from Skye, attended the meeting. He spoke to the point and with decision. The resolutions that were proposed, and finally adopted, had his hearty approval, and he and others went away resolved to be no longer associated with the Church, or with any party in the Church, if the Assembly did not take steps to rescind the obnoxious Act.

Developments that were not quite unlooked for took place after the Assembly. The Declaratory Act was confirmed as a “binding rule and constitution to the Church,” and the Church was rent. Peter faithfully performed his part in connection with the new order of things. A public meeting was convened at Flashadder on the 7th of June, 1893, over which he presided. His speech is reported as follows in the *Northern Chronicle* of 14th June:—“The Chairman, in his opening remarks, expressed his regret that there should be a reason given to occasion this meeting, that in this the Jubilee year of the Free Church cause should be given to have another disruption. We are met here to defend the Word of God and the subordinate standards of the Free Church of Scotland. Those of you who have been reading the newspapers could see the tyrannical and despotic power exercised by the Assembly in refusing to mete out for the Constitutionlists the slightest measure of satisfaction in regard to the Declaratory Act. The Constitutionlists have now cooled down and accommodated themselves to this inconvenience. There have been several meetings held at different centres in

the Highlands and Lowlands in opposition to the Declaratory Act, and the leaders of the Constitutional party were giving us great hopes, and telling us that, if we would stand by them and support them with our prayers, they would lead the way for us in defence of the truth committed to our care. It is now seen how they have carried these statements into effect. But we are determined, whatever betide us, to abide by the Word of God, and separate ourselves from a party who is, in our opinion, dishonouring some of the most distinctive truths contained in Scripture, and men who are undermining and destroying the constitution of our Church, and sacrificing the glorious principles of 1843 to suit this renewed agitation for Union and to pave the way for that end. Most of you remember Mr. Macfarlane's stirring speech of August last, and his remarks on that occasion you can see fulfilled to-day. He was the only man that told us the real state of matters, and you know what treatment he received at the hands of some of our neighbours." Peter spared no effort to carry out the sentiments expressed in this speech, and in the matter of Union with the U.P. Church, he saw his convictions come to pass well-nigh ten years before he died.

All his activities were directed to one end—the glory of God and the welfare of His cause on earth. All he did was to him labour of love. He wisely counselled the people; he usually presided at their religious meetings; and he was determined that they would not be long without a suitable place of worship. With this end in view he went to the island of Eigg, to confer with the proprietor for the use of the old Free Church school at Flashadder, which was built through the exertions of the late Rev. Roderick MacLeod. In the absence of title-deeds it lapsed into the landlord's possession. Peter found him remarkably sympathetic, and he succeeded in his object. Since then, religious services have been regularly conducted in that house, which is now, through the landlord's generous consideration, the property of the Free Presbyterian Church.

In the midst of these activities Peter was, in providence, visited with a sore bereavement in the loss of his wife. She was much devoted to him, and he had her loyal and sympathetic support in all his contentings. By her he had two sons, both of whom are doing well in America. His own health was now much shattered, and he had to consider the propriety of leaving Borge for a more easily conducted place. He eventually removed to Buness, near Portree. In January of 1898 he deemed it his duty to marry again. He was indeed well directed, for no one could attend to his comfort with more conscientious care than the object of his choice. During his residence at Buness he was a member of the Portree Kirk-Session; and notwithstanding occasional attacks of serious illness, he evinced his unflagging interest in the cause by holding services, with as much regularity as possible, at one or other of the local stations. He was fondly attached to the late



Norman Munro, Staffin, who was one of the most eminent Christians in his generation. In several respects there was a strong resemblance between them. In Norman's extreme old age Peter often trudged over hill and dale, in weather fair and foul, to give him assistance at the Sabbath services. The question of returning to some landed property in the United States of America, which otherwise was likely to be misappropriated, and remaining in his native country, lay for some time in the balance; but the thought of enjoying the privileges of the Gospel at home outweighed all other considerations, and he decided not to go. After the removal of worthy Norman Munro he was appealed to, in the interests of the cause, to take up the work of the Mission station at Staffin, which, after much hesitation, he consented to do. He thus passed the last seven years of his chequered life there. Like the beloved Persis, he laboured much in the Lord. He was deservedly held in profound esteem by the people, and his services were highly appreciated. A little more than a year before the end—and when he was himself reduced to much physical weakness—it was the Lord's will that he should experience another blow of His hand in the death of his second wife, who, although strong and vigorous, was cut off after about a week's illness. He was resigned to the will of the Lord; but the heavy stroke hastened on the dissolution of the already rapidly-falling tabernacle. Although the outward man perished, it was evident that the inward man was renewed day by day, and on the second day of September last he slept in Jesus, to be for ever with the Lord. Besides the two sons already alluded to, he left an orphan boy of about ten years—the issue of his second marriage—to mourn his loss. We can express no better wish for them than that their father's mantle may fall upon them.

Thus lived, and thus died, Peter Macleod. His name was familiar to most Skye men. Like Job, he feared God and eschewed evil. He had the measure of outward and inward trials that the Lord saw would be for his good. In contending for truth and principle he never budged an hair's-breadth. He was bold as a lion, and feared the face of no man. He faithfully but lovingly warned sinners; he feelingly encouraged believers. We feel his loss, and in view of the constant breaches that are made on the walls of Jerusalem, we would desire to be imbued with the spirit of the Psalmist when he prayed—"Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men."

A. M.

WE are strong Christians untried; but when we have trials to meet, we do not find it child's play. We then may see that our standing is not in ourselves—that we need Him who said to the winds and waves, "Peace, be still"—and that it is when He keeps the heart, the enemies will not gain the victory.—  
DAVID STEVEN.

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

(Continued from page 320.)

### IOMHAIGHEAN.

C. 260.—Ciod a tha eaglais na Ròimh a' teagasg mu ìomhaighean?—F.—Tha Créud Phàp' Pius ag ràdh, “gu'm faod ìomhaighean a bhi aig muinntir, agus air an coimhead leò agus gu'm bheil è dligheach onoir agus àrd urram a thabhairt doibh.” —(Ear. 8.) Gidheadh, cha n'eil na Pàpanaich a dh-aon ìntinn, no aon-sgeulach air a' cheart seòrs' aoraidh a bhuineas do ìomhaighean.

C. 261.—Ciod anns am bheil am barailean ag eadar-dhealachadh?—F.—Tha Acuinias ag ràdh gu'm buin *Latria*, an seòrs' aoraidh a's àirde, dhoibh; tha cuid eile a' teagasg nach còir a thoirt doibh ach amhàin *Dulia*, an t-aoradh a's ìlse. Is i argumaid Acuinais, ma bheirear na's lugha na *Latria* do na h-ìomhaighean, gur ann air na h-ìomhaighean féin agus nach ànn air Dia, a chuirear onoir, nì a ta 'n a iodhol-aoradh; agus is i argumaid na pàirtidh a tha 'cur an aghaidh sin, ma bheirear *Latria* do na h-ìomhaighean, gu'm bheil am peacach air a ribeadh anns a' chionta chéudna, do bhrìgh gur ann do Dhia féin amhàin a bhuineas *Latria*.

C. 262.—Ach cia fad a tha an dà phàirtidh ag aontachadh le 'chéile, mu na h-ìomhaighean?—F.—Ann an cumail amach gur còir aoradh de sheòrs' air-chor-eigin a thoirt do ìomhaighean.

C. 263.—Ciamar tha iad a' feuchainn ri so a dheanamh amach leis na ceruban agus leis an nathair umha?<sup>1</sup>

F.—Tha iad ag ràdh gu'n robh iad araon air an deanamh a-réir àithne Dhia. Ach tha sinne ag ràdh—(1) Feuchadh na Pàpanaich àithn airson nan ìomhaighean aca-féin; (2) *Cha n-fhacas riamh* na ceruban leis an t-sluagh, oir bha iad anns “an ionad a's ro naomha”; agus air an aobhar sin, cha b' urrainn an sluagh aoradh a dheanamh (*vide* book) do'n nathair umha, tha sinn a' léughadh gu'n d'-rinn an Rìgh *maith*, Hesechia, a briseadh 'n am mìribh.<sup>2</sup>

<sup>1</sup> 2 Eachd. iii. 10.—Agus anns an tigh ro-naomh rinn e dà cherub do obair sho-ghluaiste, agus chòmhdaich e thairis le h-òr iad. Air. xxi. 8.—Agus thubhairt an Tighearna ri Maois, Dean dhuit-féin nathair loisgeach, agus cuir i air crann; agus tarlaidh, gach neach a lotar, an uair a dh'amhairceas e oirre, gu mair e beò.

<sup>2</sup> 2 Rìgh xviii. 3.—Agus rinn e an nì a bha ceart ann an shùilbh an Tighearna, a réir nan uile nithe a rinn Daibhidh 'athair. R. 4, Chuir e air falbh na h-àitean àrda, agus bhris e na dealbhan, agus ghearr e sìos na doireachan, agus mhin-phàonn e an na-hair umha a rinn Maois; oir gus na làithibh sin bha clann Israeil a' losgadh tùis dhi: agus thugadh Nehustan mar ainm oirre. Deut. xii. 2.—Léir-sgrìosaidd sibh na h-àiteachan uile anns an d'-rinn na cinnich a shealbhaicheas sibh seirbhis d'an diathaibh, air na beanntaibh àrda, agus air na cnocaidh, agus fuidh gach craoibh ghlaïs. R. 3, Agus leagaidh sibh sìos an altairan, agus brisidh sibh an carraighean, agus loisgidh sibh an doireachan le teine, agus gearraidh sibh sìos dealbhan snaidhte an dée, agus sgrìosaidd sibh an ainm a mach às an àite sin.

C. 264.—Nach 'eil na Pàpanaich ag ràdh gu'm bheil iad ag aoradh do Dhia tre na h-ìomhaighean?—F.—Thà; ach bha a cheart leisgeul sin aig na Cinnich.

C. 265.—Carson a tha thu 'diùltadh aoradh a thoirt do ìomhaighean?—F.—Do bhrìgh gu'm bheil è air a dhiteadh leis na Sgrìobtuiribh.<sup>1</sup>

A chum ùmhlachd do'n dara Aithn a sheachnadh (Ecsod. xx. 4), tha an àithn sin air a gearradh amach gu h-ìomlan, le eaglais na Ròimh, às an Leabhar-cheist aice, agus tha an deicheadh àithn air a roinn 'n a dà earrainn, chum àireamh nan deich a dheanamh suas.

### TOIRMEASG POSAIDH NAN SAGART; NO GILLEADAS.

C. 266.—Ciod è teagasg eaglais na Ròimh mu phòsadh na Cléire?—F.—Tha i a' cur amach a mallachd an aghaidh na muinntir a their gu'm bheil è laghail do'n Chléir pòsadh.—(*Comhairle Thrent.*)

C. 267.—Am bheil thu 'cur an aghaidh a bhi 'bacadh pòsaidh do'n Chléir?—F.—Tha mi; oir is teagasg sin a tha calg-dhireach an aghaidh nan Sgrìobtuir. Tha an t-Abstol Pòl a' labhairt gu soilleir air pòsadh na Cléire, agus ag innseadh ciod an gnàth, an caithe-beatha 's an giùlain a's còir a bhi aig mnaoi gach fir de'n Chléir.<sup>2</sup>

<sup>1</sup> Ecsod. xx. 4.—Na dean dhuit-féin dealbh snaidhte no coslas sam bith a dh'aon ni, a ta 's na nèamhaibh shuas, no air an talamh shìos, no 's na h-uisgeachaibh fuidh 'n talamh. R. 5, Na crom thu-féin sìos doibh, agus na dean seirbhis doibh: oir mise an Tighearna do Dhia, is Dia éudmhor mi, a' leantuinn aingidheachd nan aithrichean air a' chloinn, air an treas, agus air a' cheathramh ginealach dhiubh-san a dh'fhuathaicheas mi. Lebh. xxvi. 1.—Cha dean sibh dhuibh-féin iodholan no coslas snaidhte, agus cha chuir sibh suas ìomhaigh dhuibh-féin, ni mò shuidhicheas sibh dealbh-cloiche 'n 'ur fearann, gu cromadh sìos da; oir is mise an Tighearna bhur Dia. Deut. ix. 12.—Agus thubhairt an Tighearna rium, Eirich, imich sìos gu luath às a so; oir thruaill do shluagh a thug thu mach às an Eiphit iad-féin; chlaon iad gu grad o'n t-slighe a dh'aithn mise doibh; rinn iad dhoibh-féin dealbh leaghta. Deut. xvi. 22.—Ni mò a chuireas tu suas dhuit-féin dealbh sam bith, ni a's fuathach leis an Tighearna do Dhia. Deut. xxvii. 15.—Mallaichte gu'n robh an duine a ni dealbh snaidhte no leaghta, gràineileachd do'n Tighearn, obair làmh an fhìr-cheird, agus a chuireas e ann an ionad dìomhair: agus freagraidh an sluagh uile, agus their iad, Amen. Ròm. i. 21.—Do bhrìgh 'nuair a b' aithne dhoibh Dia, nach d' thug iad glòir dha mar Dhia, agus nach robh iad taingeil, ach gu'n d'fhàs iad dìomhain 'n an reusonachadh féin, agus gu'n do dhorchaicheadh an cridhe amaideach. R. 23, Agus chaochail iad glòir an Dé neo-thruaillidh gu dealbh a rinneadh cosmhuil ri duine truailidh, agus ri eunlaith, agus ainmhidhidh ceithir-chosach, agus bhèisidibh snàigeach. Taisb. xix. 20.—Agus ghlacadh am fiadh-bheathach, agus maille ris-san am fàidh-bréige a rinn mìorbhuilean 'n a làthair, leis an do mheall e an dream a ghabh orra comharra an fhiadh-bheathaich, agus iadsan a rinn aoradh d'a ìomhaigh. Thilgeadh iad sin 'n an dithis beò ann an loch teine a' dearg-lasadh le pronnuse.

<sup>2</sup> Mata viii. 14.—Agus an uair a thàinig Iosa gu tigh Pheadair, chunnaic e màthair a mhnà 'n a luidhe, agus i ann am fiabhrus. I Cor. ix. 5.—Nach 'eil againne comas piuthar, bean-phòsda a thoirt leinn mu'n cuairt, amhuil mar na h-abstòil eile, agus bràithrean an Tighearn, agus Cephas? I Tim. iii. 2.—Uime sin is còir do easbuig bhi neo-lochdach, 'n a fhear aoin mhnà, faireil,

C. 268.—An robh pòsadh na Cléire air a thoirmeasg, 'an tomhas air-bith, ann an ceud linnibh na h-eaglais?—F.—Cha robh idir. Ann an ceud linnibh na h-eaglais bha a' Chléir a' pòsadh mar dhaoine eile.

TIGHEAN NAN DUBH-CHAILLEACH,—(NUNNERIES).

C. 269.—Cò ris a theirear “tighean nan dubh-chailleach”?—F.—So tighean uaigneach a tha aig na Pàpanaich, mar a's trice anns na bailtibh mòra, anns am bheil boirionnaich àraid a' gabhail còmhnuidh—boirionnaich a tha fo bhòid nach pòs iad gu bràth, agus a tha ag aideachadh, no fo ainm a bhi g an toirt féin suas, ann an uaigneas, do oibribh cràbhaidh.

C. 270.—Am bheil eaglais na Ròimh a' ceadachadh do aon air-bith dhiubh sin an tigh-cràbhaidh, no an abaidh so 'fhàgail, ma's àill leatha, agus a dhol amach arist ameasg a càirdean?—F.—Cha n'eil. Aon uair 's gu'n gabhar a' bhòid, cha n-fhaodar a toirt air a h-ais; agus cha n'eil a chridhe aig aon a tha fo'n bhòid pilltinn ris an t-saorsa a bha aice roimhe, no 'toil féin a dheanamh.

C. 271.—Carson a tha thu 'cur an aghaidh a' chleachdadh so?—F.—Do bhrìgh gu'm bheil è 'n a fhàth-truaighe, ain-tighearnail, mì-bhéusach, neo-sgrìobtuireil agus mì-laghail.

C. 272.—Cionnus a tha è 'n a fhàth-truaighe?—F.—Tha am boirionnach a ta fo'n bhòid, òg, sean i, air a cur fo riaghladh na ban-aba, no ban-mhaighstir an tighe, fo smachd nan sagart; agus air a bacadh o chomhradh ri càirdean, ach amhàin air amaibh àraid 'nuair a cheadaichear dh'i, mar fhàbhar, labhairt riutha tre challaid laruinn.

C. 373.—Cionnus a tha è ain-tighearnail?—F.—Tha an òigh, is i sin an dubh-chailleach (*nun*), air a cur fo làn riaghladh nan uachdaran—na ban-aba agus nan sagart—agus féumaidh i làn ùmhlachd a thoirt doibh, anns na h-uile nithibh cìod-air-bith iad.

C. 274.—Cionnus a tha è mì-bhéusach?—F.—Is ro mhi-cheart boirionnaich a chur, marso ann an uaigneachd, fo chumhachd shagartan 'us iad gun bhi pòsda, a bhitheas 'g am faosaid, agus a' cluinntinn an uile pheacaidhean smuain agus gnìomha.

C. 275.—An robh gnìomhran mì-bhéusach a' sruthadh o'n chleachdadh so?—F.—Bhà. Tha sin air a dhearbhadh le sgrìobhadairean Pàpanach féin a tha ag aideachadh 's a' caoidh nan gnìomh truallidh. Tha Bride (St. Bridget) aon de na naoimh shònruichte, a' gearan air a' mhi-bhéus a bha 'dol air aghaidh ann an tighean nan dubh-chailleach.<sup>1</sup>—Faic *Gilleadas*—IUCHAIR.

ciallach, deadh-bhéusach, fialuidh, ealamh gu teagasg. R. 4, 'N a dhuine a riaghlas a thigh féin gu maith, aig am bheil a chlann fo smachd maille ris an uile shuidheachadh-inntinn. R. 11, Is amhuil sin is còir do na mnàibh bhi suidhichte, gu'n bhi 'n an luchd-tuailleis; ach bhi measarra, ionraic 's na h-uile nithibh. R. 12, Biodh na deacoin 'n am fir aoine mhnà, a' riaghladh an cloinne, agus an tighe féin gu maith.

<sup>1</sup> “The Revelations of St. Bridget,” chapter 43.—Cologne, 1629.

C. 276.—Cionnus a tha è neo-sgrìobtuireil?—F.—Is è tha am Biobull a' teagasg dhuinn gur còir dhuinn ar dleasan a dheanamh anns gach caochladh inbhe agus staid anns am bi sinn air ar suidheachadh 's a' bheatha so, ach cha n'èil focal eadar dà cheànn a' Bhìobuill mu riaghailt nan Dubh-chailleach. Thugadh riaghailt nam ban-aonarach, no nam ban-naomh so, bho na Pàganaich a bha 'cumail mhaighdeanan a bha air an ainmeachadh air a' bhan-dia *Bhesta*. Cha n'èil bunait sam-bith aig a' chleachdadh so anns a' chreidimh Chrìosdail.<sup>1</sup>

C. 277.—Cionnus a tha è mì-laghail?—F.—Tha è an aghaidh lagh' agus chòraichean Bhreatainn gu buileach, agus an aghaidh saorsa, a bhi 'ceadachadh bhòidean mar so, leis am bheil neach a' càll a shaorsa, fad làithean a bheatha, agus air a dheanamh 'n a thràill. The è mì-laghail a leithid so de thighean a bhi idir anns an tìr.

C. 278.—Am biodh tighean nan dubh-chailleach laghail no ceart, na'm biodh iad fosgailte do luchd-coimhid, no na'm bìtheadh a' sealltainn thairis orra fo achd Pàrlamaid?—F.—Cha bhiodh: Cho fad 's a bhios na tighean-cràbhaidh so ànn idir, mairidh buan bhòidean mì-laghail na maighdeanais agus na h-uaigheachd, maille ris gach olc a ta 'n an lòrg. Tha iad fìor olc anns gach seadh air-bith.

### CLAONADH AGUS BINN EAGLAIS NA ROIMH.

C. 279.—Ciod iad na comharraidhean air àicheadh Chrìosd, no air tuiteam air falbh o'n chreidimh, a tha air an innseadh roimh làimh ann am focal Dé, agus a tha air am faicinn ann an eaglais na Ròimh?

F.—1. A bhi 'toirmeasg pòsaidh agus ag iarraidh bìdheanna a sheachnadh;<sup>2</sup> agus mar sin, tha eaglais na Ròimh a' toirmeasg pòsaidh do na sagartaibh, do na manaich, do na friaraich agus do na dubh-chailleachan, no maighdeanan nam bòid aice, agus tha i ag àithneadh d'a pobull gun fheoil itheadh air làithean àraid, fo phéin a' pheacaidh bhàsmhoir.—(Faic Ceist 123.)

2. Ag agairt comais air mìorbhuilean oibreachadh;<sup>3</sup> agus mar sin cluinnear mu fhuil reòta an Naoimh Ianuarius a bhi air a leaghadh le eaglais na Ròimh, agus mu iomadh mìorbhuil faoin eile, a tha i a' gabhail oirre-féin a bhi 'deanamh leis na créutairean sin de'n goir i na *Naoimh* aice.—(Faic Ceist 244.)

3. Ardachadh a cinn os ceànn gach uile chumhachd eile,

<sup>1</sup> Ròm. xii. 11.—Gun bhi leasg ann an gnothuichibh: dùrachdach ann bhuir spiorad; a' deanamh seirbhis do'n Tighearn.

<sup>2</sup> 1 Tim. iv. 3.—A' toirmeasg pòsaidh, agus ag iarraidh bìdheanna a sheachnadh, a chruthaich Dia chum an gabhail maille ri breith-buidheachais leòsan a ta 'creidsinn, agus aig am bheil eòlas na fìrinn.

<sup>3</sup> 2 Tes. ii. 9.—Eadhon esan, aig am bheil a theachd a réir oibreachaidh Shàtain, maille ris an uile chumhachd, agus chomharaibh, agus iongantasaibh bréugach.

talmhaidh agus nèamhaidh,<sup>1</sup> agus mar sin, tha am Pàp ag agairt còir air àrd uachdaranachd—ag ràdh gur e-féin ionad meadhoin na h-aonachd spioradail—gu'm bheil è na's àirde na rìghrean; agus is è a's ùghdair mòr do'n teagasg mhealltach sin a tha 'gabhaill os làimh an Cruithear a chruthachadh le brìgh-atharrachadh.—(Faic Ceist 199.)

4. A h-ionad—baile nan seachd sliabh,<sup>2</sup> no nan seachd cnoc agus mar sin, gheibhear baile na Róimh a' seasamh air seachd sléibhtean.

5. Géur-leanmhuinn;<sup>3</sup> agus mar sin, rinn a' Phàpanachd, a tha o thùs agus a ghnàth ri géur-leanmhuinn, mìltean 'us muileana de'n chinne-daoinne a chur gu bàs airson an aidmheil dhiadhaidh; agus tha i fathast ri géur-leanmhuinn ann an Tuscany, ann an Eirionn agus anns gach àit eile 's am bheil comas aice sin a dheanamh.—(Faic Ceist 300.)

6. Ceannachd spioradail;<sup>4</sup> agus mar sin, tha eaglais na Ròimh, le 'cuid aifrinnean, a' deanamh malairt air anamanaibh dhaoine.—(Faic Ceist 152.)

C. 280.—Cìod a tha gu tachairt do eaglais an Anacriosd, no “duine sin a' pheacaidh”?—F.—Tha i gu bhì air a sgrios.<sup>5</sup> Is ànn, air an aobhar sin, a tha an àithn so air a toirt, “Thigibh a mach àsde, mo phobull.”<sup>6</sup> Is còir dhuinn-ne, uime sin, agus tha è fiachaichte òirnn, mar Chriosduidhean agus mar mhuinntear a tha 'gràdhachadh ar co-chrèitair, cur 'n a h-aghaidh gu dian, agus saothair a dheanamh chum a tràilleann 'fhuasgladh.—(Faic Laoidh III.)

### ANA-COMPANTAS NA PAPANACHD.

C. 281.—Cìod a tha thu 'ciallachadh le ana-còmpantas na Papanachd?—F.—Tha mì a' ciallachadh le sin gu'm bheil a'

<sup>1</sup> 2 Tes. ii. 3.—Na mealladh neach sam bith sibh air aon chor; oir cha tig an là sin mur tig air tùs tréigeadh-creidimh, agus mur foillsichear duine sin a' pheacaidh, mac an sgrios. R. 4, A tha 'cur an aghaidh agus 'g a àrdachadh féin os ceann gach nì ris an abrar Dia, no d'an deanar aoradh; ionnus mar Dhia gu'm bheil e 'n a shuidhe ann an teampull Dhé, 'g a nochdadh féin gur Dia e.

<sup>2</sup> Taisb. xvii. 9.—An so a ta an inntinn aig am bheil gliocas. Na seachd cinn is seachd sléibhtean iad, air am bheil a' bhean 'n a suidhe.

<sup>3</sup> Taisb. xviii. 24.—Agus fhuaradh ann fuil fhàidhean, agus naomh, agus nan uile dhaoine a mharbhadh air an talamh.

<sup>4</sup> Taisb. xviii. 10.—A' seasamh fad às, tre eagal a peanais, ag ràdh, Mo thruaighe, mo thruaighe! a' chaithir mhòr sin Babilon, a' chaithir thréun sin! oir ann an aon uair thàinig do bhreitheanas. R. 11, Agus nì ceannaichean na talmhainn gul agus caoidh air a son; oir cha cheannaich neach sam bith am bathar nì's mò. R. 12, Bathar òir, agus airgid, agus chlach luachmhor. R. 13, . . . Agus tràilleann, agus anama dhaoine.

<sup>5</sup> Taisb. xviii. 21.—Agus thog aingeal tréun clach mar chloich-mhuilinn mhòir, agus thilg e 's an fhairege i, ag ràdh, Is ann mar so le neart a thilgear sios am baile mòr sin Babilon, agus cha'n fhaighear e nì's mò.

<sup>6</sup> Taisb. xviii. 4.—Agus chuala mì guth eile o néamh, ag ràdh, thigibh a mach àsde, mo phobull, chum nach bi sibh comh-pàirteach d'a peacaibh, agus nach faigh sibh cuid d'a plàighibh.

Phàpanachd a' seasamh an aghaidh maith a' chinne-daoine, agus cronail, millteach, eadhon do bhuannachd agus do shonas aimsir-eil an duine.

C. 282.—Cionnus, matà, tha a' Phàpanachd ana-còmpantach no cronail, millteach do shonas dhaoine?—F.—Air iomadh dòigh —ann an teagasg chealgach, ann am bacadh èdlais, agus ann an géur-leanmhuinn: cha n-fhuilig i nì sam-bith, 'us cha n-fhiach leatha nì sam-bith, ach na their 's na nì i-féin.

(*Ri leantuin.*)

## Letters by the late Donald Mackay, Student, Strathy.

(III.)

STRATHY HEAD.

MY DEAR—,—I received your very kind and welcome letter a short time ago. I was sorry to hear that you were not keeping well. I had much spiritual death on my soul since I came home. The power of sin is great. What need that He would subdue our iniquities and love us freely! "O Israel," He says, "Thou hast destroyed thy self, thou hast fallen by thine iniquity." How low we have fallen by our own iniquity! You desire me to go to—first Sabbath. Though, on the one hand, I desire to go; on the other hand, I feel it somewhat strange for me to go there. O that He would yet make His face shine on such a dark and dead soul who tries to make mention of His Holy name! May He bring us in truth into communion and fellowship with Himself, and to know the way in which to walk! One said: "Thou, with Thy counsel, while I live, wilt me conduct and guide."

The first Sabbath after I came home I felt a little liberty sometimes, but I am still the brutish creature I was. Even though a word sometimes comes with power, when that word leaves, sin gathers strength again, so that my soul can do little but groan under the burden of sin. O, for a breathing of the Spirit!

Remember me to the friends there, and to old Sandy. May the fellowship of Him who is life eternal be yours as a congregation! O that the Spirit would be poured on us from on high! With love.—I am, etc.,

DONALD MACKAY.

(IV.)

KERRYSDALE,

GAIRLOCH, 31st March, 1896.

MY DEAR—,—I received your kind and welcome letter. I was over at Laide last Sabbath, and waited on Monday to see William MacIver. He is very poorly. He was asking if it was the Sabbath, so you may judge something of his state. I am



grieved at myself for not staying longer with him. He asked me to stay, but we had a meeting on Monday night. I might have gone back, but did not do it; and now I am afraid that I will not get another opportunity. How brutish I am! Pray you for such a brute that He would not cast me off for ever. May it please Him who has our breath and life in His hand to restore William! But as for him, it is far better for him to be with Jesus, where nothing will break their fellowship. This is only a wilderness at best, a dry and thirsty land, full of pits and snares. How good it is for the soul that will safely escape over them! Though we would desire that He would spare William, and although it is our privilege and our duty to cry to the Holy One concerning him, yet, on the other hand, shall the thing formed say to Him who formed him, "What doest Thou?" What need there is to be guided by his Spirit! What need of the sprinkling of clean water! "Ye are clean through the word that I have spoken with you."

My desire is that the Holy One would be with you. Though this is a wilderness, He is not a wilderness to His poor and needy ones. . . . With love,—I am, etc.,

DONALD MACKAY.

## Protestant Notes.

**The Knox Club.**—At the inauguration of this Club, it was stated that its aim would be to set Protestantism before Politics. Such would be a very useful line to take at present, but what has the Knox Club been doing? We cannot tell, but one thing is matter of common knowledge, that its Secretary, Mr. F. J. Robertson was very actively engaged in supporting the candidature of Mr. Munro, for the Northern Burghs. Mr. Munro is an out and out Home Ruler, and to the most of us, the Protestantism that can be actively engaged in supporting Home Rule is not worthy of the name. Every one is quite entitled to hold any political opinions he pleases, but we protest against Protestantism and Home Rule being run together.

**Catholic Truth Society.**—Archbishop Bourne presided last evening at the Half-Yearly Meeting of the Catholic Truth Society, held at Cathedral House, Westminster. A report read by Mr. James Britten, Hon. Secretary, urged very strongly the inadequacy of the support given to the Society, and the want of interest in its work, particularly among wealthy Catholics; while the harmful publications of the rationalist and Protestant Press were disseminated with great activity. Archbishop Bourne said, never was the Catholic Truth Society more necessary than at the present time. They were lulled every now and then into a certain sense of security. They came to imagine that the public press of the country had at last made up its mind to give fair play to the

Catholic Church, and then a moment came, as it came a month ago, when not only the halfpenny press and the catchpenny papers, but the staid and serious *Times* itself was prepared to use any amount of fables. They therefore wanted the Catholic Truth Society to be ready to stand up in defence of the Catholic Church, and to show that those statements made about it were fables, and nothing else.—*Times*, 4th November.

**The Bishop of London and Archbishop Bourne.**—I have only just seen, says Mr. Walsh in the *Protestant Times*, the *Telegraph and Guardian*, of 28th September, published at Kingston, Jamaica. It contains a verbatim report of a speech by the Bishop of London, addressed to the Convention of the Brotherhood of St. Andrew, in Montreal, on 15th September. Some of the Bishop's statements are calculated to surprise many of his English followers. Here is one of them:—"At the same time, I ask God to bless all the other denominations with whom we work hand in hand in London. God bless the Roman Catholics. *I am indeed glad that they had such success here*, but of course they are a mere handful over the water. I invite them to share with me in my work, and I must acknowledge that their Archbishop Bourne is a personal friend of mine, with whom I work hand in hand in London." Would the Bishop of London say publicly, "God bless the Protestant Societies of London?" I am sure he would not. Yet he is not ashamed to say, not merely, "God bless the Roman Catholics," but also, "I am glad they have success here"—*i.e.*, in Montreal, where they rule everything. Bishops who love Ritualism generally have a feeling of brotherly sympathy with Roman Catholics.

## Notes and Comments.

**China and Britain, and the Opium Traffic.**—We learn from time to time in the periodicals "National Righteousness" and "Britain's Opium Harvest" the progress that is being made in China in the way of suppressing the growth of opium. Testimony is borne that China has more than fulfilled her promise, but that the Government of Great Britain is not rising to the occasion—only trying for the sake of Indian revenue to prolong the experimental period of suppression. In October, 1909, Sir John Jordan said, in a report to Sir Edward Grey, that the province of Szechwan would "furnish the supreme test of the success or failure of the programme of total prohibition," and that at the very time he was writing, "the issue on which so much depends" was being fought out in the province. Since then the most encouraging reports have been received. Of the sixty-one large districts of which Szechwan is composed, "fifty-three report that the policy of total prohibition has been in force, while of only eight districts is the report less satisfactory." From some of

the latter the report is "almost total prohibition." One missionary says, "Truly a miracle has been wrought in a single year," while another declares: "It is just a marvel to me how the people have submitted, as it was the main trade of this district." It is also stated that in some places the opium farmers have been put in chains, and the land ploughed up. The price of opium has advanced to thirteen times its former rate. All these features are most promising for the complete deliverance of China from this dreadful curse. It is lamentable to think that our country is the chief drag on the wheel of reform. May the Most High grant a change in the unworthy policy of our legislators, and may He make the removal of opium a powerful help to the progress of the Gospel among the teeming millions of China!

**What would Whitefield think of it?**—We wonder, says the *English Churchman*, what Whitefield would have said if he had been on Sabbath last at the Tabernacle in Tottenham Court Road which bears his name. The minister, Mr. Silvester Horne, had been on the previous day returned to Parliament, so, as a daily paper remarks, "the congregation's prayers and praises took the form of giving him a great reception. They rose and cheered for about two minutes, waving yellow flags and ribbons, and then wound up with three rousing cheers, in response to which 'Mr. Horne returned thanks.' " Such a use of the Lord's Day is to us an unmistakable sign of deplorable degeneration.

**Church Auction Sales.**—On looking over the advertisement columns of a northern newspaper the other week our eyes lighted on the announcement, "Latheron U.F. Church Auction Sale." The U.F. Church has certainly gone far enough with Bazaars, Candy Sales, and the other many cunning and successful methods of extracting money from unwilling hearts, but as far as we are aware it was reserved for Latheron U.F. Church to resort to the device of an Auction Sale to get rid of the remnants of its Sale of Work. We must give credit to the organisers of these schemes for a very large share of worldly ingenuity.

**Sad Calamities.**—Last month has witnessed not a few serious disasters in various parts of the country. On Wednesday, the 21st, there was a terrible explosion in a mine situated four miles from Bolton in England, resulting in the entombment and death of over 350 men and boys. Many of the bodies have been recovered. On Saturday morning, the 24th, an express train from St. Pancras, London, to Glasgow, was wrecked by collision with two light engines which were proceeding in front, with the result that ten persons were killed and a number injured. The train also caught fire and was almost wholly burnt. The stormy weather has also occasioned losses at sea. One of these disasters took place on the north coast of Sutherlandshire, at Kirtomy, two miles from Bettyhill. Three boats were out lobster fishing, when a sudden gale came on. Two of them succeeded in reaching a

place of shelter, but the third was swamped, and five young men lost their lives. Several of them have left widows and children to mourn their sad bereavement. All these events have a message—a reminder of the uncertainty of time, and of the necessity of being prepared for eternity.

## Church Notes.

**Communion.**—Inverness, fifth Sabbath of January. Dingwall, first Sabbath of February.

**Session in Divinity.**—The Session in Divinity will (God willing) begin at Inverness, under the Rev. John R. Mackay, M.A., Theological Tutor, on Tuesday, the 3rd January, 1911. Four students are expected to attend, and the prayers of the Church are earnestly requested on behalf of tutor and students.

**Brief Obituaries.**—Death has been busy in our ranks in various parts of the country during the past few months. Some worthy men in retired places (so far as our Church is concerned) have been taken away. One of these was Mr. Duncan M'Dougall, elder, Murshearlich, Kilmallie, a deeply-exercised and faithful man. Greatly tried in his soul a few weeks before the end, he died in much peace. Another was Mr. John Johnson, elder, Tarbert, Loch Fyne, a warm, single-minded, humble man. Prayer was his exercise until his last breath. A third man of truth was Mr. Peter Masson, Piermaster, Fort Augustus,—quiet, solid and judicious in mind and ways; his removal makes a blank. We cannot omit to notice also briefly some other friends whose death is mourned:—Mrs. Mackay, Iron Cottage, Lairg, early in December; Mrs. Cameron, Glasgow, mother of the Rev. Neil Cameron, on 19th; and Mr. William Cumming, Hill Street, Inverness, on 23rd, whose wife only pre-deceased him by a fortnight. Mr. Cumming was long an invalid. To the surviving friends of all, we extend our deepest sympathies. The voice of these dispensations is, "Prepare to meet thy God, O Israel."

**"Present-Day Aspect of Romanism."**—Three lectures on this subject, by the Rev. D. Macfarlane, Dingwall, are about to be published in pamphlet form; price, 2d. (post free) for each copy. We bespeak a large circulation.

**Synod Report—A Correction.**—In our account of the Report given by the Rev. D. Mackenzie of his supply of Fraserburgh Fishing Station last summer, he was reported as saying that "there were many temptations to looseness of life before these workers during the season." As the words "looseness of life" were not those exactly used by Mr. Mackenzie, and as they might suggest that he was making some positive charges of gross immorality, we desire to explain that the only special evils which Mr. Mackenzie mentioned as matters of temptation were Sabbath walking, and irregularity in attendance on Sabbath services.

**Acknowledgments.**—Mr. Angus Clunas, Treasurer, 18 Ardconnel Terrace, Inverness, acknowledges, with thanks, the following donations:—For Sustentation Fund: 10/, Mr. Alex. Macpherson, Upper Scotstown, Strontian; 20/, "A Friend," North Uist; 40/6, "Friend," per Rev. J. R. Mackay; and 10/7, Miss A. B. Macdonald, Detroit, U.S.A., per Rev. J. S. Sinclair. For Kaffir Bibles: 5/, Miss Mackenzie, Shandon, N.B.; and for Mr. Radasi's Mission, 4/, "A Friend," Gippsland, Victoria; £3 from "Lady Friend," per Rev. N. Cameron, for Foreign Missions; 2/6, "Lady Friend," per Rev. N. Cameron, for building huts at Rev. J. B. Radasi's Mission; and 20/1, "A Friend" (Lochinver P.O.), for South African Mission. Rev. D. Graham, Shieldaig, acknowledges, with thanks, £1 from "A Friend" in Glasgow, and 10/ from "A Friend," Lochinver, towards the Building Fund of the Lochcarron Church.

**Protestant Lectures.**—The Rev. J. R. Mackay, Inverness, delivered three lectures in Inverness under the auspices of the Protestant Institute. The lectures were very well attended and very full reports of them were given in the *Northern Chronicle*. The lectures embraced such subjects as the Inquisition; The Reformation; and the Counter-Reformation. They are being issued in pamphlet form, and may be had from Mr. Mackay.

### The Magazine.

**Subscriptions Received for Magazine.**—A. Fraser, for St. Jude's Collectors, £3; J. Macdonald, Annat, Torridon, 7/; M. Beaton, Watnish, 2/5; Mrs. Paterson, Ullapool, 2/6; Rev. D. Macleod, 2/6, and Free Circulation, 3/6; Mrs. Porteous, Dunvegan, 28/; Mrs. Mackay, Clashmore, Dornoch, 6/; J. Adamson, Helmsdale, 3/4; G. Matheson, Stoer, 1/3; A. M'Leish, Lamont, Ontario, for Free Circulation, 4/; Mrs. Cattanaich, Kinrara House, Kingussie, 2/6; J. A. M'Caskill, Fernlae, Skye, 17/; Miss Watson, Crieff, 2/6; H. M'Kenzie, Seabank, Aird, Badachro, Gairloch, 2/6; Miss Matheson, Bonar, 1/1; P. Macdonald, Newton, Ontario, 23/11; Mrs. M'Kenzie, Sutherland St., Tain, 5/; Mrs. Johnson, Tarbert, Loch Fyne, 2/6; Miss Mackenzie, Hernton Street, London, W., 2/6; Rev. D. Mackenzie, Gairloch, 4/1½; W. Day, Edinburgh, 8/8; D. Macleod, Clashnessie, Lochinver, 3/; K. Macrae, 4 Aultgrishan, Gairloch, 2/6; Mrs. R. Melville, Rydal Bank, Ontario, 4/1; Miss M'Kenzie, Finuary, Shandon, N.B., 2/6, and donation, 2/6; Mrs. H. Henderson, Coldstream P.O., Ontario, 4/; Mrs. C. Henderson, Duncrief P.O., 4/; M. Cameron, Bonnie Doon, Victoria, 6/; Miss M'Kenzie, N.P., Balchladdich, Lochinver, 2/; H. Mackay, Back Street, Hilton, Fearn, 2/6; K. Stewart, Seaview, Islemartin, Ullapool, 2/6; D. Mackenzie, clothier, Lochinver, 2/6; Miss M'Dermid, Chesham Place, London, S.W., 2/6; D. Macaulay, Oldney, Stoer, 5/; Miss D. Ross, Golspie, 2/6; H. Grant, Woodford Leigh, Clarence River, New South Wales, 5/, and donation, 2/6; Mrs. Shaw, King Creek, New South Wales, 5/; R. Macrae, Tulach Ard, Gelantipy, Victoria, 7/6; J. M'Kenzie, 16 Port Henderson, Gairloch, 25/; Miss M. Macdonald, Lodge, Kinlochewe, 2/6; R. Kelso, Achamore, Pirmill, Arran, 2/6; Miss M'Pherson, Assynt Mains, Evanton, 1/6; J. Morrison, Caledonia Hotel, Ullapool, 1/3; W. Mackay, Dumbarton, 6/8; A. Macleod, Bettyhill, 10/; H. M'Lean, Lochinver, 2/6; Rev. D. Graham, Shieldaig, 2/6; Mrs. J. Macrae, Ardochy, Beaulu, 2/6; Miss A. B. Macdonald, Detroit, U.S.A., 10/-; J. Sutherland, Culgower, Loth, 3/; Mrs. Clarkson, Gillibrand River, Australia, 3/; G. G. Fraser, Dornoch, 29/.