



THE Free Presbyterian Magazine

AND MONTHLY RECORD.

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

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

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Papal Rome and the War.

IT appears to be the opinion of Protestant writers in general at the present time that Papal Rome has a distinct hand in bringing about the great War now raging on the plains of Europe, and after some study of the evidence adduced we feel bound to concur in that opinion. The evidence is of two kinds. The first kind is founded upon well-known facts with regard to the modern policy and aims of the Papacy, and the friendliness of the German Emperor with the Roman see. The second kind of evidence is immediate and direct, based upon the simple matter of fact that the strained relations between Austria and Servia, leading up to the War, were due to a form of Papal aggression which the people of Servia resented.

Let us notice then the first form of evidence. We shall take as our guide an authority of the highest standing. Dr. Robertson of Venice, in his book, named "The Papal Conquest," written in 1909, has a chapter with the title "The Military Invasion." Here he forewarns us that the peril of war is "very great and very near"—war deliberately planned by the Pope and the Kaiser in united counsel, "the original date fixed upon" being 1911-1912. Dr. Robertson points out that ever since the Pope lost his temporal power in Italy, in 1870, the Papacy has been ill at ease, and has been constantly plotting with a view to regain that power at all costs. He quotes from an article by Cardinal Manning, written in 1874, the following sentences: "There is only one solution of the difficulty, a solution, I fear, impending, and that is, the terrible scourge of Continental war, a war which will exceed the horrors of any of the wars of the first Empire. And it is my firm conviction that, in spite of all obstacles, the Vicar of Jesus Christ will be put again in his own rightful place. But that day will not be until his adversaries will have crushed each other with mutual destruction." Manning evidently looked forward to a day when Protestant nations would be at war with one another—a thing

which has certainly come to pass in the case of Germany and Britain—but whether the results will be as he expected is a very different and a very doubtful matter. The possibility is that the Papacy itself may be crushed in the struggle. At the same time, it is perfectly plain that in Manning's case the wish was father to the thought, and that he gave expression to the intense desire of the Papacy to regain its lost power, no matter though Europe would be deluged with blood in the attempt.

Perfectly in harmony with Manning's utterance is the remarkable testimony borne by a Roman Catholic Delegate to the Peace Conference, held at the Hague in 1899. It appears that the Pope wanted to be represented at this Conference not only as a temporal sovereign but as the world's great peacemaker, the representative on earth of the Prince of peace, but the proposal was not entertained, as some of "the powers" would have refused to take part in the Conference. At the final meeting, however, "the representative of the Netherlands handed a paper to the Secretary to read." This paper contained "a letter from his Queen to the Pope, in which she indicated that it was not the fault of her Government that he was not represented at the Conference," with the Pope's reply, "in which he magnified his office as the world's peacemaker, and reiterated his incontestable right, as such, to be represented." It seems that this paper roused the indignation of one of the delegates, though a Roman Catholic, to the highest pitch, and after the Conference ended he unburdened his mind to Dr. A. D. White, the Ambassador of the United States, who personally related the incident to Dr. Robertson at Venice, and afterwards embodied it in a book, his *Autobiography*. The following are the chief statements in this striking testimony:—"The Vatican has always been, and is to-day, a storm-centre. The Pope and his advisers have never hesitated to urge on war, no matter how bloody, when the slightest of their ordinary worldly purposes could be served by it. . . . They did everything they could to stir up the war between Austria and Prussia in 1866, thinking that Austria, a Catholic power, was sure to win; and then everything possible to stir up the war of France against Prussia in 1870; . . . and now they are doing all they can to arouse hatred—even to deluge Italy in blood—in the vain attempt to recover the temporal power. . . . Their whole policy is based on stirring up hatred and promoting conflict, from which they hope to draw worldly advantage. In view of all this, one stands amazed at the cool statements of the Vatican letter."

The above testimony, coming from a Roman Catholic source, cannot be gainsaid. And now the question arises, "How is the Vatican to accomplish its desires and designs?" Dr. Robertson answers this question as follows: "The Vatican looks to the Government of Austria, its bondservant, to restore its Temporal Power: but . . . England blocks the way. Austria cannot move in the matter, either to regain Venetia and Lombardy or

to help the Pope to the Temporal Power, until England is humiliated. The Pope and the Church must first find a power to attempt this, a power that will dare to make war upon England, and a serious war it will be . . . Well, the world knows—it has again and again been declared—that the Pope and the Church has found such a power in Germany, and that, in the person of the Kaiser, they have found the very man to inspire and lead the nation in this enterprise.” These words were written by Dr. Robertson five years ago, and we cannot fail to see their far-seeing meaning to-day. The Kaiser “possesses (he proceeds) in quite a phenomenal degree these two qualifications for the task—hatred of England and love of the Pope.” Now, we learn from Dr. Robertson’s pages and other sources that the Kaiser, though a professed Protestant, has shown a remarkable fondness for the Papacy ever since he was Crown Prince. He has paid formal visits to the Pope with considerable pomp on several occasions, and has been in the habit of sending him gifts and congratulations with a regularity excelled by no Roman Catholic fanatic in the world. “His portrait is a prominent object in the Pope’s rooms. Here it is on a table, there it hangs on a wall, yonder it is in an album.” The late Pope carried on his breast “a magnificent cross, composed entirely of emeralds, a gift of the Kaiser.” So recently as July 12th, of this year, eleven days before the War broke out, the Kaiser sent as a present to the Pope a banner, said to be a facsimile of the supposed famous banner of Constantine, the Roman Emperor, who in the early centuries secured the triumph of Christianity over Paganism. This costly banner, “embroidered with precious stones,” was joyfully welcomed by the Pope, and he “sent a most gracious message of thanks through Count Spee” the bearer. We agree with the Editor of the *Protestant Observer*, to whose pages we are indebted for much information, that this display of love for the Papacy was most significant at such a crisis. The Kaiser appears to have put himself forward as the Constantine who is to deliver the Papacy from her enemies, and “by force of arms restore in its full plenitude the glories of the Temporal Power.” It is further to be observed that, while the Vatican press in Italy have been professing to deplore the terrible bloodshed that is going on, the Jesuit organs in Germany have been strong advocates of the war.

In conclusion, on this line of evidence, we feel bound to say that everything points to the conclusion that the Papacy has had a decided hand in the war. The Kaiser, at any rate, was unmistakably determined upon it, and seems to have been exceedingly anxious to enlist the sympathies and support of the Pope, who, through his influence in Ireland, would secretly weaken the military strength of Great Britain. The Pope and his advisers, on the other hand, intensely desirous of regaining the Temporal Power, have entertained the deep-seated expectation that the German Emperor would be the means of attaining for

Rome this greatly coveted object, and there can be little doubt that they gave him every encouragement in his plans. The present course of events, however, is not in favour of Emperor or Pope, and this deeply laid scheme may be ignominiously crushed.

The second kind of evidence, which we have obtained from the American Protestant paper, called *The Menace*, is to the effect that the strained relations between Austria and Servia, which led to the War, were due to a certain form of Papal aggression in Servia. Through Vatican diplomacy a Concordat had been entered into between the Papal authorities and the Servian government with a view to the State recognition of the Roman Church in Servia, and the introduction of the *Ne Temere* and other Papal decrees among the Servian people. The greater number of this people belong to the Greek Church, and naturally resented this new development, which seems to have been treacherously carried through. The Archduke of Austria was a strong Papist, and to all appearance was doing his utmost to advance Roman Catholic interests in Servia. His efforts were provocative of reprisals. The Concordat was signed at Rome on the 4th day of June, and four days after, the Archduke and his wife were assassinated at Sarejevo by a Serb student. This tragic event was the occasion of the difference which led to the War, declared by Austria on 28th July. *The Menace* prints the Concordat in full, as taken from Roman Catholic papers, and from its terms we are not at all surprised at a Servian revolt.

Such are some of the circumstances which lead to the conclusion that Papal Rome has performed her own part in provoking the present tremendous conflict, with the hope that she may regain her former temporal power and glory among the nations. But the actual fruit may be that she will experience a crushing defeat. May the Lord grant such an issue!

The Pope and Peace.—An Italian newspaper states that the Pope is already using diplomatic channels with a view to the Vatican being admitted to the Peace Conference that will doubtless be held after the war. The Pontiff's object, adds the paper, is that legal guarantees regulating the status of the Papacy in Rome may be duly modified and transformed into an international agreement by the Powers. The Pontiff, concludes the paper, hopes to be successful, as the only Power from which any serious opposition can be expected is Italy, but if Rome remains neutral Italy would have no right to participate in the Peace Conference. The Vatican denies the above statement, and declares that the Pope is only working to shorten the war without any personal considerations.—*Glasgow Herald*.

We can estimate at its true value the Vatican's denial. The Italian paper is right.

Brief Notes of a Sermon.

BY THE LATE REV. FINLAY COOK, REAY.*

~~~~~  
"One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple."—PSALM xxvii. 4.  
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WE should all desire and seek to have a dwelling in this house. There are many lessons given us in God's Word, and we have all many precious calls to wait on the Lord—privileges that are denied to many of our fellow-men. We have all many precious encouragements to wait on the Lord, but I fear they will be to the condemnation of many—yes, the savour of death to many, but the savour of life to His own people. Those who are satisfied with the outward means of grace apart from Christ, "the god of this world" has blinded their eyes, but you whose eyes have been opened are not so satisfied. You were once, like others, under the power of "the spirit that worketh in the children of disobedience"—you were running in the broad way that leads to destruction—but the Lord has opened your eyes and shown you your danger. He has arrested you as He did Saul of Tarsus. "Saul, Saul, why persecutest thou me?" And He has made you cry, "Lord, what shall I do to be saved?" He has showed you that "the wages of sin is death," but that "the gift of God is eternal life." You had formerly the letter of the Word merely, and were satisfied, but He has now made it truly precious to your souls. O, what do you want? "I want Jesus; if I am saved I shall be content."

I have just thought on this passage to-day for you who are "in the way," and who desire to behold the beauty of the Lord. You are leaving the ordinance and going out into the world. May you be enabled to take His Word with you!

There are several houses in which God dwells. We have "the house of the Lord" here. The Church of God on earth is the temple of the Holy One. "Heaven is my throne and the earth is my footstool, saith the Lord. Where is the house that ye build unto me, and where is the place of my rest? . . . But to this man will I look, even to him that is poor and of a contrite spirit and trembleth at my word" (Isaiah lxvi. 1, 2). In the renewed man then, I say, the Lord has a house. He that is of a poor and contrite spirit and trembleth at His reproofs—here His tabernacle is. I will now endeavour to say something that may be profitable to you—something that, with the Lord's blessing, may stick to you.

This house was built on a rock. The wise man digs deep, and

* This is one of the last discourses Mr. Cook preached—he died in 1858—and was delivered on the Monday of a Communion.

lays his foundation on a rock. The rains came, the winds blew, and beat upon this house, and it fell not, because it was built on a rock. But the foolish man built his house on the sand; the rains came, the wind blew, and beat on that house, and it fell, because it was built on the sand. This ought to be a question with you and me, if our foundation is on the rock. The Christian may have many crosses and trials; many hard winds may blow upon him; but he is safe, because his house is on the rock; his foundation is Christ Jesus. Jesus Christ Himself is the chief corner stone, and all His people are lively stones in the building. They are all new creatures who are in this house, all hewn out of the rock of fallen nature. He took the hammer of His word and broke every stone and neatly prepared it for the spiritual house. He prepared some stones for the doors, others for the windows, and others still for the walls, all looking to Christ Himself as the chief corner stone, and remembering the rock whence they were hewn and the hole of the pit whence they were taken.

Now, you know the use of ordinances. Did you come here to see, or to be seen, or because it is the general practice, just as the door upon its hinges moves as it is moved? Are you just as hardened to-day as ever you were? Care you no more about a soul than the bird that flies over the house? "O! I have made use of sacraments and prayers, and have gone to the Lord's Table"! Yes, and go perhaps to hell at last, unless you have your eye on the Chief Corner Stone. Every builder must have his eye on the corner stone else the building will not be straight. So must you have your eye chiefly set on Jesus Christ, the great Corner Stone. Jesus said, "I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture." O! well did David know this, when he said, "This is the gate of God; by it the just shall enter in." Many are professing to seek this door, who will be struck blind for their hypocrisy. But be you seeking in sincerity and truth; it is well worth seeking to get into such a house as this. The top thereof is gold; and if you fall on the pavement, it will not hurt you, for the pavement thereof is love. O seek, then, to get a place in this house. But you who are in will be longing to be with Christ in the house not made with hands. You must remain, however, for a season in the house on earth, and you will not be without sorrows. The people of God have their sorrows. You will have many trials, but "be of good cheer," Christ says, "you will overcome the world, even as also I overcame it." You must carry "the cross of Christ" with you. He will keep you in this house, until He prepares a place for you, for He says, "I will come again and receive you unto myself, that where I am, there you may be also." Some children are taken away soon out of this world; they cannot be taken away too soon. "Come out from among them, and be ye separate; and I will be a father unto you, and ye shall be my sons and daughters."

This house was not only a chosen but also a *purchased* house. Christ "gave himself for it"—more than heaven and earth could give. The blood of bulls and goats would not do, nor an angel from heaven. Christ Himself was the great ransom given that alone could suffice. Then justice was fully satisfied; the demands were all paid. Thus the Church of God was purchased with His own blood—the blood of Jesus Christ. You cost Him much. He sent His Son—"made of a woman, made under the law"—to die for you, to be despised and rejected of men, a man of sorrows and acquainted with grief. He had a crown of thorns put upon His precious head, and was spit upon and buffeted; all manner of despite was done unto Him. Yet He bore it all patiently for your and my sake. Look, then, O flock, at Jesus as the door and chief corner stone, you that were at His holy ordinance and table, and give yourselves wholly up to Him—to that dear Saviour who suffered so much for you. His people are made willing in the day of His power. In the former dispensation there were only types and figures of good things to come, but now you have the unction from the Holy One. Will merely hearing about Him satisfy you? No; you must be brought into the banquetting house to enjoy divine fellowship, and have "the flesh and blood" of the Son of God as your spiritual food. "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able" to separate you from the love of God which is in Christ Jesus. O! then give yourselves up to Him. This is the house of God—where He dwells—made up of those who say, "Whatever others do, as for me and my house, we will serve the Lord." They have the spirit of adoption, and desire to be in their Father's house. The strong man will be cast out. The Lord says, "I will take possession where the devil was wont to be, for I am stronger than man or devil." And He takes with Him new furniture for the house, for the house must be newly furnished. The cry of the spouse in the Song of Songs was, "Let my beloved come into his garden"; and His answer was, "I have come into my garden, my sister, my spouse; I have eaten my honeycomb with my honey. . . . Eat, O friends; drink, yea, drink abundantly, O beloved." Jesus stood for you; He will not come empty-handed. This is Jesus and His spouse meeting—the Son of God meeting with poor sinners. The carnal affections are being crushed. "Ye were once darkness, but now are ye light in the Lord." He came in and wrote the law on the heart, not on tables of stone, but with His own finger on the fleshy tables of the heart. When He comes in, "the old man" is cast out and you are made new creatures. When He comes He will make people lively hearers. "The unction from the Holy One" will teach us all things. I am not able to go further at present. We will sing a verse or two. May God bless what has been spoken, to your souls!

[A few verses of a Psalm were sung.]

The members of God's spiritual house are not mere servants; they are made sons and daughters. Jesus is all you want; seek then to lay hold of Him, so that when you leave this house below, you may enter the mansions above, the Paradise He has prepared for His own people. All this should be matter of anxiety to us—it should be a concern to each of us. You see the anxiety of David:—

“One thing I of the Lord desired,
And will seek to obtain
That all days of my life I may
Within God's house remain:

“That I the beauty of the Lord
Behold may and admire,
And that I in his holy place
May reverently enquire.”

The beauty of the only-begotten and well-beloved Son of the Father is what he desired to behold. O sinner, is this your desire? David's chief desire was to dwell in the house of God, to see the beauty of the only-begotten and well-beloved Son. He got riches and honours, but his chief desire was to dwell in “the house of the Lord.” This desire is begotten by the Holy Spirit in the soul, to dwell forever in God's house. Job had this desire, even when he thought he was far from God, when he cried, “O that I knew where I might find Him.” “We shall be saved,” says the sinner, “for we attend the Sacrament and have the Bible.” Having the form of godliness without the power, “from such turn away.” The men of the world have a desire for the world. “Who will show us any good? is that which many say.” But David said, “Lord, lift on us the light of thy countenance; I have more joy in my heart than they when their corn and wine do most abound. And I will not give sleep to my eyes nor slumber to my eyelids, until I have found a place for the Lord.” The hungry have a desire for food. “Blessed are they that hunger and thirst after righteousness.” Who begot that desire in your souls? Jesus Christ. The sorrowful cry of those who are seeking the Lord is, “I go to bed without Christ, go to Church without Christ, go home without Christ.” Well, the whole have no need of a physician, but they that are sick, like the poor woman who was going to all the physicians, and none of them could cure her, until she came to Christ, and we might hear her then say, “O when I saw Jesus, and but touched the hem of His garment, I was cured at once.” Go to the God of Israel; He will make up all your wants for time and eternity. “Seek ye the Lord while he may be found, call ye upon him, while he is near. Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.”

Perhaps you will not get Him to-day or to-morrow, but persevere in seeking Him. David here sets us an example, and says in

effect, "I will seek Him until I find Him." If you seek Him from the heart, be assured He sendeth none empty away. He came not to call the righteous, but sinners to repentance. There are many who have been (professedly) seeking Him all their life, and have never found Him. They have had a form of prayer all their life, and have never got Him. Pray with the heart. The Lord cares not for lip service. "They draw near me with their lips, but their heart is far from me." Where the spirit of prayer is, the desire rises from the soul. When the child seeks its mother's breast, give it gold or silver and it will care nothing for it. So with you who are truly seeking Christ; you will be satisfied with nothing else. But when Christ puts the breast of "the word" in your mouth, how happy you will be!

The Northern Missionary Society.

(IN TWO CHAPTERS.)

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

CHAPTER I.

IT has been the common belief of Protestant interpreters of the Book of Revelation that the time when the Reformed Churches of Europe should awake to the duty of sending the gospel to the heathen nations had been anticipated in the vision of the angel (xiv. 6), which the seer saw "fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Closely following the gladdening vision of that first angel, the seer heard another angel exclaiming, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication"; and thus, according to the Protestant interpreters, intimation was given of the coming fall of Papal Rome. The sending of the gospel to the heathen and the fall of Papal Rome must, of course, be both looked upon by us as processes covering long periods of time, but it is certainly confirmatory of the truth of the historico-prophetic or Protestant method of interpreting the Apocalypse, that just as, in the prophetic vision, the angel having the everlasting gospel to preach appears immediately before the angel declaring the fall of Babylon, so, as a matter of history, the beginnings of the Reformed Churches' active interest in missions were almost coincident with the beginnings of those judgments which, for more than a hundred years, have been befalling the nations supporting the Papacy in Europe. We need have no hesitation in saying that the first heavy blow that the Anointed King of Zion dealt the nations which, after the Reformation, supported Papal Rome, was in the form of the French Revolution

(say 1793). The Revolution, in this connection, meant that, for a period at least, the Pope was deprived of the temporal power, and that in France alone, according to the common computation, 24,000 priests of Rome were slain, and some 40,000 of their churches turned into stables. Christ has been dealing the Papal powers heavy blows since the French Revolution, and it looks as if the present great war in Europe should spell the most crushing blow of all.

But what now about the awakening of the Reformed Churches to a sense of their responsibility in respect of the heathen? Its date was almost coincident with the French Revolution. True, it is that, on a small scale, the Danish Missionary Society and the Moravian Brethren did some pioneer work in the first half of the eighteenth century, but so far as Great Britain—the vanguard of the Protestant mission movement—is concerned, we may take the year 1792 as marking the commencement of active mission work. In that year the Baptist Missionary Society was formed at Kettering. The London Missionary Society, of which, by the way, the Rev. Dr. John Love was the first secretary, came next, in 1795.

So far as Scotland is concerned, the first practical step seems to have been taken by the Synod of Moray, of which Inverness is the leading Presbytery, when, in the spring of 1796, it was resolved to send an overture to the General Assembly of the Church of Scotland, asking that the Assembly would be pleased to appoint a collection to be made in the several congregations of the Church of Scotland in behalf of foreign missions. It was this overture that led directly, in May of 1796, to what is known as the great debate on missions in the General Assembly of the Church of Scotland. Dr. John Erskine, the leader of the Evangelical party in the Church of those days, although not the mover of the motion approving of the overture, in supporting the motion, took up the resolution of the Synod of Moray as if it were his own. The opening words of Dr. Erskine's speech—"Moderator, RAX ME THAT BIBLE"—have been since those days heard on many a missionary platform, but for all the warmth and power of his speech, there went with him that day into the division lobby only a small fraction of the members of that General Assembly, and so an amendment, in the sense *that the overture of the Synod of Moray be immediately dismissed*, became the finding of the house.

The Evangelical party and the friends of missions were not, however, to be balked. In this same year a missionary society was formed in Edinburgh, with Dr. John Erskine as president. The intention was that, independently of the General Assembly, such as were so minded might do what in them lay to promote the cause of missions. The Edinburgh Society appears to have addressed all whom they thought likely to give help, and it is to the credit of the parishes of Moy (under the ministry of the Rev. Hugh Mackay), and of Urquhart or Ferintosh (under the ministry

of the Rev. Charles Calder), that they were the first parishes in the Highlands to send help to Dr. Erskine's mission scheme. But not at a long interval came up other Highland parishes. Tarbat (under the ministry of the Rev. George Balfour), Edderton (under the ministry of the Rev. Alex. Munro), Fearn (under the ministry of the Rev. John Urquhart), Nigg (under the ministry of the Rev. Alex. MacAdam), Logie (under the ministry of the Rev. John Ross), Ross-skeen (under the ministry of the Rev. Thomas Urquhart), Kilmuir (under the ministry of the Rev. John Matheson, one of the warmest friends that missionary enterprise had in those days), sent respectively (in May, 1797), £43, £50 11s., £50 12s., £40, £38, £33, and £50—in all £305 3s.—in support of the schemes of the Edinburgh Missionary Society.

As the interest in missions was growing apace, it was soon felt that the North of Scotland should have a missionary society of its own, with a view to focussing local effort. In February of 1800 a meeting of ministers, belonging to Easter Ross, was accordingly held in the house of a certain Mr. Allan, Evanton, when a suggestion was formulated to the effect that "a society might be formed in the North of Scotland for sending the gospel of salvation to heathen nations, and that such an institution, by the blessing of God, might prove extensively useful." This Mr. Allan appears to have been a man thoroughly in accord with the doctrines of free grace. It is related of him that when some one at this meeting, held in his own house, raised the question where the right men for mission work could be found, his answer was—"You may make your mind easy about the men. When the Lord has any special work to do He will get His man, and may, if He choose, go to the devil's fireside, and pick out the best bairn there and take him and make him His servant, fit to do His work." All the ministers present at this meeting in Evanton were of one mind about missions and about the desirableness of forming a missionary society having, as its sphere of influence, the North of Scotland; but, "being persuaded that the magnitude of the object required mature deliberation and serious discussion, they resolved to correspond with other ministers and private Christians, and to meet again for prayer, before coming to any determination in the matter." This delay, however, did not mean that the matter was to be allowed to go to sleep. The friends of the mission scheme met with much encouragement from other evangelical ministers and from private Christians of intelligence and respectability, with the result that a statement, setting forth the duties of Highlanders to the unevangelised nations, and signed by, among others, Dr. Alexander Fraser, Kirkhill; Dr. Angus MacIntosh, Tain; Mr. Lachlan Mackenzie, Lochcarron; Mr. Hugh Mackay, Moy; Mr. Alexander MacAdam, Nigg; Mr. William Forbes, Tarbat; Mr. John Matheson, Kilmuir-Easter; Mr. Charles Calder, Urquhart; Mr. John Morrison, Nairn; Mr. John Ross, Logie, was addressed to the religious public in the North of Scotland. In the course of

this address the subscribers say that "since the Apostolic age, the friends of the gospel have not discovered such a warm concern for the unenlightened nations of the earth, nor made such united and vigorous exertion for promoting their salvation as shall be recorded to the honour of the present age." "You have heard," say they, "with pleasure, that missionary societies are instituted on the southern parts of this island, in Holland, Germany, Switzerland, America, and at the Cape of Good Hope. Evangelical ministers and private Christians of every denomination have felt it their duty to associate with each other for the benevolent purpose of sending the gospel to those parts of the earth where it is unknown. The Lord Himself has been amongst them and wonderfully countenanced their designs. . . . A missionary society amongst us will concentrate all the Christian benevolence, prudent zeal, and pious exertions, and pecuniary contributions of the genuine friends of Jesus in these northern counties. . . . Generosity is a characteristic of our countrymen; and in a nobler cause than that to which your attention is now called, generosity cannot be shown. There is, we trust, a goodly number in the North who know the power of godliness and are zealous in good works. To such characters we address ourselves with peculiar affection and confidence. You will rejoice our hearts and strengthen our hands in the work of the Lord. According to your ability you will contribute to send the unsearchable riches of Christ to the poor heathen. And though many of you move in the lower spheres of life and cannot greatly increase our funds, you will not withhold your mites. 'For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.' . . . Thus we show you how you may give vent to your ardent desires of promoting extensively the glory of God and the good of your fellow-men." The address concluded with an intimation to the effect that there should be a general meeting of the friends of missions in the North held in Tain on the last Wednesday of August of that year (1800), and that sermons (English and Gaelic) appropriate to such an occasion should then be preached, and afterwards steps taken to draw out rules for the proper working of the proposed society.

What we may call the first regular meeting of the Northern Missionary Society thus took place at Tain on 27th August, 1800. It must have been a very noteworthy gathering. The people gathered to it in large numbers. English services were held in the parish church, and Gaelic services in the open air. The principal part of the English service was taken by the Rev. Dr. Alexander Fraser of Kirkhill, "a man of God, greatly beloved, and highly respected;" his text being Isaiah xxxii. 8. He was assisted in the devotional exercises by Messrs. Calder of Ferintosh, Forbes of Tarbat, and MacAdam of Nigg. Such a quaternion! And a quaternion falling little, if at all, short of those four in the esteem of the Lord's people, conducted the services outside. Here the principal

part of the service was taken by Rev. Dr. Angus Mackintosh, Tain, his text being Isaiah lx. 3-5, and he had for his assistants in the devotional part of the service Messrs. Hugh Mackay of Moy, John Matheson of Kilmuir-Easter, and John Ross of Logie.

When the services were concluded, the clergy and many lay brethren went into the church in order to carry into effect the important object of their meeting. The Rev. Dr. Alexander Fraser of Kirkhill was called to the chair, and, after prayer, it was formally resolved that "such as were present should form themselves into a society"—the Northern Missionary Society by name. To it all friendly to the cause of missions in the North of Scotland were invited. The object of the Society was defined as—The spread of the gospel among the heathen and other unenlightened nations.

The Society, thus started, maintained a vigorous existence, and did very useful work for a period of forty-four years—that is, up to the year 1843. The official members of the Society were a President, Secretary and Treasurer, and Directors. Its first president was the venerable the Rev. Dr. Alexander Fraser of Kirkhill, then on the borders of the better land. He was perhaps the most distinguished preacher in a unique family line of six generations of eminent preachers. When the Rev. James Calder of Croy first (I suppose) heard this Mr. Alexander Fraser preach, he made this note in his diary—"On Saturday young Mr. Fraser preached—a pious youth, greatly acceptable to the Lord's people—the son, the grandson, the great grandson, of eminent ministers of Christ." And this distinguished line of eminent preachers did not close with the Rev. Dr. Alexander Fraser. The Rev. Donald Fraser, Alexander's son, was almost equally distinguished as a preacher of the gospel with his father. Many of our readers will have heard how Dr. Kidd of Aberdeen, on hearing Rev. Donald Fraser preach, found his first prejudices overcome, and could not help exclaiming, as he sat behind his brother minister in the pulpit, that "he would never judge a man by the hair more." And although the Rev. Alexander Fraser, Donald's son, was not quite so highly thought of as either his father or his grandfather, he was nevertheless held, wherever he was known, as a true and able preacher of the evangel. After the death of the Rev. Dr. Alexander Fraser in 1802, the president's chair was taken by the Rev. John Matheson of Kilmuir-Easter. The writer is not in a position to give a list of all the presidents of this notable Society, but it is known that the Rev. Charles Calder of Ferintosh was its president in 1803, and the Rev. Dr. John Macdonald of Ferintosh its president in 1843.

The spiritual and intellectual calibre, so to say, of the directors of this Society, may be guessed from the character of the men who first constituted the directorate. They were—Dr. Fraser, president of the Society; Messrs. Calder of Ferintosh, Urquhart of Fearn, Matheson of Kilmuir-Easter, Ross of Logie, MacIntosh

of Tain, Fraser of Inverness, Smith of Bower, and Grant of Calder, ministers; and Roderick Mackenzie, Esq., of Scotsburn, chairman of the directors; John Barclay, Esq., Sheriff-Substitute of Ross-shire; Hugh McCulloch, Esq., of Dornoch, Sheriff-Substitute of Sutherland; Dr. Kennedy, Inverness; Mr. Alex. Fraser, merchant, Inverness; Mr. John Grant, Inverness; Mr. Hector Holm, merchant, Invergordon; Bailie James Taylor, Tain; and Mr. Robert Findlater, merchant, Drummond; the Rev. Dr. Angus MacIntosh, Tain, being secretary and treasurer.

I am inclined to think that under the hand of God the Northern Missionary Society owed its success to no human agency more largely than to its secretaries and treasurers. The two offices were always combined in the one person, and none held either the one office or the other during the whole period of the Society's existence, save the Rev. Dr. Angus MacIntosh, and after him his son, the Rev. Dr. Charles Calder MacIntosh, both of Tain. Of them we may well say, in this connection, that surely they were the right men in the right place. The Rev. Dr. Angus MacIntosh died in 1831. By that time most of those who took a leading part in founding the Society had passed away. The Society held a meeting at Tain in 1832, and this is how they put on record their sense of the loss sustained through Dr. MacIntosh's death (summarised)—“The Society had to record the great loss which, not only it, but the cause of missions in general, had sustained by the death of one of its original founders, the Rev. Dr. Angus MacIntosh of Tain, who for the long period of 32 years—ever since its commencement—conducted its business as secretary and treasurer with singular devotedness and ability. At a time when the heavenly flame of missionary zeal was but just kindled or burnt but dimly, and the heathen world was lying in the thick darkness of spiritual death, a number of eminent ministers and private Christians in the north, ‘men full of the Holy Ghost and of wisdom,’ and whose praise is in all the Churches, touched by the same heavenly feeling of love to their Saviour and pity for perishing souls, united together, after much deliberation and prayer, and formed the Northern Missionary Society. One of the most active of those ‘nobles of Israel,’ now called to the upper house, was Dr. MacIntosh. He was among the first and readiest to move in the great and good cause. He engaged in the work heart and hand, not merely whilst the Society was young and the subject was novel, but the strong impulse first felt by him continued increasing to the last. He watched over the institution in its infancy with the tenderness of a nurse, and the maturity of his favourite child only enlarged the affectionate care and fond anxieties of the dutiful parent. As secretary to the institution, he brought to the trust qualities which when alone are valuable, but in him were happily combined—great discernment, sound judgment, zeal tempered by knowledge and prudence—a ready talent for writing letters, whether of friendship or business, a method of industry and conscientious redeeming

of time. . . . To these qualities were added unfeigned piety, devoted holiness, and a spirit of prayer, and all were offered on the altar and dedicated to the glory of God, whose he was, and whom he served. To the interests of the Society were uniformly given his labours of love, and prayer of faith, and patience of hope. His affection for it only terminated with life, and when the master of the vineyard called this devoted servant to enter into the joy of the Lord, he left the many who knew and loved and valued this man of God, complaining, in the language of sore bereavement—"My father, my father, the chariots of Israel and the horsemen thereof." But while the Society deeply felt the loss of the Church on earth, occasioned by his removal hence, and would weep for themselves and not for him, they would bless God for having given him and continued him for so many years to them; and that though our fathers are not, and the prophets live not for ever, Jesus, the King of Zion, liveth for evermore—the same yesterday, to-day, and for ever—that He hath the residue of the Spirit, and that from age to age a seed shall come and serve Him until all the kingdoms of this world shall become the kingdoms of our Lord and of His Christ."

As early as 1829 Dr. Angus MacIntosh, feeling that the infirmities of old age were rendering it scarcely possible for him to carry on any longer the honourable but arduous duties of the secretaryship, urged the Society to accept his resignation; and in the end it was agreed that his son, Dr. Charles Calder MacIntosh, should be associated with him in the secretaryship, and thus, for nearly three years, there was a joint-secretaryship of the two Dr. MacIntoshes, father and son. From 1831 to 1843, when the Society records close, Dr. Charles Calder MacIntosh was sole secretary. It may be said of him, as of his father, that his praise is in all the Churches. Of him the late Dr. Kennedy, Dingwall, once said—"Of all I ever met, he was the one to whom I found it easiest to open up my heart, and at whose feet I was, at the same time, most inclined to sit. He won my heart and commanded my respect as no other ever did."

The minutes of the Northern Missionary Society—the work of the two Dr. MacIntoshes—were made use of by the late Rev. Dr. K. S. MacDonald, Calcutta, in an article which he contributed to "The Indian Evangelical Review," when he was editor of that review, and this paper is largely based on Dr. MacDonald's article.

(To be continued.)

"WHY weepest thou?" There is no envying of the angels at her desire after Christ. They are glad that sinners are sick of love for their well-beloved. Mary had cause to rejoice and not to weep, for Christ's rising should be as a napkin to wipe all tears from sinners' faces.—*Samuel Rutherford.*

The Diary of Dugald Buchanan.

(Continued from page 272.)

A NOTE BY ORIGINAL EDITOR ON CAMBUSLANG
REVIVAL (1742).

AS the manifestation of the divine power in the conversion of sinners, which the Lord was carrying on in this place at the time to which Mr. Buchanan alludes, is, perhaps, the most remarkable* that is known to have taken place in the Church of Christ since the days of the apostles, we shall here give a brief outline of its history.

Cambuslang is a parish about four miles south-east of Glasgow, and, at the time of this revival, was under the pastoral care of the Rev. Mr. M'Culloch, a man of decided piety, and anxiously desirous of the spiritual welfare of his people. In his ordinary course of sermons for nearly a year before the work began, he had been preaching on those subjects which tend most directly to explain the nature, and prove the necessity of regeneration; and for some months before the remarkable events now about to be mentioned, a more than ordinary concern about religion appeared among his flock; as an evidence of which, a petition was given in to him, subscribed by about ninety heads of families, desiring a weekly lecture; which was readily granted. This was in the beginning of February, 1742. On the 15th of that month, the different prayer meetings in the parish assembled at his house, and next day they again met for solemn prayer relative to the interests of the gospel. Although this second meeting was of a more private description, others getting notice of it, desired to join, and were admitted: and on the day following, they met a third time for the same purpose. At this period, though several persons had come to the minister under deep concern about their salvation, there had been no great number; but on Thursday the 18th, after sermon, about fifty came to him under alarming apprehensions about the state of their souls; and such was their anxiety, that he had to pass the night in conversing with them.

After this, the desire of the people for religious instruction was so great, that Mr. M'Culloch found himself obliged to provide them a sermon almost daily; and after sermon, he had generally to spend some time with them in exhortation and prayer: and the blessing of God on these ordinances was so great, that by the beginning of May, the number of persons awakened to a deep concern about salvation, exceeded three hundred.

About this time (June, 1742), Mr. Whitefield revisited Scotland, and in consequence of earnest invitations, he came to the west

* Possibly it would be safer to affirm that the Revival was "one of the most remarkable" since the days of the Apostles.—ED. *F.P.M.*

country, and to Cambuslang amongst other places, where, with his customary zeal, he preached three times on the very day of his arrival, to a vast body of people, although he had preached the same morning at Glasgow. The last of these exercises began at nine in the evening, and continued till eleven; and such was the relish for the word of life, that Mr. M'Culloch preached after him till past one in the morning, and even then the people could hardly be persuaded to depart. All night in the fields the voice of prayer and praise was to be heard.

The Sacrament of the Supper was dispensed on the 11th of July, and the solemnity was so remarkably blessed, that it was speedily repeated. The following extract of a letter written by Mr. M'Culloch, giving an account of the proceedings at this period, will be read with interest:—

“The dispensation of the sacrament was such a sweet and agreeable time to many, that a motion was made by Mr. Webster, and immediately seconded by Mr. Whitefield, that we should have another such occasion very soon. The motion was very agreeable to me, but I thought it needful to deliberate before coming to a resolution. The thing proposed was extraordinary, but so had the work been for several months. Care was therefore taken to acquaint the several meetings for prayer, who relished the motion well, and prayed for direction to those concerned to determine this matter. The session met next Lord's day, and taking into consideration the Divine command to celebrate the ordinance often, joined with the extraordinary work that had been here for some time past; and understanding that many who had met with such benefit to their souls at the last solemnity, had expressed an earnest desire of seeing another in this place shortly; and hearing that there were many who intended to have joined at the last occasion, but were kept back through inward discouragements, or outward obstructions, and were wishing soon to see another opportunity of that kind here, to which they might have access; it was therefore resolved, God willing, that the sacrament of the Lord's supper should be again dispensed in this parish on the third Sabbath of August: and there was first one day, and then another, appointed for a general meeting of the several societies for prayer in the parish, at the manse; but as the manse could not conveniently hold them, they went to the church, and when light failed them there, a good many, of their own free motion, returned to the manse, and continued at prayer and praise till about one o'clock next morning. One design of these meetings was, to ask that the Lord would continue and increase the blessed work of conviction and conversion, and eminently countenance the dispensing of the holy sacrament of the supper a second time in this place, and thereby make the glory of this latter solemnity to exceed that of the former.

“This second sacrament did, indeed, much excel the former, not only in the number of ministers, people, and communicants,

but, which is the main thing, in a much greater measure of the power and special presence of God, in the observation and experience of multitudes who were attending.

"The ministers who assisted at this solemnity were Mr. Whitefield, Mr. Webster from Edinburgh, Mr. M'Laurin and Mr. Gillies from Glasgow, Mr. Robe from Kilsyth, Mr. Currie from Kinglassie, Mr. M'Knight from Irvine, Mr. Bonar from Torphichen, Mr. Hamilton from Douglas, Mr. Henderson from Blantyre, Mr. Maxwell from Rutherglen, and Mr. Adam from Cathcart. All of them appeared to be very much assisted in their work. Four of them preached on the fast-day; four on Saturday; on Sabbath I cannot tell how many; and five on Monday; on which last day it was computed that about twenty-four ministers and preachers were present. Old Mr. Bonar, though so frail that he took three days to ride eighteen miles from Torphichen to Cambuslang, was so set upon coming here, that he could by no means stay away; and when he was helped up to the tent, preached three times with great life; and returned with much satisfaction and joy. Mr. Whitefield's sermons on Saturday and Sabbath were attended with much power, particularly on Sabbath night about ten, and that on Monday, several crying out; and a very great, but devout weeping and mourning, was observable through the auditory. On Sabbath evening, while he was serving some tables, he appeared to be so filled with the love of God, as to be in a kind of ecstasy or transport, and communicated with much of that blessed frame.

"The number of people that were there on Saturday and Monday, was very considerable; but the number present at the three tents, on the Lord's day, was so great, that, so far as I can hear, none ever saw the like since the Revolution in Scotland; nor even any where else, at any sacrament occasion: some have called them fifty thousand—some forty thousand. The lowest estimate I hear of, with which Mr. Whitefield agrees, who has been much used to great multitudes, makes them to have been upwards of thirty thousand.

"The number of communicants appears to have been about three thousand. The tables were doubled, and the double table was reckoned to contain one hundred and fourteen, one hundred and sixteen, or one hundred and twenty communicants. The number of tables I reckoned had been about twenty-four; but I have been since informed, that a man who sat near the tables, and kept a pen in his hand, and carefully marked each service, said that there were twenty-five double tables, the last wanting only five or six sitters to fill it up. And this account seems the most probable, as agreeing nearly with the number of tokens distributed, which was about three thousand. And some worthy of credit, and that had proper opportunities to know, gave it as their opinion, that there was such a blessed frame upon the people, that if there had been access to tokens, there would have been a thousand more communicants.

"This vast concourse of people, you may easily imagine, came not only from the city of Glasgow and other places near by, but from many places at a considerable distance. It was reckoned there were two hundred communicants from Edinburgh, two hundred from Kilmarnock, one hundred from Irvine, and one hundred from Stewarton. It was observed that there were some from England and Ireland at this occasion; a considerable number of Quakers were hearers, and some that had formerly been Seceders were communicants.

"There was a great deal of outward decency and regularity about the tables. Public worship began on the Lord's day just at half-past eight in the morning. My action sermon, I think, was reasonably short. The third or fourth table was a-serving at twelve o'clock, and the last table about sunset. When that was done, the work was closed with a few words of exhortation, prayer, and praise, the precentor having so much day-light as to let him read four lines of a psalm. The passes to and from the tables were, with great care, kept clear for the communicants. The tables filled so quickly, that often there was no more time between one table and another, than to sing four lines of a psalm. The tables were all served in the open air, beside the tent below the brae; the day was temperate: no rain nor wind in the least to disturb. Several persons of considerable rank and distinction, who were elders, most cheerfully assisted our elders in serving tables; such as the honourable Charles Erskine, Bruce of Kennet, Gillon of Wallhouse, and others.

"But what was most remarkable, was the spiritual glory of this solemnity; I mean the gracious and sensible presence of God. Not a few were awakened to a sense of sin, and their lost and perishing condition without a Saviour. Others had their bands loosed, and were brought into the glorious liberty of the sons of God. Many of God's dear children have declared, that it was a happy time to their souls, wherein they were abundantly satisfied with the goodness of God in His ordinances, and filled with joy and peace in believing. I have seen a letter from Edinburgh, the writer of which says, that having talked with many Christians from that city, who had been here at this sacrament, they all owned that God had dealt bountifully with their souls. Some declared that they would not for the world have been absent from this solemnity. Others cried out, 'Now let thy servant depart in peace from this place, since our eyes have seen thy salvation here.' Others wishing if it were the will of God, to die where they were attending God in His ordinances, without returning to the world or their friends, that they might be with Christ in heaven, as that which is incomparably best of all."

Such is the substance of Mr. M'Culloch's account of this remarkable period; and as Mr. Whitefield was frequently at Cambuslang about this time, the following observations, given nearly in his words, will be interesting:—"Persons from all parts

flocked to see, and many from many parts went home convinced and converted unto God. A brae, or hill, near the manse at Cambuslang, seemed to be formed by Providence, for containing a large congregation. People sat unwearied till two in the morning to hear sermons, disregarding the weather. You could scarce walk a yard but you must tread upon some, either rejoicing in God for mercies received, or crying out for more. Thousands and thousands have I seen, before it was possible to catch it by sympathy, melted down under the word and power of God. At the celebration of the holy communion, their joy was so great, that, at the desire of many, both ministers and people, in imitation of Hezekiah's passover, they had, a month or two afterwards, a second, which was a general rendezvous for the people of God. The communion-table was in the field; three tents at proper distances, all surrounded by a multitude of hearers; about twenty ministers (among whom was good old Mr. Bonar) attending to preach and assist, all enlivening and enlivened by one another."

Amongst the multitudes that flocked to Cambuslang, at this interesting period, there were persons who went with a design to find matter of diversion; and while the bands of such mockers were, no doubt, generally made stronger, others were made happy monuments of divine grace. The case of two young men may be mentioned, as affording a striking example of sovereign mercy. They were very profane, and had gone over to be amused with the "falling" at Cambuslang, as they jestingly termed it; but in place of being amused, they were both impressed the same day; and so deep were their convictions, that they were glad to get into a stable hard by, for the purpose of supplicating that grace which they had hitherto despised; and their subsequent conduct afforded reason to conclude, that the word they had that day heard, had proved the savour of life to their souls.

As to what these young men termed "the falling," it was a way of speaking among scoffers at the time, occasioned by the bodily distress which, in many instances, accompanied conviction. The work was much objected to in consequence; but when the intimate connection of soul and body is considered, it will not appear surprising that great outward agitation should mark the emotions of a soul fully awakened to the dread realities of judgment and eternity. The loss of a dear relative, and many of the other painful vicissitudes of life, when suddenly forced upon the mind, affect the bodily constitution so powerfully, as, in some instances, to occasion even death. And if such is sometimes the effect of things merely temporal, need we wonder that a vivid sense of the sinner's situation out of Christ, with nothing but the brittle thread of life between Him and everlasting destruction, should empower the body! The wonder rather is, that the preaching of the solemn truths of God's word, is so rarely followed by such consequences: and we can account for this

only by supposing, that the Spirit of God does not make the sinner at once alive to all the terrors of His condition. With regard to the revival at Cambuslang, the greater number of the subjects of it were not observably under bodily distress; and as for those who were, their lives proved that they had been made partakers of divine grace: which is a proof that agitation is, at least, not inconsistent with a work of the Holy Ghost.

The narrative now given has been fully attested by the most able and pious ministers of the time, and their attestations might be transcribed here did space permit. Amongst others who have borne testimony to this glorious display of divine power, are Mr. M'Laurin, of the Northwest Church of Glasgow (now St. David's), well known by his remarkable sermon on the Cross of Christ; Mr. Hamilton, of the Barony Parish; Mr. Hamilton, of Bothwell; Mr. Hamilton, of Douglas; and Mr. Connell, of Kilbride. Mr. Willison, of Dundee, also, has recorded his opinion, and the following extract shows what were his sentiments:—"Seeing some are desirous to know my thoughts of the work at Cambuslang, I am willing to own that I have travelled a good way to inquire and get satisfaction about it. And having resided several days in Mr. M'Culloch's house, I had occasion to converse with many who had been awakened and under convictions there; I found severals in darkness and great distress about their souls' condition, and with many tears bewailing their sins and original corruption, and especially the sin of unbelief, and slighting of precious Christ. Others I found in a most desirable frame, overcome with a sense of the wonderful love and loveliness of Jesus Christ, *even sick of love*, and inviting all about them to help them to praise Him. I spoke also with many who had got relief from their soul trouble, and in whom the gracious work of the Spirit of God appeared in the fruits and effects of it, according to my apprehension; such as their ingenuous confessing of their former evil ways, and professing of sin; very low and abasing thoughts of themselves; renouncing the vanities of the world, and all their own doings and righteousness, and relying wholly upon Christ for righteousness and strength: and expressing great love to Christ, to the Bible, to secret prayer, to the people of God, and to His image, in whomsoever it was, without respect to persons or parties; and also love to their enemies. I conversed with some who had been very wicked and scandalous, but now wonderfully changed; though some were rude and boisterous before, they now had the meekness and mildness of the lamb before them; and though I conversed with a great number, both men and women, old and young, I could observe nothing visionary or enthusiastic about them, for their discourses were solid, and experiences scriptural. I had heard much of this surprising work by letters, and by eye-witnesses, before I came, but all that made slight impressions on me when compared with what I was eye and ear witness to myself. Upon the whole, I look upon the

work at Cambuslang to be a most singular and marvellous outpouring of the Holy Spirit, which Christ hath promised; and I pray it may be a happy forerunner of a general reviving of the work of God in this poor decayed Church, and a blessed mean of union among all the lovers of our dear Jesus."

We have likewise the testimony of Mr. M'Culloch himself, who, in a letter written about nine years after the revival, and when ample time had been afforded to test the sincerity of the professions then made, writes nearly as follows:—"Setting aside all those that appeared under awakenings here in 1742, who have since remarkably backslidden, there is a considerable number of the then awakened that appear to bring forth good fruits. I do not talk of them at random, nor speak of their number in a loose, general, and confused way, but have now before me, at the writing of this, 27th April, 1751, a list of about four hundred persons awakened here, at Cambuslang, in 1742, who from that time to the time of their death, or to this, that is, for these nine years past, have been all enabled to behave, in a good measure, as becometh the gospel, by any thing I could ever see, and by the best information I could get concerning them." While this letter furnishes such satisfactory evidence of the reality of the work, the following paragraph, from the same communication, affords a beautiful proof of the humility of him who was a main instrument in promoting it: "When I mention such comfortable abiding effects of this work, I would not have it ascribed to any creature, but that the entire glory of it should be given to God, whose work it was. It is true, there were many ministers here, from places near and more remote; and some of them men of great eminence, who preached at my desire, and who also joined with me in exhortation to souls appearing in spiritual distress, who resorted to the manse. But what could all these avail without the divine power and blessing? Whoever plant and water, it is God that gives the increase. Ministers are but instruments in His hands. No praise was due to the rams' horns, though Jericho's walls fell down at their blast: if God will vouchsafe that His word shall breathe through ministers, it is God, and not the means, must have the praise. It is very fit and reasonable that He that builds the temple should bear the glory: and Christ is both the foundation and founder of the church, and therefore let all the glory be ascribed to Him."

The period which elapsed between 1740 and 1750, forms an important era in the religious history, not of the little village of Cambuslang only, but it may almost be said of Scotland, as revivals were then very general. During these ten years a great multitude of souls were added to the Church; and it is important to remark, that a spirit of prayer was extensively prevalent. In illustration of this, the substance of a letter, written at Edinburgh in 1743, by Mr. George Muir, afterwards one of the ministers of Paisley, may be quoted:—

"The praying societies in this place are, as near as we can guess, between twenty-four and thirty; some of which will be obliged to divide, by reason of too many meeting together, which will increase the number. Amongst them are several meetings of boys and girls, who in general seem to be growing in grace, and increasing in knowledge. The little lambs appear to be unwilling to rest upon duties, or any thing short of Christ. There are several meetings of young women, who, I am informed, hold on very well; and there are numbers of young men, who meet for the excellent purpose of glorifying God, and promoting Christian knowledge. A good many old men, substantial, standing Christians, meet for edification (the glory of their God being always their chief end), and are thereby revived, and very much refreshed. This is not all; for several country people are beginning to assemble together, in little meetings, to worship God; and I am informed, that, about two miles from this place, several ploughmen, and other illiterate persons, meet, and are going sweetly on, having some added to their number daily. In the east country, also, near Dunbar, many are now meeting for social prayer and conversation upon religious matters, having the Lord with them of a truth; and in that place, there is a more eager thirsting for the word, and the ministers are learning to speak with new tongues."

Such remarkable manifestations of the Holy Spirit have been so long withheld from the churches of Scotland, that many who bear the name of Christian are tempted to think, that His affecting operations on the souls of men, through the preaching of the gospel, belonged only to the extraordinary ministrations of the apostles; and that now no more is necessary, in order to make men good Christians, but a mere rational conviction of the deformity of vice, and of the beauty and excellency of virtue. An external profession of religion, with a general assent to the truths of revelation, and a life unblameable in the eye of human laws, are all that is considered needful, though, at the same time, the person be an absolute stranger to the faith of God's elect, and to the indwelling of the Spirit of Christ, having made no particular application of Jesus Christ to Himself, nor having been brought to rest upon Him alone for the whole of His salvation: and yet it is as certain as God's word is true, that unless the moral man in the world is "born again, he cannot enter into the kingdom of God;" and that "if any man have not the Spirit of Christ," be he otherwise what he will, "he is none of His." Great, and, alas! too successful endeavours have been made to bring men to rest upon a ministry and ordinances without the Spirit.

By nature we love not God, nor the things of God; the Sabbath is a weariness—the Scriptures are without interest, and the ordinances of God's house possess no attraction. In this state we are obviously unfit for the eternal Sabbath, and for the

blessed employments of the upper sanctuary. We must be changed if we would ever enjoy these. This change the Spirit of God accomplishes on every soul that comes to Christ. Our tastes, therefore, afford a plain test by which our state may be ascertained. Reader, have *you* any relish for these things? Have *you* any sympathy with the hungering and thirsting after God, which was so remarkably displayed at Cambuslang? If you have not—if conscience tells you that religion is unsavoury, it is certain that you are without Christ, and consequently without hope. Up then, and flee to Christ; delay not, for “now is the accepted time.” The needful change the Holy Spirit will accomplish in you, “to-day, if you will hear His voice.” “God now commandeth all men everywhere to repent.” This command is laid as a terror across your path; you cannot proceed one step further in an irreligious course without trampling it under foot; without practically saying, “God commands me to repent, but I will not repent: the Holy Ghost sayeth, hear His voice to-day, but to-day I will not hear it.” If to-morrow’s rising sun find you out of the narrow way of life, it will find you where God forbids you to be on pain of His severest displeasure.—Remember eternity is at hand.—Time speeds away.

“No winds along the hills can flee,
So swiftly, or so smooth as he;
Like fiery steed—from stage to stage,
He bears us on from youth to age,
Then plunges in the fearful sea
Of fathomless eternity.”

Let the faithful in Christ Jesus, into whose hands this narrative may come, be stirred up to earnest, persevering prayer, that the Lord’s work may be successfully carried on in Scotland, even the great work of quickening the dead, justifying the guilty, and sanctifying the ungodly. Let Christians throughout the land unite for this purpose. Let congregations unite to implore the divine blessing on the labours of their pastors. It is in this manner that the arm of the Lord must be awakened; and when societies for prayer are multiplied, we may be assured that a day of power is at hand. The showers which have before refreshed our land, will refresh it yet again, and the gospel will anew be preached with the Spirit sent down from above, making ministers divinely wise to win souls to Christ, and sending them forth in all corners and churches of this land, with as full a blessing of the gospel of Christ, as Scotland or America has ever before experienced.

(To be continued.)

WHEN the mind is much taken up with thoughts of Christ as dying, how and for what he died, if it hath any spark of saving faith in it, it will turn away the eyes from looking on the desirable things of this world with any delightful friendly aspect.—*John Owen.*

MacCrie's Life of John Knox.

BY THE REV. D. BEATON, WICK.

IT is now almost a century since this important work first appeared, and though new documents have been discovered since then which have thrown fresh light on certain incidents in Knox's career, still MacCrie's *Life* is regarded as the classic biography of Knox. For years the fair fame of Knox had been under a cloud. Scottish historians, such as Hume and Robertson, disliked the stern religious fervour of the man who was so signally successful, under the hand of God, in working one of the most mighty revolutions for good that Scotland has seen. Sentimentalists, whose tears flowed copiously when they thought of the tragic fate of Scotland's ill-fated queen, had no love for the man who "garred her grat, but never grat a tear himself." For them and their kind, the fate of a nation going down to darkness is not such a catastrophe as a fair queen paying the dread penalty that retribution meted out to her swift and stern. To the literary world of Scotland¹ Knox was the embodiment of all that was hateful. This view was given expression to by the Edinburgh Reviewer in his notice of MacCrie's *Life*. "The prevailing opinion," he says, "about John Knox, has come to be that he was a fierce and gloomy bigot, equally a foe to polite learning and innocent enjoyment; and that, not satisfied with exposing the abuses of the Romish superstition, he laboured to substitute for the national religion and regulated worship of enlightened men, the ardent and unrectified spirit of vulgar enthusiasm, dashed with dreams of spiritual and political independence, and all the impracticabilities of the earthly kingdom of the saints."

It was to the task of turning this great stream of obloquy that MacCrie set himself, and how successful he was, the monuments that have been erected to Knox's memory, the literature that has gathered round his name, and the high esteem in which he is held in his native land, is proof sufficient. What Carlyle did for Cromwell, and what Froude attempted to do for Henry VIII., MacCrie successfully accomplished for Knox. It was MacCrie's *Life* that paved the way for the striking estimates of Knox's

¹ "Half the literary power of the country had been employed for more than a hundred years in blackening the memory of our noble-hearted Reformers. Hume, at once the shrewdest infidel that ever opposed the truth, and the ablest historian that ever perverted it, had done his worst. Gilbert Stuart, no mean writer, had done his worst too, and even in a bitterer spirit. Tytler, Whitaker, and a whole host of others, including some of our most popular poets, had followed in their track; and the pictures of the more wary but not less insidious Robertson—pictures illustrative of the remark of Pope, that what men are taught to pity they soon learn to love—had prejudiced the public mind even more powerfully against the opponents of Mary than the attacks of more open assailants. The memory of Knox and his coadjutors was pilloried in the literature of the country; every witling as he passed by, flung his handful of filth."—Hugh Miller's *Headship of Christ*, p. 78, Edin. 1889.

character given by Carlyle, Froude, and Hill Burton. Never did a man embark on so seemingly hopeless a task, and never did Scotland witness a more thorough piece of historical research. As yet unknown to fame, MacCrie set himself the task of turning the stream of truth through the Augean stable¹ of contempt, hatred, and falsehood. By the stroke of his pen, he made "the literature of a whole century," to quote Hugh Miller, "go down before him—Hume, Stuart, Whitaker, Robertson, and the poets—all the great names among the dead; and the living—men of a lower stature—he foiled with scarce an effort."

To the literary and ecclesiastical world of Scotland, the name of MacCrie, as has already been incidentally noticed, was unknown. True, a number of years before the *Life* had appeared, he had a bitter controversy with a number of his brethren of the Anti-burgher Synod, who had adopted Voluntary or New Light views. And so heated did the controversy become that, alas! MacCrie and three of his brethren were cruelly deposed. It was during this controversy that MacCrie had his attention turned to the doctrine of the Reformed Church of Scotland on the subject, and in a way laid the foundation of his future work as a biographer.² The literary fruit of this controversy was his famous *Statement*, the ablest presentation of the principle of Establishment as opposed to Voluntaryism in Scottish theology.

Previous to this an incident, trivial enough in itself, but having important consequences for the future, is referred to by his son.³ During his pastoral visitation, Dr. MacCrie had been asked a question about some point in the history of the Scottish Church, which he was unable to answer. Ashamed of his ignorance, he set himself to acquire a better knowledge of the ecclesiastical history of his country. As early as 1800 we find him writing in reply to a friend in London—"Send me anything respecting the history of the British Churches." According to his son, his notebooks give evidence that he had carefully studied the history of Christianity in Scotland from its earliest dawn in the writings of the ancient chroniclers. In the preface to the first edition, we have MacCrie's own account of the motives that lay behind this undertaking. "Though many able writers," he says, "have employed their talents in tracing the causes and consequences of the Reformation, and though the leading facts respecting its

¹ "Never before did an honest and able man turn the stream of truth through such an Augean stable of calumny and falsehood as this admirable writer in elucidating the history of the Reformation. He accomplished such a revolution in public opinion regarding the characters and events of the period as the well-chosen hero of his first biography accomplished in religion."—Hugh Miller's *Headship of Christ*, p. 66.

² "To a friend, who once questioned him on the subject, he did not scruple to avow that, had it not been for 'new light,' he would probably never have thought of writing the *Life of Knox*."—*Life of Dr. MacCrie*, p. 162.

³ *Ibid.*, p. 161.

progress in Scotland have been repeatedly stated, it occurred to me that the subject was by no means exhausted. I was confirmed in this opinion by a more minute examination of the ecclesiastical history of this country, which I began, for my own satisfaction, several years ago. While I was pleased at finding that there existed such ample materials for illustrating the history of the Scottish Reformation, I could not but regret that no one had undertaken to digest and exhibit the information on this subject which lay hid in manuscripts and in books which are now little known or consulted. Not presuming, however, that I had the ability or the leisure requisite for executing a task of such difficulty and extent, I formed the design of drawing up memorials of our national Reformer, in which his personal history might be combined with illustrations of the progress of that great undertaking, in the advancement of which he acted so conspicuous a part." With these words, so full of modesty, MacCrie sent forth to the world his famous biography. The deep sense he had of the righteousness of the Reformation cause was an incentive to him in his work. Speaking at the Anti-Patronage Society in 1833 he said—"I had read the deeds of her reformers and confessors at first with mere youthful curiosity. It was not until I had satisfied myself that the system of doctrine and discipline they introduced was not more consonant to the oracles of truth than it was conducive to the best interests, temporal and spiritual, of the nation, that I minutely studied their history. Then, I confess, the fire began to burn, and I could not forbear to impart to others what I myself had felt." His method in preparing his work was peculiar to himself. He carefully read his authorities, collecting his materials as he went along in notes and references to the subjects to be introduced into the biography, and began at once the work of composition as if preparing for the press.¹

The first edition of the *Life* was published in one volume in November, 1811. The *Edinburgh Courant* of 18th November had the following notice concerning it:—"This day is published by John Ogle and William Blackwood, handsomely printed in one large volume octavo, price 12/-, boards, *The Life of John Knox: (containing Illustrations of the History of the Reformation in Scotland, etc.)*, by Thomas M'Crie, Minister of the Gospel, Edinburgh." That the author had very little idea of the remarkable success which was to attend his labours may be inferred from what he said in writing to a friend. "Owing to the size of the book," he says, "and the additional expense incurred by alterations, which I often found it necessary to make upon the proof-sheets, it could not, I believe, be afforded cheaper. Even though it should all sell, the half of the profits (which was allotted to me) will not exceed threepence per copy." Whatever may have been his own opinion he was not long left in doubt that the work had evoked the highest praise from unexpected quarters.

¹ *Life of Dr. MacCrie*, p. 166.

His old professor, Dugald Stewart, was one of the first to congratulate him on his success as a historian. Hugh Miller's account of the matter is so interesting and picturesque that it is worthy of quotation. "The 'Life of Knox,'" he says, "was destined to no long probation, for it soon fell under the notice of very superior men. Shortly after its publication, the author's old favourite Professor, Dugald Stewart—certainly the most eloquent, if not the most profound, of all our Scottish metaphysicians—was confined one Sunday to the house by a slight indisposition. All the family were at Church except his man-servant, an old and faithful attendant; and the Professor, on some occasion which required his services, summoned him by the bell. To his surprise, however, the careful domestic did not appear, and the bell was rung again and again, but with no better effect. The Professor then stepped downstairs to see what could have possibly befallen John, and threw open the door of the old man's apartment. And there, sure enough, was John, leaning over a little table, and engrossed heart and soul in the perusal of a book, as unconscious of the presence of his master as he had been an instant before of the ringing of the bell. The Professor's curiosity was aroused—literature was rather a new pursuit to John—and shaking him by the shoulder, he enquired what book it was that had so wonderfully captivated his fancy. 'Why, sir,' said John, 'it's a book that my minister has written, and really it's a grand ane.' The Professor brought it with him to his room, to try what he could make of John's minister's book; and when once fairly engaged, found it as impossible to withdraw himself from it as John himself had done. He finished it at a sitting, and waited next day on the author to express the admiration he entertained for his performance. The Doctor bowed to the praises of his old Professor with the modesty of real genius, and replied in one of those happy compliments which show the elegant and delicate mind. '*Pulchrum est laudari a laudato.*'—'It is delightful to be praised by one who has gained the applauses of mankind.'"

In 1812 an article appeared in the *Edinburgh Review*, which spoke in the highest possible terms of the *Life of Knox*; it was described as a "work which has afforded us more amusement and more instruction than anything we ever read upon the subject; and which, independent of its theological merits, we do not hesitate to pronounce by far the best piece of history which has appeared since the commencement of our critical career. It is extremely accurate, learned, and concise, and at the same time full of spirit and animation—exhibiting, as it appears to us, a rare union of the patient research and sober judgment which characterise the more laborious class of historians, with the boldness of thinking and force of imagination which is sometimes substituted in their place." The *Edinburgh Review* was at this time the most powerful periodical in Europe. Lord Jeffrey, to whom the above article is generally attributed, was at the height

of his great career as a literary critic, and such a notice coming from this quarter, it is needless to say, introduced the work to a class of readers high in the literary world, who might never have known the work but for the *Edinburgh Review's* highly commendatory notice.

This article was followed by one in the *Quarterly Review* in the following year, which, notwithstanding its Episcopalian tendencies, recognised the true greatness of the work. It condemned the religious sentiments, but spoke of Dr. MacCrie as "a really great biographer, such as it has not been the lot of Knox's equals, or even his superiors, always to attain; for, however ably the characters of Luther and Calvin have been treated in the general histories of their times, where has either of them found a biographer like the present?" With the benedictions of these two great literary rivals, the *Life of John Knox* set forth on its successful and enlightening career.

It has received testimony to its worth from men whose special studies give weight to what they say. Prof. Hume Brown, in his important work *John Knox*, recognises in MacCrie's *Life* a biography which, alike from its learning and ability, must remain one of the standard books in the language, and Dr. Laing gives it a like high place.

The work has passed through many editions. The second appeared in 1813 in two volumes, with great improvements in the style, and with many alterations and additions. In 1840 the sixth edition had appeared, and by this time had been translated into French, Dutch, and German. In 1855 a new edition, with editorial notes by the younger Dr. MacCrie, appeared as the first volume of Dr. MacCrie's works. As late as 1905 an edition was issued and sold at the extremely reasonable price of a shilling.

In estimating the place of MacCrie's masterpiece in historical literature, it is well to bear in mind the fact that he was dealing with one of the greatest epochs in Scottish history—an epoch storm-swept as by the whirlwind—when the fate of a nation was hanging in the balance. The great powers of liberty and slavery—slavery of the human soul—were meeting for one great gigantic effort for supremacy. It was a revolution not so much attended with fire and blood as revolutions usually are, but none the less significant. And the man who was deputed by Heaven to guide the Scottish people at this time was one whose very nature seemed a counterpart to the mighty upheaval that was going on around. That stern, unbending figure is one of the most impressive spectacles in the record of a people's marvellous past. It was the task of presenting Knox as he really was, truly great, Heaven-sent, guiding the passions of men, who for the time being seemed intoxicated with the first sweet taste of liberty. But, if the events he was called upon to narrate were on a magnificent scale, MacCrie recognised their greatness, and made his readers feel that this was the struggle of a nation to break the chains by which they were

bound. He, furthermore, believed in the righteousness of the cause which Knox so powerfully advocated. To MacCrie, as to Knox, it was a struggle between the powers of light and darkness, and Knox was but the instrument to carry out the will of the Most High. Such a conception of history, it is needless to say, gives an added interest, and invests with a kind of noble grandeur events which might otherwise be regarded as somewhat commonplace. It was no mere earthly struggle this, but a struggle in which Heaven was deeply interested, and MacCrie wrote of his hero under this inspiration, and gave an added grandeur to Knox's work.

It must also be recognised that the extreme care with which the book was prepared gives a solidarity to the work which impresses every student in reading it. While he was composing the *Life of Knox*, a friend found him seated, as usual, with a huge mass of books and manuscripts before him. "I positively shudder to look at them," he said to the gentleman who was expressing his astonishment at their numbers. Ample evidence of the use which he made of this formidable heap of authorities is discernible in the notes and references with which the volumes abound, and which he himself considered as, in some respects, the most valuable portion of the work. A fond admirer of the *Life*, who has been at the pains of counting them, makes out 161 authorities, more or less quoted. A better idea of their value may be formed, when it is known that there is no attempt to swell the number, by stringing a long list of names to authenticate facts which were never disputed. He has been heard to mention, that, having forgotten where he had met with the fact mentioned respecting Gawin Douglas, of his storming the cathedral of Dunkeld, it cost him a *six weeks' search* before he discovered his authority. As the reward of his labour, he was enabled to add to the note, in the second edition, "Life of Gawin Douglas, prefixed to his translation of the Aeneid; Ruddiman's Edition." — *Life of Dr. MacCrie*, p. 188.

The careful study of original documents, calm and judicious sifting of evidence so much recognised in modern historical writing as the *sine qua non* of the historian, were possessed by MacCrie in an admirable degree. His strong, masculine, common-sense view of things saved him from the errors of the sentimentalist, and his deep interest in his subject saved his work from that frigid and lifeless style of composition so characteristic of a certain class of historians, who marshal their facts with all the precision and decorum of a judge, but write of men as if the warm blood never coursed through their veins, their hearts never felt a generous impulse, or were moved by tempestuous passions. The style of the work has been criticised; its somewhat inelegant diction in places, with a few Scotticisms here and there, have been singled out by men with literary tastes. MacCrie himself would be the last to deny these charges. It cannot be compared for elegance of style to the histories of Hume or Robertson, but as a work of solid worth, it surpasses both.

"Bithidh cuimhne an fhirein Beannaichte."

BHA an t-Urramach Francis Macbean nach maireann, a bha ann an Cilchuiman (Fort Augustus), 'na lochran lasrach agus dealrach. Dh'aidicheadh na h-uile gu'n robh e dhiubhsan a bheannaich an Tighearna. Mar an ceudna rinn an Ti a's airde e 'na bheannachd do iomadh anam. Iadsan a chual e, cha leigeadh iad as an cuimhne an doigh cumhachdach anns an sparradh e teagasgan cudthromach na firinn oirre. Tha neach a lathair am fathast a dh' aithris dhuinn mu dheighinn am a 'bha e 'g eisdeachd an teachdair threun so, a' labhairt air là Sabaid Comanachaidh ann am Baile a' Mhairi, faisge air Inbhir-fheorthainn, anns a bhliadhna 1862. A chionn nach tuigeadh ar fear-aithris ach gann a' Ghaidhlig, chaidh e an toiseach do'n Eaglais le luchd na Beurla. An deigh na searmoin, chaidh e comhla ri caraid a chluinntinn Mgr. Macbean a bha 'mach air a bhàr. Cha robh e fad 'na shuidh ann an sin nuair a chual e briathran a rainig a' chridhe le buaidh. B' iad sud na briathran a leanas:

'Seall, a dhuine, ri tùr laidir trocair Dhe. Tha tri dorsan shìos air. Tha tri dorsan shuas air. Tha tri dorsan deas air. Tha tri dorsan tuath air. Agus tha iad a fosgailte a là 's dh' oichdhe, 's a dh' oichdhe 's a là. 'S tha an aon glaoth 'dol a mach asda, a là 's a dh' oichdhe, 's a dh' oichdhe, 's a là, gun stad aon *mhomaid* no mionaidd bheag na h-uaireach. Agus 'dè an glaoth 'tha 'n sin? "Thig a m' ionnsuidh, thig a m' ionnsuidh, thig a m' ionnsuidh." Seall air an duine òg a mach ann an sud air raon farsuing an léir-sgrìos, maile ris na ceudan agus na *millionan* 'tha 'g ionaltradh air an t-shliabh cheudna maille ris. Ach thachair dhuit aon là gun d' thug thu sgrìob timchioll iomall an t-shléibh agus chual tu guth, ach cha do thuig thu 'dè an guth 'bh 'ann. Ach bha ni air choir-eiginn, air choir-eiginn, dh' fhag iarrtas comhla ruit, gu'n iarradh tu an guth a chluinntinn a ris. 'S bhitheadh tu gleidheadh na fàth a dh' fheuchainn am faigheadh tu cothrom sgrìob a thoirt timchioll iomall an t-shleibh a dh' fheuchainn an cluinneadh tu an guth a ris. Ach cha bu luaithe a thoisich thu air a' sin na thainig an diabhol agus sguab e steach thu gu cridhe an t-shléibh. Tha mi ag radh ruit gun robh thu a d'aonair toirt ni's mò dhragh do'n diabhol na na ceudan agus na *millionan* a bha 'g ionaltradh air an t-shliabh cheudna maille ruit. Ach là-eiginn thug thu sgrìob timchioll iomall an t-shléibh a ris, 's chual tu guth agus thuig thu e. 'Dè a nis a thachuir? Theich thu cho teann-chruaidh 's bheireadh do chasan thu. 'Dè 'n ath ghuth a chual tu? Ruidh, ruidh, cuir ruit, cuir ruit tha an diabhol beir air bheir ort, ma chailleas tu aon cheum bi greim aige ort. Rainig tu, a dhuine bhochd, 's cha d' fhag e agad de neart ach na thug air eigin comas dhuit an ceum mu dheireadh thoirt tharis air an stàirsnich. 'Dè an ath ghuth a chual tu? Dean Suidhe, gabh do

shocair, tha thu tearuinte agus sin gu siorruidh. Cha dàn leis gu brath a' chas a chuir thairis air an stairsnich 'tha 'n sin. Agus a nis, o dhuine, 'dè tha thu dol a dheanadh? Agus, o bhean, 'dè tha thu dol a dheanadh? Agus, o ghille oige, 'dè tha thu dol a dheanadh? Agus, o nighean oige, 'dè tha thu dol a dheanadh? Am bheil thu 'dol a dh' fhalbh sios dhe beinn an orduigh, a' diùltadh teicheadh gu tùr laidir trocair Dhe? Ma tha socair ort, socair ort, gus an d' thig là mòr a' bhreitheanais—Ubh! Ubh! Ubh!—'sam bi an saoghal ri theine, 'sam bi na speuran ri theine, 'sam bi an da theine 'tha sìn 'tāchairt ri cheile, 'sam bi na creagan leaghadh sios mar chéir. Ubh! Ubh! Ubh! S' ann an sud bhios a ghlaodhaich. S' ann an sud bhios a rànaich. Theich-eadh tu a nis a dh' ionnsuidh tur laidir trocair Dhe, ach mo thruaighe! Mo thruaighe do chor! Dh' éirich an Tì cheudna a chuir suas e agus shìn e mach a ghairdean neartmhor cumhachdach, agus theann agus dhùn e na dorsan ann a d' aghaidh agus gu siorruidh tuilleadh trid a' bhith-bhuantachd bhuan cha teid am fosgladh mionaid no *momaid* bheag na h-uaireach.'

Sgriobh sinn na briathran sud, a bha air am beannachadh do neach 's aithne dhuinn, gun fhios nach beannaich an Tighearna iad do mhuinntir eile.

“Air dha 'bhi marbh tha e fathast a' labhairt.”

A. S.

To the Memory of a Beloved Father.

OF one to whom the Word of God was dear,
Whose only hope Jehovah's mercy bore,
In writing, as of one with Isaac's fear,
With happy mem'ry would I grace adore.

His earnest face, that spoke of fearless mind,
And left the impress of an honest soul,
Gave token of the eye of faith behind
The tear-washed eye that told of pleading toil.

His simple, unassuming walk in life,
The quiet grasp of friendship's willing hand,
So full of meaning, well revealed how strife
Was stilled in him—he found a Fatherland.

The Prince of Peace, whose kingdom is of heaven,
Who from the land of strife His flock secures,
Within his heart the silent-working leaven
Had hidden deep, which blissful rest ensures.

And so it was this world no longer kept
On him the hold that worldlings find so strong;
His treasure, henceforth sought while others slept,
To the unseen eternal did belong.

In secret to the Lord would he repair,
And, closeted with Him, his soul outpour
With earnest diligence and watchful care,
Remembering His word—to close the door.

How weighty on his spirit lay the care
Of those who formed the circle of his home,
As well he knew in life how soon some snare
Might them entangle for the world to come.

No worldly prospect seemed to carry weight
Of any kind with him while he them brought
From childhood up to manhood—he their state
To be hereafter one of safety sought.

With loving heart them chastisement he gave,
And clear before his child he ever set,
That, pained to give, more pained was he to save
From chast'ning due, lest God they should forget.

By earnest word, and walk becoming too,
The world to come he spoke of, them to save;
And to the Word of witness, pure and true,
Of God in Christ that tells, direction gave.

How deeply anxious lived he, sorely tried,
Through many days of this, his earthly life,
As for an absent Lord he often sighed,
And longed for freedom from the land of strife!

An heart with sin abounding he deplored,
And looking inward, found but darkness there,
Till, looking Christward, with his soul restored,
In Jesus would he joy o'er dark despair.

How lowly, humble, broken-hearted, then
The savour of Christ's blessed name he breathed;
While of him knowledge taken was by men,
With Jesus he had been—the sword was sheathed.

Whene'er he strayed in passion's angry hour—
A sinner saved by grace he aye must be—
With silent shame he grieved for that such power
Of sinful strife the world should in him see.

Far other the return he owed to make
To Him who saved him from the wage of sin;
But, debtor e'er, he sought for Jesus' sake,
Discoveries of grace his heart to win.

So to the Word, with constancy, he went—
As to the stream the thirsting hart repairs—
That, by the Spirit, home a message sent
Might comfort bring, and animate his prayers.

And far was he from circumscribing close
The circle of compassionating prayer;
The fragrance sweet of Sharon's dewy Rose
He longed that men in every clime should share.

To him they all who loved his Lord were dear,
Howe'er with them he saw not eye to eye,
And ever did he joy to think, though here
They differ might, comes union by and by.

United even here were they indeed,
As from the Vine they all their substance drew,
And fruitful were, according as their need
In Christ was met and they to Him were true.

So far away the thought of compromise
 With all that to his Lord unfaithful proved,
 He faithful put, nor ever, worldly wise,
 The path of smooth expediency loved.
 But now life's troubled sea is left behind,
 The world's afflictions swallowed are for aye;
 Without a taint of sin in heart or mind
 At rest with Jesus ever shall he stay.
 His body unto dust returns again,
 Awaiting still Christ's resurrection call,
 To rise with those asleep in Him, who then
 Shall sing their song of triumph, "Christ is all."
 "Eternal glory and dominion be
 To Him who loved us when afar we strayed;
 In His own blood from sin did set us free;
 To God, His Father, royal priests us made." —W.⁵M.

Brief Letter by the late Captain Ross, Wick.

"WICK, 21st April, 1901.

DEAR FRIEND,—I got your letter in due time. It is very few letters I am writing now. I am getting very old, only wanting less than two months of ninety years. My health is wonderful. I had good health in general all my long life. If I could praise the Most High for His goodness!

The Lord began to deal in a spiritual way with me, when I was fourteen years of age, and He kept me in providence from many evils others were falling into. I should see the good guiding of His hand in preservation from these evils. But at present my mind is very dead in a spiritual way. I am very lifeless spiritually. In what a wonderful way the Most High leads and keeps His own people! He has a way to keep His own and lead them in ways they know not, and in paths they cannot understand. He says, 'What I do ye know not now, but ye shall know hereafter.' What a care He has of His people! How little they will realise it in time! It will take eternity to know it in height and depth and length and breadth. It is above knowledge, and it will be beyond their comprehension to all eternity. But the Lord took their nature into union with Himself so that He would know their infirmities, and He went through the world in their nature, 'a man of sorrows and acquainted with grief.'

I am glad you are getting a measure of bodily health. . . . May the Most High be your guide and portion, wherever you will be! With kind regards and best respects, etc.,

ROBERT ROSS."

Rev. D. Beaton's second article on the "Doctrine of Never-Ending Punishment" will (D.V.) appear in January issue.

Mr. W. Grant, London, acknowledges with thanks, 10/ from "Friends," Gask House, Auchterarder, and 10/ from "Friends," Cullicudden, for London Building Fund.

Notes and Comments.

A Message for the Present Time from Calvin.—In his *Institutes* Calvin has a striking passage, worthy of the attention of God's people in these days of trouble. "Neither yet," he writes, "is there any other-where a ground of confidence. So Christ Himself teacheth, who, to deliver us from all evil and to make us invincible among so many dangers, ambushes, and mortal conflicts, promiseth that whatsoever He hath received of His Father to keep shall be safe. Wherefore we gather that they that know not themselves to be the proper possession of God shall be miserable through continual dread, and that they do very ill provide for themselves and for all the faithful, who, being blind to these advantages which we have touched, would wish the whole foundation of our salvation to be subverted."

The Death of Lord Roberts.—The death of Field-Marshal Lord Roberts has evoked universal sorrow throughout the Empire. He had gone to France to inspect Indian troops in which he was much interested, and had caught a chill which developed into pneumonia, causing his death on the 14th November, after a short illness. Lord Roberts, who was 82 years of age, is described by those who knew him as "a humble, sincere Christian." He was a man of decided nobility of character, and his removal is a loss to the nation.

Soldiers and Strong Drink.—One of the most saddening sights one can look upon in these times of sore stress is to see the defenders of our country staggering under the influence of drink, or the wounded so intoxicated that they cannot conduct themselves like the heroes we picture them to be when we read of their noble deeds on the battlefield. Those in authority have made appeals time and again to the public to refrain from treating soldiers, but their advice seems to have fallen on deaf ears. It should be made a criminal offence to treat soldiers, wounded or engaged in training in our country at the present time. The extraordinary step taken by Russia, of giving up her immense revenue of millions by prohibiting or stopping the sale of vodka, ought to be a lesson to this country. We naturally look for moral as well as physical discipline in the defenders of our country.

Solemn Impressions on the Battlefield.—The daily press does not, as a general rule, supply us with news as to the solemn impressions made on many in the face of death. One would infer sometimes—and no doubt there is too much truth in it—that our soldiers spend most of their time, when out of danger, singing songs and having a rather merry time, but there are many sources from which one may gather that, when men are face to face with death, their accountability to God becomes a reality. A surgeon writing to the *Times* describing a religious service, says:—"The men sang heartily, but when prayer for dear ones at home was being offered there were very few dry eyes

among these brave men who faced death daily." The prayers of God's people ought to ascend daily to a throne of grace for our soldiers and sailors. God may, and can at the last hour, when time and all its interests are slipping away, snatch brands from the burning.

A Well-Timed Protest.—The following extract from the *Standard*, one of the leading London dailies, is of interest as one of the most outspoken utterances that has yet appeared from the secular press against German rationalism:—"For many years German criticism has been permitted to exercise in this country an immense influence over theological speculation. We have been overwhelmed by a welter of theories in the sphere of both Old and New Testament criticism—both 'lower' and 'higher'—of Eschatology, of Christology, of Christian origins, of primitive Christian institutions, and the like, all 'made in Germany.' Many of our English divinity professors, university lecturers, and writers of religious literature have been busy expounding these Teutonic notions as though they constituted a fresh revelation of truth. From the universities they have spread to the schools, to societies for religious study, to Church reading unions, and even to the systems of religious instruction framed for children. Every effort has been made to popularise them far and wide. Recently, however, there have been observable the beginnings of a reaction; accepted assumptions are called in question under the pressure of hostile facts. English and American scholars are growing restive under German domination, and critics who certainly could not be described as conservative are in revolt against the extremes and extravagancies of Teutonic dogmatism. The disillusion was bound to come; the only cause for wonder has been the long run enjoyed by so gigantic an imposture. The latter term is not too strong to be applied to a systematic attempt to palm off, as embodying the results of 'scholarship,' a number of 'speculative theories really dictated by unbelief in the Christian Revelation, and a determination to eliminate the miraculous from human history."

A Sword Sharpened to make a Sore Slaughter.—The *Glasgow Herald* of 10th October gives a brief report of a speech by Mr. H. Verbrugghen, a Belgian, made at a concert promoted by the Glasgow and West of Scotland Infant Mistresses' Association in aid of the War Relief Fund, in which he advocates the holding of concerts for such purposes. He informed his audience that in Switzerland the theatres and picture houses were closed, and that France, face to face with the dread horrors of war, was not so inclined to gaiety as formerly. The Swiss are showing a commendable spirit, and we are very certain if we also had a taste of war at our own doors, those who listened to Mr. Verbrugghen's speech would not thank him for its advice. Of old it was proclaimed to a heaven-defying race—"A sword, a sword is sharpened, and also furbished; it is sharpened to make a sore slaughter; it is furbished that it may glitter; should we then

make mirth?" The gaiety and mirth of the music hall and concert room are sadly out of keeping with the present troublous times.

Saved by a Testament.—The *Glasgow Herald* of 30th September contains an article by Mr. David Perry, descriptive of a visit which he paid to hospitals for wounded soldiers in Paris. In the course of the article he tells of an interview with one of the wounded soldiers. "He had a very interesting little story to tell me. He handed me a small book which I found to be a Pocket Testament published by the National Bible Society. There was a scar torn right across the cover. This book was in his left breast pocket. A bullet struck it and glanced off, striking him on the neck. Here again he had luck, because instead of entering the neck it had merely cut a track about three inches long which was already healing. He said he would never part with that little book as long as he lived."

A Bad Way of Raising Money for the Relief Fund.—We cull the following cutting from the *Glasgow Herald* (10th October):—"The General Finance Committee of Glasgow Corporation yesterday granted an application by the Royal Glasgow Institute of the Fine Arts in connection with their proposal to open their annual exhibition of pictures and sculpture in the McLellan Galleries, Sauchiehall Street, on Sunday afternoon, from 2.30 till 5 o'clock. No charge of admission will be made, but a collection in silver in aid of the Relief Funds will be taken. The arrangement will come into operation to-morrow."

The late Pope.—It would appear that the boasted unity of the Church of Rome does not exist in the high counsels of the Vatican, wherever else it exists. A note last month throws some light on the plans and schemings that take place in the election of a Pope, and the following extract from the same article speaks for itself:—"Another who had been an influential elector of Pius X., was heard in his last days moaning in a pitiable voice: 'And to think that I have been instrumental in bringing upon the Church such a curse.' Cardinal Vives Y Tuto himself who, although a really holy man, for whom I had a full respect, had been driven into the 'trio' with Merry del Val and De Lai, did not cease from crying in his last illness: 'We have indeed destroyed the Church.' In order to neutralise the impression of this solemn disavowal, the charitable Auria, by a genial device, spread the report that he had become mad, and put him under practical sequestration." There is something supremely ludicrous in hearing Cardinals lamenting that through their vote they had been the means of electing a Pope whose policy was a curse and destroying the Church. To crown it all, we are told that "the attitude of most Cardinals was one of impatient expectation that 'God should please in His mercy to recall to Himself' the deleterious Pope, in order that they could sweep away the hated Merry del Val and his clique, in the most drastic way."

Acknowledgment of Donations.

MR. ANGUS CLUNAS, General Treasurer, 35 Ardconnel Terrace, Inverness, begs to acknowledge, with sincere thanks, the following donations up to 21st November:—

From "Friend," Laide, per Rev. J. R. Mackay, 40/ for Home Mission Fund, 40/ for Foreign Mission Fund, 10/ for Mission to Forces Fund, and 10/ for Sinking of Well, to be given to Mr. Radasi; 3/ from "Friend," Erradale, Gairloch, for Kaffir Psalms; and 8/ from "Friend," Kinlochbervie, for Foreign Missions. *For Sustentation Fund*—40/ from Miss Fraser, Macleod's Hospital, Sask., for Duthil Sustentation Fund; 20/ from "Anon," Calderbridge; 20/ from Messrs. D. Mackay, Ardindrean, Lochcarron, and 10/ from same for Home Mission Fund; 5/ from "Jeremiah of Anathoth," and 5/ from same for Building Fund; 12/ from "A Friend," Castletown, Caithness, for Home Mission, and 12/ from same for Foreign Missions, per Rev. N. Matheson; 7/ from "Friend," Shandon, per Rev. J. S. Sinclair for Sustentation Fund.

MISSION TO FORCES FUND.

Miss Fraser, Kingussie, 20/-; Mr. James Campbell, Inverness, 20/-; "A Free Presbyterian," Tain, 2/-; Mr. Samuel Davidson, Inverness, 5/-; B. M. Cathkin, Rutherglen, 10/-; Mr. D. Gillanders, Partick, 10/-; "A Friend," Edinburgh, 10/-; Mrs. C., Glasgow, 10/-; "A Friend," Farr, Daviot, 2/6; Miss C. Fraser, Ellan, Carrbridge, 5/-; "Friend," Inverness P.O., 20/-; Nurse MacInnes, Royal Infirmary, Liverpool, 10/6; Mr. and Miss Parker, Aberdeen, 40/-; "Isle of Wight Sympathiser," 20/-; Mrs. White, Ormiston, East Lothian, 10/-; Mr. A. Macrae, Lochcarron, 20/-; Mr. D. Murchison, The Stores, Rannoch Street, 5/-; Miss M. MacDonald, Kinlochewe Lodge, 5/-; C. L. F., Garnethill, Glasgow, 2/-; "Anon," Rogart, 5/-; "A Friend," Gairloch, 5/-, and 5/- for Circulation of Magazine; Mrs. and Miss Cameron, Pine View, Carrbridge (and 2/6 from Mr. Cameron for Circulation of Magazine); "Friends of the Truth," Glasgow, £5; Miss Forbes, House of Comar, Tarland, Aberdeenshire, 20/-; "Friends," Springfield, Resolis, 10/-; Mrs. J. R. Macrae, Kyle of Lochalsh, 4/6; Miss Ross, 22 Chesham Place, London, 20/-; Miss Maclean, Dunsloy, Bellahouston, 20/-; Mr. A. Sinclair, Stevenston Road, Kilwinning, 5/-; "Anon," Inverness, 20/-; "Watten," Caithness, 5/-; Miss Macleod, Courtenay Ho., Waterloo, Liverpool, 3/-; "A Friend," Inverness, 2/6; "An Inverness Boy," 10/-; Mr. A. Gray, Lairg, 20/-; Mr. D. Livingston, Applecross, 10/-; "A Friend," Inverness, 5/-; M. M. Dunmullie, Boat-of-Garten, 10/-; "Readers of Magazine," Arran, 5/-; Mr. Charles Maclean, Inverness, 20/-; "Friend," Kinlochbervie, per Rev. J. Mackay, 10/-; Per Rev. J. S. Sinclair—Capt. Finlayson, Glasgow, 20/-; "Friends," Brawlin, Halkirk, 11/-; "A Friend," Glasgow, 5/-; "A Friend," Balquidder, 8/-; F. W., 10/-; Per Rev. N. Cameron—Mrs. Macrae, Erbusaig, 20/-; "Friend," Glasgow, 20/-; "Friend," Broadford, 20/-; Mr. J. Maclean, 10/-; Mr. J. Gillies, 10/-; Carrbridge, 5/-; Tighnabruaich, 20/-; Mr. N. Macphail, 10/-; "Friend," Stirling, 10/-; "Friend," Cathcart, 5/-; Miss Mackay, Inverness, 4/-; Strond, Harris, per Mr. J. Macleod, 7/2; "A Free Presbyterian," Inch, 20/-; from same for sinking Mr. Radasi's well, 20/-; Mr. A. M'Aulay, Fladda Lighthouse, Culipool, 5/-; "Friend," Scotsalder, Thurso, 5/-; Mr. J. Macleod, contractor, Tarbert, Harris, 20/-; Mr. A. Mackenzie, Ardindrean, Lochbroom, 15/-; "A Friend," South Erradale, Gairloch, 2/-; Mrs. Boyd, Dingwall, 5/-; Miss Cameron, Dingwall, 5/-; Mrs. M'Arthur, Dingwall, 5/-; "Two Friends," Glasgow, 4/6; Mr. George Mackenzie, Inverness, 10/-; "Friend," Inverness, 5/-; Miss C. Maclean, Applecross, 20/-; Mrs. Murchison, Applecross, 5/-; Mrs. Maclean, Applecross, 2/6;

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Church Notes.

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

Notice to Congregational! Treasurers re Buildings Fund.—We are requested to intimate that Congregational Treasurers are hereby desired to send a statement of debt upon Church or Manse Buildings to the Rev. J. R. Mackay, F.P. Manse, Broadstone Park, Inverness, Convener of Financial Committee, with a view to enable the Committee to allocate last collection for general Buildings Fund purposes.

Mission to Forces in England.—The Rev. Ewen Macqueen, Kames, has returned home after six weeks of active preaching and visiting work at several military and naval stations in England. Mr. Macqueen had a very busy time, and the services were much appreciated by many of our young men who are now "at the front." At last meeting of the Southern Presbytery, Rev. Neil Cameron, St. Jude's, Glasgow, was asked to continue the Mission services after Mr. Macqueen returned, and Mr. Cameron left for London with this purpose on the 19th November. We earnestly trust that the Mission may be abundantly blessed to the spiritual and eternal benefit of our soldiers and sailors.

The late Miss Murray, Glasgow.—We briefly notice this month, with much regret, the death of Miss Murray, London Street, Glasgow, a member of St. Jude's Congregation. The deceased, who had passed the allotted span of years, was laid aside for some time. She was highly respected as a Christian woman of the old stamp, and her death, on the 11th November, is mourned by many friends and acquaintances.

Acknowledgments.—Mr. D. Sutherland, 201 Lavender Hill, London, S.W., acknowledges with thanks, 40/ from "Friends of

Truth," Glasgow, for London Church Building Fund.—Rev. E. Macqueen, Kames, acknowledges with thanks, £4 11s. 4d., received from Royal Naval Reserve men, Chatham, for Mission to Forces Fund.—The Treasurer of the Portree Congregation thankfully acknowledges receipt of £1 from "A Friend," towards the Sustentation Fund, per Miss Mackay, Portree.

The Magazine.

Subscriptions Received for Magazine.—Mrs. M'Gillivray, Gorthleck, 15/6; J. M'Cuish, Melvaig, Gairloch, 2/6; A. Campbell, High Street, Ayr, 2/6; M. Beaton, Waternish, 4/6; Mrs. Campbell, Oban, 20/6; D. Davidson, Tomatin, 34/; D. G. Mackenzie, Sinclair Road, London, W., 19/; J. M. Stevenson, Ardrishaig, 5/9; Miss Mackay, Houghary, North Uist, 2/6; D. Ross, Tain, 9/; Miss Matheson, Bonar, 18/6; Miss Nicolson, Clydebank, 8/; M. Turner, Dumbarton, 10/; Mrs. Porteous, Vatten, Skye, 25/; P. Anderson, Edinburgh, 16/8; Miss M. A. Maclean, Jedburgh, 2/6; R. Neilson, Edinburgh, 6/6; D. Cameron, Carrbridge, 2/6; Mrs. Mackay, Clashmore, Dornoch, 6/6; Miss M. Ross, Troon, 2/6; Miss Bain, E. Craibstone Street, Aberdeen, 2/6; Misses Urquhart, Balblair, Invergordon, 6/4½; Mrs. Campbell, Dervaig, Tobermory, 5/; K. Livingstone, Otewa, N.Z., 3/; Miss E. Mackay, Halkirk, 11/10; N. Adshead & Son, Glasgow, 32/3; A. Mackay, Staffin, Skye, 31/2; A. Bruce, Wick, 19/6; A. Beaton, Rona, Grimsay, 2/6; Miss C. Mackay, Strathly Point, 35/10½; Miss M. Campbell, Melvaig, Gairloch, 2/6; G. Matheson, Stoer, 1/3; Mrs. D. Ross and Mrs. D. Mackenzie, Park Hill, Ontario, 2/6 each; K. Maclean & Son, Poolewe, 6/3; D. Jack, Millbank, Ont., 15/5; Mrs. Macallister, Lynedoch St., Greenock, 2/6; K. Matheson, Victoria Place, Dingwall, 2/6; A Friend, bound vols., 14/10; M. Macewan, Gorthleck, 2/6; D. Macdonald, Dunmaglass, Daviot, 2/6; D. Morrison, 4th Camerons, Bedford, 4/; Mrs. Campbell, Golspie, 2/6; F. W., 2½d.; Mrs. Campbell, Farley, Beaully, 2/6; Mrs. Macdonald, Tockavaig, Skye, 2/6; A Friend, bound vols., 5/4; J. Macdonald, shoemaker, Annat, Torridon, 8/; Mrs. Bannatyne, Blackwaterfoot, Arran, 1/3; J. R. M'Nelly, Detroit, U.S.A., 2/6; Miss Mackenzie, 8 Habost, Ness, 2/6; Mrs. Gunn, Badintarbet, Achiltibuie, 3/; D. Macmaster, Corpach, 10/; J. Stewart, Slumbay, Lochcarron, 22/; M. Mackay, Watson St., Detroit, U.S.A., 2/6; P. Macdonald, Newton, Ontario, 15/; Nurse Tallach, Carloway, 2/6; L. C. J. Tallach, Dunfermline, 1/0½; J. Macleod, Bridgend, Lairg, 13/1½; Miss Macleod, Drummrunie Lodge, Ullapool, 5d.; J. Adamson, Helmsdale, 6/; M. Macaskill, Glendale, 40/3; Miss Ross, Ardmore, Rhiconich, 2/6; Miss Cormack, Thurso, 18/10; J. A. Macaskill, missionary, Fernlae, Carbost, Skye, 18/; A. Macrae, for St. Jude's Collectors, 36/.

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