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The Higher Criticism and Foreign Mission Work.

IN last number we reprinted a paper entitled "The Bearing of Destructive Criticism of the Bible on Missionary Work," read by the Rev. Dr. Tisdall at a Conference held in London after the annual meeting of the Bible League. The paper was able, sound, and informing in more than ordinary degree, and its general contents appear to us to call for special notice.

It is manifest that the information given by Dr. Tisdall discloses a deplorable state of matters in the Foreign Mission field, such as is fitted to fill with grief every sincere lover of the truth as it is in Jesus. Religious people have been hitherto accustomed to think that the *virus* of unbelief in the Bible, as the Word of God, was confined to the home country, and that missionaries who went forth at considerable hazard to preach the gospel of salvation to the perishing heathen were men of faith, who believed with their whole heart and soul in the Scriptures as the word of the living God. It is difficult, indeed, for the ordinary Christian mind to understand how men, possessed of standing doubts about the divine inspiration of the Bible, would think of going to distant lands at all to proclaim the gospel it contains, seeing that they must have of necessity, from their own standpoint, only an uncertain gospel to preach. Such there are, however, and no mistake—men who give no real evidence that they have been born again of the incorruptible seed of the Word. The probability is that these men do not really know very well why they desire to go out as missionaries. They profess to be anxious about the souls of the heathen, but all the while they are merely anxious to see something of distant lands, to exercise a certain natural desire to teach others, and to work out, by their self-sacrifice and good deeds, a righteousness, on the ground of which they secretly expect to attain heaven at last. Some such persons may appear very zealous, and yet their zeal has not been kindled

at the fire of Christ's love. The Redeemer Himself, in the days of His flesh, pronounced a woe upon "Scribes, Pharisees, hypocrites," who were so zealous as to "compass sea and land to make one proselyte." There is a zeal that is born of the flesh as well as a zeal that is born of the Spirit. This is a distinction that the charitable Christian has painfully to learn at the present day. Lamentable facts compel him to revise his opinion that the missionary is invariably a sound and faithful man, loyal to Christ and His word. He is forced to recognise the solemn truth, that men may do many and apparently great works in the name of the Lord Jesus Christ, whom He will refuse to acknowledge at the last day, and to whom He will say, "Depart from me, I know you not, ye workers of iniquity."

It is certainly not to be overlooked, as matter of encouragement, that there are missions and missionaries here and there throughout the world that are not infected with the Higher Criticism, but it is to be feared that they are in a small minority. After all, the Foreign Mission field is just a reflection of the Churches at home. Here the vast majority of teachers and preachers have come under the influence of this deadly unbelief. The men who are sent out by their authority are trained at home in the same school with themselves, so that they naturally give out (probably in a more veiled form) the dangerous opinions they have received from their theological instructors in the home country. Let us be fully assured that the labours of such missionaries cannot be attended with any saving blessing to the heathen, but will prove harmful in the extreme. What although they give the heathen some instruction from the Bible, if they present the Divine Book as one of only comparative value among many religious books—divorced of its peerless glory, authority, and strength as the infallible word of God! The influence of such teaching is ruinous, leaving the heathen in a more dreadful pit of unbelief than where it found them.

It is further to be noted that those who have adopted the higher critical view of the Bible have departed from other fundamental doctrines of the faith, and cannot preach the true gospel of salvation in its purity and fulness. For one thing, they have departed from the faith concerning the person of the Lord Jesus Christ as God over all-blessed for ever. Does He not set His seal to the Scriptures as the word of God, which cannot be broken in any particular? They refuse to accept His testimony, and thus they dishonour His Godhead. Some of them say that He was limited in His knowledge as man in regard to the Scriptures, but this is to deny His special ability as the Divine Prophet of the Church. It was certainly not given Him by the Father to teach science in the ordinary sense of the word, nor was it given Him to announce the exact day and hour of future events, such as the day of judgment (Mark xiii. 32), but it was most clearly given Him, as the great prophet, to expound the Scriptures. This was

an eminent part of His prophetic work, for which he was anointed with the Holy Ghost; and so, to assert for a moment that He was in error about the book of God, is to deny the three Persons in the glorious Godhead at one stroke. Preachers, whether at home or abroad, who hold that the Lord Jesus was in error about the Scriptures, cannot preach the true Christ of God to their fellowmen. Again, we observe that the Higher Criticism undermines the fundamental and saving doctrine of the Atonement. A missionary, who is a higher critic, cannot truly preach "Jesus Christ and him crucified." We believe that one of the roots of the Higher Criticism is opposition to the principle of satisfaction to divine justice that is involved in the Atonement. The leading exponents of this form of unbelief traduce the sacrifices of the Old Testament Dispensation as relics of paganism, because they proceed on the principle of propitiation by blood. In doing so, they malign the doctrine of the Atonement and evacuate "the cross of Christ" of its true and saving worth. We expect no real converts to Christianity through the preaching of men who know not, in their personal experience, the virtue of the atoning blood of Christ to satisfy divine justice and reconcile sinners to God. Such men have never been quickened in their consciences, or renewed in their hearts, and so are, whatever their profession of interest in the gospel of redeeming love, "enemies of the cross of Christ" and servants of "the god of this world," with whom there should be no compromise or fellowship. Take away the Bible as the Word of God and the truth concerning the Divinity and Atonement of Christ, and there is no gospel left for people civilised or heathen.

In conclusion, we remark that we have fallen upon evil times when there is such widespread apostacy from "the faith once delivered unto the saints." Nothing but a day of the power of the Holy Ghost will arrest the tide of infidelity and soul-destroying error that sweeps over the face of Christendom, and will bring missionaries and all other religious teachers, who have gone astray from the truth, back to Christ and His Word.

Music in the Churches.—During the last few weeks a very interesting correspondence has been going on in the columns of the *Scotsman* on the above subject. Strong complaints are made in many letters as to the great loss sustained in Scottish Church worship by the supplanting of the Psalms by hymns. These complaints come from men who cannot be charged with "Celtic gloom" or an undue regard to the older forms of praise in Scotland. It is evident that the innovators are beginning to reap the harvest, and the harvest, according to many letter writers, is silent congregations and heartless singing. What with organs and the use of tunes by choirs with which the people are unfamiliar, this part of the service has well nigh lost interest for them.

A Sermon.

BY THE REV. NEIL MACINTYRE, STORNOWAY, MODERATOR
OF SYNOD.

*Preached at Opening of Synod in the Free Presbyterian Church,
Inverness, on 1st July, 1913.*

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"The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it."—ZECH. iv. 9.  
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THESE are the words of the Lord to Zerubbabel. He and a considerable number of the Jews had returned some years previously from Babylon, where they had been in captivity for seventy years. On their return they found their holy and beautiful house, where their fathers worshipped, burnt up with fire. In the second month of the second year after their return they laid the foundation of the house, but no sooner had they began to build than they met with opposition from enemies, which caused the work to be stopped for many years. During this suspension the people became indifferent regarding the building of God's house, and were more concerned about their own houses. It was at this time that the Lord sent them two prophets—Haggai and Zechariah—with messages of reproof and encouragement, reproving them for their inactivity and indifference. "Thus speaketh the Lord of hosts, saying, This people say the time is not come, the time that the Lord's house should be built. Then came the word of the Lord by Haggai, the prophet, saying, Is it time for you, O ye, to dwell in your ceiled houses and this house lie waste?" (Haggai i. 2-4). In this passage under consideration they are encouraged to go forward and build the house which had been so long neglected. "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it."

In considering this passage we shall take—

I.—A brief review of the history of Israel at this period.

II.—Consider the laying of the foundation. "The hands of Zerubbabel have laid the foundation of this house."

III.—The building and finishing of the house. "His hands shall also finish it."

I.—A brief review of the history of Israel at this period.—God had delivered Israel into the hands of Nebuchadnezzar, King of Babylon, for their sins—particularly the sin of idolatry—and they were kept in bondage for seventy years, and had little or no prospect of ever returning to the land of promise. "By the rivers of Babylon there we sat down; yea, we wept when we remembered Zion; we hanged our harps upon the willows in the midst thereof." When God's set time came to restore them He soon made the crooked places straight and the rough places

plain. He turned the heart of Cyrus, King of Persia, in their favour. "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain." "The Lord stirred up the spirit of Cyrus, King of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus, King of Persia: The Lord God of heaven hath given me all the kingdoms of the earth, and hath charged me to build him an house at Jerusalem which is in Judah. Who is there among you of all his people, his God be with him, and let him go up to Jerusalem which is in Judah, and build the house of the Lord God of Israel (he is the God) which is in Jerusalem" (Ezra i. 1-3).

Then rose Sheshbazzar, Prince of Judah (who is Zerubbabel) and with him forty-two thousand three hundred and sixty people, together with seven thousand three hundred and thirty-seven servants, and came to Jerusalem, and in the second year, in the second month, laid the foundation of the Temple. No doubt, having the authority and permission of the king, they would naturally conclude that they would meet with no opposition, but they soon found out that they had bitter and cruel enemies to contend with. These enemies were the Samaritans. These Samaritans were transplanted from Babylon and adjacent places, and placed in room of the ten tribes. They continued their Babylonish idolatry, for which cause God punished them by destroying many of them by lions. Suspecting the cause of their destruction, they appealed to the king to send them a Jewish priest, "who would teach them the manner of the God of the land." A priest was sent, who instructed them in the Jewish religion, with the result that they blended the Jewish religion with their own idolatry. When Zerubbabel therefore began to build the Temple, these Samaritans came to him, saying, "Let us build with you, for we seek your God as ye do, and we do sacrifice unto him since the days of Ezarhaddon, King of Assur, which brought us up hither" (Ezra iv. 2). But Zerubbabel was a discerning man, as future events proved, and would have none of them, and answered, "Ye have nothing to do with us, to build an house unto our God, but we ourselves together will build unto the Lord God of Israel, as King Cyrus commanded us." Zerubbabel and the rest of the people knew from bitter experience that it was an evil and bitter thing for them to mix with the heathen and learn their ways. They had spent seventy years in captivity on account of this very thing, and they believed that, if they were to join in affinity with these idolaters, the consequence would be that, instead of their overcoming and checking the evil practices of the Samaritans, their evil practices would overcome them, and that they would probably find themselves again in captivity. So they answered, "Ye have nothing to do with us." When the Samaritans saw that their offer was rejected, they immediately showed what spirit they were of. They sent letter after letter up to Babylon, accusing the city, Jerusalem, of being a rebellious city and the

people to be disturbers of the peace, and that there could be no peace or safety until the work was stopped and this impracticable element silenced. During the reign of Artaxerxes they had their desire, for a proclamation was issued authorising them to stop the work, and on receipt of this letter "they immediately went up in haste to Jerusalem unto the Jews, and made them to cease by force and power" (Ezra iv. 23). They had now legal and regal force and power behind them, and they were determined to take full advantage of it. They might possibly have used the argument which many of their successors did—"that they were only carrying out the law in the matter." We see, however, how unscrupulous they were, for in the proclamation issued by Artaxerxes there is no mention of the Temple—it is altogether about the city. But these were evidently more concerned about the building of the Temple than the city. They, no doubt, saw that if the Temple were built it would be a standing monument to the glory of Jehovah, that His worship would be established, and that thus a permanent witness would be raised against their own idolatry.

Satan, who is an ingenious adversary, cannot see the cause of Christ advanced without rage, and "the gates of hell" engage to fight against it, either by plausible means or by open persecution. We believe he is more afraid of a body of men, however small and insignificant they may be, who hold fast the Word of God and establish themselves in the land, than he is of any number of individuals who still remain in fellowship with a Church which is corrupt in principle and in practice, though they may disapprove of its errors. In the case of the latter, he (Satan) knows that one of two things will most likely take place: either that they will gradually cease to denounce error—like the blacksmith's dog, which gets accustomed to the sparks from the anvil and gives up barking—or that they will soon pass away to eternity and leave the field at his disposal.

We do not here stay to make any application of this wonderful piece of history, but any careful and observant person may see that it corresponds with many chapters in the history of the Church of Christ in our land.

II.—Let us consider the laying of the foundation. "The hands of Zerubbabel have laid the foundation."

1. Who laid the foundation? Zerubbabel. He was a Prince of Judah. He was the leader and commander of those fifty thousand who returned from captivity. He also brought back some of the vessels of the Temple which Nebuchadnezzar had taken away and had put them in the house of his own god in Babylon. Now Zerubbabel may be taken as type of Christ. Christ is "the Prince of the tribe of Judah." He is "given as a leader and commander to the people." It was part of His mission "to proclaim liberty to the captives." "He is the nail in a sure place and upon him shall they hang all the glory of his

father's house, the offspring and the issue, all vessels of small quantity from the vessels of cups even to all the vessels of flagons." The Lord by Malachi asks the question: "Can a man rob God?" And He answers, "Yet ye have robbed me." It is impossible that the essential glory of God can be invaded, but His declarative glory can be and has been invaded. We read of Christ that "He restored that which he took not away." He restored to God all the glory of which He was deprived by the disobedience of man, and also delivered from their captivity not fifty thousand of Adam's lost race, but a "great multitude which no man can number of all nations, and kindred, and people, and tongues."

2. Let us now consider the laying of the foundation. Solomon laid the foundation of the first Temple and built it. It was a most magnificent building, "the joy of all the land," but Nebuchadnezzar with his army destroyed it and burnt it to its very foundation, so that when Zerubbabel returned from Babylon, he found it in heaps and ruins. Now the first Temple may be taken as a type of man as created by God. He was created in a holy and happy state. He was the crown and copestone of all creation, a most magnificent building. His glory and happiness depended on his obedience to the law of God. Satan, who is a murderer and destroyer from the beginning, enticed man to disobey God, and the foundation being removed, the whole fabric collapsed. This beautiful Temple became heaps and ruins. "By the disobedience of one many were made sinners" (Rom. v. 19).

When Zerubbabel began anew to lay the foundation of the Temple, he had much to clear away before he could lay one stone of it. It was much easier to lay the foundation of the first than of the second Temple. Solomon probably had little more to do than to begin and lay the foundation, but Zerubbabel had to clear away the heaps of rubbish which were lying on the site before he could begin to build. In like manner, when God created man, He had simply to say, "Let us make man in our image, after our likeness." But when man was to be saved it was impossible to say regarding him, "Let us make man in our own image," until first satisfaction was given to law and justice for man's disobedience.

Where was the second Temple built? It was built on the same "site" as the first, but not on the same foundation. When God created man, He placed him under a law and that law was "the site" on which his eternal happiness was to be built, but the foundation of that design was man's own obedience. If man is to be saved from the ruined condition in which he is by nature, it must be in a way which shall be agreeable to the divine and holy demands of the law. Now it is impossible that the second Temple—the Church—can be built on the old foundation—man's obedience, "for by the works of the law no flesh shall be justified in the sight of God." Christ, our Zerubbabel, undertook to lay a

foundation on this site—the law of God—in His obedience and sufferings. He entered into covenant with the Father on behalf of His elect people, and that covenant to Him personally was a covenant of works, for we find Him continually referring to Himself as the servant who “must work the works of him that sent him.” He also speaks of “having finished the work which the Father gave him to do.” It is His finished work which is the foundation of their salvation. “The Lord is well pleased for his righteousness sake; he will magnify the law and make it honourable.” This covenant is one of grace to them through Him. The first foundation was man’s own obedience; the second is Christ’s finished work.

Now before this foundation could be laid much had to be removed.

(1) There is the curse of a broken covenant. God’s law had nothing but condemnation for these “lively stones” in their natural state, which were to be laid on this foundation. “Cursed is every one that continueth not in all things that are written in the book of the law to do them.” This mountain the sinner could never remove. But “Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain.” Christ, our Zerubbabel, went surety for us, and God the Father as Judge imputed to Him the sins of His elect people. “He made him to be sin for us who knew no sin that we might be made the righteousness of God in him.” In being made sin, He was made a curse, for it is written, “Cursed is everyone that hangeth on a tree.” In His obedience and sufferings He “finished the transgression, made an end of sin, made reconciliation for iniquity, and brought in everlasting righteousness” (Daniel ix. 24). The curse of the law is removed and their salvation is laid in eternal righteousness.

(2) There is the wrath of an offended God. God is angry with them because of sin. Sin is the only thing with which He is angry. No creature would ever know that there was anger in Him were it not for sin. “Where there is no wood,” said Solomon, “there the fire goeth out.” But where there is the least chip of this wood, sin, it will keep the fire of God’s anger burning forever. Now, this mountain is so great that the sinner can never remove it, but “Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain.” God the Father, as judge, laid the sins of His people upon Him who is “mighty to save,” and He willingly took them, and in laying their sins, He also laid upon Him the wrath that was due to sin. Christ made an end of sin, and when He made an end of sin, He also made an end of wrath. There is no wood, so the fire goeth out. “For this is as the waters of Noah unto me, for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee nor rebuke thee.”

Another thing to be observed in connection with the foundation is that, though the enemies stopped the building of the Temple

for eighteen or twenty years, yet they were not allowed to touch the foundation, and when Zerubbabel began to build again, it was on the same foundation which he had laid at the beginning. Now, God has laid the foundation stone in Zion, and the gates of hell shall not prevail against it. "Heathen and people and kings and rulers may take counsel together against the Lord and against His anointed, saying, Let us break their bands asunder and cast away their cords from us." But God will laugh at them.

God in His mercy and love laid the foundation of the Temple of His Church in our land, but many attempts have been made to destroy it. More than once the State and professors of religion joined together to persecute the poor Church of Christ in Scotland, but persecution could never destroy her. It only helped to establish her more firmly. When Satan saw that this mode of attack was unsuccessful, like a wily general he changed his tactics. He got men to flock into office in the hitherto faithful Church who had no regard for truth or principle. These have done all in their power to remove the foundation by denying the inspiration of God's word and corrupting His worship, turning the house of God into a den of thieves. "But the foundation of God standeth sure."

There is another attempt made in the present day to remove the foundation. The people of the Established and United Free Churches are anticipating a union between these two large bodies, and as far as we can learn from the press, it is to be consummated in a way which will remove the establishment principle from her constitution, except some slight connection which will secure to them the endowments. The Established and U.F. Churches ought to understand that the establishment principle, embodied in a national Church as the nation's tribute to Christ, is not the principle of any one Church in Scotland. It is a national principle—a part of our national heritage. It is one which was bought for this nation by the shedding of much blood. But it is more; it is a scriptural principle, and therefore one of which no civil or ecclesiastical power has the right to deprive us. May we have grace to contend earnestly for the faith which was once delivered unto the saints!

III.—Let us briefly consider the building and finishing of the Temple.

1. The building of the Temple.—When a house which has fallen is to be rebuilt, the stones of the former house are generally used in the building, though not necessarily all. It is for the builder to choose which stone he will take and leave. When God purposed to build a Temple for Himself He also purposed that all the stones be taken from the ruined race of Adam; yet He did not purpose that all the stones of that ruin be used. But who can find fault? "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." The stones which He has chosen were in the heap,

and were as lost and ruined in their state and nature as the rest of mankind. "They were the children of wrath, even as others."

When the builder goes in search of a stone to put in the building there must be much digging and clearing away of the rubbish with which it may be covered. So it is with the Holy Spirit when He comes to translate the sinner from a state of nature to a state of grace. He finds him dead in trespasses and sins. He quickens him, and makes him realise that he is a lost sinner, guilty of transgressing God's law in thought, word, and action. The sinner now sees his sins as mountains rising between him and God, and does all in his power to remove them by his own obedience, for he is convinced that unless these mountains be removed he can never have peace. It would, however, be as likely that the child with his little barrow could remove the sand on the seashore, as that he could remove his sins. When the sinner is thus convinced of his inability to atone for his sins he is then ready to conclude that they can never be blotted out. But "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain." When the Spirit reveals Christ to him in the glory of His person and finished work, and he is enabled by faith to receive Him as He is freely offered in the Gospel, he there sees a foundation on which he can lay his guilty soul. "For I know," saith Paul, "whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." In that day his sins, which were many, are forgiven, and a foundation by grace laid which shall never be removed. "The expectation of the poor shall not perish for ever." Again, all the stones were not laid on the wall in one day. It probably took them four or five years to build the Temple. Neither does God build His own Church in one day. He began to build in the beginning of time, and He has been laying stone after stone, and will continue until the last is put on. Christ is to have a seed in the world while sun and moon endure.

2. The finishing of the Temple.—"His hands shall also finish it." The finishing of it is to be "with shoutings, crying, Grace, grace unto it." It may be difficult to understand the application of these words, "Grace, grace unto it." Was this predicted concerning Zerubbabel or the Temple, or may we apply it to both? We think it may be applied to both.

(1) In applying it to Zerubbabel or Christ, it may be taken as a prayer, the Church praying for Christ. It is written, "Prayer also shall be made for him continually" (Psalms lxxii. 15). Does this mean that Christ needs their prayers personally on His own behalf? No, for that would be blasphemy, but He needs their prayers on behalf of His cause in the world. It is the desire of every true believer that His cause and kingdom would prosper in the world. Like David, they pray, "Let the whole earth be filled with his glory."

(2) It may more particularly be applied to the Church. (a) It may be taken as an acknowledgment that their whole salvation is of grace. They have no reason to boast. "Where is boasting? It is excluded." If they are saved from their awful condition, it is not to them the praise is due. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." "Grace, grace unto it." (b) It may be further taken as a prayer on behalf of the Church that favour may be shewn it, and a prayer by the members of the Church on behalf of one another. They pray that God would be favourable to each individual soul in the building by giving much of His presence, that He would give grace that their feet might be kept from falling and their eyes from tears, that they might be preserved from bringing reproach on the cause of Christ in the world, and that they might be enabled to stand steadfast in the truth in a backsliding generation. (c) It may be finally taken to mean that when the last sinner is converted, and all the members of the Church of God are brought home to glory, this will be the general chorus to the praise of grace. "Unto him that loved us and washed us from our sins in his own blood." "He shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." May we be among the number of the redeemed in that day!

Letters by Alexander Gair.

(WRITTEN, 1811-1847.)*

(1.)

DEAR FRIEND,—These few lines will tell you that the spirit is present when the body is absent, and that the spirit is willing when the flesh is weak. Meantime, I am confident you are not a stranger to the weakness of the flesh and the strength of nature. Observe and mark this portion of the Scripture cited to you; and not only to you, but to all that are in your case. Meditate upon it; you will find a blessing in it—it's in the 4th chapter of Romans, 19th verse. You see 'it's in impossibilities' dead womb of sense and feeling, that the covenant of grace's promises are conceived and brought forth. Certainly Sarah's womb was more like the tomb, when the promise was to be accomplished, than it was like to have a fair and sweet delivery of an Isaac; and you may be as full of doubts as Sarah was, but neither Abraham's age nor Sarah's dead womb could hedge God's promise. Abraham did not stagger at the promise, neither will faith; Sarah laughed at the promise, and so will reason; and as sure as Abraham and Sarah were in one tent, faith and unbelief will be in one soul.

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

As sure as Thomas was in Jesus' family, so will doubtings be in Christians' souls till the fingers of faith will open his wounds, and the virtue of his wounds will heal the wounds of unbelief. As sure as Esau and Jacob were in Rebecca's womb, grace and corruptions will be struggling in the believer's heart. When you'll find the struggle of unbelief, doubting, murmuring, self, and pride—the strength of Esau's heels in the womb of feeling—look unto Jesus, the author and finisher of your faith; in poverty, looking unto Jesus and His apostles; in temptations, looking unto Jesus tempted in the wilderness by Satan; in reproach, looking unto Jesus in the judgment hall; in debate, looking unto Him, the great debater to law and justice, who gave the adieu to His Father's bosom, came in our nature, paid the last farthing of the elect's debt with giving to the last drop of His blood, settled their accounts on the Cross, and brought the discharge from the grave. Oh! I spent my paper. My dear sister, write me if you can, and I am, etc.

A. G.

LOTHBEG, 24th February, 1811.

(2.)

MY DEAR SISTER,—Your lines have been to my soul as a shower of the summer rain that caused my spikenard to send forth, considering that the Lord has a few grapes yet in the vineyard. Dear sister, I am not able to express how happy I was reading your lines, considering that there is a remnant yet preserved in this vale of tears to whom I can discover my nakedness. May the Lord multiply your tabrets, and take the harp and play all the notes of the 45th Psalm to you, as you have been an Abigail to my soul. You'll forgive me, for I am in love, and freedom of mind, writing you these foolish lines; but I am sure of being in Bochim before I'll sleep this night, for I have nothing in my pilgrimage but a Bethel here, and a Bochim there; perhaps in the morning on Mount Tabor, and in the evening on Mount Gilboa. As to my present situation, I am weak in body. I have been confined since New-year's day in the prison of a sickly body—the most of the parish people rejoicing that all is against me now. If you have any private friends, discover privately my state to them, as the Church prayed for Peter when in fetters. You'll excuse my foolish lines, as I am not in health at this time; and if the Lord is to extend my weakness, pray you for the sufficiency of His grace to bear it; and if He intends to give health yet, to give grace to praise Him for it. Isabel Grant is always the prisoner of hope. I conclude, with my love to you, while here called poor man.

A. GAIR.

LOTHBEG, 4th March, 1812.

(3.)

DEAR SIR,—I hope you'll not be offended at my assurance in sending these illiterate lines your length; but you'll excuse ignorance, as presumption accompanies it, and accept of the lines, as they are sent from a captive in Babylon to a poor Gedaliah in the land of Judah. The hearing of Baruch's being sick since he left us moved my dull mind to write you this. I am sure you will understand it is a matter of uneasiness to us hearing of his sickness; and owing to the distance betwixt us, we cannot hear properly. Notwithstanding, relying upon your tenderness towards distant friends, I make myself happy, thinking that I may write one friend in hope of hearing of another friend in a strange land—I mean John M'Intosh. I hope you will take the trouble of writing a few lines in answer to the request, telling of John's present situation, as I am told he was but three days there when he fell sick; and in consequence of your expected answer, I will pray for a speedy one. Isabel Grant wishes to be humbly remembered to you; she has the expectation of hearing from you in this scripture—"There is nothing impossible."

In this random letter I make offer of my own compliments to you, assuring you that your body and soul are near my mind since I parted with you and honest Peter. When I think of you, I cannot forget your spouse, nor your concerns. These are dangerous days—the devil's mills have constant water—his millers are getting pulpit-proud, and no wonder that his mills are hampered up with Edom cakes. But, dear friend, we have Christ's mills in private corners and closets; and oh! the Miller, the Holy Ghost, has constant water. But His *suekum*, the remnant, are going in these cloudy days to *out-suekum* mills, and that provoketh our Master to keep the Miller from us; and we, like Samson, grinding our handful of grain on the hand-mill, squeezing our flesh in our public and private devotions; and all owing to spiritual whoredom. The Lord is greatly provoked with His own bairns, in seeing that the bannocks they get from the Egypt bakers relish better with them than the Tiberian honey-comb.

In answer to these lines you'll write me, and if the Lord spare me I will write plainer words; and I stop with my affectionate love to you and yours, while

ALEX. GAIR.

LOTHBEG, 30th January, 1815.

(4.)

MY DEAR FRIEND,—I write to mention a few words in token of my being spared as a sinner, unworthy of the least drop of His temporal mercies. As to spiritual benefits, I cannot say but my offers are and were many; but my misbelieving heart and dark

understanding, with the stubbornness of my will, endeavour and struggle to bolt and bar the doors of my heart to keep out the beloved Jesus and all His promises. My portion of sight and sense is quite gone; and as to faith and hope, I am not able to plant any of those apples from the tree of life; and my Maker knows that I never had more need of faith than at this time. I am not to write you my trials, but I wish to get a share of your closet hours. The bearer will tell you of my present situation, as he is the only friend the Lord made to me in lonely Patmos. My state, both outward and inward, you'll see in the 109th Psalm, 22nd and 23rd verses. Excuse me, I must stop in word.

A. GAIR.

REISGLE, 29th May, 1817.

(5.)

DEAR FRIEND,—These lines are sent you from a poor prisoner in the land of Egypt, bound hand and foot in the house of bondage, surrounded with heart plagues inwardly, and oh! fretting crosses outwardly. My light tells me that my unsubdued ass, the flesh, must have two weighty burdens, but proud nature will not submit. I understand from sad experience that self glories when Babel's foundation is laid; and as the work is accurately executed to the plan, the old Nimrod is rejoicing, and gives drink siller to his mechanics. As the tower rises joy increases, and will, till the Lord of heaven and earth shake the foundation of this tremendous building in Scotland outwardly, and in men's hearts inwardly.

I say this from my own vineyard, and from my sad second sight of my first days. I was fourteen years an able, active fellow at this building—first a barrow man, next a quarryman, till at last I got the charge of the work committed to myself. Oh! to write reality. Man's day is like himself, and pleases himself—he is well pleased with his work and reward; as he employs himself, he pleases himself. The Lord's work is like Himself—when He begins to build to the glory and praise of His great name, He begins to rob man of his own glory. Man is ready to glory in his gifts and parts, in his reformation, confession and repentance, in his duties and tears, his diligence and endeavours, in his temptations and consolations—he is puffed up at his approbation, and no less at his persecution, saying that he is suffering as a Christian, and yet may eat and drink at the table of idols, and sacrifice to devils. All his acquired knowledge, gifts, parts, praise and reproach are nothing but marble out of the quarry of nature, and Christ will get a birth-bedroom in Bethlehem's inn as sure as he will get one moment's lodging in this Babel tower.

When Christ comes to build a house for Himself in the soul of man, His first work is, by His word and Spirit, to pull down all

towers and turrets of man's imaginations, and He opens a door on his heart, and a window in his understanding—opens his graves that his dead devils may get a resurrection in his heart, mind, memory, and in all the faculties of his soul and body—makes his heaven a hell to him, his strength his weakness, his faith delusion, his light darkness, his sun blood, his moon sackcloth—his heavenly meditations in his thoughts once, now a hell of corruptions, and his reformed heart a cage of all abominations—his spiritual mind, once a library of divinity with himself, now a mail-coach to the devil's emissaries—his summer joy turned now to his winter grief, and he cannot mourn, pray or sigh, under his sad case, all blasted with the north wind, and grown over in his old days with young follies and lusts. Where is this poor man's minister now? In heaven, and not in your Inverness, nor our Caithness. To stop I must, and tell you, dear, that I am the man that puts amen to said lines. I am very, very lonely and dull—all dead winter with me here. If you can, bring me to your closet.—I am your well-wisher,

ALEX. GAIR.

REISGLE, 10th June, 1818.

(*To be continued.*)

The late Mrs. Malcolm Macaulay, Ard-Uig, Lewis.

MANY will regret to learn the death of Mrs. Malcolm Macaulay, late of Stornoway, which took place at Ard-Uig, on Friday, 13th June, at the ripe age of ninety-three years. She was brought to a saving knowledge of the truth when very young. About the age of twelve, she went along with other children to play on Sabbath at the seashore, and in the evening her mother took her to the prayer meeting which was that evening conducted by the late Donald MacLeod, Erisda. Donald read the fifty-third chapter of Isaiah, and in commenting on the chapter said, "that those who refused Christ in the gospel were as guilty of crucifying Him as those who actually put Him to death on Calvary." This went like a dagger to her conscience, and she was for sometime in great mental agony. We are not in a position to say definitely when, or through whom, relief came, but from her great regard in after life to the late Rev. Alexander MacLeod, Uig (afterwards of Rogart), we may safely conclude that he was the instrument used by the Lord for this gracious purpose.

About the age of sixteen she was pressed to come forward to make a public profession of Christ. Before going to Mr. MacLeod, she laid the matter before the Lord, and was strengthened by the following passages, which came with much force and unction:—"He (Ephraim) is an unwise son; for he

should not stay long in the place of the breaking forth of children;" also, "If ye love me, keep my commandments." In the strength of these words, she went with much fear and trembling to Mr. MacLeod, who was considered very severe in admitting applicants to the Lord's Table. She, however, found him, not as she expected, severe, but "as mild as a lamb." He asked her but one question, which was, "Would you suffer for Christ?" to which she replied, "I am afraid I wouldn't." Concluding that her answer was sufficient to debar her from being admitted, she returned home much downcast, but to her surprise the following Sabbath, which was the Sabbath before the Communion, Mr. MacLeod's text was, "If ye love me, keep my commandments." He spoke of the different ways in which God's people were to obey His commandments, and his remarks gave her great encouragement, and in the strength of this, she came before the session which readily received her.

It was a common practice in those days in many places with the pious women to keep private prayer meetings to which no male member was admitted. Such meetings were held at Uig, and to these Mrs. Macaulay regularly went. She evidently benefited much by them, for to the end of her days she spoke of these meetings with great delight, and often related how they spent whole nights in prayer and meditation. She had a profound admiration for the late Rev. Peter MacLean of Stornoway. When Mr. MacLean was teacher at Uig, she would, when he passed the way, hide herself behind a knoll to get a glimpse of him, but her natural shyness prevented her making herself known to him.

At the age of twenty-one she married Mr. Malcolm Macaulay, Islivig, who also feared the Lord, and to whom she had ten of a family, of whom six are still living. To show the great regard Mr. and Mrs. MacLeod had for her, it may be related that ten days before her marriage they sent for her to the manse, where she stayed until her marriage-day, during which time she received many wise and valuable advices in view of her future life.

At the Disruption of 1843, she and her husband, along with the whole parish, had no hesitation in casting in their lot with the Free Church. But during the first Union negotiations, when the late Rev. John Campbell, who favoured the Union, was their minister, she and the majority of the people returned to the Established Church on the understanding that they would be supplied by an evangelical minister. About the year 1890 she came to Stornoway to keep house with her son, Mr. Alick Macaulay, who is now one of our deacons. For the first few years, she attended the Free Church in the town, but when the Free Presbyterian Church in 1893 began to hold separate meetings, she was one of the first to join our congregation, to which she adhered as a loyal member until her death. In taking this step of becoming a Free Presbyterian, she was not a mere follower of men, however much she might admire them, but

sought to have the mind of the Lord revealed to her. Her duty was made clear by the following passage: "By whom? and he said, Thus saith the Lord even by the young men of the princes of the provinces." It might be observed here that this was the same passage which led the late Alexander MacIver, Lochs, to cast in his lot with us. When he and Mrs. Macaulay met and learned that it was the same passage which led them both in the path of duty, their attachment which before was strong, afterwards developed into something similar to that which existed between David and Jonathan.

She was of a most loving and kind disposition, and those of our ministers and people, who visited her home at Kenneth Street, will not readily forget the warm and hearty reception she would give. She seemed to be in her element when surrounded by the Lord's people. As she advanced in years, her strength failed so much that she was unable to attend the public means of grace, and thinking her end was near, she expressed the desire of returning to her native place to be with her daughter. After returning to Ard-Uig, she lingered for ten years, in great weakness, but without pain. The Bible was her constant companion, and she could read it without the help of spectacles until the end.

She was no stranger to the "fiery darts of the wicked one," by whom she was often harassed, as also often cast down by the corruption of her nature, but her defence was the shield of faith and the sword of the Spirit, by which she was enabled to gain the victory. During her last days her memory completely failed her regarding temporal things, even the affairs of her own children were lost to her, yet her intellect and memory were quite clear upon the Scriptures. The night before she died she wished her daughter to leave the lamp lit all night so that she might read her Bible, but this was wisely refused her. In the morning when she awoke she said that the night had been the sweetest night of communion with Christ she ever had on earth, and that Satan had "no more in" her. After calling her favourite grandchild to her bedside, she kissed him and passed peacefully away to be forever with the Lord. The Free Presbyterian Church has lost a true friend who often wrestled at the throne of grace for its prosperity, and we have reason to tremble when we think of the many breaches that are made on the walls of Sion and to pray that the Lord would yet build up the walls of Jerusalem.

N. MACI.

Since the world began, hell and the wicked have been pulling at the Church; but, God be thanked, they only break their arms by pulling.—*Rutherford*.

When Christ and the Gospel are out of Scotland, dream not that your houses shall thrive, and that it shall go well with the nobles of the land.—*Rutherford*.

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 185.)

FROM that time I began to teach and preach Jesus Christ with some degree of knowledge and confidence. From August, 1797, to January, 1798, I preached a course of sermons on the fundamental doctrines of Christianity; following, for the most part, the selection and order of texts in the tract entitled, "Short Sermons."* I was now enabled to shew from Scripture that all men are by nature enemies to God, disobedient to His law, and on that account exposed to His just indignation and curse. I therefore addressed them not as persons who were already from education, birth-right, or local situation, possessed of saving faith and other Christian graces, but as sinners under sentence of death, and who had "not as yet obtained mercy." I did not as before merely reprove them for particular faults or vices, and urge them to the practice of particular virtues; but told them that the whole of their affections and inclinations needed to be pointed in a new direction, and even their virtues to be new modelled. I shewed, that this, supposing it done, could not atone however for past offences, nor wipe away guilt already contracted; and that sin could not be remitted without satisfaction made to the broken law of God; that neither could purity of heart and constant

* The texts in the above-named pamphlet are as follows:—What is a man profited, if he gain the whole world; and lose his own soul? Or what shall a man give in exchange for his own soul? Matt. xvi. 26. Sin is the transgression of the law, 1 John iii. 4. All have sinned, and come short of the glory of God, Rom. iii. 23. Cursed is every one that continueth not in all things that are written in the book of the law to do them, Gal. iii. 10. The wages of sin is death, Rom. vi. 23. What shall I do to be saved, Acts xvi. 30. Repent ye, and believe the gospel, Mark i. 15. This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief, 1 Tim. i. 15. Him that cometh unto me I will in no wise cast out, John vi. 37. Being justified by faith, we have peace with God, through our Lord Jesus Christ, Rom. v. 1. Unto you which believe He is precious, 1 Peter ii. 7. Follow holiness, without which no man shall see the Lord, Heb. xii. 14. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, Tit. ii. 13. If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him? Luke xi. 13. It is appointed unto men once to die, and after this the judgment, Heb. xii. 27. How shall we escape, if we neglect so great salvation? Heb. ii. 3.

obedience in future recover their title to the reward of eternal life, which had been at first conferred as a free gift by God, and was now wholly forfeited by sin ; yet that their case was by no means desperate, for we had the glad tidings to tell that God had made provision for the complete salvation of sinners ; that He had appointed His own eternal Son, in the human nature, to procure for sinners the pardon of sin and a title to glory by His own obedience and sufferings ; that, in conferring these blessings, God acts as the sovereign dispenser of His own gifts, not in consideration of any merit (for there is none) in the person on whom He bestows them ; that a conformity of our will to the law of God, which I formerly considered as the ground of our acceptance, was itself a gift bestowed by God in consequence of His having first justified, accepted, and adopted us to be His children ; that in this great salvation wrought out by Christ for sinners, love to God and man, an abhorrence of evil, and a disposition to what is good, were included as essential parts inseparately connected with the rest ; inasmuch, that if a man is not renewed in the spirit of His mind, neither are His sins pardoned, nor His person accepted with God. I urged them to attend to what the word of God declared to be their condition ; not to be deceived with vain hopes of recommending themselves to His favour by their own exertions ; but as humble needy supplicants to apply to Him through the merits of Christ for pardon, and the gift of His Spirit to make them serve Him with fidelity and delight, to be diligent in studying the word of truth, which alone can make us wise unto salvation ; and having obtained grace from God, to practise diligently every active and self-denying duty, and to abound in good fruit, to their own advancement in holiness and comfort, to the temporal and spiritual benefit of their fellow-creatures, and to the praise of Him who had called them out of darkness into His marvellous light. I thought it right often to caution them against judging of their state by transient impressions or emotions of which they might be conscious ; but only by a prevailing habitual preference of God's honour and service to their own gratification appearing in the uniform tenor of their purposes and actions.

The novelty of the matter, and some change in my manner of preaching, excited attention. People began to think more, and sometimes to talk together, of religious subjects, and of the sermons they heard ; but I did not yet know of any deep or lasting impressions having been made. The two persons before mentioned as earliest converted had by this time got clearer views of the Gospel, were enabled to derive comfort from the word of salvation, and began to bear their testimony to the grace of God, their Saviour. They were in use of visiting occasionally a poor, infirm woman who had long walked with God, and who now lived alone in a mean cottage in the neighbouring village. It was proposed that they should come together to her house at a time

appointed, and that I and some of my family should join them, and spend an evening hour or two in reading, conversation, and prayer. In process of time different persons, who were inquiring after the one thing needful—hearing how we were employed, and believing that God was with us—were at their own request admitted of our party. In this poor woman's little, smoky hovel we continued to hold our weekly meetings to August, 1799, when she was called away to join the general assembly of the first-born above. Her growth in grace had been very conspicuous and her death was triumphant.

In summer 1798, the Lord's Supper was dispensed in our congregation at the usual time of the year. For some weeks before, I endeavoured in preaching to explain more fully, and with more application to the conscience, the nature of the ordinance; and the character of those who, under the denomination of disciples, were commanded to keep it. The exhortations and warnings then given, appeared to be accompanied with a divine blessing. Some of the ordinary communicants, judging themselves to be in an unconverted state, kept back, of their own accord, from partaking of the sacrament. Others, after conversing with me privately on the subject, took the same resolution. Many of those who might otherwise have applied for admission, forbore to apply. I inferred this from the comparatively small number of persons applying. For some years before, the number of candidates for admission each summer amounted to thirty, forty, and sometimes near fifty. In summer 1798, there were not above twelve; of whom nine were admitted. The sacrament was dispensed the same year again in November, on which occasion there were only six more new communicants admitted.

Although the number of communicants was thus for the time diminished, yet the number of those who were brought under concern about their eternal interests was increasing. This concern shewed itself chiefly among the younger people under twenty-five or thirty. Their knowledge was yet imperfect. A natural shyness often hindered them long from discovering to others what they thought or felt. They had as yet no friend or intimate whom they judged able, from experience, to understand their situation, or to give them counsel. Some of them began to visit one of the two earlier converts formerly mentioned, from whose reading and conversation they derived considerable benefit. By means of this common friend, they were brought more acquainted with each other. One might now observe at church, after divine service, two or three small groups forming themselves round our few more advanced believers, and withdrawing from the crowd into the adjacent fields, to exchange Christian salutations, and hold Christian converse together; while a little cousin, or other young relative, followed as a silent attendant on the party, and listened earnestly to their religious discourse.

As the sacrament of the Lord's Supper had been much abused

by admitting, without strict examination or special instruction, all candidates who could give a tolerable answer to common questions, and who were free from grosser immoralities; so it must be confessed, that the sacrament of baptism had been still more profaned. Nothing but one kind of scandal was understood to preclude a man from admission to this ordinance. Gross ignorance, or immoral behaviour, only laid a man open to some admonition or reproof; or at most laid him under the necessity of procuring another sponsor; but hardly ever hindered the baptism of his child. Nothing subjects a man to greater disgrace and obloquy among us, than to have his child remain unbaptised. The dominion of custom in this matter is so despotic, that most parents would choose rather to carry their children a hundred miles to be baptised by a Popish priest, than to be refused baptism when they demand it. The superstitious notions, and other abuses attending our celebration of this sacrament, called loudly for reformation. Last year, I preached a short course of sermons on baptism. At the same time, agreeably to a recent resolution and recommendation of the presbytery to which I belong, I revived the laws of the church, which had fallen into disuse, relative to this ordinance, particularly that which prohibits private baptism. *Acts of Assembly*, 1690, X. Whenever I baptise a child on a week day, whether in the church or elsewhere, I give previous intimation of sermon, and after preaching I administer the ordinance in the presence of the congregation.* By these means many have been brought to understand better the nature of this sacrament, and to attend to it with more reverence. It had been long customary for the parent to give an entertainment, according to his station, to his neighbours and connections, immediately after the baptism; by which means this sacred ordinance, instead of being regarded as a most solemn religious service, had degenerated into an occasion of carnal mirth and festivity. The more religiously disposed amongst us have set the example of discontinuing this practice.

In February, 1799, it pleased God to call home my dear wife, after we had been married little more than five years. She too had been growing in grace during the last two years of her life.

* In process of time, I found that this practice needed some restriction. It was always desirable that both parents should be present at baptism, as being parties peculiarly interested in the solemn transaction. They could rarely attend on the ordinance in the church, without risking the health of the newborn infant, and of the mother not yet fully recovered. It was likewise inconvenient for private families, especially in such circumstances, to have a mixed congregation of people assembled at their houses; nor could many be accommodated. Therefore, instead of intimating sermon, I have now been long accustomed to allow the head of the family to ask such friends or neighbours as he chooses to have present, and I read and expound a portion of Scripture, in presence of the parents and the company assembled. This private exposition and application of the word of God, I have found profitable, as well as the more public preaching of it.—*Fourth Edition.*

She laboured for some months under a gradual decline, which impaired her strength, and occasioned sometimes a languor of spirits; but her faith and trust in her Redeemer were on the whole uniform and steady. Her dismissal from the body was gentle, without pain or struggle. Her meek and humble behaviour, her growing love to her Saviour, and the joy she expressed at the prospect of being soon with Him, were blessed to the edification of our pious neighbours, who often called to visit her.

The following month, March, 1799, I began a course of practical sermons on Regeneration, which I continued to the beginning of July following. These were attended with a more general awakening than had yet appeared among us. Seldom a week passed in which we did not see or hear of one, two, or three persons, brought under deep concern about their souls, accompanied with strong convictions of sin, and earnest inquiry after a Saviour. It was a great advantage to these that there were others on the road before them; for they were seldom at a loss now to find an acquaintance to whom they could freely communicate their anxious thoughts. The house of one of our most established Christians became the chief resort of all who wished to spend an hour in reading or conversing about spiritual subjects. Some who had but newly begun to entertain serious thoughts about religion, and who had not yet come so far as to speak out their mind, would contrive an errand to this person's house, and listen to her talk. She was visited at other times by those who were drawn only by curiosity or a disputatious spirit, who wanted to cavil at her words, or draw her into controversy. Such visitors she did not avoid, and at last they ceased to trouble her.

Other experienced Christians among us have been extremely useful to their younger brethren or sisters. Their conversation and example have been principal means of turning the attention of the young to religion and of edifying those who have been already awakened. Such persons I find most serviceable auxiliaries. If they be neither *prophets*, nor *apostles*, nor *teachers*, yet their usefulness in the church entitles them to the appellation of *helps* (1 Cor. xii. 28). Nor do I think an apostle would hesitate to acknowledge them, both men and women, in the relation of *fellow-labourers* (Phil. iv. 3). Nor has success in this divine work been confined to instruments raised up among ourselves. The same happy effects have, in a certain measure, attended the preaching, the prayers, or conversation of pious brethren, who have assisted at the celebration of the Lord's supper, or made us other occasional visits.

(To be continued.)

An Italian gentleman who suffered martyrdom, said, when entreated to recant, "Death is much sweeter to me with the testimony of truth than life with its least denial."

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

(Continued from page 144.)

BY this time I was brought very low, and much deprived of converse with those who had formerly been refreshful to me, through the Lord's blessing. Three stranger ministers came to visit me; the first of them asked me, What I thought of Christ? I told him that I could think but very little about Him, considering His worth and matchless excellency. He desired me to commit all that concerned me unto Him; "The Father hath committed all things unto his hand." The second spoke on Mark ix. 7, "A bright cloud overshadowed them, and a voice came out of the cloud." He said every affliction was a cloud, and every cloud had a voice; and he moreover added, "Hear ye the voice of the rod, and him that hath appointed it." The third spoke on Luke vi. 48, concerning the man who built his house upon a rock; when the floods arose, and the storms beat vehemently upon it, it could not be shaken, because it was built upon a rock. He also said that death discovered the reality of religion in some, and hypocrisy in others. I could speak to none of them, through weakness, but the first. By this the Lord taught me more and more the emptiness of all things, besides Himself, and weaned me away from all created comforts; for, at this time, if one had come suddenly to my bedside, it would have taken my breath away for a little time, and when I essayed to speak to them, my pain occasioned fainting. I was hereby convinced how little I had improved my tongue for God, and the concerns of His glory, when I was in health. Man's tongue is his glory, and therewith he ought to glorify God. In this low condition, I saw much of the low condescendency of God: he was often pleased, by His word and Spirit, to converse with my soul, as a man doth with his friend, when I could be active for nothing but a thought. O how familiar is a God in Christ with sinful dust! The Lord enabled me to some large meditations on these words, "Let Christ in all things have the pre-eminence." I saw Him to have the pre-eminence above all relations. Compare Him with a husband: He saith, "Thy Maker is thy Husband; the God of the whole earth shall He be called." Compare Him with a brother: He is the blessed brother born for adversity; "a Friend that sticketh closer than a brother." Compare Him with suns: He is the Sun of righteousness, that "ariseth with healing under His wings." Compare Him with stars: He is "the bright and morning Star." Compare Him with roses: He is "the Rose of Sharon:" He is the fairest rose in all the garden of God; all other roses derive their beauty from Him: he makes them "comely through his comeliness put upon them." I saw Christ in all things to have the pre-eminence.

After these sweet views of glorious Christ, when I got any sleep, I was sore distressed with the enemy. I often dreamed that God was inflicting some awful judgment upon me, or that I was committing some great sin against God; thereby I was filled with abhorrence at myself. I thought the enemy's policy was to fill me with hard thoughts of God. While I was awake, I was allowed to behold God reconciled in Christ, and well-pleased for His righteousness' sake. I was persuaded He would afflict me no more than what was for His own glory, and my good; but when I was in my sleep, I was almost frightened out of my judgment with these fears. However, when I awaked, the Lord composed my mind by His word; sometimes with these words, Luke xxii. 31, "Behold Satan hath desired to sift you as wheat is sifted, but I have prayed for thee:" with that word, "The God of peace will bruise Satan under your feet shortly." One time I was very desirous that the Lord would rebuke the enemy, and give me a little composed sleep. I was answered with Matthew iii. 15, "Suffer it so to be; for it becometh us to fulfil all righteousness." Then I was persuaded it was my duty to desire to be kept from sin in it, more than to be delivered from it, since a God of infinite wisdom saw fit it should be suffered.

My exercise now, for the most part, was meditation, and in it I was made to look back on my former ways: every step thereof filled me with abhorrence. And I thought that motto, "Self, Self," might be written upon all my religious duties. O to have self dethroned and Christ enthroned. I had no pleasure in looking back to this world, but so far as I could remember something of God, from such and such a sermon. And when I remembered His loving-kindness, and the enmity of my own heart, my unbelief and ingratitude, especially the sin of unbelief, lay heavy upon my conscience. When I remembered my younger years, I could believe the love of God no longer than He shined on His own word; but razed the foundation, as if God had changed His love, when I was changed in frame. Oh! the many wounds I have given glorious Christ by my unbelief. I thought I heard my kind Lord complain, "Ye have broken me with your whorish heart; ye have wounded me in the house of my friends. Is this thy kindness for thy friend?" (2 Samuel xvi. 17). The consideration of these things brought sighs from my heart, and tears from mine eyes: but the only ground of my confidence before God was, the doing and dying of my Lord Jesus.

At one time I was so far shaken, that I could draw no comfort from former promises, so far as I remember; but, in a very violent manner, was made to act faith on the faithfulness of God, engaged in these words, "If we confess our sins, God is faithful to forgive us our sins:" with these, "The blood of Jesus Christ his Son cleanseth us from all sin." Glory to God, that it is not said, from this and that sin, but from all sin.

After this a very puzzling question arose in my mind, from

what our Lord said of Mary, "She loved much, because much was forgiven her." I thought how could that be, that so much was forgiven me, and I could love Christ so little? It was a heavy burden sometimes, that I could love Christ so little. I could never say with Peter, "Lord, thou who knowest all things, knowest that I love thee;" but I could appeal to him, "Lord, thou who knowest all things, knowest I desire to love thee."

One Sabbath-day, when the sacrament was in the place where I used to hear, it came to my remembrance the fair days of the Son of man that I had seen, when the garments of our glorious Bridegroom smelled of myrrh, aloes, and cassia, whereby I was made glad. I found a vehement desire arise in my soul to be at the ordinance again, to behold His glory there; and immediately I was seized with such a discontented disposition, that I could not attain to patience, till the Lord reached me with a conviction of my sin and folly, from Judges xi. 35: "And Jephthah vowed a vow unto the Lord, and he said, I have opened my mouth unto the Lord, and I cannot go back." O what a sermon the Lord preached to me from these words! He brought to my mind what had passed betwixt Him and my soul several years before, which I had no remembrance of. It was impressed on my mind, as if the Lord had said, "Do ye not mind the day when I discovered to you My glory, and darkened all created glories to you? Did ye not then put a blank in My hand, to fill it up with what was most for My own glory? Have I not granted you what ye asked Me?" My petition then was, that He would keep me about His own hand, and keep my interest in Himself clear to me, under the trial. O with what shame and confusion of face was I filled before a holy God! I might have said with the woman of Samaria, "He told me all things that ever I did: is not this the Christ?" I had not only opened my mouth to the Lord, but gone back, and altogether forgotten it.

I asked one of the family, when they came from the ordinance, where the ministers had their texts. They answered me that such a minister preached on Jephthah's vow. I said to them, Well, the Lord has preached to me from that same text this afternoon. O the wonderful condescendence of God, in bringing to my remembrance what I had so long forgot; and in giving me a new meal upon these old visits, notwithstanding my great ingratitude to Him. I had often resolved to be content with the Lord for my portion: this made me often cry unto him, "Thy vows are upon me, O God; enable me to perform them."

Another difficulty I laboured under was, I knew not the voice of the rod: this made me beg of God that He would search heart and reins, and discover every wicked way in me. It is a singular favour from the Lord to know the voice of a rod; yet He has been pleased, in His adorable sovereignty, to favour some of His saints with it. When the land of Israel was under a famine, David inquired of the Lord concerning the meaning of

that rod, and the Lord answered him, that it was for "the bloody house of Saul" (2 Samuel xxi. 1). Rebecca also enquired of the Lord concerning her rod, and the Lord answered her (Genesis xxv. 22). I saw also from the Lord's word, a relation between the sin and the judgment (Judges i. 7). There is a relation also between Adoni-bezek's sin and his judgment. Also Lev. x. 1, 2. They offered strange fire on the altar; therefore fire came from the Lord on them, and they died. But this I could not see; therefore it made me cry unto the Lord, "Shew me why thou contendest with me."

(To be continued.)

Brief Obituaries.

THREE WORTHY WOMEN OF BREASCLETE, LEWIS.

WE regret to have to record that within the past three years the messenger of death has taken from Breasclote, Lewis, three notable women. The three were indeed mothers in Israel. The breach made on the walls of Zion in the district is truly great.

WIDOW CATHERINE MACAULAY departed three years ago at the ripe age of 96 years, 76 of which were spent under the power and influence of divine grace. It is understood that at about the age of twenty Catherine passed "from death to life." She was of a cheerful disposition naturally, very kind and amiable. It was pleasing and edifying to visit the old lady, who was, for several years prior to her demise, unable to attend the public means of grace. Visitors were invariably certain to find her, when able to sit up in bed or at the fireside, poring over the Bible, the Shorter Catechism, or some author such as Boston. It was interesting to note how she was at home commenting on the doctrines of the utter Ruin of man through the Fall, Redemption through Christ, and Sanctification through the Spirit. It was vain to say to her that any flesh could be justified in His sight by the deeds of the law.

The witness of 1893 came to her as a very welcome relief, from the grief she felt on account of the manifest declensions of the day, and she readily identified herself as in complete sympathy with the movement. The frailties peculiar to her age prevented her taking an active part beyond a year or two in the public services. But the Communion seasons were to her great times, as many of 'the salt of the earth' gathered on those occasions, and were privileged to spend much time in her company. Those visitors can well remember how Catherine was quickened and revived at these seasons, and the affectionate Christian welcome extended to them by her.

Her unmarried daughter, Mary, came early under the good influence of the home training and Christian discipline, with the result that, while in her teens, she used to walk long distances to

church. It is evident she came to the knowledge of the truth by the time she was twenty. She spent with her mother a most consistent and strong Christian life. It was an occasion of thankfulness to the mother to see the daughter proving a true and faithful friend to the Free Presbyterian Church, and that she would brook no compromise. Mary feared no man or woman, and her influence for good in Breascleite was very marked. Her chart was the truth—the Scriptures of the Old and New Testaments. She fully realised that to obtain the crown, she must run her race to the end, and so all attempts to make her resile from her position and testimony, to amalgamate with the neighbouring Church, were futile. Latterly she was in delicate health and suffered much pain at times, which she bore with fortitude, patience, and resignation. Occasionally her spiritual comforts were low, but her hopes were centred upon Him “who loved the church and gave Himself for it,” so that she was never left nor forsaken. It was vouchsafed to her to depart at the appointed time to enter into the joy of her Lord, about a year ago, when she was 68 years old.

In the neighbourhood of this mother and daughter was Mrs. ANN MACLEAN, a widow of mature years. This woman was a pious, humble person, who delighted in following and waiting upon the means of grace while strength of body permitted. She, however, had to be resigned to long confinement to the house and often to bed for several years before her death. The removal of Widow MacAulay from beside her was like cutting off a limb. On one occasion, when confined, she made up in her mind that the missionary expected to arrive and preach in church that day would speak from the 53rd chapter of Isaiah, and she envied much those able to go to church. On being told by a member of her family the text was in Revelations, she immediately became dull and downcast, and, upon her own confession, was tempted to believe that in her hopes for eternity she would as certainly be disappointed at death as she was that day in her expectations of the missionary. The missionary, however, visited the bedridden woman in the evening, and read where the book opened—the 53rd of Isaiah—and, after a few remarks, engaged in prayer. When parting she said, with signs of relief on her face, “I am right yet; what I expected to be heard in church to-day, has only come to my bedside, and I have got much more than I expected in spite of the adversary.” At the death of Mary, she felt quite disconsolate, not having one now in her neighbourhood to confide in, but it was allowed them to be close in death as they were in life, for Mrs. Maclean departed exactly a week after to inherit the kingdom prepared for her from the foundation of the world. While we sympathise with the bereaved relatives of those three precious women, we feel more the loss sustained by the cause of Christ in the township in the removal of three wrestlers at the throne of grace. Let us ask that others be raised up in their stead, and that Breascleite become again the beautiful green spot it once was.

A. M'K.

KENNETH BEATON, FORT-WILLIAM.

WE regret to record this month the death of Mr. Kenneth Beaton, who resided for a number of years at Oban, but latterly at Fort-William with his son-in-law, Captain Macintyre. The deceased, who had reached the ripe old age of eighty-six years, was a native of the island of Coll. There, when a young man of twenty-seven, he was awakened to deep soul-concern under the preaching of the late Rev. Alexander Fraser, a worthy minister of Christ. This concern eventually issued in gospel liberty by means of the divine blessing upon a sermon preached by the late highly-esteemed Rev. John Macqueen, of Strontian and Daviot. Mr. Beaton in after life exemplified the power of the Gospel. He was a solid, judicious Christian, and during his stay in Oban, where he was a loyal and devoted member of the Free Presbyterian Church, his exercises at prayer and fellowship meetings were much valued. His presence was a real source of strength to the congregation. In private, his conversation was interesting and instructive—marked by a calm wisdom. He was wont to recall the days of old, and the worthies he had seen and known in his early years, and we have heard him make special mention of one eminent Christian, Donald Fowler, whom he remembered in his native island of Coll. During the last few years Mr. Beaton was in failing health, and was quietly waiting for the appointed hour of his departure, but in the kindness of Divine Providence, for some time previous to his end he was in better health than ordinary, and was markedly so during the week in which he died. The end came suddenly, and without pain he fell asleep in the Lord on the 5th day of September. We extend our deepest sympathy to his widow and family. "The memory of the just is blessed."

DUNCAN CAMERON, MENSTRIE, STIRLING.

IN a spot, secluded from the ordinary places where Free Presbyterians are found, there lived for a number of years past one who had a keen and lively interest in the cause of truth. This was Mr. Duncan Cameron, retired sheep manager, who passed away to his rest on Sabbath the 10th August, at the age of ninety-two years. Mr. Cameron was a native of Argyllshire, but spent many years in Skye. He remembered well the very day of the Disruption of 1843. He frequently recalled that, on the evening of that day, he attended a service in the church at Snizort, Skye, where the eminent Rev. Roderick Macleod long ministered, and that, on coming out of the church, he (Mr. Cameron) was in the company of a few men older than himself, among whom was the godly, half-witted man, Angus o' the Hills. Ever since that period, he took a deep interest in the affairs of Church and State, and cordially welcomed the testimony raised for sound principle and doctrine by the Free Presbyterians in

1893. He was a Free Churchman of the true-blue stamp, who wanted no compromise with error in doctrine or innovation in worship. As to his personal experience of divine truth he was rather reticent, and seemed intensely impressed with the thought that he was "less than the least" of any who were interested in divine things. His meditations were much in the Psalms, the 116th being a special favourite. He had a deep regard for the Lord's Day, and desired it to be devoted to spiritual purposes. On the subject of prayer, he once remarked, "I have plenty of words, but what is needed is the spirit of grace and supplication." His removal has made a blank. We express our deepest sympathy with his family, and especially with the daughter who so carefully attended to him in his old age, in the great bereavement they have sustained.

MRS. YOUNG, EDINBURGH.

It is now about five months ago since Mrs. Young, a worthy member of our Edinburgh congregation, passed away. Though she had not reached the age of thirty-eight she was long in delicate health, which was borne with Christian patience and submission. Her chief interest was in the things of the kingdom of God, and she was much exercised as to her own spiritual standing before the Most High. Though tried at times with fears as to her interest in Christ, anyone who knew her intimately could not but feel that she belonged to the number of "the poor in spirit," whose is "the kingdom of heaven." She was given to hospitality, and friends at Communion seasons found a welcome in her home. Much sympathy has been felt with her husband and other relatives in the great loss they have sustained. "Blessed are the dead that die in the Lord."

MRS. AULD OF TOLLCROSS, GLASGOW.

In our issue of February, 1912, we noticed with regret the death of Mr. John Auld, Tollcross, near Glasgow, who passed away at the age of eighty-three on the 14th January of that year. Now we have to record with similar sorrow the removal of his worthy partner in life, who died at Kilwinning on 14th August. Mrs. Auld, who was several years over the allotted span, was a woman of manifest and decided piety. Quiet, humble, unassuming in spirit and manner, she yet made it clear in her life and conversation that to her to live was Christ. We can never forget the sincere, earnest, Christian manner in which on one occasion she addressed her husband during his last illness, using the language of the Shorter Catechism when his mind seemed tossed and perplexed, and saying, "O John, remember that faith in Jesus Christ is a saving grace whereby we receive and rest upon Him alone for salvation as He is freely offered to us in the Gospel."

During her own last sickness, which was short, she experienced seasons of darkness and light, but still her faith was observed to wind itself around the Word of God as the sure rock of anchorage for eternity, and to rest with persevering confidence in the divine promise, "I will never leave thee nor forsake thee." She died at Kilwinning in the house of her son-in law and daughter (Mr. and Mrs. A. Sinclair), but her remains were laid to rest beside those of her husband in the Churchyard at Tollcross. During her time at Kilwinning it may be stated that she attended, when able, the services of the Original Secession Church, ministered to by the Rev. Thomas Matthew, who was very kind and attentive in his visits during the closing weeks of her life. May the Lord in his infinite mercy raise up others in the room of the fathers and mothers in Israel who are being called to their everlasting rest!

WE briefly notice this month, with sorrow, the recent removal by death of Mr. John M'Coll, Congregational Treasurer, Oban, Miss Margaret Urquhart, Dingwall, and Mr. Murdo Murray, elder, Lairg, esteemed and valued members of their respective congregations. Fuller notices will (D.V.) appear in a future issue.

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 anna."—ISAIAH viii. 20.

CAIB. IV.

*Mar thoisich aoradh r'a ghnàthachadh ann an teaghlach Aindrea.
Mar thearuinn iad o bhi r'e theine. Cunntas mu dhroch-rùn
Sheumais Nòlain do Aindrea, etc.*

BHA mothachadh aig Aindrea gum b'e a dhleasnas, mar cheannard teaghlach, aoradh Dhe a ghleidhe na thigh; thuig e nach gabhadh aon ni a leithsgeul nan deanadh e dearmad as so suas air an dleasnas so; agus ge nach biodh ach an dearmad so a dhearbhadh mi-dhiadhachd a choimhearsnach, gum bu leoir e ga dheanamh. O dh' fhàs Aindrea eolach mu fhocal De, bhuilich e earrann iomchuidh de gach là ann an ùrnuigh dhlomh-air ri Dia: thilg e uaith a *phaidaireanan* agus a *ghisreagan* de gach gne; agus rinn e ùrnuigh le mothachadh air uireasbuidh, a' miannachadh bhi air a bheannuchadh. Ach ged a rachadh aig air sin a dheanamh na aonar, bha sgàth air nach robh e comasach air a choilionadh am fianuis a theaghlach; cha mhò bha riaghailt

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

ùrnuigh teaghluch aige, agus cha b' fhios da c' àit am faigheadh e sin; ionnas gun robh e fo mhòr-iomaguin, le mothachadh air a laigsinn chum a dhleasnas a chur an gnìomh. Ach, aon là ghlac e misneach, agus labhair e mar so r'a mhnaoi agus r'a chloinn. A bhean mo ghaoil agus a chlann mo ghràidh, trid gean-math Dhe, thugadh a chuid is pailte dhinn gu càileiginn de eolas fhaotainn air an fhirinn; ach cha leoir gun dean sinn aoradh do Dhia a lion aon is aon, ach feumaidh sinn a dheanamh 'an ceann a chèile mar theaghlach. Agus is e an t-eadar-dhealuchadh a tha eadar teaghlach air a' bheil eagal De, agus iadsan, air nach 'eil, gu bheil a cheud mhuinntir a' gleidheadh *aoradh teaghluch*. Bha mi o cheann ghoirid san ioma-chomhairle mu theannadh ris, o mhothachadh air mo chion comais air a dheanamh; ach tha mi nis a' faicinn gur ann o *uabhar* a dh' éirich an leithsgeul ud, agus tha mi nis, trid còmhnaidh Dhe, a' cur romham gun tuille dearmad a dheanamh air ni a tha mi meas a bhi na dhleasnas fiachaicht orm; an nochd fein tòisicheamaid air. Dh' aontaich iad uile leis; agus an déigh na suipeireach, dh' fhosgail Aindrea an oidheam, agus leugh e'n treas Caibdeil de Shoisgeul Eoin, Caibdeil bu ro-chaomh le Aindrea. Ghabh e mhisnich na rìnn caileiginn de mhìneachadh air; agus le sin a dheanamh, chaidh iad air an glùinibh, agus rinn e ùrnuigh. Rinn e sinn o lànachd a chridhe; thug e buidheachas do Dhia arson lòn agus aodaich, agus arson fardoch ghoireasach, ged a tha iomad neach eile as an easbhuidh; ach thug e gu sonraichte cliu do Dhia, arson a mhòr ghràidh ann an cur a Mhic a dh' ionnsuidh an t-saoghail a shaoradh pheacach; agus arson gun do dheonaich e dhasan agus do'n chuid bu mhò da theaghlach fios fhaotainn air saibhreas a ghràis, am feadh a bha choilìon aon m' an timchioll turaineolach uime. Chuir e suas ath-chuinge dhùrachdach as leth a chairdean, agus as leth a naimhdean cuideachd, gun dì-chuimhn' air an t-Sagart a bhuin co neo-shuairce ris. Ghuidh e ri Dia as a leth, agus as leth a luchd-éisdeachd uile, agus gun d' thigeadh uile shochairdean an t-soisgeul air fein, agus orrasan. Ghuidh e arson math na tìre san robh e chòmhnuidh, agus arson fàs diadhachd anns gach àite; agus cho'-dhuin e le e fein agus gach ni agus neach a bhuineadh dha, earbsa "Ris-san air nach aom codal no suain."

Air an oìche sin fein bha sàr chothrom aig Aindrea air cùram Dhè da thaobh a thoirt fainear. Mu mheadhon oìche dhùisg comhartaich a choin e; dh' éirich e a dh' fhaicinn ciod a bha cur dragh air; ach an uair a chaidh e a mach cha d'fhairich e ni air bith a chuir ioghnadh air, agus thug e ionnsuidh air dol a luidhe, an dùil gun robh gach ni gu math; ach air dha pilleadh a stigh air leis gun robh toit feadh an tighe, agus le rannsachadh thuig e gun deach éibhleag bheag, air doigh eigin ann an measg conlaich a bha ann an cuil, agus nach mor nach robh e na lasair; ionnas gun robh cionfath aig a smaointeachadh mar rachadh a dhùsgadh air a cheart àm sin, gum biodh an tigh na lasair m'an cuairt doibh, agus gum bu choltach gum biodh iad air ar losgadh ann, agus gach ni a bh' aca.

Chuir Aindrea as de'n teine, agus chuir e suas ùrnuigh dhùrachdach bhuidheachais ri Ughdar gach maitheis, arson a chaoimhneas iongantach dhoibhe. An uair a bha an teaghlach air cruinneachadh an ceann a chéile sa mhaduinn, dh'innis e dhoibh mar thachair; agus ghabh e'n cothrom sin air maitheas De a mholadh dhoibh, a rinn faire thairis orra, agus la fhreasdal caomh cairdeil, a choimhead iad o'n chunnart a bhagair orra. Leugh e 'n sin caibdeil as an Tiomna nuadh, agus chuir e suas ùrnuigh ri Dia maille r'a theaghlach, a' deanamh luaidh air a mhothachadh a bh' aige mu chùram Dhe d'an taobh. Uine bheag roimhe so mheasadh Aindrea gach ni dheth so na *thuiteamas*, agus gum b'fhortanach an t-àm san d'rinn a chù tathunn; ach a nis chunnaic e freasdal De anns an iomlan, agus dh'aidich e a chùram le taingealachd.

'Nuair bha Aindrea dol aon mhaduinn a dh'ionnsuidh oibre, chunnaic e duin' òg laidir fallain, ga luchd-eolais, na shìneadh air an talamh, gun fhios aige ciod a dheanadh e ris fein. Seadh, a Thòmais, ars Aindrea, ciod is coireach nach 'eil thu aig t-obair ris an deagh latha so? A' bheil thu gu math? Gu deimhin tha, arsa Tòmas, cha robh mi riamh ni b' fhearr; ach nach aithne dhuit gur e so là *Fhéill-Muire*? Agus ciod uime, a deir Aindrea? Ciod uime? a deir am fear eile gu sgaiteach, B' fhearr leam mo lamh-dheas a sgathadh dhìom na obair a dheanamh air an là so. Ach a deir Aindrea, nach faca mi thu a's t-Earrach so chaidh, a' cur buntàta air là na Sàbaid, maille ri muinntir eile? Creididh mi gum faca; oir thug an Sagart cead domh. Ach co dhà air leat, ars' Aindrea, is còir am barrachd meas a thoirt do Dhia, no do 'n Oigh Muire? Is saoilidh mi gur mò is còir a thoirt do Dhia, a deir Tòmas. Agus c'arson, ars' Aindrea, nach seachna tu obair a dheanamh air là an *Tighearna*, agus gu bheil thu co seachantach air obair a dheanamh air là *Làithibh-Mhuire*? Cha 'n aithne dhomh, a deir e, Tha mi toirt géill do òrdugh an t-Sagairt. Mo thruaigh e an Sagart! a deir Aindrea. Is iomad anam air a mhealladh a tha aige ri freagradh air a shon! Cha 'n e sin mo ghnothachs', ars am fear eile; tha mis a' géilleadh do m' Chléir, agus ma dh' àithneas iad domh deanamh gu h-olc, is iads' an coireach, 's cha mhise. Tha iadsan ciontach gu deimhin, ars Aindrea; ach tuigidh d'thus' a bhi air do mhealladh ma smaoin-ticheas tu gu'n gabh sin do leithsgeul. Cha ghabh, a Thòmais, is eiginn do gach aon againn luidhe fo chionta fein: agus tha Criosd ag ràdh, "Ma thredraicheas dall an dall, gun tuit iad araon san dig." An ni nach buin duit na buin dà, a deir Tòmas, agus na cuireadh mo dheanadas-se iomaguin ort. Saoilidh mi gur mòr is fearr is aithne do 'n t-Sagart, is urrainn *Laidinn* a labhairt, mu na nithe sin, seach dhuitse. Le sin a radh, dh' fhalbh e gu stràiceil roimhe. Mo thruaigh, a dhuine bho chd, ars Aindrea ris fein, thig an là anns an tuig thusa gur i'n fhirinn a chan mise. Nior leige Dia gur ann 'nuair a bhios e tuille 's anamoch a thachras sin.

An uair a chuir an Sagart Aindrea agus a theaghlach fo ascaoin-eaghluis, labhair e mòran mu anacreidimh, agus dh' ainmich e gu

saor soilleir, nach bu ghnòthach mòr dochair a dheanamh air ana-creideach; agus ma dh' aithriseadh an sgeul air chòir, thuirt e gur ni bhiodh ann cùis ionmholta. Thachair gun robh fear san éisdeachd, d' am b' ainm, *Seumas Nòlan*, aig an robh gàmhlas do Aindrea, arson mìr fearainn a fhuair e toiseach dheth, agus cha sòradh e aicheamhail a thoirt deth. An uair a chuala Nòlan an sagart a' càineadh Aindrea, thuirt e ris fein, "S e so an t-àm dhomhsa mo shàth dioghaltais a dheanamh air. Tha 'n sagart ag ràdh gur còir éirigeach,* a mheas mar anacreideach, agus mar chis-mhaor; agus nam biodh e ann an iomad àite gun lois geadh iad gu bàs e, mar eas-caraid do 'n Eaglais; ach nach 'eil e ceadaichte sin a dheanamh san rioghachd so. Ma tha Aindrea Mac-'Ille-dhuinn a' toilltinn bhi air a losgadh, ciod a choire ged a bheirinn deagh ghabhail-air dha, a bhios na chuimhne am fad 's is beo e: ni so seirbhis do Dhia.

Air dha sin a shocrachadh na inntinn fein, chuir e roimhe gun rachadh e 'n ath-oì'che gu tigh Aindrea, agus gun deanadh e peanas air a réir a thoillteannais do 'n Eaglais. Dh' fhalbh e, agus rainig e tigh Aindrea, dìreach mar bha e ullamh de leughadh a chaibdeil, agus air lùbadh a ghlùn, maille r'a theaghlach, a thoirt buidheachas do Dhia arson sochairean an latha, agus a dh' asluchla gum buanaicheadh e dhoibh a dheadh-ghean. Sheas e aig an dorus car beagan, chum gu 'n cluinneadh e na bha iad ag ràdh. Thuig e gur e guth Aindrea a bha e 'cluinninn, ach cha'n ann a bha e mar gu 'm biodh e co'-chainnt ri fear eile, no cosmhuil ri aon ni a chual' e riamh. Air dha éisdeachd rè seal, sheall e stigh air sgoltadh a bha san dorus, thuig e, le mòr ìoghnadh gur e bh' ann Aindrea ri ùrnuigh, le theaghlach ma thimchioll. Dh' éisd e la furachras ris na bha e 'g ràdh, agus chaidh an gnothach m' an d' thainig e gu tur as a bheachd. Chual' e a' toirt buidheachais do Dhia arson gach sochair a bha e mealtuinn, ach gu ro-shonraichte arson e fein agus a theaghlach a shaoradh o pheacadh agus o thruaighe; ach 's e is mò a dh'ruigh air mar rinn e ùrnuigh as leth a naimhdean. "O Dhe, a deir e, Ma tha naimhdean againn, deonaich dhoibh maitheanas, ge b'e air bith co mì-chneasta no mì-shuaire' a bhios an droch rùn d'ar taobh, agus builich orra eolas na slainte; agus neartuich sinne chum math a dhioladh an aghaidh an uile." Anns an t-suidh-eachadh so bhunaich e rè seal ag ùrnuigh, ni a bhur anabharra iongantais air Seumas Nòlan; 's an uair a sguir an ùrnuigh, air leis gum biodh e toileach a nis Aindrea a ghabhail le fàilte na ghlacaibh, gad is ann air thì cron a dheanamh air a thainig e. O na thuirt an Sagart, shaoil e gun do reic Aindrea e fein a chur aingidheachd an gnìomh, agus gun do chuir e du-chul ri diadhachd: cha b'ìoghnata mata, ged a chuir na chual' agus na chunnaic e iongantas mòr air! Ciod e, thuirt e ris fein, an anacreideach an duine so? Ma 's h-eadh, c'ait' a bheil na Criosdui'ean? 'S

* Heretic.

deimhin leam nach ann ann an coithional an t-sagairt. Nam biodh gach neach a deir Criosdui'ean riu fein, agus an sagart maille riu, coltach ris an duine bhochd so, bhiodh an saoghal air mhùgha doigh seach mar tha e. Chaidh gach droch-rùn agus seana ghàmhlas a bh' aige do Aindrea as aire, agus bha e cuir-iomachuir air fein arson gun robh na bheachd dochair a dheanamh air. Cron a dheanamh air! thuirt e, Nior leige Dia! Cha dean; b'fhèarr leam mo lamh dheas a bhi gun lùths', seach gun deanainn ciorram air a leithid de dhuine. Bha mhiann air falbh roimhe; ach chuimhnich e air fein, agus chuir e roimhe dol a stigh, agus gun innseadh e do Aindrea ciod a bha roimhe na bheachd a dheanamh air, agus a ghuidhe maitheanas air arson na bha na rùn. Bhual e, uime sin, aig an dorus, agus air dhoibh fhosgladh, chaidh e steach, agus thug Aindrea cuire cridheil da suidhe aig taobh a ghealbhuin. An cuala tu, arsa Seumas, gun d' thug an Sagart a mhallachd ort fein agus air do theaghlach san tigh-aoruidh air an domhnach so chaidh? Chuala, a deir Aindrea, agus tha truas mòr agam ris, agus tha mi 'guidhe gu dùrachdach as leth an duine bhochd a tha air seacharan. Ach, a deir Seumas, nach 'eil eagal ort roi ghuidheachan an t-sagairt? Gu dearbh cha 'n 'eil, ars Aindrea, am feadh a tha dearbh-fhios agam gu bheil Dia ga m' bheannuchadh. A' bheil fhios agad, Aindrea, gur ann a thainig mis an so a nochd le rùn dioghaltas a dheanamh ort mar ana-creideach, agus gu peanas a dheanamh ort arson na sean fhalachd a bh' agam dhuit a thaobh an fhearainn. Mu thimchioll ana-creidimh, a deir Aindrea, 's esan a tha na ana-creideach nach glulain e fein a réir focail De; agus tha mise deonach cuid mo chunnairt a ghabhail de bhuanachadh a réir an *fhocail sin* an aghaidh gach sagart air thalamh. Agus mu dheimhin na co'-strigh mu 'n chrioman fhearainn, tha deagh fhios agads', a Sheumais, nach robh a bheag mi-dhleasnach no mi-chiatach ann na rinn mise; ach m'as i do bharailse gun robh, tha m deonach a thoirt suas duitse, ma gheibh thu toil a mhaighstir gu sin a dheanamh; oir gad a tha teaghlach agamsa ri solar air an son, is fearr leam gach ni a th' agam a thoirt seachad, agus a bhi 'n earbsa ri Dia chum mo chumail suas, na gum biodh cionfath aig duine sam bith gearan a dheanamh a'm aghaidh. Nior leige Dia, ghlaodh Seumas, 's e 'g amharc le mòr urram, air an duine, gu 'n gabhainnse t-fhearann! Cha ghabh, Aindrea; fhuair thu e gu cothromach, agus gleidh e; agus cha 'n 'eil a dhi ormsa ach gun n' thoir thu maitheanas domh arson mo dhroch-rùn a' d' aghaidh, agus gum meas thu mi mar charaid. Tha mis, a deir Aindrea, a' deonacha maitheanas cridheil duit, agus 's e mo ghuidhe ri Dia gun d' thugadh e dhuit mothachadh air do staid, mar thug e dhomhsa, agus gum pill e thu, trid a ghràis, d'a ionnsuidh fein. Ge nach do làn thuig Seumas brìgh na guidhe, bha e cinnteach gur ni math a bh' ann, agus bha e air aomadh gu *Amen* a ràdh ris! Oir dhrùigh na chunnaic agus na chual' e gu ro-mhòr air. Dh' innis e nis do Aindrea ciod a rinn an caochladh na bheachd,

a' feoraich dheth am bu ghnà leis ùrnuigh a dheanamh maille r'a theaghlach mar a chunnaic esan e. Thuirt am fear eile ris gum b' fheadh; agus dh' iarr Seumas cead teachd air uairibh ga éisdeachd; oir cha robh an da thigh fada o chéile. 'S e do bheatha, a deir Aindrea, mar fuathach leat co neo-dheas-chainnteach 's a tha mise. Cha 'n fheadh idir, a deir Seumas, le fìor dhùrachd. Cha do dhrùigh ùrnuigh riamh a chuala mi orm gus an cuala mi thusa. Do thaobh an t-sagairt, cha tuig mi cìod a their e: Tha ùrnuighean tuille 's foghlumte arson mo leithidse; agus mar b'e gum bu mhiann leam a ràdh gum bithinn aig an airionn, dh' fhaotainn co moth fuireach aig an tigh. Cha b' urra dhomh riamh a thuigsinn c'arson a tha ùrnuighean an tigh-aoruidh air an cur suas ann an cainnt choigrich. Nach 'eil cainnt ar dùthcha co freagarach an àm ùrnuigh chur suas ri aon chainnt eile? Agus an sin tuigidh an sluagh cìod a tha iad ag ràdh. Is ceart a labhair thu a Sheumais; chaidh ar cumail fada ni 's leoir ann an aineolas; is mithich dhuinn teannadh ri smaointeach air ar son fein. Dh' innis e 'n sin da gum faigheadh e iad m' an àm cheudna gach feasgar a' deanamh mar chunnaic e, le còmhnaidh Dhe; agus gum bu mhath leo fhaicinn san àm sin, 'nuair bhiodh e goireasach dha; agus nan d' thigeadh e tamull beag ni bu luaithe, gum b'e bheatha gu co'-roinn a ghabhail d'an suipeir. Thug Seumas buidheachas da, agus ghuidh e oi'che mhath dha. Thuirt e ris fein, Thainig mi mach le làn rùn gu'n gabhainn gu gramail air Aindrea, agus cha b'oil leam a bheatha a ghabhail; agus tha mi nis a' dol air m' ais, gun dochoir sam bith a dheanamh dha, fo loghnadh mòr ris an duine, a' cuir iomachuir ormfein a chionn gun robh e a'm' rùn olc a dheanamh air. Tha mi nis a' cuimhneach gun robh 'n sagart ann am buaireas mòr san eaghuis, 'nuair a labhair e mu Aindrea; ach tha Aindrea gu clùin, socrach! Le breith a thoirt a réir coslais, tha tuille mòr de' n Chrìosduidh ann an Aindrea na th' anns an t-sagart. Rainig e nis a thigh, agus chaidh e luidhe, ach cha b' ann a chodal! Cha b' ann; oir bha e 'smaointeach air a dhroch rùn fein—air ùrnuigh Aindrea—air a chitùineachd—air a dhanarrachd. Bha e 'n t-ath-là a' sìor smuainteach air an ni cheudna. Mu fheasgar chaidh e do thigh Aindrea, agus ghabh e leo anns an aoradh a thug iad suas. Ghuidh Aindrea gu dùrachdach arson Sheumais, gum bu deonach le Dia inntinn a shoillseachadh, agus aomadh chum gabhail ris an uile fhirinn. An déigh na h-ùrnuigh, thòisich iad ri labhairt mu thimchioll diadbachd, agus bha iad co dlù 'an sàs ann 's nach mòr nach robh e meadhon oidhche man do dhealaich iad. B' e brìgh an t-seanachais, Cìod a b' éiginn do pheacach bochd a dheanamh, a fhuair mothachadh gun do thoill e fearg Dhe, 's gu bheil a chridhe aingidh, chum gun saor e? Nochd Aindrea do Sheumas gu soilleir o fhocal De, nach robh gach peanas a b' urrainn da a choilionadh, gach claidheadh a b' urrainn da fhulang, agus gach ùrnuigh a bha e comasach a chuir suas, am fad 's bu bheo e, nan urrainn aiseag chum deadh-ghean De; gur e focal De an t' aon dòigh a tha leige ris mar théid sin a dhean-

amh, eadhon feart réiteachaidh iobairt Chriosd, air a cháramh tre chreidimh ris an anam. Nochd e dha mar an ceudna, cionnas a tha gràdh Chriosd a' co'-eigneachadh a chreidich gu e fein a thoirt suas chum a sheirbhis, air chor 's nach buanaich e ni 's faide anns a pheacadh, ach gur ann a dh' fhuathaicheas, agus a bheir e buaidh air. 'S iad sin na nithe m'an robh iad gu h-àraidh a' cainnt air an oí'che sin; agus bu toil le Dia cridhe Sheumais fhosgladh, a ghabhail ris na firinne cudthromach sin a chual e; ionnas gun robh do thoileachadh aig Aindrea, ann an ùine bheag, na chunnaic gun robh deagh stéigh dòchais aig Seumas ann an Criosd, agus a' toirt dearbhadh do 'n t-saoghal air an ni sin, le e a thréigsinn a pheacaidh. Bha 'n Seumas so na cheatharnach mòr laidir; bu ghnà leis dol a dh' ionnsuidh gach cruinneachadh agus margadh, titheach air iorghuill a thogail, agus a bhi ann an tuasaid gun athadh gun sòradh. B' abhaist da cuaille mòr bat a bhi aige, leis an leagadh e gach fear a chusadh ris. Ach dh' iompaicheadh an duine so, a bha na aobhar eagail do gach neach, le cumhachd na diadhachd; agus dh' fhàs e na shamhladh air firinn na cainnte sin, "Ma bhios duine ann an Criosd, is creutair nuadh e." Bha a choslas air caochladh: oir roimhe sin bha e gu coimheach gruamach. Ach an déigh dha bhi air iompachadh, dh' fhàs e gu h-aoidheil ciùin, a leige ris co-sìochail 's a bha inntinn. Thug e aon oí'che chum tighe Aindrea a bhata mòr garrachdail, agus loisg e na làthair, an t-inneal sin leis an d' oibrich e iomad olc. 'S e so a cheart bhata leis an robh rùn orm gabhail ortsa; agus 's e so an t-àite is iomchuidh chum a losgadh; agus 'nuair a bha e lasadh thuirt e "Fhir-shaoraidh bheannuichte! bha na làmhha so tuille 's tric comharaichte anns an olc, agus bheachdaich na sùilean so le tlachd air nithibh a b' ion a bhi na chulaidh ghràin. Ach theagaisg do ghràs dhomh fuath a thoirt do m' aingidheachd. Cha 'n 'eil toil-inntinn a nis agam ach ann am fuil do chroinn-cheusaidh, trid a bheil m' anam air a shaoradh; agus am feadh a tha mi 'g amharc, tre chreidimh, air a chuspair sin, gum faigheam bàs do 'n pheacadh, agus mo chumhachdan a choisrigeadh chum do sheirbhis bheannuichte-sa!" Cha b' urrainn Aindrea gun éigheach a mach, *Tha m' anam ag árd-mholadh an Tighearna, agus tha mo spiorad a' deanamh gàirdeachas ann an Dia mo Shlànuighear.*

(*Ri leantuinn.*)

"The Gospel Magazine."—We have more than once in these Notes called the attention of our readers to this excellent Magazine. It is decidedly one of the most wholesome scriptural periodicals printed. The high-toned spirituality of its pages is refreshing and edifying. We are pleased to see in the September issue a warmly-sympathetic biographical sketch of the Rev. Donald MacDonald, Shieldaig. Brief extracts of some of his sermons are also given. "The Gospel Magazine" is published monthly (price 6d.), and may be had through any bookseller.

The Psalms.

THERE'S lots of music in the Psalms,
 Those dear, sweet Psalms of old,
 With visions bright of land of light
 And shining streets of gold.
 I hear them singing, singing, still,
 In memory soft and clear,
 "Such pity as a father hath
 Unto his children dear."

They seem to sing for evermore
 Of better, sweeter days,
 When the lilies of the love of God
 Bloomed white in all the ways ;
 And still I hear the solemn strains
 In the quaint old meeting flow,
 "O, greatly blessed the people are
 The joyful sound that know."

No singing books we needed there ;
 For very well we knew
 The tunes and words, we knew so well
 The dear old Psalm book through.
 To "Coleshill" at the Sacrament,
 The song as tears would fall,
 "I'll of salvation take the cup,
 On God's name will I call."

And so I love the dear old Psalms,
 And when my time shall come,
 Before the light has left my eyes,
 And my singing lips are dumb,
 If I can only hear them then,
 I'll gladly soar away,
 "So pants my longing soul, O Lord,
 That come to Thee I may."

—Selected.

Notes and Comments.

Politics in the Chapels.—One of the greatest evils which is spreading in Nonconformist places of worship is the introduction of politics in sermons from the pulpits. This is greatly to be deplored, but it is encouraging to know that there is growing antipathy among members of Nonconformist congregations towards such practices. In many of these places of worship religion is even compelled to take a second place, and—as in the case of Whitefield's Tabernacle—the subjects of the first importance have been such as "Land Values," "Stud Trams," "How I Won East Finsbury," "How the Lords Stole the Commons," etc., etc. The

Rev. Mr. Sylvester Horne, M.P., who is the pastor of Whitefield's Tabernacle, can hardly expect the blessing of Almighty God upon his work when he turns a building dedicated to Him into a political meeting-hall. And yet Mr. Horne is the very gentleman who scoffs and jeers at our Irish Protestant brethren, and takes them to task for mingling politics with religion over the Home Rule question. What was Mr. Horne doing when he invited the Roman Catholic Irish Nationalist, Mr. John Dillon, M.P., to deliver a "sermon" on the "Irish Question" in Whitefield's Tabernacle?—*Extracted.*

The Bible and the Stage.—It is symptomatic of the age, that plays dealing with Biblical subjects are now permitted by the Censor to be staged. This is a new departure, for hitherto plays of this description were not allowed. This is only the beginning, for, as a quasi-religious journal remarks, "there is a disquieting prospect of extensive development in this perilous field." Even the *Times* considers it necessary to administer rebuke in regard to Bernard Shaw's "Androcles and the Lion":—"It deals with subjects and thoughts far more deeply spiritual and sacred than anything in Mr. Parker's version of the Old Testament story, and at the same time deliberately and constantly aims at provoking uproarious mirth. It makes no difference that Mr. Shaw does not laugh or expect his audience to laugh at the sacred names and words and prayers that he puts into the mouths of his Christians. The mistake that he makes is to think that it is seemly to follow up each of his sacred lines with a line of comic relief, which is practically what he, and his Christians, and his Romans, and his lion are doing all through the play." It gives us pain to chronicle this new departure on a downward course. The stage has much need of being purified, but this is not the way to do it. It was bad enough before, but this new departure will only make it worse. The devil certainly has a great hold over this age, and nothing but a mighty revival from Heaven will break the spell that binds a pleasure-loving and godless people.

"The Canker of Indifference."—The "Daily Graphic" has published a series of articles on the "Canker of Indifference," which have excited considerable interest and elicited the views of several correspondents. The articles deal chiefly with political and religious apathy. Proofs are adduced to show that the people do not manifest the same care now for Parliamentary proceedings as they used to do in the days gone by; also that the power of the Churches is waning in the land. Statistics do not always afford satisfactory evidence of spiritual life and activity, and if nothing more than their testimony were forthcoming, we might not view it with great concern. But there are many other tokens of growing indifference. To these we cannot shut our eyes, and indeed we have no desire to do so. When we proceed to examine the reasons, however, for this state of things which letter-writers

suggest, we notice in them some remarkable defects. They rightly condemn cheap amusements, the gambling craze, inordinate love of so-called sport, and the growth of materialistic ideas and tenets, but they omit to mention clerical lawlessness, sceptical views regarding the Bible, worldly ways in Church work, practical contempt for the divine obligation of the Lord's day, and the lack of true scriptural teaching from the pulpits of the various denominations.—*English Churchman*.

Church Notes.

Communion.—John Knox's, Glasgow (Hall, 2 Carlton Place, South-side), and Breasclete (Lewis), first Sabbath of October; Gairloch (Ross), and Ness (Lewis), second; Scourie (Sutherlandshire), third; Wick (Caithness), and Lochinver, fourth. Oban, first Sabbath of November; St. Jude's, Glasgow (Jane Street, Blythswood Square), second; Fort William, third.

Theological Classes at Wick.—The Theological Classes will (D.V.) begin at Wick, under the Rev. D. Beaton, on Tuesday the 28th day of October. The prayers of God's people are requested in supplicating a blessing upon tutor and students in connection with the important work carried on in training candidates for the office of the ministry.

Reply by the King to Loyal Address.—The following reply was received from His Majesty to the Synod's Loyal Address: "Scottish Office, Whitehall, S.W., 7th August, 1913.—Sir,—I have to inform you that I have had the honour to lay before the King the loyal and dutiful Address forwarded by the Synod of the Free Presbyterian Church of Scotland for presentation to His Majesty; and that His Majesty was pleased to receive the same very graciously.—I am, Sir, your obedient Servant,
(Signed) J. M'KINNON WOOD.

The Rev. NEIL MACINTYRE,
Moderator of the Free Presbyterian Church of Scotland."

Return of Canadian Deputy.—We have pleasure in stating that the Rev. John R. Mackay, Inverness, the Synod's deputy to the Canadian Mission, returned safely to the home country on the 21st September. It is matter of thankfulness to the Most High to know that Mr. Mackay enjoyed good health during the whole time of his absence and that his visit to our Canadian friends was a pleasant, though laborious, experience. Mr. Mackay will (D.V.) give a full report of his work to the Synod at its meeting in Glasgow on 11th November.

Communion at Chesley, Ontario.—Rev. Walter Scott desires us to intimate that the Communion will (God willing) be dispensed in the Chesley congregation on the first Sabbath of November. Friends of the cause on the Canadian side who may find it convenient to attend will take note of said date, and friends in this country will, we trust, make a point of remembering Mr.

Scott and his congregation in their prayers at a throne of grace, that they may be blessed with much of the divine presence.

Irish Presbyterians and a Day of Humiliation and Prayer.—The Clerk sent a copy of the Synod's resolution on the subject of Home Rule and a Day of Humiliation and Prayer to Rev. Dr. Macaulay, Moderator of the Irish Presbyterian Assembly, and the following reply has been received: "Dear Sir,—On behalf of the Presbyterian Church in Ireland I beg to acknowledge with deep thankfulness the resolution of sympathy with the Protestants of Ireland adopted by the Synod of the Free Presbyterian Church of Scotland at their meeting held on the 1st July. I may also say that the Irish General Assembly, at its meeting in June, directed that a Day of Humiliation and Prayer in connection with the Home Rule crisis should be observed by the members of the Church at a time appointed by the Moderator.—I am, very sincerely yours, (Signed) W. J. MACAULAY.

THE MANSE,
PORTADOWN, 26th August, 1913."

Acknowledgments.—Rev. Neil Cameron begs to acknowledge, with sincere thanks, the following donations for Bembsi Building Fund—Mrs. M., £1; "Anon," £1; M. F., £1; Miss K. M'C., 2/6; "Inverness-shire," 10/; Mr. C. S., 5/; Miss M. M. C., Craignish, 5/; "Wellwisher," Aberdeen, 5/; "Anon," Glasgow, 5/; C. S. I., 5/. For Kaffir Psalms—Mr. M., 10/; C. S. I., 5/. For St. Jude's Building Fund—"Inverness-shire," 10/.

Mr. Angus Clunas, General Treasurer, 35 Ardconnel Terrace, Inverness, begs to acknowledge, with thanks, the following donations:—*For Matabele Church Building Fund*—10/ from "A Friend," Staffin, Skye; 25/ from "Other Friends," Staffin, per Mr. A. Mackay; 20/ from "Two Lady Friends," Glasgow; 10/ from "A Friend," Edinburgh; and 20/ from "B. F.," Ballinluig (former 20/ meant for Sustentation Fund). *For Sustentation Fund*—5/ from "Anon," Lochailort.

The Magazine.

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