



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.

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And MONTHLY RECORD.

VOL. XVIII.

DECEMBER, 1913.

No. 8.

Meeting of Synod.

THE Half-yearly Meeting of Synod was held in the Hall of St. Jude's Church, Glasgow, on Tuesday the 11th day of November, 1913. The retiring Moderator, Rev. Neil Macintyre, Stornoway, conducted public worship at 11 a.m., and preached from Isaiah vi. 13 (last clause), "So the holy seed shall be the substance thereof."

After public worship was ended, the Moderator constituted the Synod with prayer. The roll was then called. There were present: From the Northern Presbytery—Rev. John R. Mackay, Inverness, minister; with Mr. Charles Maclean, Inverness, elder. From the Southern Presbytery—Revs. Neil Cameron, St. Jude's, Glasgow; John Robertson, Greenock; Alexander Mackay, Oban; and James S. Sinclair, John Knox's, Glasgow (Clerk), ministers; with Capt. Macdonald, St. Jude's, elder. From the Western Presbytery: Revs. Neil Macintyre, Stornoway (Moderator), and Andrew Sutherland, Ullapool, ministers; with Mr. John Macdonald, Gairloch, elder. The Clerk intimated apologies for absence from the Revs. D. Macfarlane, Dingwall; A. Macrae, Portree; D. Mackenzie, Gairloch; D. Graham, Shieldaig; N. Matheson, Halkirk; D. N. Macleod, Harris; and M. Morrison, Lochinver.

The Rev. D. Macfarlane, Dingwall, in his letter of apology, wrote as follows:—"I regret that I cannot at this season of the year be present at the meeting of Synod to-morrow. I pray that the Lord may be with you to guide you in your deliberations.

"There is one thing that has been impressed upon my mind for some time, which I hope the Synod will take up as an item of competent business, viz., to urge upon all the congregations of our Church the duty of social prayer in private and public for the outpouring of the Holy Spirit upon our congregations, that sinners might be converted, and the Lord's people revived; also that the Lord may bring our nation to repentance. A great revival of religion took place in Scotland in 1742, 1842, and 1860, when

the cause was at a low ebb. I remember the revival of 1860 myself. It appears that there is a time of trial drawing near, and the Lord in the past raised up witnesses to stand the trial, and He may do so in our day. In 1842 He prepared the people of Scotland for the Disruption, so that the great majority came out.

"I trust you, as Clerk, will bring this important matter before the Synod. If they approve of it, notice thereof may be given in the Magazine. Our own Church is not so living as at the beginning, and needs a revival. With kind regards to all, yours sincerely,

D. MACFARLANE."

After apologies were intimated, the Synod appointed Mr. Angus Fraser officer of Court. The minutes of last meeting of Synod were read and approved of.

At this stage, the Moderator intimated that his term of office had now expired. He thanked the Synod for the kindness and forbearance which had been shown him during the period of his Moderatorship, and said that it now lay with the Court to appoint his successor. Rev. John R. Mackay moved, and the Rev. Neil Cameron seconded, that the Rev. Andrew Sutherland, Ullapool, be appointed Moderator for the ensuing year. The motion was unanimously agreed to. Mr. Sutherland accepted office, and was welcomed to the chair by the retiring Moderator. Mr. Sutherland then thanked the Synod for the unexpected honour they had conferred upon him, and expressed the hope that the brethren would extend to him their forbearance during his term of office, and that he would be enabled by the grace of God to discharge his duties efficiently.

It was moved, seconded, and unanimously agreed to, that the members of Synod meet as a Committee on Bills and Overtures at Mr. Cameron's Manse at 3.30 p.m. It was agreed to leave the question of the examination of Presbytery Records on this occasion to the members of Synod in Committee.

Rev. Neil Cameron moved, and Rev. Alexander Mackay, Oban, seconded, that the retiring Moderator (Rev. Neil Macintyre) be asked to publish his sermon in the Magazine. The motion was unanimously agreed to. Mr. Macintyre said that he did not anticipate such a request, but that he would do his best to comply with the wishes of the Synod.

On the motion of the Rev. Neil Cameron, the Synod adjourned to meet again (God willing) at 6.30 p.m. The meeting was closed with praise and prayer.

SECOND SEDERUNT.

The Synod resumed its sitting, according to terms of adjournment, at 6.30 p.m. The meeting was opened with devotional exercises conducted by the Moderator, Rev. Andrew Sutherland.

The roll was then called, and there were present: From the Northern Presbytery—Rev. John R. Mackay, Inverness, minister; with Mr. Charles Maclean, Inverness, elder. From the Southern Presbytery—Revs. Neil Cameron, St. Jude's; Ewen Macqueen,

Kames; Alexander Mackay, Oban; and James S. Sinclair, John Knox's (clerk), ministers; with Captain Macdonald, St. Jude's, elder. From the Western Presbytery—Revs. Neil Macintyre, Stornoway, and Andrew Sutherland, Ullapool (Moderator), ministers; with Mr. John Macdonald, Gairloch, elder. Mr. John Auld, elder, John Knox's, Glasgow, was prevented from being present by illness. The minutes of the first sederunt were read and approved of.

(1) The Clerk read the Report of the Committee on Bills and Overtures as to the order of business. The order was as follows:—(1) Report of Committee on Bills and Overtures; (2) Report of Committees appointed by last Synod on Loyal Address to the King and Sabbath Observance, etc.; (3) Report as to Examination of Presbytery Records; (4) Motion as to Call to Prayer contained in Letter from the Rev. D. Macfarlane, Dingwall; (5) Half-yearly Financial Report; (6) Report of Foreign Mission; (7) Report of Canadian Mission; (8) Reports from Deputies to Summer Fishing Stations; (9) Remits from Presbyteries; (10) Any Competent Business.

(2) As to Reports of Committees, appointed by last Synod, the Clerk read the Loyal Address to the King drawn up by Committee and forwarded in July, with the Reply received, both of which have already appeared in Magazine. He further read a Resolution which was drawn up by the Committee on Sabbath Observance and sent to the press, as also a reply received from the Moderator of the Irish Presbyterian Church to a copy of the Synod's resolution on Irish Home Rule and a Day of Humiliation and prayer.

(3) The Examination of Presbytery Records. The Clerk reported that the members of Synod in Committee had decided to postpone the examination of these Records until next meeting—the usual annual time when they are examined—as there was no special urgency in the matter.

(4) CALL TO PRAYER FOR TRUE REVIVAL.

Rev. Neil Cameron moved that the Synod cordially recommend to the serious consideration of their Congregations the call to special prayer for a time of true reviving contained in the letter of the Rev. D. Macfarlane, and express the hope that the Lord, in answer to prayer, may vouchsafe a day of power from on high in the conversion of careless sinners and in the quickening and strengthening of His true people. Captain Macdonald seconded the motion, which was supported by the Rev. J. R. Mackay. Mr. Mackay said that they all highly appreciated the spirit and object of Mr. Macfarlane's letter, and earnestly desired to see such a time as Mr. Macfarlane longed for. He hoped that the publication of the letter in the Magazine would call widespread attention to the matter and arouse an interest which, with the divine blessing, might produce good and abiding results.

(5) HALF-YEARLY FINANCIAL REPORT.

Rev. John R. Mackay, as Convener of the Sustentation Fund and Finance Committee, submitted the usual brief half-yearly report as forwarded by Mr. Clunas, the General Treasurer, which gave a list of the usual payments to be made to ministers and missionaries, and stated that the Fund at date was sufficient to meet these payments. Mr. Mackay moved that the General Treasurer be instructed to pay ministers and missionaries at the usual rates, and that the Synod make acknowledgment of God's goodness in thus providing from year to year for the material necessities of those labouring in the Gospel among a comparatively poor people. The motion was seconded by the Rev. Neil Macintyre, and unanimously agreed to.

(6) FOREIGN MISSION REPORT.

Rev. Neil Cameron, in delivering his report on Foreign Missions, began by reading a letter he had received from Rev. J. B. Radasi, in which the sad news of the death of Mr. Radasi's father and sister was conveyed. He said that he was fully convinced that he expressed the feelings of the heart of every member of the Synod when he said that they all sympathised deeply with Mr. Radasi in his time of sorrow. He suggested that the Synod would convey to Mr. Radasi its sincere sympathy with him in this bereavement, and its sense of the loss he has sustained by the removal of a pious father. Mr. Cameron said: "You will have noticed that Mr. Radasi asks leave of absence for a month in order that he might go to visit his aged and now bereaved mother. As the matter required haste, I conferred with Rev. J. S. Sinclair, clerk, who was at hand, and believing that the brethren would be in full agreement with us, we decided to write Mr. Radasi granting him leave of absence as requested. We now ask the Synod's approval of our action."

Mr. Cameron then read Mr. Radasi's report. On this report he said: "Mr. Radasi conveys the thanks of our people there to the friends at home who contributed toward the Bembesi Church Building Fund. We desire to take this opportunity of thanking our people for the sincere interest they have taken in this African Mission from its inception, and the heartiness with which they have given of their means to support it. We would also convey our deep sense of gratitude to a friend who, in commemoration of a beloved deceased sister who was greatly interested in this Mission, gave fifty pounds in aid of the Bembesi Building Fund, and fifty pounds to aid the rendering of the Psalms into Kaffir metre.

"At the meeting of Synod in July, we reported that the contractor who built the church at Bembesi wrote to the effect that the work was finished, but forgot to enclose his account. We wrote him immediately to notify him of this fact, asking him

to forward the account without delay so that we might settle it. The account arrived at the beginning of August. In the letter accompanying it, he asked that £200 should be forwarded by Telegram Money Order, so that he might pay his men, and that the other £138 8s. might be sent by Bank Draft. We forwarded the account and accompanying letter to Mr. Clunas, instructing him to send the money as requested. This was done by our worthy Treasurer with his usual promptness. Owing to the fact that the half of the money required had not been received up to that date, Mr. Clunas borrowed £199 from the Ordinary Foreign Missions Fund. It is very desirable that the above sum should be refunded as early as possible. We have received very nearly the one half of that sum already, and, from our past experiences of the liberality of our people, we expect to be able to have matters rectified very soon.

"The next item in Mr. Radasi's report deals with the Psalms in Kaffir metre. This important work has been before this Church since Mr. Radasi reported that he could find only nine Psalms in Kaffir metre. (The whole of these Psalms were not rendered: only portions of them.) With these nine Psalms, worship has been conducted in our Mission since, without resorting to hymns, of which there are plenty. At the Synod last July there was a letter read from Principal Henderson, Lovedale, to Rev. J. R. Mackay, inclosing six Psalms in proof, and offering to print one thousand copies of the Book of Psalms in Kaffir metre for £37 10s. The Synod resolved to accept of this offer, and asked Principal Henderson to let us know what another thousand would cost as the type would be in *bloc*. We have not heard anything about the progress of the work of printing since. You will have noticed from the report how keenly the poor people await their appearance. We do trust that they will not have to wait very long now.

"As regards the charges in this good piece of work, we have to report that the 150 Psalms are in rough draft in metre. For this work we have paid the two men who have done it £30 each. The one who prepares it for the press, and who will have to correct the proofs, will have to get some acknowledgment yet. I think we shall have the one thousand copies for about £120. This is a cause why we should be really thankful; for it was a responsible and laborious task for any two men to have the whole Book of Psalms rendered into Kaffir metre. These men did it with alacrity, and we desire to acknowledge our indebtedness to them. I may say that we have received as much money as is required just now for this work.

"In conclusion, we have good cause why we should thank the Lord for the progress made, both from the religious and educational point of view, since we started this Mission in Matabeleland. Our worthy missionary, Rev. J. B. Radasi, is not idle. We see him at a prayer meeting every Sabbath morning, preaching at 11

a.m. and again at 2 p.m., and holding a Bible class in the evening. Surely that will keep him from rusting on the Lord's day. On five of the week days, he teaches in the school; he also keeps a weekly prayer meeting, and goes occasionally to the outlying districts to hold meetings. He also finds time to catechise the children in their own homes. We desire the prayers of our people at home for Mr. Radasi and his laborious work. 'God alone gives the increase.'"

Rev. J. R. Mackay begged to move—"That the Synod adopt the Report of the Convener of the Foreign Mission Committee, and thank the Convener for the same: That the Synod express their sincere sympathy with the Rev. John B. Radasi in the recent death of his father, and approve of the sanction given him to leave Rhodesia for a few weeks to visit his widowed mother: That the Synod further thank Mr. Radasi for his half-yearly report, and express their gratefulness to friends at home for the liberal way in which they have already responded to the appeal made to defray the expense of a new church at Ingwenya, at the same time venturing the hope that further response may be given, so that the entire sum withdrawn for building purposes should be returned to the general Foreign Mission Fund: That the Synod, finally, express their admiration of the work which the Rev. John Knox Bokwe and his co-workers have accomplished in bringing the rendering of the Psalms into Kaffir metre almost to a finish, and trust that the authorities at Lovedale will at an early date have the new Psalm Book issued from the press."

The motion was seconded by the Rev. Alexander Mackay, and cordially agreed to.

Congregation in Australia.

Rev. Neil Cameron brought before the Synod the case of the congregation on the Clarence River, New South Wales, which was formerly ministered to by the Rev. Walter Scott, now in Chesley, Ontario. He reminded the Court that a section of this congregation were already formally received by the Church, and that supply had been promised as soon as such was possible. The people had intimated that they would pay the travelling expenses of any deputy who would be sent out for a few months. He moved that the Synod take steps to send out a minister for a few months to the Clarence River. A member of the Court pointed out that the absence of a minister would also involve some expense in the way of paying the supply of his congregation at home. Mr. Cameron said that he believed their friends in Australia would do all in their power to meet this outlay also. It was unanimously agreed, on the motion of the Rev. J. R. Mackay, that the members of the Southern Presbytery form a Committee, with full powers to secure a minister of the Church for the purpose in view, and to make all arrangements.

(7) CANADIAN MISSION REPORT.

Rev. John R. Mackay, Convener of the Canadian Mission Committee, delivered his report as deputy to the Mission in Canada last summer. The report (which is published elsewhere in our pages) was listened to with much interest and appreciation. At the conclusion, the Rev. Ewen Macqueen rose and moved that the Synod adopt the report with much pleasure, and thank Mr. Mackay for his services. He said that he had listened with great pleasure to the interesting account Mr. Mackay had given of his travels and labours. He felt that their friends in Canada had been brought near to them once again. If it were not for the wide rolling Atlantic, some of them would pay frequent visits to Winnipeg and other places on the opposite side of the ocean, in which they felt a warm and abiding interest. Rev. Neil Macintyre seconded the motion, which was very cordially adopted. Rev. J. R. Mackay thanked the Synod very sincerely for their kind appreciation and approval of his report and services.

Rev. J. R. Mackay further read a letter which he had received from Mr. George Baird, Brucefield, Ontario, with reference to next year's supply, and which read as follows:—"DEAR MR. MACKAY,—I am requested by the Supply Committee of the Canadian Mission to write to the Supply Committee of the F.P. Church in Scotland, asking that they consider favourably a request for a supply of preaching for next season (1914). I trust this application will be in time to be brought before the meeting of Synod in Glasgow on the second Tuesday in November." Rev. Neil Cameron moved that the Synod give full powers to the Canadian Mission Committee to make all necessary arrangements for the supply required in Canada next year. The motion was unanimously agreed to.

Rev. J. R. Mackay read a copy of the "Declaration of Trust," a document drawn up in connection with the Church's property in Winnipeg, which he handed to the Clerk.

(8) REPORTS OF DEPUTIES TO SUMMER FISHING STATIONS.

Rev. Neil Macintyre, Convener of Mission to Fishermen Committee, read reports which he had received from the Rev. Norman Matheson, Halkirk, who was at Fraserburgh last summer, and Mr. Angus Mackinnon, missionary, Laide, who was at Lerwick, and who is presently engaged in similar work at Great Yarmouth. Mr. Matheson's report was as follows:—

"Being appointed Deputy for the East Coast Fishing at Fraserburgh, I left Halkirk, as advised, in time to commence duties on the first Sabbath of July. After some difficulty, I succeeded in securing lodgings, for which I paid £1 per week. The hall, in which services were to be held on Sabbath, had been engaged for me, previous to my going there. I held two services each Sabbath, the forenoon service beginning at eleven and the

evening service at six o'clock. The attendance at the services was on the whole encouraging. The morning services were not so well attended as the evening services, which, I fear, was owing to the carelessness and indifference of some towards eternal realities. One felt sorry to see some Highland people who knew better, posting their letters on Sabbath. We would hope that none of our people when away from home are guilty of the breach of the Fourth Commandment by this sinful practice. I endeavoured to visit the fisherwomen at their rooms as often as I could, and found this part of my work a pleasant duty. They always received me very kindly, and seemed to appreciate the Word read and sung.

"Owing to the Communion being held at Halkirk on the third Sabbath of July I was obliged to leave Fraserburgh at the beginning of the third week, and I returned the following week to resume the rest of my work there. After going back to Fraserburgh I considered it my duty to visit the few of our people who were employed at the fishing at Peterhead. I did so twice, but on the first occasion on which I visited them I was not able to hold a service. I just visited them at their different rooms and held worship. On the second occasion I held a service in a hall in the town, at which a large number of people attended, the bulk being from other denominations—there being very few of our people there, as already stated. One was pleased to see so many coming out to hear the Word, not knowing but it might be blessed to some.

"The collections for the five Sabbaths I was at Fraserburgh amounted to £5 9s. 8d. These collections, along with the contribution sent to me from Peterhead, would have well-nigh defrayed expenses, were it not for the extra expenses incurred by my coming back to Halkirk to the Communion. The difference was paid to me out of the Organisation Fund. I take the liberty here of thanking the few at Peterhead who made a collection to help to defray expenses of hall and deputy. May the Lord be pleased to bless our weak efforts, to the good of immortal souls!

(Signed) NORMAN MATHESON."

Mr. Mackinnon's Report.—"GREAT YARMOUTH, 21st October, 1913.—Dear Sir,—I was instructed to go to Lerwick for two months, beginning on the first Sabbath of June and to continue to the end of July. As the fishing was a great failure in Lerwick, the fishcurers thought it advisable to send their girls away to England about the middle of July, and therefore I thought it my duty to come home from Lerwick two Sabbaths before the appointed time. Our meetings were held in the Masonic Hall. Our own people attended well upon the means of grace, and also people belonging to other Churches. It is very urgent that our Church would make an effort to supply the fishing-stations, such as Lerwick and Yarmouth. The people are trying, to the best of their ability, to cover the expenses. I came to Yarmouth on the 16th of this month. We had our services last Sabbath in the

Albert Hall, which is very suitable for the purpose. We are also keeping the prayer meetings on Saturday and Monday nights in the same hall. I am expecting (D.V.) to continue with the people here for four Sabbaths, trusting the Most High will reveal His holy arm in saving souls, to His own glory and to their eternal benefit."

The Clerk moved that the reports be received and the deputies thanked for their services. The motion was seconded by Mr. Charles Maclean, and unanimously agreed to.

(9) REMITS FROM PRESBYTERIES.

Southern Presbytery.—The Clerk introduced a remit from this Presbytery with reference to a conference that had been held with Mr. William Matheson, student, late of Winnipeg, in regard to his relation to the Free Presbyterian Church and matters bearing thereupon. The Clerk read the Minutes of a *pro re nata* meeting of this Presbytery, which had been held with the approval of the other Presbyteries, with the object stated, and also answers to certain questions put to Mr. Matheson at a later date.

After deliberation, the following resolution was moved, seconded, and agreed to: "The Synod, in view of the remit from the Southern Presbytery with reference to a conference with Mr. William Matheson, student, late of Winnipeg, record their satisfaction that Mr. Matheson has expressed his regret for his recent step of separation, and has given assurance that he is now in full harmony with the principles and practice of the Free Presbyterian Church of Scotland. They instruct the Northern Presbytery to examine Mr. Matheson in the usual way, with a view to his being received as a regular student of the Church."

Northern Presbytery.—Rev. J. R. Mackay brought forward a remit from the Northern Presbytery with reference to a difficulty experienced by the joint congregations of Halkirk and Helmsdale as to the date of the Communion in these places in the winter season. Mr. Mackay explained that it was not appropriate that these places, being one congregation under one minister (Rev. N. Matheson), should hold the Communion in each place on the same day, and yet that no other day, owing to circumstances, happened to suit on some occasions. The Communion was celebrated twice a year (July and November) in Halkirk, while only once in Helmsdale, and that in November. In the parish of Halkirk, however, the particular Sabbath of the month was sometimes changed, by arrangement among the various denominations, to suit the country people in the matter of moonlight on their journeys home; but in Helmsdale the third Sabbath of November was a fixed day for the Communion in the several Churches. The Helmsdale people had a difficulty in changing their day when Halkirk held the Communion on the same date, and though they had changed it on occasion, it was still felt to be an undesirable arrangement to do so. Halkirk, on the other hand, had a

difficulty in departing from the arrangement come to by the other denominations in the parish. [People at a distance will understand that the Thursday (Fast Day) and other days before the Communion Sabbath are still universally observed in these parts as days of worship, and so a difficulty arises, for example, on a farm when the master attends one place of worship and the servants another. If the servants attend on different days from those of their master, then a collision on the subject of work is apt to ensue.]

After hearing the case the Synod decided to refer it back again to the Northern Presbytery, to come to some understanding with the congregational Kirk-Session on the subject at issue, keeping in view that the Communion could not be suitably administered on the same day in both places.

Western Presbytery.—A communication from one of the missionaries under the jurisdiction of this Court, on the subject of his salary, was remitted to the Synod. The Synod agreed to transfer the whole matter to the Sustentation Fund and Finance Committee, to make inquiries and decide.

(10) ANY COMPETENT BUSINESS.

The Moderator left the chair, which was occupied *ad interim* by the Rev. Neil Macintyre, to submit the case of Mr. Roderick Macleod, missionary, Coigach, in the matter of remuneration for his services. The Synod agreed to give Mr. Macleod £5 per annum in recognition of his services at Coigach, and to pay him at the rate of £20 per annum, when he was officiating for a month or two elsewhere.

The Clerk stated that the attention of the members in Committee had been called to an expression used in a motion adopted at the August Meeting of Synod with reference to Princeton Theological Seminary. The expression was "*recognised Seminary*," and the impression this was liable to give in the connection was that the Theological Classes in connection with the Free Presbyterian Church were not "*recognised*" as valid for a theological course equally with those of other denominations. In the matter being noticed, there was no intention to reflect on the author of the motion,—the words were undoubtedly used with no such idea in view.

Rev. E. Macqueen, who made the motion referred to, said that the student who had applied for liberty to go to Princeton had used the words, "*recognised institution*," in his application, and that he (Mr. Macqueen) had employed the same words in the sense that Princeton was more outstanding in the public eye than the Free Presbyterian classes, but not with the idea that their own classes were not recognised as valid by all denominations. Rev. J. R. Mackay said that Princeton had no doubt classes for special studies in the various subjects of a theological course beyond what was necessary for ordinary work. It might be incumbent on a

student who had taken a scholarship at a University to take up some of these special studies.

The Synod agreed to note the fact that the Theological Classes in connection with the Free Presbyterian Church were fully "recognised" as valid for a theological course.

Rev. J. R. Mackay gave notice of motion, as follows:—"I beg to give notice that, God willing, I shall, at the next meeting of Synod in Inverness, move that in future the Synod meet once in the year instead of twice as at present."

The Synod adjourned to meet again (God willing) in the Free Presbyterian Church, Inverness, at 11 a.m. on Tuesday after the last Sabbath of June, 1914.

The meeting was closed with praise in the last three verses of the hundred and twenty-second Psalm, and with prayer.

Memoirs of the Life and Experience of Marion Laird of Greenock.

(Continued from page 269.)

IT pleased God, at this time, to reveal a very dark providence by His word and Spirit: it brought me into a great strait, from those considerations; I was afraid that I was meddling with things too high for me; but I stood in awe of those words, "I will destroy them, and not build them up, who observe not the operations of my hands." On the other hand, I was afraid of quenching the Spirit, and so would have provoked the Lord to withdraw. I saw much need of divine wisdom to guide in the middle path of judgment: I found one party in my soul that was for carnal ease, and let the matter happen as it would; I found another party in my soul that said, "That is not the way to glorify God; 'Abraham was strong in faith, giving glory to God.'" It was matter of many errands to the throne of grace, and the Lord was graciously pleased to give new confirmation from His word: and He said, "Will I hide from Abraham that which I have a mind to do?" But, alas! I could not believe there were so many opposites in the way of the accomplishment of the promise.

At this time I was visited by a minister, and I thought I would ask his mind concerning the matter. He made his visit short, and went about prayer, and in prayer he had these words, "Lord, Thou in Thy adorable sovereignty hast been pleased to reveal the secrets of Thy covenant to every believer; but to some believers, Thou art pleased to reveal the secrets of Thy providence." This was very refreshing to me. When it pleased the Lord to bring the matter to pass, I got a glorious manifestation of the glory of His truth, and also of His wisdom shining in the accomplishment of it, and His wonderful condescendency. And these words afforded me sweet ground of meditation, "The works of

righteousness are peace; and the effect of righteousness, quietness and assurance for ever" (Isaiah xxxii. 17).

Another very remarkable act of God's kindness to me, and to the land also, so far as I can remember, was in the year 1760. We were suddenly alarmed that the French forces were landed, or near to land. I was often afraid, when I considered my own sin, and the sins of the land, that the Lord, in His righteous judgment, would make these wicked men the rod in His hand to punish us for our iniquities. When I considered our breach of solemn covenants, and the despising of glorious Christ, in the offers of the gospel, and also the profaning of His name by false swearing and the profaning of His holy day, together with the awful divisions amongst the godly; for these, and many other evils, I was truly afraid, that the Lord would tear and go away. I often thought, "Oh! shall we be the unhappy generation that will sin the Lord away from Scotland, where He has had His possession for so long a time?"

Some reckon our Lord was not above fifteen years ascended, when He sent the glorious gospel to Scotland by means of persecution. We are also told that Donald, a Christian king, established Christianity by law in the year of our Lord, 203, and broke down the bulwarks of Paganism. Our Lord hath likewise taken infestment of Scotland six times by solemn national covenant: and He hath had martyrs in Scotland, asserting His kingly office and royal prerogatives at the expense of their blood. But, alas! what matter of lamentation is it, that our Lord is so robbed of His royal prerogatives in Scotland, whose prerogative it is to set watchmen upon Zion's walls; and this power put into the hands of profane lords and lairds, and the poor people robbed of their right of choosing their own pastors! It is also for matter of lamentation that so many are strengthening the hands of intruders and hirelings that have entered the house of God. Instead of testifying against them, few are valiant for the truth upon the earth. "Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this?" (Jer. ix. 9).

I remember, about eight years ago, we were threatened with a bloody sword. I was much afraid the Lord would send the sword to Scotland to avenge the quarrel of His broken covenant. The Lord was pleased to give me that view, that He would avert the stroke for some time, from Proverbs vi. 10, "Yet a little sleep, a little slumber, a little folding of the hands to sleep." Oh! I am afraid all our deliverances are as a sleep-drink; for we have not returned to give glory to God, before He cause darkness. I am afraid that there is an awakening abiding Scotland that will arouse her out of her security. I think the Lord is saying concerning her, as it is in Amos ix. 9, "I will sift her as corn is sifted in a sieve." "I will bring the third part through the fire," and "I will leave in her a poor and an afflicted people, and they shall trust in the

name of the Lord" (Zeph. iii. 12). At this time, however, when I heard the French were near to land, the Lord bore in these words with life and power, "I will put a hook in his nose, and a bridle in his lips, and turn him back by the way which he came" (Isaiah xxxvii. 29). "Thou shalt not see a people of a deeper speech than thou canst understand" (Isaiah xxxiii. 19). "Thou shalt come to thy grave in peace, and thine eyes shall not see all the evil that I will bring upon this place" (2 Kings xxii. 20). From these words I got a view that the Lord would avert the judgment at this time also, and that I would never see the French, nor ever suffer harm by them. Then I was made to plead with the Lord, that He Himself would turn back our enemies in the way, that instruments might not rob Him of His glory. And I was informed the wind was the instrument the Lord made use of to turn back our enemies at this time. O but our Lord is kind to prisoners! I never got so far above the fear of His judgments, as at this time, when I could do nothing for myself; neither had I dependence on any other, but the Lord. I enjoyed a sweet composure of spirit, when the shot of a gun or the beating of a drum would have set others a-trembling about me.

These occurrences of providence induced me to make the three following reflections. 1. The reason why we were so much afraid of man, was because we feared God so little; for had we stood more in awe of God, we would have been less afraid of man: "The fear of man causeth a snare." 2. I saw that a presumptuous faith had much need of fair weather; for I saw that it left these who had it in a storm, when they had most need of it. 3. I saw that the Lord was much displeased with us for the sin of ingratitude to Him, from these words: "Were there not ten cleansed? but where are the nine?" Only one returned to give Him the glory.

Another very remarkable act of the Lord's lovingkindness and free love vouchsafed to me, was on a Communion Saturday, when the family were gone to the ordinance. I was like to be overcome with sorrow; but I may say to the praise of the Lord, in all my straits, I have been revived by this His word alone. He brought to my mind, with a very fresh sense of His love, 1 Cor. iii. 23, "All things are yours, and ye are Christ's and Christ is God's." "And what can David say more?" (2 Samuel viii. 20). I thought I might render it thus, "What can David have more?" or what could I have more than a God in Christ, and all things with Him? It passeth the tongue of men or angels to speak of these "all things" that believers have: or though one were to write a large volume of them, they might say on the matter, as the queen of Sheba said of the wisdom of Solomon, the half of it hath not been told. They are a field that will serve believers to travel in to eternity, and find no end of their treasures.

I shall enumerate a few of these "all things" which I saw at this

time. I saw the love of God to be mine from all eternity, for He saith, "You hath He chosen in Christ Jesus before the world was." I saw His love to be mine to eternity, for "He rests in His love." Also I saw "justice satisfied" in the Son of God, and love getting an honourable vent through Him. I saw Him to be the "true tabernacle" where God and man meeteth together. I saw Him to be "God's way to us," and "our way to God;" and the ravishing glory of God, that shined in the face of our Lord Jesus, filled my soul with wonder. I think the Lord allowed me as large a feast all the three days of that solemnity as ever I enjoyed at a Communion. I seldom longed to be at the ordinances, but I was reproved by these, or some other words: "Have I been unto thee a barren wilderness or a land of darkness? or lacked ye any thing?" To which my soul was made to reply, "Truth, Lord, I have lacked nothing: I have been at no loss by the want of ordinances." I do not mention this to discourage any one from attending on the ordinances of God's appointment: for "He delighteth more in the gates of Zion, than in all the dwellings of Jacob." I only notice it, to shew how kind the Lord hath been to a poor unworthy prisoner, who am less than the least of His mercies.

One night I had a very sudden shock of trouble: in the meantime three young men came in providentially; I desired them to go about duty. One of them sung in the lxxiii. Psalm, from the 24th verse; by which the Lord brought to my mind what I once enjoyed at a Communion, where I got a very humbling sight of the love of God, and the enmity of my own heart, which I think is the most humbling sight ever I saw; such a sight is more heart-melting and humbling than although one would live many years at Mount Sinai. I was much afraid of sin, because of a wicked heart within and a tempting devil and an ensnaring world without. While I was thus perplexed, O how sweetly did the Lord bear in those words with light and joy! Psalm xlviii. 14, That ye may tell it to the generations following: "For this God is our God for ever and ever; he will be our guide even unto death." I saw such a fulness in these words as made me say, "O the remedy is as broad as the sore." I saw all in them that I needed in time and for eternity. In this night of distress the Lord brought them back to my mind, with a bright display of His faithfulness and sweet sense of His love; upon which I thought I could have ventured into eternity, depending upon His word.

But before the last of the three young men had gone about duty, the accuser of the brethren, that sometimes accuseth man to God, and God to man, did accuse God to me, saying, in these words, "When ye may make many prayers, He will not hear you." This set me upon examination in the sight of God and my own conscience, who were witnesses, first, as to the motives that induced me to the duty of prayer and praise. I was clear that it was the

call of God that induced me to it, Psalm l. 15, "In the day of great trouble see that thou call upon me." This being a time of great trouble, I thought it proper to employ others to join with me, both in praying to God and in praising of Him. Secondly, I was made to examine upon what grounds I desired we should be heard or accepted. My conscience bore me witness that it was the doing and dying of our Lord Jesus Christ, that was the only ground. It is the sweet-smelling sacrifice of our slain Lord that perfumes our persons and duties before God, and makes them ascend with acceptance before His throne.

Satan also suggested that my sins would rise with me in judgment, and that he would pursue me before the judgment-seat. This filled me with great fear, and the Lord withdrew the sweet sense of His love. I resolved, however, to cast myself over upon Him; and if I perished I would perish at Christ's feet, where never one perished. I waited with great fear to hear my sentence come from Himself. I thought nothing but a word from His blessed lips, who speaketh as never man spake, would satisfy me. O the astonishing condescendency of God to one of the vilest of sinners! O how sweetly did the Lord bear in those words, Isaiah liv. 17, "Every tongue that riseth against thee in judgment thou shalt condemn: This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord;" with Jer. i. 20, "In that day the iniquities of Israel shall be sought for, and there shall be none; and the sins of Judah, but they shall not be found." Those words were sweeter to my taste than the honey-comb.

(To be continued.)

Letters by Alexander Gair.

(WRITTEN, 1811-1847.)*

(Continued from page 263.)

(9.)

MY VERY DEAR FRIEND,—Suppose I am more brutish than any man, your welcome letter has been of no small comfort on reading your friendly and brotherly experience; and especially the plainness of utterance convinces me of your being upon the field of Boaz. Happy, happy are the small remnant that are taught in Christ's school to follow the Lamb whithersoever He goeth, and trace His various dealings with their souls from the womb to the tomb, from the Red Sea of correction to the wilderness of instruction, and from the wilderness of Baca's vale to black Jordan of despairing in their own ragged and tattered righteousness—saying with the four lepers (and determining in

* These letters are reprinted by permission from a booklet issued by Mr. C. Mackay, at Kingussie in 1891.

their extremity), What shall we do? Their mercy was that they got *ifs* and *hows* trampled under foot, and that their mortification turned to their miraculous consolation; and poor dejected men and abhorred unclean lepers as they were in the eyes of the generation that were clean in their own eyes, yet we see, when the promise was accomplished, the tidings of plenty came by them to town and king. Asses' heads and doves' dung were not Israel's meat when the lepers were sounding the trumpet. Lord, hasten the day of sounding the trumpet by the lepers, of battering Jericho's towering walls with Joshua's rams' horns. When will the worm Jacob thresh the mountains? When will the anointed stripling, David, come from the wilderness to put to death the Philistine that is Israel's terror? When will Moses come down from the mount, and see how our Aarons have made the people naked? Lord, hasten the day that our idolizing mirth will be turned to a repenting grief. I think with myself that a generation was never riper for a down look of the Almighty's anger than this generation is. How few are the number that are groaning for the abominations of heart and city! Indeed, our prophets are covered with a cloud in His anger. Indeed, I am so much confined in my mind at this time in reading, praying, writing—I am so untoward in any commanded duty at times—that I must drag myself before I can get this proud, carnal heart off his bed of sloth. When I am delivered from the lion of a guilty conscience, a bear of a blasphemous heart meets me—no sooner delivered from lion and bear than a serpent meets me. The one Esau that terrified me in my young days in my actual sins is four hundred Esaus in my original sins. I compare my heart corruptions to the phenix. The burning of it to-day will have a resurrection to-morrow out of the burning ashes. But I must tell you, my dear friend, that Joab will not give his presence to Absalom till he gets his field burnt to ashes.

Now, lest I be tedious to you, I must forbear, and humbly return an answer to a friendly letter, although it be returning brass for gold. Accept of the orphan in regard for the parent, although it is presented in a homely dress. Solomon saith that a poor man is better than a liar. I hope you will find me the poor man, and not the liar, as I aim at the poor man's honesty in presenting you with these broken crumbs from a poor man's plain and unfashionable table. In this time of famine a bit of wholesome bread is rarely to be seen. Lord, keep the bairns from the Egyptian bakers. Better be plucking the corn ears on the Sabbath-day with Jesus than feeding and feasting at Jezebel's table. The sons of the prophets were like to be poisoned in a time of scarcity by one who gathered a lapful of herbs of a wild vine. Oh, the lamentable day we have now, with so many gatherers of deadly herbs! I see that the old prophet did not cast in the healing meal until they felt death in the pot—it was a mercy to them that the old prophet was so near them.

I must conclude, as the kingdom is not in word, but in power. Since we parted I have had dark and gloomy days, ups and downs. I have nothing new to write. Nimrod's sons are at a great height with their Babel tower. The old serpent is spueing his malice daily at the few of us here. They are thinking to banish Alex. Gair from them. Remember me to your praying friends, to the Governor—Finlay M'Intosh—and Gedaliah—Peter Stuart.—I am, truly yours,

A. GAIR.

DUNBEATH, 22nd December, 1822.

(10.)

MY DEAR FRIEND,—Solomon saith, "Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth." On reading your letter, it makes me rejoice that you are a living man. Praise God that you have a talebearer, your conscience, to accuse or excuse as your various frames require. If the king's son were dead, there would be no tidings. I see by your complaint you are a comer to see Jesus—the comer's conflict is beginning—a battle with the devil. In Romans 7th see the Apostle Paul, after having his evidences registered in heaven, praying at the gates of hell for a victory, and a delivery out of your mire; and see the answer of his ardent prayers at the throne of grace. Will you accept of Paul's temptation? Would you not accept of Paul's grace? My dear brother, be not terrified. Satan's temptations may terrify you, but his horrors will not harm you; they are his sin, not your guilt if you don't yield actually—Luke ix., 42nd verse. Suppose some villain were to meet a chaste virgin in a wilderness and ravish her, if she struggled and cried she is innocent by the law of God. This is her affliction; not her sin; she may mourn for her suffering; but it is not her guilt, as she cried and struggled: and in reference to your temptation, therefore, let faith batter down his temptation from Satan, saying, Christ underwent greater difficulties—he hath borne the burden and the heat of the day—and in His name I will encounter, and grapple with the devil himself, and Christ will conquer him by my hands. Remember, Christ was crucified naked, that His people's sins, private before God, might be covered from friends and enemies. To conclude, make Satan's suggestions your complaint at the throne of grace, but not your confession; thus you will gall him to his infernal spirit. Then, you'll read the 9th chapter of Ezekiel, 4th verse. The righteous soul is grieved every day while in Sodom. When Noah was in the ark the unclean beasts were the ark's ballast, and after his delivery from the flood the cursed Ham mocked him. As to my own feeling and experience, I often thought that the sin you are mortified with is the forbidden fruit that Satan tempts with in the state of grace, as he tempted Adam in the state of innocence—it's

the Saul that banishes to the wilderness. If we could sacrifice this Isaac! Accept of the mite sent you from a poor and unlearned friend that wishes you and your's well in the Lord.

ALEX. GAIR.

REISGLE, 9th February, 1824.

(II.)

MY VERY DEAR BROTHER,—Solomon saith that the preparation of the heart in man is from the Lord: and I must say it is a duty incumbent upon me to embrace the present opportunity to write an answer to an afflicted brother under the Fatherly smarting rod bereaving him of his dear and promising offspring in the flower of shining youth—much to the grief of parents and all intimately acquainted with their amiable and moral conduct, which must add to your mortification and consolation, as their life embalmed their death. Now, my dear Joseph, observe that “God’s covenant people may be exercised with many sharp afflictions in their persons and families—even David’s house was the house of mourning.” “All sorts of outward affliction are incident to all sorts of men—a godly family cannot be a miserable, but it may be a mourning family.” “Religion secures us from the wrath, but it does not secure us from the rod of God—the covenant excludes the curse, but includes the cross.” I am at a very narrow passage betwixt two adversaries—a raging devil, and a flattering devil within. Am I regenerated, or another reprobate? a legal professor, or a sincere, converted believer? At times I am tempted to believe that a child of God never had such fiery trials as I have now in my old age. I may say with Pharaoh’s butler, It is now I remember the folly of my youth, with the leanness of my old barren, withered, glaring profession. In my first days I was brought to Damascus, to the house of correction, for actual sins and folly of my young light days. I am now transported to Italy, to the black school, to learn the depth of Satan’s tempting devices after Eden’s golden forbidden fruit, and of old Adam’s complying heart therewith. In this school I am taught by painful and mortifying experience anent Satan’s delusions as a crooked serpent and a raging devil, using all his flattery and craft in endeavouring to drain all sanctuary water to his own mill. Read Psalm lxxxiii. I said too much. Accept of the mite presented to you in a homely garb. Note that David’s smarting rod was heavier than yours or mine; for your relations and mine were such as gave us much comfort in their lives, and we had much ground of hope in their death, but his were taken away in their sin. Oh to be endowed with a spirit of resignation and consolation! All who expect the crown of victory at their death must take the cross on their shoulders, and yield themselves to bear, as Simon the Cyrenian did, the light end with Jesus. Sweet Jesus will sugar these galling crosses to his poor, afflicted, and despised bairns; and Christ will

make the devil's emissaries stepping-stones to the banqueting house of wine. Remember me and my wife to your lovely spouse and family; tell her that Christ will make up the breach that he made by death. Pray for the few that are left among the living in Jerusalem.—I remain your friend,

A. GAIR.

DUNBEATH, 24th January, 1840.

(12.)

MY DEAR FRIEND,—Solomon saith that hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life. Indeed, since our parting here I have been so much confined in my ideas at times that I could not speak as I should, nor order my speech, by reason of darkness which overwhelmed my spirit under a burden of melancholy—outward and inward fear and anxiety, between Laban following with his hue and cry, Why hast thou stolen my gods, and taken away my daughters?—Laban behind to take him back to serve him—and Esau with many armed men before him to prevent his going to inherit the promise of the land of Canaan. Poor Jacob is indeed entangled between them. The application is easy—see Jeremiah xxxvii. 12, 13, 14, “Then said Jeremiah, It is false; I fall not away to the Chaldeans.” If they will spue Joseph out of Reay, let him go and tell the wicked that it shall be ill with him if he will not turn from his sins to the Judge of all Adam's race; and tell the righteous that it shall be well with him, when the earthly tabernacle is dissolved, to be relieved from his groaning burdens by reason of corruption in heart and life—a daily sigh and sob in this weary wilderness. As to your removing from Reay, be not discouraged—you will see in Deuteronomy, “Ye have dwelt long enough in this mount.” Accept of the above.—Mr. Lachlan said of a poor man's prayer, Rivel-ravel from a friend is better than blank paper. I must be done, and tell you that John Anderson is now like to leave this wilderness, daily getting weaker since you saw him, which adds to my burdens in many respects. As to myself, I am, if I may say it, a bush burning daily but, by the good will of Him that dwelt in the bush, not consumed as yet.—I am remaining, your friend truly,

A. GAIR.

BLACKBURN, 9th April, 1847.

Popish Intolerance of the Light.—The Roman Archbishop of Montreal has interdicted a secular weekly paper, called *Le Pays*, for its campaign in favour of educational reform. All Papists are forbidden to read the newspaper. *The Protestant Observer* states that “since Home Rule was granted to Quebec, Rome has obtained her wish, and she is sole mistress of education in the Province,” with the result that “illiteracy flourishes.” Rome's intense desire all down the centuries has been to keep the people in sottish ignorance, and she has not changed in the enlightened twentieth century. Misguided are they who think so.

The Canadian Mission Report.

BY THE REV. JOHN R. MACKAY, M.A., INVERNESS,

SYNOD'S DEPUTY, 1913.

THE following Report was given by Mr. Mackay at the meeting of Synod on the 11th November:—

MODERATOR AND BRETHREN,—Having been asked by the Canadian Committee, in March last, to proceed to Canada as the Church's Deputy to that Dominion for this year, I, after due reflection, thought it my duty not to decline. In company with Mr. Malcolm Gillies, whom the Canadian Committee had asked to take Mr. William Matheson's place as Student Missionary in Winnipeg, I sailed from Greenock on 17th May, and after a prosperous voyage arrived in New York on 25th May.

On the following day, being Monday, Mr. Gillies left New York and, travelling via Chicago and Minneapolis, arrived in Winnipeg on Thursday, 29th May. Mr. Gillies was thus in time to officiate in Winnipeg on the first Sabbath of June. I, on the other hand, after paying a short visit on Tuesday to friends at Princeton, left New York only on Wednesday and, travelling via Buffalo, reached Brucefield on Thursday evening, where on arrival I met with a hearty reception from the friends there. Here, as I need scarcely say, I was Mrs. Forrest's guest, and her kind home became, as in the past, in a sense my headquarters during my mission to Canada. My first Sabbath in Canada was thus spent in Brucefield. There was, for the place, a goodly audience on the Sabbath, representative friends having come to welcome the Church's Deputy for the year from Lochalsh, Newton, Toronto, Detroit, and East Williams; and I somehow got the conviction that Sabbath day that in coming to the American Continent the Lord had not forsaken me. One missed some loved faces from the Brucefield gathering, such as Mr. George Forrest and Mrs. Fraser, but one was glad to find Mr. Daniel Clark and Mr. George Baird still able to convene with us, as well as to learn that as often as Mr. Clark is able to come over from Seaforth to Brucefield—a distance of seven miles—the Brucefield meeting is still, if diminished, being carried on mainly through the instrumentality of those two men. Mr. Clark, I am pleased to say, was able during the course of the summer to visit along with me almost every station within the Ontario group. Members of the Synod who have made Mrs. Forrest's acquaintance, will be glad to learn that, although in a very frail state of health, she also was able to venture out not only to this first service, but to practically all the services which, during my sojourn in Canada, were held in Brucefield.

In Brucefield, with which I comprise Seaforth, I tarried up to Wednesday morning, when I set out for Winnipeg. Our late friend, Mr. George Forrest, used to say that Canada was a land

of magnificent distances, and whether the phrase be regarded as a description or as a truism, I do not know that at any time I had such a strong and vivid impression of the truth and accuracy of the saying as I had now on the way out from Brucefield to Winnipeg. From Brucefield the train brought me to Sarnia, a port-town, which is at the south end of Lake Huron. There, on Wednesday afternoon, I got aboard the S.S. "Huron," and it was not until about nine a.m. on Friday morning that our ship arrived at Port Arthur on the western shore of Lake Superior. One had to remain only a few minutes, however, at Port Arthur, when the C.P.R. train for the west pulled up, and so, after something like other thirteen hours by railroad, I arrived in Winnipeg late on Friday night.

Winnipeg.—Here I was kindly entertained for over three Sabbaths by Mr. and Mrs. William Sinclair, at 430 Young Street. My time whilst in Winnipeg was fully occupied. On the Saturday following my arrival, Mr. Lachlan A. Ross, elder, Winnipeg, and I formed ourselves into a Kirk-Session. This, I believe, was *in the circumstances* quite constitutional. Mr. D. Clark, elder, Seaforth, Ontario, and Mr. H. Scott, elder, Lobo, Ontario, had been, it is true, appointed assessors so as—along with Mr. L. A. Ross and a deputy—to form at any time a regular Kirk-Session at Winnipeg. But considerations of health and of distance made the presence of either assessor in Winnipeg a practical impossibility. In these circumstances, basing our procedure on the well-known view of at least some Church lawyers, but especially on the words of Matt. xviii. 16, "that in the mouth of two or three witnesses every word may be established," even as we afterwards learned that the Rev. Walter Scott had based his similar procedure, when he visited Winnipeg last year, on the words of Matt. xviii. 20, "for where two or three are gathered together in my name, there am I in the midst of them," we constituted, as I have said, our first Kirk-Session in Winnipeg, on Saturday, 7th June. We, at this meeting, resolved (1) that it was desirable that an additional new elder should be ordained in the Free Presbyterian Congregation of Winnipeg, and that it should be our aim, if possible, to bring this ordination to realisation on the third Sabbath of my prospective stay in Winnipeg. Further (2) it was concluded that (D.V.) the Sacrament of the Lord's Supper should be administered on the second Sabbath of my prospective stay in this city, and that the usual services in connection with the administration of the Sacrament of the Lord's Supper should be observed by us. Intimations in the whole aforesaid sense were therefore given by me at all the services on the first Sabbath of my stay in Winnipeg, that is, on the second Sabbath of June. On account, I may say, of some untoward incidents which shortly before this had taken place in our congregation in Winnipeg, I entered on my public work there not without some considerable misgivings. I was gratified therefore to find substantial gatherings met at all our

services on that second Sabbath of June—there being, I should say, some fifty persons present at the first service, some seventy at the second (Gaelic) service, and about the same number at the third or evening service. I take leave to say that the thought occurred to me as in this far distant city I saw so many young men and women, mostly all of whom had but recently left Scotland, that the Church at home should cease mourning on account of a providential migration of our people towards the Great North-West, and should rather put forth a greater effort to follow our people to these far-off lands. If this work were heartily taken in hand, we should have our own returned to us with usury.

During the week-days following this first Sabbath at Winnipeg, I endeavoured to put in some visits. With the services of a Communion season, however, so close on hand, little could be accomplished in the direction of a general visitation, even if Mr. Gillies proved, as he did, a great help in giving an occasional service during the Communion season. The attendances on the preparatory Communion days were only a little less than those noted on the first Sabbath day's services, and on the Communion Sabbath itself, the numbers rose to something like one hundred and twenty. I am venturing on submitting these figures, because I have had the feeling that the Church might be anxious to know how exactly our congregation in Winnipeg stood in the matter of numbers. I found the services, and especially the Communion season, a comfort to my own soul, and I am not without hope that it may have seemed so to some others also.

When the Communion services were over, I seriously took up the business of visiting our people in Winnipeg, and although, of course, I did not visit all, I think I may say that I visited all the communicants and nearly all the families that are in connection with us there. Another matter that took up some time in the course of the week-days intervening between the third and fourth Sabbaths of June was the business of getting the congregational property in Winnipeg on a proper footing. I may explain that some two years ago the Winnipeg congregation, through its Building Committee, bought from one Mr. Hodgkins a lot of ground, at 514 M'Ghee Street, with an ultimate intention of building a church thereon. This lot cost the congregation 2,600 dollars, and of that sum the congregation were in a position to pay down 1,000 dollars. So as, however, to pay Mr. Hodgkins the entire sum due him—as otherwise 2,600 dollars would not have bought the lot—the Congregational Committee, by mortgaging the lot, received from Mr. Peter Campbell, Carman, a loan of 1,600 dollars, and the Committee were in this way able to bring the congregation's business engagements with Mr. Hodgkins to a satisfactory close. The purchasing of the lot in the first instance from Mr. Hodgkins, and the mortgaging of the same lot in favour of Mr. P. Campbell in the next instance, were all done in the name of Mr. Lachlan A. Ross, and those transactions were, in

that sense, entered and recorded in the Land Titles Records of the City of Winnipeg, and all because the Committee felt that at the stage at which they had taken up the matter this was the most feasible and advantageous way for the congregation to do business. It was felt, however, by all, that the time had come when the lot should be explicitly recognised in the Land Titles Office of the City of Winnipeg as belonging to the Free Presbyterian Congregation of Winnipeg. Along with Mr. Lachlan A. Ross, I accordingly took counsel with Mr. M'Clure (of the firm of Crichton, M'Clure, & Cohen) who, I had learned, was doing business for Mr. Peter Campbell, our mortgagee, and with less difficulty in fact than I had anticipated, I was able before I left Winnipeg so to make arrangements as that the said lot is now explicitly recognised in the Land Titles Office of the City of Winnipeg as held by three trustees, forming a corporate body, who are acting for the First Free Presbyterian Congregation of Winnipeg—as the congregation is now officially spoken of. The trustees were, of course, appointed at a regular meeting of the congregation, by the congregation itself; and I may further add, in this connection, that the said trustees have willingly come under a solemn obligation to administer this property for the Free Presbyterian Congregation of Winnipeg as and only as that congregation adheres to the original constitution of the Free Presbyterian Church of Scotland, as that constitution is set forth in our Deed of Separation.

At the usual Prayer Meeting, on the Wednesday after the third Sabbath of June, I baptised two children, Hugh Rose Sinclair, and Lily Mackenzie, and on the following Saturday on account of the mother's health I baptised another child, John Angus Reid, at the home of the Reids. John Angus, I regret to add, lived only a few weeks after his baptism.

The business and duty of making a new elder was in the meantime not unattended to, and as at our meeting of Kirk-Session on the Saturday before the Communion, it was found that the members of the congregation, with practical unanimity, had elected Mr. Donald Macleod, a member in full communion of the Winnipeg congregation, the Kirk-Session resolved to proceed to ordain Mr. Donald Macleod to the eldership, and the usual edictal notice was given of this intention. On the fourth Sabbath of June therefore, that being my last Sabbath in Winnipeg, Mr. Donald Macleod was at the first service of the day ordained to the eldership. The occasion gave me a fitting opportunity of making to the congregation a statement of our distinctive principles, and of giving an epitome of the reasons for them.

The prospects of the congregation of Winnipeg fill me with the liveliest interest, and I am inclined to think that if our cause there is properly attended to, the Free Presbyterian Congregation of Winnipeg will ultimately become a strong one. I am thankful to be able to report that Mr. Malcolm Gillies

is giving good satisfaction as a Student Missionary there, and that the congregations which come out to hear him from Sabbath to Sabbath are numerically on an average if anything rather larger than those I had there seen with my eyes. But it is very essential that before Mr. Gillies leaves Winnipeg, a suitable person should be sent there to take his place. For the Church at home ought not to be left without knowing that our congregation in Winnipeg have come under very considerable responsibilities. I believe they have to pay 20 dollars per month for the hall in which they regularly worship; they are, between one thing or another, expected to pay something approaching 400 dollars per annum to their Student Missionary; they have to pay 20 dollars per month for interest on a 1,600 dollars' loan; they have an extra, although not large, bill to pay their lawyer, Mr. M'Clure, on account of the transactions which I have described above; they have to pay Mr. Gillies over £20 on account of his passage from Glasgow to Winnipeg; they paid my own expenses in going there handsomely. Now, how is all this outlay to be met? Mainly by church-door collections. The only other item they find available arises in this way. On the lot of land on M'Ghee Street there is a dwelling-house for which the congregation gets 30 dollars per month. This enables them to pay the 20 dollars' interest on loan already mentioned, and still leaves them with a margin of 10 dollars per month for other uses. If this margin of 10 dollars per month were allowed to accumulate, it would soon of itself go far towards paying up the loan of 1,600 dollars. As matters stand they find themselves necessitated, or at least they used to find themselves necessitated, to use up this margin. Notwithstanding all these burdens, if Winnipeg is regularly supplied, and the congregation itself, as at present, work cordially for one end, I have no doubt they will be able to give an honourable account of themselves, and one would hope that ere long they might have a regular pastorate instituted among them.

When I was staying in Winnipeg I had a kind invitation, mainly in virtue of two young men from my own congregation in Inverness, to proceed to Calgary, which is some eight hundred miles farther west, with the assurance that if I gave them but one Sabbath my expenses should be all met. It was with a deep and sincere regret that I had to decline this invitation. From communications which I have since had from Calgary, I reckon that it would be a hopeful thing if we were able to start a Free Presbyterian Congregation in Calgary also.

On the Monday after the third Sabbath spent by me in Winnipeg, Mr. William Matheson, Student Missionary, who for some weeks previously had seemed as if he were to bid a long farewell to the Free Presbyterian Church, which he had for years served with much devotion, visited me (not, of course, for the first time) to say that it had become very clear to his mind that in concluding that he would dissociate himself

from the Free Presbyterian Church, he had fallen into a grave error of judgment; that the only effect his short isolation from us had upon his mind was in the way of convincing him of the superiority of the Free Presbyterian way to any way he might himself have thought of devising; that his wish was to go on to study for the Free Presbyterian Church, and that he placed himself very much in my hands as to what he should now do. My advice to him was to proceed to Scotland and there finish his theological course in connection with the Free Presbyterian Church of Scotland. Mr Matheson, as the Synod knows, is now studying divinity with Rev. Donald Beaton at Wick.

Ontario.—On the following day, being Tuesday, I turned my face towards Ontario again, and on the evening of the following Friday found myself in the home of our warm-hearted friends, the McLeish's of West William.

Williams District.—My stay in this district included three Sabbath days. I stayed for nearly a week with my friends in West Williams. Then, as my second Sabbath in this district was a Communion Sabbath, I removed on the Wednesday before the Communion to the house of Mr. Duncan Macmillan, which is beside the church in Lochaber, where I was hospitably entertained during the remainder of my stay in the Williams district. I need scarcely say that during the Communion days, as I had no assistant and the thermometer was sometimes as high as 92° in the shade, I could do little more during the Communion season than attend to the Communion Services, but with the Communion Services over, I took in hand a visitation of practically all the families connected with our Lochaber Congregation in West and East Williams, in Parkhill, in Ailsa Craig, and in Lobo. I am in this connection indebted to Mr. Bisset and to other kind friends who freely placed their own services as well as their conveyances at my disposal in visiting our people, whensoever I had a mind to do so. Perhaps the best congregations that I saw this year in Lochaber were on my third and last Sabbaths there. I baptised while there two children, Elizabeth Ross and Jean Ross, great-great-grandchildren of Peter Stewart, the famous catechist of Strathspey, Strathdearn, and Strathnairn.

The congregations meeting in Lochaber were, I would say, considerably less in numbers than when I was there ten years ago. Death has removed not a few, some have migrated towards the Great North-West, and, of course, among the younger generation losses are always incident to congregations that have not regularly the ordinary privileges which go along with a regular pastorate. Still, there is a substantial, if comparatively small, congregation meeting every Sabbath at Lochaber, and they have the privilege of being presided over and regularly ministered to by two worthy men, Archibald MacLeish and Hugh Scott, both in the office of the eldership. A feature which struck me as very promising is the harmony that prevails among them, and I am hopeful that if, ere

things come to too low an ebb, a God-sent minister be placed among them, the cause would yet flourish in East Williams.

Lochalsh.—Having thus fulfilled what was to me a pleasant ministry in East Williams, I set my face towards Lochalsh, where I arrived on the Thursday before the third Sabbath of July. Here also I remained three weeks, and I must acknowledge my sense of great indebtedness to Mrs. Matheson, whose guest I was all the time, and to her son, Mr. Murdo Matheson, who placed his own and his conveyance-service as freely as could be at my own and the congregation's disposal in visiting, besides such of our people as live in the Ashfield district, people as far removed from Lochalsh as are Goderich, Ripley, and Kincardine. The ordinary Sabbath services at Lochalsh have been for some time now conducted by Mr. Donald MacDonald, whom I hope to see one day a recognised student of our Church. I understand the services at Lochalsh are not, on ordinary Sabbaths, better, if so well attended as are the services at East Williams; but, during my sojourn there, I should say the congregation that gathered in the Lochalsh meeting-house were not much below what I had seen them ten years ago. As in Winnipeg and in East Williams, the second of the three Sabbaths I spent here was Communion Sabbath. In no place did I feel, in preaching, getting nearer the people than in Lochalsh.

Kincardine.—I was able to give only one Sabbath to Kincardine. There is not, nor has there for some years been, a regular Sabbath service in connection with our congregation in Kincardine. The congregations that gathered there on the second Sabbath of August, however, were so good that I began to cherish the hope, if I might be allowed to make use, so far, of the words of our Lord in another connection, that the cause in Kincardine is "not dead, but sleepeth." Our kind friend, Mr. Hugh Mackenzie, whose guest I was for a period shorter than I could have wished, enabled me, by putting his own services and his conveyance at my disposal, to make a few visits in the district of Kincardine also.

Chesley.—After being one Sabbath in Kincardine, I set out about 10 a.m. on Monday for Chesley, where I tarried for four days, and spent a very pleasant time with our friend and brother, Rev. Walter Scott. I had, during these days, an opportunity of forming the personal acquaintance of a goodly number of Mr. Scott's congregation by visiting them in Mr. Scott's company in their several homes. They gave me, as the Church's representative, a great welcome, and I am bound to say that they impressed me as an intelligent people, in genuine sympathy with evangelical religion. I took the service for Mr. Scott on Wednesday night in his church, and my feeling at least was that my message did not fall on unsympathetic ears.

Newton.—On Thursday I bade our friends at Chesley farewell and came on to Newton, where I remained exactly a week. I had sincerely wished to have given two Sabbaths in

Newton, but found that as, in keeping with what seemed to be the general mind, I had given three Sabbaths to all those places where the Communion had up till now been observed, it was practically impossible for me to give more than one Sabbath to Newton. I felt, and the people of Newton felt less disappointed on this account, inasmuch as I had been able to secure the services of Mr. William Matheson, student, for Newton, on the Sabbath previous to my going there. The Free Presbyterian cause at Newton, a cause that was never very strong, was badly shattered a few years ago in connection with circumstances with which the Synod are quite conversant. The remnant, however, that are sincerely attached to the Free Presbyterian Church of Scotland, are not less hearty in their attachment than they used to be, and they appreciate very much that one should be sent among them even for a week. Through Mr. Phineas MacDonald's kindness, for his guest I was all the time I was at Newton, I was able to visit not only the few families connected with us in that part of Canada, but even others who in some sense, I suppose, still claim to be Free Presbyterians, but whose conduct as such is rather inexplicable.

Wardsville.—From Newton I proceeded on the Thursday before the third Sabbath of August via London to Wardsville, which is not many miles from the northern shore of Lake Erie. A few people sincerely attached to the Free Presbyterian cause at Wardsville have kind remembrances of Rev. Donald MacLeod, now of Harris, as the person who opened a well there—in the sense of a means of grace—in connection with the Free Presbyterian Church of Scotland. I was able only to give two week-night services at Wardsville—one held in the house of Mr. MacLennan, whose guest I was; the other held in the house of a Mr. MacIver, a retired gentleman, whose place of nativity, I understood from him, was Resolis, Ross-shire. The people in this neighbourhood, although not professedly Free Presbyterians, on both occasions gathered in goodly numbers, and He that has commanded us to sow beside all waters, may ordain His own appointed means for the furtherance of the kingdom of His dear Son here also.

Detroit, U.S.A.—Leaving Wardsville on the morning of Saturday, 23rd August, I arrived in Detroit, U.S.A., on the afternoon of that same day. I remained two Sabbaths in Detroit, the guest of very kind friends, Mr. and Mrs. R. S. Mackenzie, 74 E. Grand Boulevard. The congregations in Detroit, I am sorry to say, were meagre. At the same time there are a few there who should deem it a calamity if the Free Presbyterian services, begun a few years ago by Rev. D. Macleod, Harris, should have to be discontinued. Certainly in a financial sense they are not a burden to the Mission, nor to the Church at home, but rather the opposite. I felt as I had come to Detroit that I was standing in need of some rest, and so, save for the two Sabbath services

already referred to, and two week-night meetings, I did little more than rest whilst I was in this city.

Brucefield.—Thus recruited, I came to Brucefield on the Wednesday before the first Sabbath of September, where, as I think had been the rule in past years, the yearly services of this Mission were practically brought to a close. It was a very pleasant season. Here I had the valuable assistance of the Rev. Walter Scott of Chesley. The Lord's people gathered in almost unusually large numbers, and there were moments in which we had the conviction that the Lord had not denied us His presence. The last service I did in Brucefield was to baptise the youngest child and son of Mr. Alex. Macfarlane, once of Tarbert, Loch Fyne. Thus my mission to Canada as a deputy, in the strict sense, was finished.

Toronto.—On my way home, as arranged by our friend, Mr. Roderick Campbell, I preached on a Wednesday evening to a congregation of about 200 people in the city of Toronto, Mr. Dempster, of the Reformed Presbyterian Church, having kindly put his church at my disposal for this service on this occasion. It was my last service on the American continent.

Altogether I preached, when on this mission, over sixty times; and, taking the services as a whole, I have to say they were as pleasant experiences as almost any I had in my life. I expected to be received as an old friend, and I was not disappointed. The reception I everywhere met with could not be kinder or heartier. I shall not speak of spiritual results following, but I may venture to say, as speaking of what I have been assured of, that the Lord's people, at more than one place, found the services to have been to the refreshing of their souls. This I say, I trust not for self-praise, but to the praise of free grace. The voyage to the home country was an ideal one, and thus I reached my own home in comfort on Monday, 15th September.

In the matter of finances, I have to report that I received 100 dollars from Mr. William Sinclair on behalf of our congregation in Winnipeg, 60 dollars from Mr. R. S. Mackenzie, Detroit, on behalf of the remnant there, and 400 dollars from Mr. Donald T. Mackenzie on behalf of the Canadian Group of Missions. After paying travelling expenses, and expenses on account of the supply of my own pulpit in Inverness during a nineteen weeks' absence, I had the sum of £30 15/- over; and that sum, as the brethren will have seen from the November Magazine, I handed over to Mr. Angus Clunas, General Treasurer, as a contribution towards our Sustentation Fund.

In conclusion, I beg to give hearty thanks to my brethren in the ministry who with such free willingness supplied my place in Inverness in my absence. And let my last word in this report be by way of rendering thanks unto the Lord who, I believe, in answer to the prayers of many, bestowed upon me such a comfortable through-bearing.

Letters from Rev. John B. Radasi,

MISSIONARY, MATABELELAND.

THE following letters by way of Report, were read by the Rev. Neil Cameron, Convener of Foreign Mission Committee at the meeting of Synod on 11th November:—

“C/O NATIVE COMMISSIONER, BEMBESI,

MATABELELAND, SOUTH AFRICA, 2nd October, 1913.

MY DEAR MR. CAMERON,—I received your letter of the 4th August, and was very glad to hear from you again. I have seen Mr. M'Keurtan, and he has told me that he received the money sent to him—£200 by telegram and £138 8s. sent by bank draft. I have already stated that the building has given great satisfaction to our people. Mr. M'Keurtan was very careful to set up a strong ant-hill course on the foundation, to prevent the white ants from destroying the wood-work of the building. Our people wish to thank the Synod, and the kind friends, who contributed towards the Bembesi Church Building Fund.

We were all very pleased to hear that you had ordered *The Lovedale Press* to publish 1,000 copies of the Psalms in Kaffir. We are looking forward, with joy, to the prospect of having the whole of the Book of Psalms in Kaffir Metre. Our people are always asking me when they will be finished.

It is a matter to be very thankful for to the Lord, for having in His own good time opened up a way that the Psalms should be printed and published in metre in the Kaffir language. I remember the difficulties and disappointments we first had, when we were desirous of having the Psalms printed in Kaffir Metre; that, humanly speaking, it seemed almost hopeless, that we would ever get any one to undertake the work for us, but the Lord in His own good time soon raised up people, who were themselves interested in the good work—being themselves desirous to have the Psalms in Kaffir Metre. And so they did their work joyfully, judging from the tone of their letters, and I also hope with many prayers for the guidance of the Holy Spirit, in so great and noble a work.

We had the Communion last Sabbath and the church was well filled. I am glad to say that all were able to get in, although they were crowded, as also our people from the outstations come in on that day. The services began on Thursday and closed with a Thanksgiving Service on Monday just as we do in Scotland, only we have a Prayer Meeting instead of a Men's Meeting on Friday. The Lord's Table is carefully fenced just as we do in Scotland. It seems a great pity that the Presbyterian Churches in this country have done away with all those services, as they only keep the Sabbath Services.

Pray for us that the Lord might bless our work here, and pour down His Holy Spirit upon us, as without His Spirit we can do

nothing. May the Lord in His mercy apply the redemption purchased by Christ to many sinners in this dark continent!

The ordinary services here are generally conducted as follows:—On Sabbath-day I have a Prayer Meeting early in the morning; a service at 11 o'clock in the morning and another service at 2 o'clock in the afternoon; after the Afternoon Service, a Bible Class, where we read the Bible and lessons on the Shorter Catechism. During week-days we have another Prayer Meeting on Thursday mornings. I sometimes go to these outstations during week-days and give them a service there.

We still get good reports from Lovedale of the two boys and girl who went to study there, about their general progress and good conduct.

I must now conclude with kindest regards.—Yours sincerely,
J. B. RADASI."

"FREE PRESBYTERIAN MISSION,
BEMBESI, 3rd October, 1913.

MY DEAR MR. CAMERON,—It is with sincere regret that I have to inform you about the death of my father in the Cape Colony. I first got a letter to say that he was seriously ill, and shortly after that a wire to say that he had passed away. A month before that my eldest sister died somewhat suddenly. My father, I understand, was ill for fourteen days. It is said that he desired the Bible to be read to him every day when he was no longer able to read for himself. The chapter he desired to be read to him just shortly before he died was the eighth chapter of Romans, and when they got to the eighteenth verse, he desired them to repeat the eighteenth verse. He was a convert of one of the early missionaries, and he always spoke very highly of the old missionaries who first came to Africa. He was a man who strongly opposed such things as concerts and tea meetings for Church purposes. He used to say the old missionaries never did these things. He was not at all pleased with the state of the Church at the present time. His cry was that the present missionaries had forsaken the old paths taught them by the old missionaries, and had introduced many new things into the worship of God which were not desirable.

I would like to get leave of absence for a month to go to Cape Colony to see my aged mother in November. I would like to go about the third or fourth week of November, as I believe by that time cheap tickets to Cape Colony will begin.

Some of the elders of our Church here could fill up my place during the few Sabbaths I would be away. It takes about four days by rail and one day by coach to my home in Cape Colony from here. Please let me know as soon as possible if I can go.

I must now conclude with kindest regards.—Yours very sincerely,
J. B. RADASI."

Account of a Revival of Religion in the Highlands of Scotland.

A Letter to the late Rev. David Black, Edinburgh.

BY THE LATE REV. ALEXANDER STEWART, D.D., OF MOULIN
DINGWALL, AND EDINBURGH.

(Fourth Edition, 1815.)

(Continued from page 260.)

I OBSERVE among our young converts a considerable variety of frames, but a striking uniformity of character. They are dejected or elevated, according as their regard is more fixed on their own deficiencies and corruptions, or on the glorious sufficiency of Christ. But all of them are characterised by lowliness of mind, by a warm attachment to each other, and to all who love the Lord Jesus, and by the affections set on things above. I know no instances among them of persons trusting for comfort or direction to dreams or visions, impulses or impressions; and hardly an instance of seeking comfort from external signs or tokens, arbitrarily assumed by the enquirer, after the example of Abraham's servant (Genesis xxiv. 14), and of Gideon (Judges vi. 36, 40).

We have not yet to lament any great falling off in those who appeared to have once undergone a saving change. There may be persons who were for a time enquiring, with some apparent earnestness, and afterwards fell back to their former unconcern. I have reason to suspect that there may be several in this situation, though I have not access to know the exact state of their minds. May the Lord discover it to themselves in time! But all, so far as I know, who seemed to have been once truly humbled for their sins, and made to feel in their hearts the grace of God in the gospel, continue thus far to maintain a humble, spiritual, conscientious walk. They have a constant appetite for the sincere milk of the word, and for Christian fellowship with one another. The younger sort have lost their former levity of speech and behaviour, and are become devout and sober-minded; those more advanced in life have laid aside their selfishness and worldly-mindedness, and are grown humble, contented, and thankful.

The external effects of a general concern about religion have appeared in the behaviour even of those who do not seem to have experienced a change of heart. While the younger people attended a Sabbath-school, those who were grown up used to spend the evening of that day in sauntering about the fields and woods in gossiping parties, or visiting their acquaintance at a distance without improving their time by any profitable exercise. Now there is hardly a lounge to be seen; nor any person walking

abroad, except going to some house or meeting where he may hear the Scriptures read. Swearing, profane talking, foolish and indecent jesting, have in a great measure ceased. At *late wakes* where people assemble to watch by the body of a deceased neighbour, the whole night used to be spent in childish, noisy sports and pastimes. Even the apartment where the corpse lay was the scene of their revelry. This unnatural custom, which is still pretty general over a great part of the Highlands, is almost wholly discontinued in this part of the country. They still assemble on such occasions, but they pass the time in reading the Bible or some religious book, and in sober conversation.

In reply to your request of relating a few of the more remarkable cases of conversion which have occurred among this people, I must say that I have little uncommon to communicate. I have mentioned already that almost all our converts have been brought to serious concern and enquiry in a quiet, gradual manner. To an intelligent observer the change in the conversation, temper, deportment, and the very countenance of individuals is striking; the change, too, on the general aspect of the manners of the people is conspicuous. The effect is thus, on the whole, obvious; yet there are few particulars in the case of each person, which, taken singly, will appear uncommon, or worthy of being detailed in a separate narrative. We have no instances of persons remarkable for profligacy of manners or profaneness of speech who have been reclaimed from such enormities, because there was none of that description to be found in our society. The change has been from ignorance and indifference, and disrelish of divine things, to knowledge and concern and spiritual enjoyment. Neither are there among us examples of persons suddenly struck and impressed by some alarming event or singular interposition of Providence. The word of truth proclaimed in public, or spoken in private, has been almost the only outward mean of producing conviction of sin and confidence in the Saviour. In every single case the power of God is visible in the effect produced, but there is little "diversity of operation." Instead of endeavouring to paint the beauties of holiness in the scene around me, I rather wish to prevail with you and other friends who know how to enjoy such a spectacle, to "come and see."

I have thus, my dear Sir, endeavoured to give a concise view of the prosperous state of religion in this congregation for the last two or three years. We still have the happiness to find, from week to week, that the same concern and awakening is spreading around and extending to some neighbouring congregations. Within these few weeks persons from six and seven miles distance have called here on a Sabbath morning under evident concern about their souls. On a succeeding Sabbath the same persons have called again, introducing a relation or fellow-servant under similar concern. All of these, so far as can be judged from present appearances,

are in a hopeful way. Such is the manifold grace and loving-kindness with which it has pleased the Lord to visit this corner of His vineyard. I trust that all our Christian brethren who may receive the joyful intelligence will join us in praying, that God may continue to water with showers of blessings, "this vine which His own right hand hath planted;" and that no boar from the wood may be allowed to waste it, nor worm at the root to smite it that it wither.—I am, etc.

APPENDIX.

MOULIN, 1st July, 1802.

I CANNOT think of sending abroad this edition of the foregoing letter, at the distance of nearly two years from its first publication, without bearing my renewed testimony to the power and grace of God, manifested in behalf of His people in this part of the country. The experience of years has now confirmed the favourable hopes which were entertained concerning many. Their humble, inoffensive, affectionate behaviour, toward their connections, their neighbours, and each other, has evinced that the grace of God which was bestowed on them was not in vain; that the views they had received of divine truth, were neither delusive nor unfruitful; and did not issue in barren speculations, or mystical fancies, or transient raptures, but in sound permanent principles of conduct.

The desire of obtaining religious knowledge, and the attention paid to religious instruction, which had begun to spread a few years ago, are now become very prevalent. A persuasion of the necessity of possessing vital godliness, having an interest in Christ, and living a life of faith, is become pretty general; and the less ordinary, as well as the more stated means of improvement, are well attended. Among the numbers who thus frequent the ordinances of religion, with some degree of seriousness, there is reason to fear that many still satisfy themselves with performing the outward service, without attentively considering whether they are accepted in it by God, or have profited by their attendance. They seem to be contented with hearing of God by the hearing of the ear, without their eye seeing Him (Job xlii. 5). Still it is ground of encouragement and thankfulness, that they continue to listen to the truth; because they are thus placed the oftener within its reach, and in the way of receiving it so as to feel its power (Romans x. 17).

A considerable number, however, seem to have "received the truth in the love of it," to have devoted themselves heartily to the Lord, and to enjoy communion with Him in His ordinances. The number of these has been evidently increasing since the date of the preceding account. Most of them are found, as before, among the younger sort. The beauties of holiness, shining in

their deportment, their language, and their very looks, have been witnessed by several ministers and pious persons who have occasionally visited us; and who, while they were "helpers of our joy," have freely testified their own delight in what they beheld, and how they were "glad when they saw the grace of God" bestowed on such unworthy sinners.

There are also some who appear to be in a kind of intermediate state, who seem to be enquiring and feeling their way; but from some obstructions, either in their temper, or in their worldly circumstances, or in their *domestic relations*, are making little or no perceptible progress. Of such, however, we have good hopes, that they may be already under divine teaching, and that the Lord may, in His wisdom, be conducting them by a different course from what we might have recommended; just as He held His people of old *about*, through the way of the wilderness, and not through the way of the land of the Philistine, *although that was near*, lest, peradventure, they should repent when they should see war and return to Egypt (Exod. xiii. 17, 18).

We have been permitted to accompany a few of the Lord's children to the border of the unseen world. Here we have received from them the last, and, in some respects, the most unequivocal testimony to the energy of the truth which they believed, by witnessing their peaceful, and even triumphant departure. While the avowed infidel or the practical unbeliever, with affected levity, or forced composure or stupid indifference, quits this world for another, which is to Him an "undiscovered country;" the disciple of Christ according to the clearness of his views of divine truth knows whom he has believed, whither he is going, and how he is to fare; that he is not to be banished to a strange land, but to be welcomed home to his Father's house. We have accordingly seen such on their death-bed, "rejoicing in hope, patient in tribulation, continuing instant in prayer." And what is likewise a striking evidence of the triumph of faith, we have seen a surviving widow and sisters not sorrowing as those which have no hope, but *unfeignedly rejoicing* in the well-grounded persuasion that their departed husband and friend was now in glory.

While journeying through a world full of snares and bearing about with us much remaining corruption, we would request the continuance of our dear brethren's prayers that we may be kept from the evil which is in the world, and that our peace and brotherly love may be preserved unbroken. And we would join them in earnestly praying that God would be pleased to pour out His Spirit yet more and more, and gather increasing numbers into the Redeemer's kingdom till the earth is filled with the knowledge of the Lord.

DONT make faith a cloak for sin. Be sure of coming to Christ; be sure of abiding in Christ; be sure of bringing forth fruit to Christ.—*Dr. Duncan.*

Eachdruidh mu Aindrea Mac-ille-Dhuinn,

PAPANACH EIRIONNACH; AGUS M'AN CHO'-CHAINNT A BH' EADAR
E FEIN AGUS AN SAGART.¹

“Iarradh iad chum an lagha agus chum na fianuis: mar labhair iad a reir
an fhocail so, 's ann a chionn nach 'eil solus annta.”—ISAIAH viii. 20.

LEASACHADH.

ANNS a chonnsachadh a bh' eadar Aindrea agus an Sagart, dhi-chuimhnich an Sagart armachd chumhachdach na h-Eaglais a thoirt air an aghaidh, mar tha, *Aonachd Coitichiontachd*, agus *Naomhachd*, leis an d' rinn Eaglais na Roimhe gu minic na h-urrad dholaidh san t-saoghal, 's a tha do ghnà air an gnàthachadh an aghaidh gach aidmheil eile. Na biodh sgàth oirn rompa, ach coinnicheamaid iad gu misneachail, neo-sgàthach, agus mothaichidh sinn nach deacair buaidh a thoirt oirre.

S i mo bharail, gur e tha *sa cheud àite* air a chialluchadh le *Aonachd* na h-Eaglais, gu bheil aca ceannard, eadhon am Pàp. Ach bu deoin leam fhaicinn “C'ait' an dubhairt Criosd gun robh ceannard saoghalta ri bhi air Eaglais air thalamh?” Theagamh gun abair thu, gu bheil far an dubhairt e, “Gum biodh aon treud agus aon Bhuachaille ann.” Ach 's ann a tha 'n earrann sin gu soilleir ga chomharrachadh fein a mach mar an t-aon Aodhaire, a' dlù-cheangal nan Iudhach agus na 'n Cinneach nan aon treud. Gu dearbh tha chùis co soilleir san earrainn sin, 's gur eiginn do dhuine nach gabh san t-seadh sin e, a bhi anabarrach aineolach, no air a dhalladh le claon-bhreith. Ach, *san dara àite*, Gum faod Aonachd an co'-chòrdadh a thaobh teagaisg, etc., a chialluchadh, a tha ri fhaicinn ann an Eaglais na Roimhe. Le teann rannsuchadh a dheanamh air an ni so, chithear nach 'eil ann ach mealltaireachd. Cha 'n ioghnadh gad a robh coslas co'-chòrdadh san t-seadh sin, a' measg luchd-aidmheil na h-aon Eaglais, far an e a chiont is mò a dh' fhaodas duin' a chur an gnìomh, smuain-teach air a shon fein; agus is minic a chaidh ainneart a gnàthachadh chum cosg a chur air daoineibh o labhairt aon ni a bhiodh mi-fhreagarrach do òrdugh na h-Eaglais! Smauinichidh am Pàp arson nan Easpuigean, agus na h-Easpuigean arson na Cléir is isle, agus iadsan arson an t-sluaigh gu h-ìomlan. Cha'n ion duinn mata iongantais a bhi oirn, far a bheil na h-uiread chùram air a ghabhail chum cosg a chur air gach rannsuchadh, gad a robh caileiginn de choslas a bhi aon-sgeulach ann. Ach na smaoinicheamaid nach iomad connsachadh garbh a bh' aig muinntir Eaglais na Ròimhe r'a chéile, mu thimchioll na 'n chùise bu chudthrom-aiche. Ach a deir thusa, *Nach e Aonachd aon de na comharan*

¹ Air athleasachadh le L. Mac-Illean—1840.

leis an aithnìchean an Eaglais fhìor? Aidichidh mi gur e: Ach 's e "aonachd an spioraid a th' ann," air a bheil Crìosd fein na fhìor cheann—aonachd a tha co eadar-dhealaichte o aonachd Eaglais na Ròimhe, 's a tha fìor rioghalachd o strìochdadh ain-deòineach.

'Se *Coitichiontachd* a tha sinn a nis r'a rannsachadh. Tha so gu bitheanta r'a thoirt fainear a thaobh *ionaid* agus *àm*. Anis m'as e le "Coitichiontachd ionaid" a th' air a chialluchadh, gu bheil an creidimh Pàpanach ri fhaotainn anns gach àite, cha'n 'eil sin fìor. Ach m'as e mhàin a th' air a chialluchadh, gum faighear e anns gach ionad far a' bheil an Creidimh Crìosduidh air aidmheil, faodaidh e bhi air bheag seadh. Rachadh Inneal a chràidh * a chuir a mach a Eaglais na Ròimhe, agus rachadh saorsainn coguis a dheònachadh, agus faodaidh sinn a ghabhuil os laimh, gum bi an Eaglais ath-leasaichte anns gach earrainn de'n Chrìosdachd. Mar b'e sin a thachair, c' arson a bhiodh am Pàp co anabharra toileach air an Inneal-chlaoidhteach an-tighearnail so a chur suas anns gach àite, agus co leig air a thoirt suas far an deach aon uair a shocrachadh? Nach 'eil gnàthachadh a Phàp agus a luchd-leanmhuinn, sa chùis so, a'leigeadh fhaicinn meud an eagail a th' orra a saor rannsachadh; agus co cothromach 'sa theirear, nam biodh so agus gach inneal an-ìochd' eile air cur as doibh' cha b'e creidimh na Ròimhe an t-aon aidmheil a dh' fhaodadh a ràdh gun robh muinntir dhiubh ri fhaotainn anns gach cearn de'n Chrìosdachd? A thaobh Coitichiontachd *ùine*, 's eiginnt duinn ionnsuidh ghramail a thoirt air, agus fhaicinn ciod am meas air an aithrigh e. "Tha ar n-Eaglais-ne," a deir iad, "ann o thùs; cha 'n'eil ur n-Eaglais-se ann ach o cheann ghoirid; gun bhi ach mu thrì ceud bliadhna dh'aois. Stad, stad, a charaid, tha dà fhocal againn ri ràdh m'an ceadaidh sinn duibh na h-urrad bhuaidh fhaotain oirn! Tha sinn ag aideacha gu bheil ur n-Eaglais-san ro shean, 'se sin, gun robh an stéigh air an do shocraich sibhse ur n-aidmheil, ri fhaicinn o cheann ùine mhòr. Ach tha sinn ag àicheadh nach 'eil so ach a 'dearbhadh gun robh Eaglais Chrìosd gu ro-thràthail air a truailleadh o ceud fhìorghloine. Tha e soilleir gun robh a chùis mar so, o na tha'n t-Abstol Pol ag ràdh na dhara litir chum nan Teselonianach ii. 7. "Tha rùn-diombhair na h-andiadbachd ag oibreachadh cheana"; 'se sin an ceudthùs o'n d'fhainig a cheud thréigsinn-creidimh, a bha soilleir ri fhaicinn ann an ceud linn na h-eaglais. Co luath 'sa dh'fhàs a Chléir déigheil air nithibh aimsireil, ni a thachair gu grad, bha toil aca gach ni aomadh chum am buannachd fein, agus dealas mearachdach an t-sluaigh a dh' oibreachadh le'n sannt anabarrach. 'Sann a chum an t-sruth-chlais so a dh' fhaodar gach fìor-chlaonadh o'n cheud fhìorghloine, a lorgachadh, a chithear, ann an Eaglais na Ròimhe. Nach 'eil ann an *Airionn*, *Ionad-meadhonach*, *Aideachadh*, *Maitheanas*, le mòran de nithibh eile,

* Inquisition.

ach innleachdan a fhuair a Chléir, chum am maoin a mheudachadh agus an uair a shàsachadh. Faodar *cumhachd agus urram a Phàp* a lorgachadh chum na ceart stéigh cheudna. Chi neach air bith, nach 'eil air a dhalladh le claon-bhreith, nach robh Easpuig na Ròimhe, 's na ceud linne, ach na uachdaran air earrann ro bheag, agus gur ann a chuid 's a chuid, leis a chothrom a ghabhail air còir chàich, agus gur e a b' Easpuig air Baile mòr na h-Iompaireachd, ghabh e d'a ionnsuidh fein cumhachd, urram, agus mòralachd, mu nach robh iad eolach an ceud linnibh na Crìosdachd. Ciod ma ta' gus a bheil an stràichd mhòr so a' treòrachadh? Cha'n'eil ach thuige so: *Gun robh fìor-ghloine mhaiseach a cheud chreidimh gu h-obann air a thruaillleadh, agus riaghailt de mhealtoireachd Cléire air a ghabhuil na riochd.* Uime sin tha Coitichiontachd ùine, mar air a chàramh ri Eagluis na Ròimhe, gun bharandas air bith. Tha sin ag aideachadh gu bheil i *sean*; ach gur i a bh' ann o thùs, tha sinn gu tur ag àicheadh sin. Faodar fhaicinn mar chaidh i air seacharan o fhocal Dhe, agus cunntas a thoirt mu gach claonadh. Cha'n urrainn fad aimsir mearachd a naomhachadh, no idir drùidheachd Cléire breug fhirinneachadh. 'S e focal De ar *n-aon* riaghailt; agus b' fhearr leam aon earrann de fhocal Dhe bhi air mo thaobh, seach uile sgrìobhadh nan aithrichean, òrduighean gach comhairle, àithne gach Pàp, agus beul-aithris gach abstoil a bha riamh sa bheatha.

'S e Naomhachd na h-Eagluis air an d' thoir sinn an t' ath-ionnsuidh. Mu thimchioll so leigeam gu ràidhe na firinn. Ma tha Eagluis na Ròimhe naomha, faodaih fiuthair a bhi againn gur ann an uair bu bhuadhaire i, bu mò bha de naomhachd ri fhaotainn. Ach c' uin bu bhuadhaire an Eagluis so? O'n naothamh gus an seathamh linn-deug. Agus cia an t-àm bu doilleire agus a b' an-diadhaidh a Chrìosdachd air fad? Ri linn a cheart am sin. Mar dhearbhadh air na tha mi 'g ràdh, leigeam gu neo-sgàthach mar fhianuis air eachdruidh nan àmanna sin. A ris, ma tha'n Eagluis so naomh, faodaih fiuthair a bhi againn ris a bharrachd naomhachd anns na rioghachdaibh sin far am fearr a thuigear i, agus am mò a tha soirbheacha leatha. Ach ciod a their gnà nan dùthchanna sin ruinn? Ciod ach so. Gu bheil muinntir na h-Eadailte fein, far am buadhaire i, anabarrach truailidh agus mi-bheusach, gu dioghaltach neo-ìochd'ar? Nach 'eil an gnàthachadh sin co mòr an aghaidh beus an t-Soisgeil, 's a tha solas do dhorchadas? Gabh beachd air an Ròimh fein, fo shùil-bheachd a Phàp, agus chi thu gu bheil i co làn ainneart, agus mi-bheus ri aon Bhaile mòr sa Chrìosdachd. A' bheil gach nì dhiubh sin fìor? Mar 'eil, cuireadh iad nan aghaidh; agus ma tha, aidicheadh luchd-dhìon Eagluis na Ròimhe, ga b'e buaidh eile a th' aice, gu bheil i fada goirid o bhi comharraichte ann an *Naomhachd*.

The Story of Pliny's Goats—Improved.

PLINY writes of two ill-natured goats that met upon a narrow bridge, over a great stream. The bridge was so narrow that the one could not pass by the other; and if they had striven, and fought it out, it had been present danger of drowning to them both; but at last, one of them lying down, and becoming a bridge to the other, both were saved.

The example of that brute beast may tell us it is better to let persons trample upon us sometimes, than, by squabbling and discord, to endanger the drowning and destroying of both ourselves and others. A man, meditating revenge, cannot go to God and say, as Christ hath taught him: "Forgive us our sins, as we forgive them that trespass against us." If you say this petition, with a heart full of revenge, you do nothing but imprecate a curse upon yourself; and that God would deal with you as you deal with your brother. If you are careless about prayer, God's anger is ready to be poured out (Jer. x. 25). If you do pray, then your prayer is a cart rope, to pull down vengeance upon you. "But," say you, "should my neighbour abuse me at this rate?" No, indeed; but, because he hath broken one command, in *wronging* you, will you break another in malicious *revenge* against him? You answer, "Flesh and blood cannot endure the wrong I sustain." I reply, "Flesh and blood cannot enter into the kingdom of God; wherefore if you come there, flesh and blood will be mortified, and not consulted with." "Why," say you, "I shall be reckoned a fool, a sot, an idiot, if I should put up with such an affront?" But hear, the wisdom of God by the mouth of Solomon, saith, "It is the glory of a man to pass by an injury." And what doth your carnal wisdom, in opposition to God's wisdom?

Ah! let the world judge as they please, it is greater credit for a man to overcome himself and his revengeful affections than to overcome his enemies, either at the bar or in the field. "Well," say you, "I shall forgive you, but I cannot forget." Observe what one remarks in Cyprian—that though he had an excellent memory for all things else, yet he could never remember an injury; so ill was his memory on that score, which was his excellence. But we may observe, on the contrary, that men have such ill memories that they forget all things else almost; yet they have such good memories that they will remember injuries never so long—yea, they will never forget them, but mind to resent and revenge them after many years. Ask many a person concerning a sermon. "Alas! I have the worst memory in the world; I am so forgetful. I would give anything for a good memory." And yet, perhaps, they will mind an injury for twenty years. O! if God so forgives our sins as yet not to forget them, what would become of us?—*Extracted.*

Notes and Comments.

Lord Haldane on the Conduct of Life.—Viscount Haldane recently delivered an address to the students of the University of Edinburgh. His subject was "the Conduct of Life." He advised the students not to make material success the chief end of their exertions, and he set before them a fairly good standard of moral duty. But apart from these features, his address came miserably short of what one would expect from a professedly Christian statesman. He put Christianity on practically the same platform as other eastern religions. His philosophy is that all religions are essentially the same, and that one person benefits by one form of religion, another by another. Even the editor of the *British Weekly* is disappointed with Lord Haldane's address. Robertson Nicoll says, "We wish Lord Haldane had been able to speak to his hearers about the power of prayer." The fitting comment seems to be that it is difficult for a man to speak about the thing he is entirely ignorant of. If one may form an opinion of Lord Haldane's religion from this address, and he clearly appears to have spoken what was in his heart, he knows no more of the spirit of prayer or of vital Christianity than the unenlightened Hindu. Altogether the address was only fitted to strengthen the lack of appreciation of definite Christianity which too much obtains among young and old in the present day. Lord Haldane's scheme of deliverance is salvation by works. The grace of God which bringeth salvation by Jesus Christ is not in it. The Right Hon. A. J. Balfour, who presided at the meeting, highly commended the address, and thus appears to have the same point of view as Lord Haldane in matters of religion.

The Bishop of London and Romish Doctrine.—At the recent English Church Congress, the Bishop of London showed his tendency Romewards in a very marked manner. He preached a sermon at Southampton in which he advocated the practice of the "Invocation of Saints." He said that "to condemn the invocation of saints" was "to put an unjustifiable barrier in the way of re-union with the Church of Rome." It appears to us very daring affrontery for a Bishop of the professedly Protestant Church of England thus to speak. The Articles of that body, though they are not everything that is to be desired, declare that the invocation of saints is "a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." Truly things have come to a lamentable pass when such Romanising utterances can be tolerated in Protestant England.

The "Ne Temere" Decree in Liverpool.—A Popish dignitary in Liverpool has recently done his best to enforce the *Ne Temere* decree upon a young man who had left the Church of Rome and intended to get married to a Protestant girl. Mr. Bartlett, a vicar of the English Church, who performed the marriage of the parties, has stood forth in their defence. A

considerable sensation has been caused in the Liverpool press, and several letters have appeared that passed between the Popish dignitary, Sheppard, and Mr. Bartlett. Sheppard tried to frighten the young couple with the ideas that their marriage would be sinful, and that their children, if any, would be illegitimate, but his efforts proved fruitless. He only gave a new proof of Rome's arrogant assumptions and tyrannical methods.

Church Notes.

Communion.—Inverness, fourth Sabbath of January. Dingwall, first Sabbath of February.

Acknowledgments.—Mr. Angus Clunas, Treasurer, 35 Ardconnel Terrace, Inverness, begs to acknowledge, with thanks, the following donations:—3/ from "A Friend," for Sustentation Fund; 40/ from Mrs. and Miss Macaskill, South Uist, equally for Home Mission and Harris Building Funds; 6/ from "Two O. A. Prs.," Staffin, per Mr. A. Mackay, and 5/ from "A Friend," for Matabele Building Fund; 5/ from "A Friend," for Kaffir Psalms; and 7/ from Miss Wilson, Larkhall, per Rev. J. S. Sinclair, for Sustentation Fund.—Rev. N. Cameron desires to acknowledge, with sincere thanks, the following donations:—*Bembesi Building Fund*—Lochcarron, £1; Mr. J. M. M., Glasgow, 6/; Miss M. M'D., 8/; Anonymous, Glasgow, 10/; "Lady Friend," Greenock, 10/; Mr. J. M., Badachro, 18/; Mr. A. S., Glasgow, £1; C. C., £1; "A Lady Friend," £2 10s. *St. Jude's Building Fund*—"A Lady Friend," £2 10s.

The Magazine.

Subscriptions Received for Magazine.—M. Macleod, Glenhinnisdale, Portree, 8/4; P. Macdonald, Newton, Ontario, 18/; Mrs. M'Gillivray, Stores, Gorthleck, 25/3; D. Davidson, Tomatin, 38/; D. M'Rae, Fort Augustus, 2/8; Miss C. Mackay, Strathly Point, 17/11; M. Turner, Dumbarton, 10/4; Miss C. Matheson, Bonar, 16/; A. Fraser, for St. Jude's Collectors, 33/; Messrs. Adshead & Son, Glasgow, Sales, 33/9; J. A. M'Caskill, Fernlae, Carboist, Portree, 18/; D. Beaton, Tatu, Ongarue, N.Z., 3/; J. Adamson, Helmsdale, 3/; A. M'Askill, Claddach, Kirkibost, N. Uist, 12/11; H. Brown, Craw, Lochranza, 2/6; D. Cameron, Pine View, Carrbridge, 2/6; Mrs. Miller, Port Dover, Ontario, 4/2; K. Kemp, Schoolhouse, Cullicudden, 2/6; C. Beaton, Greig Street, Inverness, 2/6; Mrs. Grant, The Deanery, Dornoch, 2/6; W. Mackay & Son, High Street, Inverness, 22/10; D. Ross, Tain, 9/; K. M'Kenzie, Drumindarroch, Gairloch, 3/; Mrs. Wright, Ninth St., E., Owen Sound, Ontario, 4/1; Miss Urquhart, Cullicudden, 1/3; K. Macdonald, Moss, Ullapool, 2/6; A. Macaulay, N. Beach St., Stornoway, 1/3; J. Macewan, Silvercraig, 5/; Miss Wilson, Larkhall, 3/; Mrs. Macleod, Alness, 10/; R. & D. Sutherland, Castletown, Thurso, 8/3; Rev. A. Mackay, Oban, 2/6; Nurse M'Leod, Clachan, Raasay, 2/6; K. M'Lean, Tanera, 2/6; D. Jack, Millbank, Ontario, 15/5; D. Macmaster, Corpach, 10/; Miss Mackay, Nenthorn House, Kelso, 2/6; A. Ross, Strond, Obbe, Harris, 6/3; A. Munro, Nedd, Lochinver, 4/; Miss A. B. Moffat, Perth, 1/3; E. Grant, Isleornsay, 15/; F. M'Donald, General Stores, Inverasdale, 2/6; A. M'Kenzie, 13 Coast, Inverasdale, 2/6; Miss E. M'Leod, Strathcanard P.O., Ullapool, 6/5½; Mrs. MacKenzie, Sutherland St., Tain, 5/; D. Bethune, Harris, 2/; Mrs. Mackinnon, Broadford, 9/; M. Beaton, Waternish, 2/3.