



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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Great Britain and Popery.

ONE of the dark features of the present time in connection with our country is the false charity that is so widely exercised towards the so-called "Church of Rome." Nothing appears more plain to us than that the Pope as the head and representative of this Anti-Christian body is "the Man of Sin" spoken of by the Apostle Paul in Second Thessalonians, second chapter. The inspired description suits no other personality. This was the opinion held almost universally in the Reformed Churches at the Reformation period and for a long time after. But along with a general departure from "the faith once delivered unto the saints," we observe a general relinquishment of this Scriptural view of the Roman Catholic body, and widespread reverence shown it, as if it were a true Church. In fact, it would almost appear by some recent events as if our country is beginning to acknowledge anew the temporal sovereignty of the Pope, after the lapse of centuries. The signs of the times in this respect are ominous, but we trust that God's wheels in providence are moving in an opposite direction to human policy and that Papal Rome may soon be crushed under them, in spite of all the schemes and efforts of man to the contrary. Meantime, however, we cannot refrain from bearing testimony against certain steps Romeward which leaders in Church and State have recently taken.

One of these steps was briefly referred to already in our columns, namely, the appointment by the King of Sir Henry Howard as Extraordinary Envoy and Minister Plenipotentiary to the Vatican. Diplomatic relations have thus been reopened with Rome, relations which were closed for about four hundred years. The temporal authority and power of the Pope have been recognised. The King in his letter of greeting, sent by Sir Henry Howard (himself a Roman Catholic), congratulates the present Pontiff in his accession to the Popedom, and invariably describes him as

his "Holiness." Now, these are great concessions to the arrogant and presumptuous claims of "the Man of Sin," and are to be deplored by every true Protestant throughout the country. When we further consider that His Majesty is speaking not for himself alone, but for the Government, we are bound to conclude that new national guilt has been incurred by our State, which will call for its own chastisement. Of course, the grand excuse for this wretched step is the War and its necessities. The Pope has influence with certain nations which have representatives at the Vatican, and so we must have our representative there. But the excuse is a very poor one at best. The Pope is not a recognised temporal sovereign, and on the Continent his influence is distinctly decreasing. Besides, the step is directly disloyal to our constitution as a Protestant country which threw over the tyrannical yoke of the Papacy in the glorious days when our civil and religious liberties were won. The Papacy has never been a blessing: it has always proved a curse to any nation that has yielded to its pretensions. Why should we then not maintain our noble independence and refuse any assistance from so wily an adversary, fawning a hypocritical friendship? The Pope evidently wishes to have a say in the final terms of peace and division of states, and thus to make the War a stepping-stone to the regaining of his temporal power which has proved the blight of nations. Our rulers ought to be ashamed to do anything to help forward his unholy schemes, but the King eternal is able to defeat them all, and to over-rule all for His own glory and the good of His kingdom.

A second step Romeward—in this case on the part of religious leaders—may be noticed as a sign of the times. Mr. R. J. Campbell, minister of the City Temple, London, recently advocated in a sermon, published in the *Christian Commonwealth*, the proposal that the Pope should be asked to convene a conference of representatives of all the Christian Churches with a view to get the war stopped. Mr. Campbell, as our readers may know, was prominently before the country some time ago as a preacher who adopted very erroneous views about the Person of Christ and the nature of sin. His ideas were of a rationalistic kind, and in some sense at the opposite pole from the Pope's creed. But there is a proverb to the effect that extremes meet, and here it is fulfilled. All extremes of departure from God's Word have a common root in sin as disobedience to the truth. The press reported that at least two Bishops of the Church of England, and two Nonconformist leaders, Drs. Meyer and Clifford, sent letters in favour of Mr. Campbell's proposal. Of the four, we would have expected best of Dr. Meyer, but he also is found wanting. A time of war and distress, such as the present, is a testing time. It puts men's principles to the proof. Blindness has fallen upon the Protestant world. We may know how little real Protestantism is to be expected from the general class of Protestant leaders in our day by the

above incident. The manly faithfulness of our forefathers is almost entirely gone from our midst.

A third incident which illustrates the decay of Protestantism in Britain recently took place in Scotland. The Moderators of the Established and United Free Assemblies, in co-operation with the Primus of the Episcopal Church, proposed an appeal to the people for a sober and good New Year. They arranged that a letter should be published in the press with the signatures of the chief men of all religious denominations, the Roman Catholic included. The Primus of the Episcopal Church was to secure the signature of the Roman Catholic Archbishop, which he successfully did. The Moderators of the Free and the Free Presbyterian Churches were appealed to for their signatures, but they refused to be associated with the Romish Archbishop, Smith of Edinburgh. What was our astonishment, however, to observe, when the appeal saw the light, that the names of the Moderators of the Original Secession Synod and the Reformed Presbyterian Synod, Professor Spence and Rev. William Russell, Paisley, were appended to it! These gentlemen profess to represent the most distinctly Covenanting bodies in Scotland, the most thorough opponents of Popery and Prelacy, and yet their names are here conjoined with the representatives of both. Their attitude is entirely different from that of their steadfast ancestors. Would Ebenezer Erskine, Adam Gib, or Richard Cameron and James Renwick have gone arm in arm with a Papist, as Messrs. Spence and Russell have done? Possibly the latter may say that they entirely detest Popery, and that the case was simply a moral appeal to the community. But can we have sound morality apart from Gospel principles? There should be no fellowship with the "Man of Sin," in any form, and the incident under review clearly shows that even the representatives of these bodies among us which were strongest at one time against Popery have not the wholesome fear of all contact with it that once obtained. The atmosphere is suffused with the poison of false charity, and few escape its influence.

In conclusion, we express our earnest desire that the Lord may in His rich mercy open the eyes of our once-highly favoured nation to the dreadful dangers of Romanism. We are greatly opposed to the tyranny and cruelty of German militarism with the Kaiser at its head. Why are we not equally opposed to the same qualities in Romanism with its lord, the Pope?

A SOUL truly sensible of his own unrighteousness would not have this sentence, "The Lord our righteousness," blotted out of the Bible for ten thousand worlds. A gracious soul triumphs more in the righteousness of Christ imputed than he would have done if he could have stood in the righteousness in which he was created.—*Brooks*.

A Sermon.

BY THE REV. ALEXANDER MACKAY, OBAN.

(Taken down by a Hearer.)

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 "Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."—ISAIAH lx. 20.  
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YOU will notice that in this chapter the prophet speaks about two things. He speaks, in the first place, about the future glory of the Church of Christ in this world, and he speaks, in the second place, about the glory of the Church in the "better country." God's people in every age have been expecting Christ's cause to prosper in the world in a way in which it has not hitherto done, but it was to heaven—to the "better country"—that their minds were principally directed. We think that the prophet, in this same chapter, makes that clear, for while his heart rejoices over the fact that the Church is to "rise and shine" in the world, his mind goes beyond the confines of time to that place where her sun "shall no more go down," and where "the days" of her "mourning shall be ended" for ever. There is a glorious future before the Church in the world, as this chapter brings before us, and we know from what is here said that these days of prosperity have not yet come, but we know that they certainly must come. This world belongs to the Redeemer. He had a kingdom in it from the Fall, and He is to have a kingdom in it, as it is written, "while sun and moon endure." It is not, however, to the future glory of Christ's kingdom in this world that I wish to direct your attention this morning, but to the light which the twentieth verse throws on the life of God's people in the world, and the bright prospects it holds out to them in view of eternity. You will notice that two things are brought before us in the verse.

I.—A state that is going to end, and that is described as "days of mourning," "the sun going down," and "the moon withdrawing itself."

II.—A state that is not going to end, which is described by the words, "thy sun shall *no more* go down, neither shall thy moon withdraw itself," and "the Lord shall be thine everlasting light."

I.—We see that the state of God's people in this world is described as "days of mourning," "the sun going down," "the moon withdrawing itself." God's people are a mourning people. "Blessed are they that mourn, for they shall be comforted."

Mourning is a characteristic of the people of God, and whoever may be without mourning in this life, God's people will not be without it. You notice that the prophet says here "days of mourning," not "one day." This means that it is not one day of mourning they have, but many days of mourning. We would be

equally wrong if we would say that the life of God's people is one long day of mourning while they are in the world, for they have days of joy as well as days of mourning, although they might often say about their days of joy, that they are like Pharaoh's fat kine, eaten up by the lean ones that follow, so that no trace of them remains except in the memory. But "days of mourning" describes their whole life.

Now let us consider, first, *the time* when this mourning began. For you must remember that there was no difference between God's people and others by nature. They came into this world "the children of wrath, even as others," and many of them lived for many years in the world proving the truth of this to themselves and to others. But there came a time in their history when they were arrested, and that by the Word and by the Spirit of God, and it was then that "the days of their mourning" began. Now, there are some persons, and they have "days of mourning" which only last for a short time. Perhaps at a Communion time some will have what might be called religious fits, and one would be inclined to think that the "good work" was begun in them. They will be thoughtful; they will be praying and shedding tears; but in a little time their goodness proves to be like the morning cloud and the early dew, which only disappoint. That is the way with many. But that is not the mourning that is brought before us here. This is a mourning that began and will continue till the day arrives when they shall bid good-bye to the world and everything in it.

Let us enquire now as to *the nature* of this mourning. There is such a thing as "the sorrow of the world, which worketh death." But this sorrow is godly sorrow, which "worketh repentance unto salvation," and is not to be repented of. We believe, however, that when this mourning began, it was the consequences and the guilt of sin that was the chief source of their mourning; or in other words, this mourning began when they apprehended that hell was the wages they had earned for themselves, that they were on the way thither, and that they had so destroyed themselves that they could never do anything to deliver themselves from the wrath they had incurred by their sins. You see, my friends, that person is to be pitied indeed who is confronted in his own mind with the solemn fact that he has earned hell for himself by his evil doing. It was then that the days of their mourning began, when it was brought home to their souls, to their consciences, to their minds, that they had ruined themselves, and that God, the righteous Judge, would by no means clear the guilty. When this mourning began the people of God thought that it was mourning that would never end, that their portion would be in outer darkness, where there is weeping, wailing, and gnashing of teeth. For when they were at this stage they had no light as to the way of deliverance. Darkness reigned in their minds. The light that was in them was darkness. Have

you ever discovered that the light that is in you naturally is darkness; that it does not lead you to the right source of deliverance, but that, on the contrary, it turns you away to other channels, to other cisterns—"broken cisterns that can hold no water," and that can afford you no relief? Well, that was what this people found out. They did not believe that there could be such a thing as deliverance for them when their own helplessness and guilt were brought home to their minds. But it is said here that the sun arose upon them, for when it is said that their sun "goes down," that means that their sun arose. You never heard of the sun going down till it had first arisen. We believe that it was when this people were at a loss to know what was going to happen to them that "the Sun of Righteousness" arose upon their hearts. You have often heard the proverb: "The darkest hour is just before the dawn." Well, it was the darkest hour spiritually when "the Sun of Righteousness" arose upon God's people.

You know yourselves that when the sun rises things will look very different from what they did in the night. If, for instance, you were out upon the mountains on a dark night, when neither moon nor stars appeared and when the sky would be overcast, everything would appear very dismal to you then. You would not know which way to turn. But if the sun began to rise suddenly, and the clouds began to roll away, oh, what a change the rising of the sun would bring about! Well, it was something similar to this that happened to God's people when "the Sun of Righteousness," which is brought before us here, arose upon their souls. When they thought that they were undone for ever, then the darkness fled away and the light of the knowledge of the glory of God in the face of Jesus Christ shined into their hearts, and in that day "old things are passed away; behold, all things are become new." God was made new to them; Christ was made new to them; the Word of God was made new to them; the new birth was made new to them; the world itself was made new to them; the natural sun, the moon, and the stars were made new to them; yea, the very birds of the air were made new to them when "the Sun of Righteousness" arose. They thought in that day that "the days of their mourning were ended." They thought when they got the first glimpse of Jesus Christ as the way to the Father—when they were enabled to close in with Him as He is freely offered in the Gospel—that "sorrow and sighing had fled away" for ever on that day. Was that the case? Ah! no. As I already said, it does not say here the *day* of thy mourning but "the *days* of thy mourning."

The day of conviction was one day of mourning which this people had, and that day terminated in the dawning of the day of gospel deliverance. But that day of gospel deliverance did not continue very long with them, for "the days of their mourning" began in a different way now from what they had formerly experienced. The first cause they had for mourning was sin, as to its guilt

and consequences, but now the chief cause of mourning is the corruption of their hearts, or the being of sin in their minds. When "the Sun of Righteousness" arose they thought that they were to have no more experience of sin; that they would no more go after sin. They thought that they were to love the Lord and follow Him all the days of their life, but they found out by sad experience that there was a fountain of evil within their hearts, so that when they "would do good, evil was present" with them. We believe also that when "the Sun of Righteousness" went down for the first time after He had arisen upon their hearts, that that was the saddest day that ever they had, for although the day of conviction was dark, we think it was nothing in comparison with the night that followed the going down of "the Sun" after He had first arisen upon their souls.

You know that literally there are certain signs which indicate the going down of the sun, and the first sign is this—you begin to feel cold. You will hear people remarking in the evening, "It is getting cold." What is the reason? The reason is that the sun is going down, and the second sign that indicates the going down of the sun is darkness. These two signs follow the going down of "the Sun of Righteousness." The soul begins to be conscious of *coldness*. It has not at all the same warmth that it had experienced towards God, towards Christ, towards His people, towards holiness. And *darkness* also sets in, God Himself becomes dark to them. His word is not so full of light to them as it used to be. Christ is not the brightness of the Father's glory that He formerly had been. We believe that when "the Sun of Righteousness" goes down on God's people for the first time, they do not know what has happened to them. They begin to question whether the experience they went through was the right thing at all.

Now, when the natural sun goes down, what follows is night, and that is what happens in the history of God's people. It is not better things are becoming with them. The coldness becomes more intense; the darkness becomes more real also, and you know that it is in the night that the wild beasts begin to come forth. This people who thought that they had bid good-bye to sin, who thought they had bid good-bye to lusts, begin to realise that there are wild beasts in their hearts, and that these wild beasts have as keen an appetite as ever they had before. There is nothing heard now in this night that has overtaken them but the roaring of the wild beasts. I heard lately that that eminent man, Archibald Crawford, said about himself that when the wild beasts, at the beginning of his spiritual history, put out their heads, he used to cut off their heads, but "now," he said, "they have made paths for themselves in my soul, and they will come out of their dens, and stare Archie Crawford in the face." We believe God's people will understand this.

Now, it is said here that the moon withdraws itself, which

implies that it also had given them light. According to God's appointment the moon literally rules the night, and God is saying here that He has a moon which rules the spiritual night that comes upon His people. Why has God ordained the natural moon? It is just to give light in the night. Even so, God has placed a moon in the spiritual firmament, and He intends that that moon should give light to His people when the sun goes down. And what is this moon which rises and lightens the spiritual night? You know that the moon literally has no light in itself? that it only reflects the light of the sun, and however brightly the moon may shine, its light does not give out any heat, and this is true spiritually also. The moon spiritually is just the experience of God's people. The light of "the Sun of Righteousness" is reflected by their experience. When they begin to enquire, after the sun goes down, whether it was the Lord's dealings with them or not, whether it was really a saving change or not, they see such light in what took place in their minds that they cannot but conclude, although they now feel as cold and as dead and as corrupt as ever they felt—perhaps more so than ever they felt before—yet, they cannot but conclude, that they could never have such thoughts as they had about God; that they could never attain to the knowledge they got of the way of salvation, if it had not been for the work of the Holy Spirit in their hearts through the word of truth. God intends that His people should make use of the moon, for He says about His people of old :—

"They did not call to mind his power,
Nor yet the day when he
Delivered them out of the hand
Of their fierce enemy."

What does He mean by that? He means that His dealings with them reflected such light that it ought to convince them that it was His work, and that they should take comfort from it in their spiritual night. But it is said here that the moon withdraws itself, and that means that God's people have moments in their life when they have not any light from their own experience to convince them that they are in the right way. They will be on the verge of concluding that all they passed through was a delusion from beginning to end. Do not you be complaining, friend, if you have the light of the moon, cold as it is, if you can say, "Although I feel so dead and so cold and so carnally minded, yet I cannot but believe that God began the good work in my soul." Do not you be complaining if you have light on God's dealings with you, for He brings before us here that His people go lower even than that, even so low that the "moon withdraws itself." Satan has great power, when God gives him permission, to make things dark, and in belittling everything that God does for His people.

What happens now when the "moon withdraws itself." Well, this is what happens—the Sun begins to rise again. God comes

to the help of His poor people, and "the Sun of Righteousness" arises upon their souls again, and they again begin to conclude as at the beginning that the "Days of their mourning are ended." But they soon find out that they have to pass through the same experience again, and that the "sun goes down" a second time, and the "moon withdraws itself" a second time, and that day of mourning follows day of mourning as long as they are in this world. And we may say that the longer God's people are in the world, it is not shorter their days of mourning are getting, but "The days of thy mourning shall be ended."

II.—The second state to which our attention is drawn, is the state that shall never end. The first state shall end, but the second shall never end, and what is this second state? It is the state of Glory. When will they enter into this blessed state? They shall enter into it when they draw their last breath in time. It is then and then only that this people shall bid good-bye for ever to sorrow and sighing. "Sorrow and sighing shall flee away," and God shall then "wipe away all tears from their eyes." It is written that there "shall be no night there," and that "The city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." It is easier for us, however, to speak of their "days of mourning" in the world than it is to speak about the state of glory, for, "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." It is said here, that the Lord shall be their everlasting light and that the days of their mourning shall be ended. When we see their happy state described as to, what they will not have, as well as to that which they shall enjoy. They will not have a cloud there between their souls and their Lord. They will be at home there. They are in the wilderness here. At its best this world is a wilderness to God's people. Here they are weary, but there they shall rest. Here they are sad, but there they shall be glad.

"Then are they glad because at rest,
And quiet now they be;
So to the haven he them brings,
Which they desired to see."

Here they are often questioning whether they are right for eternity or not, but there they shall never have any doubt throughout eternity as to their standing, for they will be perceiving for ever the marks of the fingers of the Almighty upon their souls and their bodies, and just as "their sun" shall no more go down, so also will it be true that "their moon" shall not withdraw itself for ever, for it is written :

"And with Thy likeness, when I wake,
I satisfy'd shall be."

Let me now, in conclusion, ask you whether you know anything of these things by personal experience. Mark you this, my

friend. You will have mourning for sin, either in time or in eternity. There is not a creature of the human race but will have mourning for sin—that is the inevitable—and if it is in eternity that the days of our mourning for sin will begin, it shall never be said about them, “The days of thy mourning shall be ended.” That is a solemn consideration. What, then, do you know of these things? Is it true of you that you have begun to mourn in reality over your sins and that you have realised the awful consequences of sin, and the danger to which you have exposed yourself through having sinned against God? Is it true of you, on the other hand, that you have known in some measure what it means to be delivered “from the wrath to come,” through the efficacy of the atonement reaching on your heart? Has “the Sun of Righteousness” risen on your heart, and can you follow the footsteps of the flock, not only by the still waters but through the valley of the shadow of death?

Have you an evil heart of unbelief, where the wild beasts have their lair? Are you often at your wit’s end as to how matters stand with you? Is this world a wilderness to you, and are you seeking a better country continually? If you can say that you are familiar with these things—that these things are part of your life—then His Word says, “Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.” But if these things are foreign to your life—if you are a stranger to them—O, then remember this, that the time will surely come when, if you do not become familiar with these matters, it shall be said about you that the days of your mourning have begun but that the day will never come when they will end. If your mourning for sin will begin in eternity, it will mean to you an eternity of weeping and wailing and gnashing of teeth. There will be no sun there, no moon there, no such thing as tears wiped away there; nothing there but the blackness of darkness, the undying worm, and the unquenchable fire.

Now, dear friends, these are things which concern us more than anything else under the sun. Time is not only short but uncertain, and it is our wisdom to make sure work of being right for eternity. The way of escape is clearly put before us, which is Christ, and we are counselled to flee to Him. We are invited to come to Him; yea, entreated to do so. What, then, are you going to do? Are you going to believe the truth, or are you to continue believing the lie? Millions of gospel hearers are refusing to believe the truth, and are going down in darkness and uncertainty on the broad way that leadeth to destruction. See, O, see to this, that you will not be among them. May the Most High bless to us our consideration of His own Word!

THE good things of eternal life are so many, that they exceed number; so precious, that they exceed estimation; so great, that they exceed measure.—*Augustine.*

Account of Mission to Forces in England.

BY THE REV. NEIL CAMERON, ST. JUDE'S, GLASGOW.

AT the request of several friends we have decided to write a brief report of some of our labours among our soldiers and sailors in England.

We may say, to begin with, that these labours were more a relief to our mind than labour; for these men were never absent from our thoughts, night or day, since they were called up. We happened to be at Portree when the Skye young men were mobilised, and we felt that their need was very great of some men being sent with them to speak to them of the eternal concerns of their immortal souls. That many of them would never see their homes again touched the hearts of the Lord's people on a very tender cord; but what caused them much serious concern was that the most of them were without God and without hope. This caused that, on the Friday of each Communion in our Church since, instead of the usual "question" meeting, the day was spent, by universal consent, as a day of prayer for our soldiers and sailors. Many a solemn prayer ascended to the Lord for an out-pouring of the Holy Spirit on these men so as to lead them to repentance toward God and faith toward the Lord Jesus Christ. The appeals made to the Lord by our praying men on these occasions that He would put a cover on their heads in the day of battle will not be unanswered. The wonderful liberality with which our people and a few other sympathising friends have responded to the appeal made for a fund to carry on the Mission is positive proof that our effort to go with the Word of God to these men had their most hearty approval. Further, we believe that the Lord approved of it, and we hope that some at least may praise Him eternally for having sent His word to them under such circumstances. The Lord works on men's minds by terrible providences sometimes so as to cause them to consider their ways. This is seen, for instance, in the case of Manasseh. He would not listen to the Lord's word spoken by His prophets until the Lord reduced him to extremity by war and imprisonment. These terrible visitations brought him to his right mind, and to his knees in prayer to the Lord God of his father. These things are written for our learning and encouragement. It was under the impression of such thoughts as these that we took up this work, and endeavoured to carry it on so far. I feel bound to take notice of the indebtedness of our Church to Messrs. W. Grant and J. Macleod for their successful indefatigable efforts to have arrangements made by which the Word of God could be brought to our sailors and soldiers in the several places in which we have been labouring among them. They got things so arranged that on our arrival on the scene we had only to go to the places set at our disposal for preaching. Personally, I desire to thank

these young men for their labour of love. The extraordinary kindness and hospitality extended to us by Superintendent Mackay and his worthy partner made us feel at home in London. May the Lord repay them for the great pains they took for our comfort, and make them by His grace fellow-heirs of God's infinite mercy in Christ through the Gospel!

I left Glasgow on the nineteenth day of November, to take up the duties which the Rev. Ewen Macqueen had carried on during the previous six weeks. On my arrival in London kind friends met me at the station. As I learned from them that many of the Royal Naval Reserve men at Portsmouth were to join a cruiser on the following Monday, it was decided that we should go there for the first Sabbath. Mr. W. Grant accompanied me there on Saturday evening. Mr. Donald Macdonald, a deacon in St. Jude's congregation, and two other friends, came to my lodgings and spent a good while with me. On Sabbath a Gaelic service was held at 3 p.m. and another at 7 p.m. in Portsmouth Naval Barracks. There was a good congregation, and one could not desire a more attentive audience. After the night service, within the Barracks gate, we parted with many of the men who were under orders to sail next morning. This was quite a new experience to us. To part with men who were to be exposed to the terrible dangers of naval warfare now-a-days gave wide scope to one's imagination, which caused the heart intense pain. In commending these men to God's care and keeping, one felt his whole heart going forth with his words. This was my experience in all the services during my sojourn in England. A Gaelic service was held at Portsmouth every Thursday night during the six weeks. The last Thursday night all the men present had got leave to come ashore to attend the service, but they had to go straight back to their boats that night. This brought the Gaelic services at Portsmouth to an end meanwhile.

There were several men at Portsmouth who were truly God-fearing. These held prayer meetings regularly in the Barracks on Sabbath and week-day nights. This fact, I have no doubt, had a very good effect upon the outward conduct of the Highlanders, who appeared to us to be orderly in their behaviour. The Commodore of Portsmouth deserves great praise for the consideration he manifested toward the spiritual concerns of his men. He gave them the use of a hall in the Barracks to hold prayer meetings in, and did all in his power to allow the men to attend our services after we appeared on the scene.

The services conducted by us at Chatham were held every Tuesday night. We went there the first Tuesday night after our arrival. There was a large number of R.N.R. men there at that time. The effort made by these men to attend the services showed that they appreciated them. The serious attention with which they listened made it a pleasant and easy work to address them. This was so conspicuous that a gentleman, who accompanied

us from London, said after we got home: "I am sure you never had a more attentive audience." This was certainly the case. When we saw the number of men that were there, we made up our mind to go to them for a Sabbath. Accordingly we went there for the fourth Sabbath of our sojourn in England. The feeling that one was speaking to men who might be listening to the word of God for the last time caused one's whole soul to go forth with every word. They were being sent away in batches to join war ships; so that before we came away a large number of them had left. Still there was a considerable number present the last night we were there. On the whole our experience among these naval men will be always a pleasure to us. May the Lord, of His superabounding mercy, implant His fear in their hearts so as to make them wise both for time and eternity; may He uphold and protect them from all the terrible dangers to which they will be exposed; and may He bring them back in safety to their own homes and families!

As at Portsmouth, there were a few God-fearing men at Chatham. They held prayer meetings every night of the week. One of the chief officers of the port, Chief Boatswain Morrison, presided generally at these meetings. The good effect of these prayer meetings was quite discernible on the men who attended them. This officer did all in his power to assist us in our work there. Personally, I felt thankful to the Lord that He ordered so that such good grains of the salt of the earth were among these naval men.

The second Sabbath of my time was spent at Kimbolton. We intended to go to this place for Friday night, and come back to Bedford for the Sabbath. When we sent word to this effect, the Adjutant of the Lovat Scouts urged that we should go there for the Sabbath as their chaplain had been absent for some time. After considering his request we felt inclined to go. This gentleman showed us a great deal of consideration and sympathy in our efforts to declare God's truth to the men under his charge. The first service had to be held in the open field. Both the officers and men were very orderly, so that we found it easy to address them. We held a Gaelic service in the evening when a considerable number were present. There would have been many more were it not that fever had broken out among them, and that a number of them were isolated from the rest. Of course they were all present at the first service as the danger of infection could be averted in the open field. I went back again to them on a Friday evening, but owing to unforeseen circumstances the most of them were prevented from attending. A large number of these men hailed from Skye, Uist, Harris, and other places on the west.

On my way back to London on Monday, I came off the train at Bedford to hold a service there. Only a few of the men here turned up, as they were ordered to attend a lecture at the hour fixed for our meeting. However, we met a few young men whom we knew, and were very pleased to have seen them. We intimated

at the conclusion of the service that we intended to be there the following Sabbath. On that Sabbath there was a good attendance at 3 p.m.; at 7 p.m. there were not so many present. The condition of our young men there caused us much sorrow. They were like sheep having no shepherd, nor anyone to care much either for their bodies or souls. This caused us to decide to go oftener there. There were several things that interfered with our services at this place.

First, the fact that the Gairloch and Lochbroom young men had been sent to the front during Rev. Ewen Macqueen's time made the attendance much smaller. Secondly, the officers in charge seemed to have no concern as to the spiritual instruction of their men. This caused that it was difficult to get word to the men as to the services. Further, the men had to turn out to musketry practice on the Lord's day. This causes these young men much grief, and it has also caused our people sincere grief when they were made aware of it by the Rev. Mr. Macqueen. It really caused us great anguish of spirit, and we are sure that the officers who compel them to break the Lord's command will be yet sorry for their conduct either in time or eternity. There was another cause. Measles, and many cases of pneumonia, broke out among the men, and a large number of them were prostrated by these diseases. The War Office converted a large school in the town into an hospital. There we found a large number of these young men on Sabbath night after we came away from the service. This was on the fifth Sabbath. We spent a while among them. Some of these young men were in eternity before we came back for the last Sabbath. We spent two hours in the hospital that Lord's day, spoke to most of the young men, and made an effort to pray beside their beds. We learned from the doctor in charge that there were one hundred and forty-five there that day. We felt as if our heart would break for these poor young soldiers. They lay there far from home and friends, though I would not like to convey the idea that they were without outward comforts. We have learned since that many of them have been removed to an endless eternity. With their parents and relations we desire to express our heartfelt sympathy. May the Lord lead them to Himself for consolation in their painful bereavement and grief!

These painful dispensations, we are fully convinced, have been, in the Lord's hand, the means of making a few of these young men more serious about the great concerns of their souls and eternity than ever they were before. May the Lord grant that His word and these distressful dispensations of His divine providence may lead many of them to seek the Lord their God and the way to Zion!

In conclusion, we would press upon all our praying people to cry mightily to the Lord that He would pour the Holy Spirit on our soldiers and sailors, so as to work repentance toward God and

faith toward the Lord Jesus Christ in their hearts. We would remind them of the fact that these young men are in the face of death in its most terrible aspects, both on land and on the great deep. Many of them are sure to fall. Let us, therefore, call on the Lord in this day of trouble. He promises to answer and that we shall have cause to glorify Him for helping us. The Church's deputies to the Mission should be constantly remembered by our people in their prayers. "The effectual fervent prayer of a righteous man availeth much."

The Southern Presbytery—Resolutions.

A COMMITTEE, appointed by this Presbytery at a meeting held on 7th January, have drawn up the following resolutions:—

PROTEST AGAINST SPECIAL ENVOY TO THE POPE.

The Southern Presbytery of the Free Presbyterian Church of Scotland views with serious concern and grief the retrograde step taken by our King and his counsellors in having sent Sir Henry Howard as Minister Plenipotentiary to the Vatican, as they have thereby given to the Pope a status which he has not had since the Reformation in the temporal or spiritual affairs of this nation. The Presbytery would humbly remind His Majesty and his counsellors of the direful effects of such tampering with the Protestantism of this country in the seventeenth century, of the bloodshed caused thereby in the British Isles, and of the subsequent overthrow of the Stuart Dynasty on account of similar matters. The Presbytery desires to enter its strongest protest in its own name, and in that of Protestants in general, against the persistency with which our Protestant Constitution is being bartered away to please Roman Catholics and men of no religious principles, occupying high places in this nation. The Presbytery earnestly appeals to the Government to recall Sir Henry Howard from his mission, in view of the false position into which his presence at the Vatican has brought this Protestant nation.

This Protest has been forwarded to His Majesty the King and the Prime Minister.

RESOLUTION *RE* EXTRAORDINARY PRAYER MEETING HELD BY UNITED FREE MISSIONARY IN INDIA.

This Presbytery takes into consideration, as an extraordinary sign of the times, the account of "a remarkable prayer meeting," held in India by a missionary of the United Free Church, reported in the *U.F. Record* for November—a copy of which was sent a member of the Presbytery by a respectable citizen of Glasgow. The Presbytery notes the substance of the report, as follows: "The wife of one of the Government officers" in India had suggested to said missionary "that a number of people of different

classes and religions might welcome an opportunity of meeting together for prayer in connection with the War, if it were understood that the meeting would be conducted in such a way that no one's religious principles would be compromised." The missionary, after overcoming some "difficulty"—apparently a slight qualm of conscience—fell in with the suggestion and held the meeting, where, according to a previously-understood arrangement, he offered up prayer to God without any reference to our Lord Jesus Christ. The meeting was attended by about a hundred people, belonging to the English, Hindu, Mohammedan, Jewish, and Parsi communities.

This Presbytery hereby desires to express its strong condemnation of such Judas-like unfaithfulness to the Person and Name of Christ, and to call attention to the incident as an example of the fatal extremes of disloyalty to which compromise and surrender of the truth for the sake of false union will lead individuals and Churches who are called by the Christian name. The Presbytery considers that any denomination which tolerates such a gathering as the above, calls in question its right to be described as a Christian Church, and that there is no advantage—but the opposite—in sending to the heathen missionaries who vainly imagine that acceptable prayer can be offered to God without reference to Christ as the "one mediator between God and men."

The Presbytery, in conclusion, would appeal to the people of the United Free Church to awake to a realisation of the dangerous precipice towards which German Rationalism is driving them, and to turn back to God's truth both as to doctrine and worship.

MEMORIAL MINUTE *RE* THE LATE REV. JOHN ROBERTSON,
GREENOCK.

The Presbytery would place on record their deep sense of the loss sustained by the demise of the Rev. John Robertson, retired minister, residing in Greenock, one of the brethren of this Presbytery. They desire to express their sincere grief that one whom they regarded with profound respect as a Christian minister, endowed with eminent graces, and marked by outstanding integrity in the things that pertained to God and the souls of men, should be taken away at such a critical period in our national history. While they bow with all submission before the adorable Head of the Church, the Lord Jesus Christ, in this dispensation of His providence, and while they rejoice that their loss has been the everlasting gain of their departed father and friend, believing as they do that those who sleep in Jesus God will bring with Him, they feel very deeply that a real and great blank has been made among the members of this Court, in the sphere of the Free Presbyterian Church and in the world at large. As to his personal character, they can bear testimony that Mr. Robertson was a man of a meek and lowly spirit who was disposed to place all men, in whom he perceived the grace of God, before himself,

but who, in spiritual matters, pertaining to the cause of Christ and the salvation of his fellow-sinners, was bold as a lion. It may be truly said of him that in asserting, maintaining and defending the integrity and infallibility of the Holy Scriptures, and in holding fast the whole doctrine of the same as embodied in the Confession of Faith, he would not compromise or surrender the least iota either for carnal peace or so-called charity's sake. This was his character right through at an important time now past when some, who were then office-bearers in the Free Presbyterian Church, sought to bring about an accommodation with a body that did not stand faithful, in its ecclesiastical transactions, to the Bible and the Confession of Faith. Mr. Robertson held that the Lord had committed to His Church in the world His oracles, and that immediately the Church proved unfaithful to her trust, she ceased to be His witness and to be beneficial to the souls of men. No man could move him to depart from this position.

Mr. Robertson, who was English assistant in St. Jude's for some years previous, was admitted a member of this Court in 1900, and during these years he was the embodiment of courtesy, brotherly love, and forbearance, to his brethren in the Presbytery. He was deeply interested in the welfare of all the congregations in this and the other Presbyteries of the Church. Everything, indeed, connected with the F.P. Church at home and abroad lay very near his heart. It may also be justly stated that he was a true patriot. Every departure by the State and by our cities or communities from the precepts of God's Word caused him pain and anxiety, and he was always ready, as occasion offered, to remonstrate with high and low to turn from their evil ways. This he did, not from a censorious spirit but from love to Christ and the souls of his fellow-countrymen. The Presbytery can affirm with confidence that the nation has lost a true patriot and one of its most faithful friends, who prayed much for its genuine prosperity; while the Church has lost a man of God, a good scholar, and a sound preacher of the Word.

In conclusion, the Presbytery would earnestly pray that the Lord of the harvest would send forth labourers to His harvest in a day of blasphemy and reproach, and make the seed of divine truth fruitful in the experience of many souls unto life eternal.

The Presbytery agree to express their deepest sympathy with Mr. Robertson's family in the great loss they have sustained, and to send a copy of this Minute to his daughter at Greenock.

WILL the wisdom of words win men to Christ? What advantage hath a wit above others, but that he hath a greater freedom to play the fool . . . Lord, let us have nothing to do with clergy, who know better how to manage farms than to wrestle with God, and deal with hardened or wounded consciences.—*John Brown.*

The Northern Missionary Society.

(IN TWO CHAPTERS.)

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

(Continued from page 299.)

CHAPTER II.

IN Chapter I. of this narrative, it was related how the Northern Missionary Society came into being, and also how it was officered. I should like now to describe how it went about its business, and with what success. The direct object of the Society was the spread abroad of the Gospel among the heathen, and among other unenlightened nations, and, in order to that, the awakening of a prayerful and practical interest among the Highland people in the heathen, nominal and real. What means were used for this end?

1. Those who were responsible for the conduct of the Society felt that to begin with it was necessary to establish the understanding and conscience of the people in the urgency, Scriptural warrantableness, and hopefulness of the work to which they were addressing themselves with heart and hand. Accordingly from the year 1800 to 1823 four sermons were under the Society's auspices preached annually, two in Inverness and two in Tain, in order to promote the end which the Society had in view; and from 1824 to 1843 the number of annual sermons was increased to six, the additional two being preached in Dingwall. I am inclined to think that at no other time had Christ, in the Highlands of Scotland, within so short a period, so many eminent heralds of the Gospel of salvation as He had during the period that the Northern Missionary Society was active, and all of them were men who took the profoundest interest in this Society with its schemes. I shall on this account give here a list of the best known among them, with the text from which they preached for the Society. Thus:

(1) Dr. Alexander Fraser, Kirkhill, preached, as we already saw, in Tain on the 27th August, 1800, on "The liberal devising liberal things" (Isaiah xxxii. 8).

(2) Dr. Angus MacIntosh, Tain, preached, as we also already saw, in Tain on the above date, his subject being, "The voice in the wilderness" (Isaiah xl. 3, 5). Dr. MacIntosh preached in Inverness on the 14th June, 1809, on "Christ's name enduring for ever" (Psalms lxxii. 17), and in Inverness on the 14th June, 1809, on "Christ the propitiation for the sins of the whole world" (1 John ii. 2); in Tain on 28th August, 1811, on "None other name" (Acts iv. 12); in Inverness on the 8th June, 1814, on "The good tidings of great joy" (Luke ii. 10, 11); in Inverness on the 10th June, 1818, on "None other name" (Acts iv. 12); in Inverness on 13th June, 1821, on "Going unto all nations" (Mark xvi. 15); in Inverness on 9th June, 1824, on "All nations

being blessed in the seed of Abraham" (Genesis xxii. 18); and in Inverness on 14th June, 1826, on "The son of man coming to seek and to save the lost" (Luke xix. 10).

(3) Rev. Alexander MacAdam, Nigg, preached in Inverness on the 10th June, 1801, on "The good tidings of great joy" (Luke ii. 10, 11); in Inverness on 11th June, 1806, on "The upper room furnished and prepared" (Mark xvi. 15); in Tain on 27th August, 1808, on "The Son, the Saviour of the world" (1 John iv. 14); and in Tain on 30th August, 1809, on "The good tidings of great joy" (Luke ii. 10, 11).

(4) Rev. John Matheson, Kilmuir Easter, preached in Tain on 26th August, 1801, on "The coming of the kingdom" (Matthew vi. 10).

(5) Rev. Hugh MacKay, Moy, preached in Tain on 26th August, 1801, on "Go thou and do likewise" (Luke x. 37).

(6) Dr. Ronald Bayne, Inverness and Kiltarlity, preached in Inverness on 9th June, 1802, on "Abundance of corn in the earth" (Psalm lxxii. 16); in Inverness on 10th June, 1807, on "Doing what she could" (Mark xiv. 8); and in Inverness on 12th June, 1811, on "The shaking of all nations" (Haggai vii. 2).

(7) Rev. William Forbes, Tarbat, preached in Tain on 25th August, 1802, on the "Harvest plenteous, but the labourers few" (Matthew ix. 37, 38); in Tain on 26th August, 1807, on "Being debtors to Greeks and to Barbarians" (Romans i. 14); in Inverness on 8th June, 1808, on "A day of good tidings" (2 Kings vii. 9); in Tain on 25th August, 1813, on 2 Kings vii. 9; in Inverness on 12th June, 1816, on "They presented to the child Jesus, gifts" (Matthew ii. 11); in Tain on 27th August, 1817, on "All people praising Christ for ever" (Psalms lxxv. 17); and in Inverness on 14th June, 1820, on "There being no end of Christ's government" (Isaiah ix. 7).

The Rev. Charles Calder, Ferintosh, although one of the Directors of the Society, does not appear to have preached in connection with the Society; nor yet the Rev. Lachlan MacKenzie, Lochcarron, although the latter was appointed one of the preachers for 1804 (or 1803), but there is no record of his having actually carried out the arrangement. Travelling over considerable distances was not the easy thing in those days that we find it in our day.

(8) Dr. Alexander Stewart, Moulin and Dingwall, preached in Inverness on 16th June, 1804, on "Other sheep" (John x. 16); in Inverness on 11th June, 1806, on "God gathering the outcasts" (Isaiah lvi. 8); in Tain on 27th August, 1806, on "God whose I am and whom I serve" (Acts xxvii. 23); in Inverness on the 8th June, 1808, giving an address, without a text; in Tain on 31st August, 1808, on "Fields already white for the harvest" (John iv. 35); in Tain on 29th August, 1810, on "The Lord's people being all one" (John xvii. 21); and in Inverness on 9th June, 1813, on "The king on the holy hill of Zion" (Psalms ii. 6).

(9) Rev. William Mackenzie, Tongue, preached in Tain on 28th August, 1804, on "God as no respecter of persons" (Acts x. 34, 35).

(10) Rev. Donald Fraser, Kirkhill, preached in Inverness on 10th June, 1807, on "The chosen generation" (1 Peter ii. 9); in Tain on 28th August, 1811, on "The Lord reigning" (Psalms xcvi. 1); in Inverness on 9th June, 1813, on "Abounding in love" (1 Thessalonians iii. 12); in Tain on 30th August, 1815, on "God's word not bound" (2 Timothy ii. 9); in Tain on 27th August, 1817, on "Glory to God in the highest" (Luke ii. 14, 15); in Inverness on 9th June, 1819, on "The grace of the Lord Jesus Christ" (2 Cor. viii. 9); in Tain on 25th August, 1819, on "Beholding the Lord's glory as in a glass" (2 Cor. iii. 18); in Tain on 27th August, 1823, on "Neglecting the great salvation" (Hebrews ii. 3); in Dingwall on 19th April, 1827, on "Tribulation and anger upon all doing evil" (Romans ii. 9); and in Inverness on 13th June, 1827, on "Declaring God's glory among the heathen" (Psalms xcvi. 2, 3).

(11) Rev. John Robertson, Kingussie, preached in Inverness on the 10th June, 1812, on "The Lord making a feast for all people" (Isaiah xxv. 6, 7).

(12) Dr. John MacDonald, Ferintosh, laboured as a preacher for the Society more than any other. He was but a student when the Society was formed in 1800, but when, after a short ministry in the Gaelic Chapel, Edinburgh, he came north in 1813 to succeed the Rev. Charles Calder of Ferintosh, he at once took a leading place among the notable ministers of Ross-shire. Very interesting it is to find his distinguished son, Rev. John MacDonald, missionary, Calcutta, put his finger on what appeared to a person so judicious as he to be the most noteworthy features of the preaching of these three great heralds of the Gospel, Dr. Angus MacIntosh, Dr. Alexander Fraser, and Dr. John MacDonald. Writing from Calcutta, Mr. MacDonald put it: "So many sweet associations, so many rich recollections have I to feast upon that it seems to me I hear Dr. MacIntosh pouring forth all the riches of the Gospel, its loveliness, its enticement; Dr. Fraser of Kirkhill, perhaps not less gifted and gracious, exhibiting its exalted character, its rationality and strict consistency; and my father, displaying its close connection, its admirable adaptation, with all its sweet promises and awful threatenings. Methinks, I see these three together showing forth, in one radiant blaze, the whole moral character of God, now reasoning, now threatening, now enticing sinners to come and see this great thing" (*Life*, page 40). Dr. MacDonald's first sermon on behalf of the Society was preached in Inverness on the 8th June, 1814, his subject being, "The leaves of the tree, which are for the healing of the nations" (Revelation xxii. 2). The other texts on which he preached for the Society in Inverness, Dingwall, or Tain were:—Revelation vii. 9, 10; Psalms lxxxix. 15; Acts xvi. 9; 1 Timothy i. 11; Revelation xiv.

6; Isaiah ix. 6; Luke x. 37; Zechariah iv. 10; 1 Cor. xv. 20; 1 John ii. 2; Proverbs xxiv. 11, 12; Psalms ii. 8; Matthew ix. 13; Daniel xi. 32; 1 John iv. 8; Philippians i. 12; Isaiah liii. 11; Habakkuk iii. 11; Isaiah li. 5; Psalms xxxvi. 9; 1 Timothy ii. 4; Isaiah ix. 7; Romans i. 14; Romans v. 15; Jonah i. 6; Canticles viii. 8; 1 John iv. 14; John x. 16; Psalms xxxvi. 7. Dr. MacDonald thus preached in all on thirty occasions for the Society.

(13) Rev. Neil Kennedy, Logie, preached in Tain on 31st August, 1814, on "An innumerable multitude" (Revelation vii. 9, 10); in Inverness on 12th June, 1822, on "All ends of the earth seeing the salvation of God" (Isaiah lii. 10); and in Dingwall on the 19th April, 1827, on "Thy kingdom come" (Luke xi. 2).

(14) Rev. John Kennedy, Redcastle (brother of the foregoing), preached in Inverness on 14th June, 1815, on "Ethiopia stretching out her hands" (Psalms lxviii. 31); in Tain on 28th August, 1816, on Psalms lxviii. 31; in Tain on 26th August, 1818, on "The desire of all nations" (Haggai ii. 7); in Tain on 25th August, 1819, on "Going into all the world" (Mark xvi. 15); in Tain on 29th August, 1821, on "The root of Jesse, the ensign of the people" (Isaiah xi. 10); in Dingwall on 22nd April, 1824, on "The watchmen upon the walls" (Isaiah lxii. 6, 7); in Tain on 30th August, 1826, on "Going unto all the world" (Mark xvi. 15); in Inverness on 11th June, 1828, on "Prayer for Israel" (Romans x. 1); in Tain on 26th August, 1829, on "Christ's kingdom not of this world" (John xviii. 36); in Inverness on 8th June, 1831, on "The kingdom of this world becoming kingdom of Christ" (Revelation xi. 15); in Tain on 21st November, 1832, on "The gathering of the people unto Messiah" (Genesis xlix. 10); in Dingwall on 24th July, 1833, on "All power given to Christ" (Matthew xxviii. 18); in Tain on 20th August, 1835, on "O Lord, revive thy work" (Habakkuk iii. 2); and in Tain on 28th August, 1839, on Revelation xi. 15.

(15) Rev. Donald Sage, Resolis, preached in Inverness on 11th August(?), 1823, on "Handfuls of corn" (Psalms lxxii. 16); in Inverness on 8th June, 1825, on "Building the walls of Jerusalem" (Psalms li. 18); in Inverness on 13th June, 1827, on "All ends of the earth seeing God's salvation" (Isaiah lii. 10); in Dingwall on 29th April, 1829, on "The root of Jesse" (Isaiah xi. 10); in Tain on 31st September, 1831, on "The kingdom which shall never be destroyed" (Daniel ii. 44); in Tain on 27th August, 1834, on "The angel of the Lord" (Exodus iii. 2, 3); and in Tain on 26th August, 1840, on "The desire of all nations" (Haggai ii. 7).

(16) Rev. John MacDonald, London (son of Dr. John MacDonald), preached in Dingwall on 24th July, 1833, on Psalm lxvii.—The Missionary Psalm; in Dingwall on 26th July, 1837, on "The man of Macedonia" (Acts xvi. 9).

(17) Rev. Archibald Cook, Inverness, preached in Dingwall on 30th July, 1834, on "Come over and help us" (Acts xvi. 9); in Dingwall on 29th July, 1835, on "The word having free course" (2 Thessalonians iii. 1); in Dingwall on 27th July, 1836, on "Deliver them drawn unto death" (Proverbs xxiv. 11, 12); and in Dingwall on 31st July, 1839, on "The earth full of the knowledge" (Isaiah xi. 9).

(18) Rev. Alexander Stewart, Cromarty, preached in Tain on 30th August, 1826, on "The grace of the Lord Jesus Christ" (2 Cor. viii. 9); in Tain on 29th August, 1827, on "Pray for Jerusalem" (Psalm cxxii. 6); in Dingwall on 28th April, 1830, on "The throne of grace" (Hebrews iv. 16); in Tain on 21st November, 1832, on "Look, be saved" (Isaiah xlv. 22); and in Tain on 31st August, 1842, on "The everlasting gospel" (Revelation xiv. 6).

(19) Dr. Charles C. MacIntosh, Tain, preached in Inverness on 11th June, 1834, on "The grace of the Lord Jesus Christ" (2 Cor. viii. 9); in Dingwall on 29th July, 1835, on "Curse ye Meroz" (Judges v. 23); in Tain on 20th August, 1835, on "Joy in the presence of the angels" (Luke xv. 10); in Dingwall on 27th July, 1836, on "The vain coming down" (Isaiah lv. 10, 11); in Dingwall on 25th July, 1838, on "The lovers of Jerusalem prospering" (Psalms cxxii. 6); in Inverness on 12th June, 1839, on "The glorious gospel" (1 Timothy i. 14); and in Inverness on 8th June, 1842, on "The preaching of the cross" (1 Cor. i. 18).

(20) Rev. John Macrae, Knockbain, preached in Tain on 25th August, 1841, on "The heavens praising God" (Psalm lxxxix. 5).

Several other worthy ministers of the Gospel also preached on occasions for the Society, such as Rev. James MacPhail, Daviot, son of the very distinguished Rev. Hector MacPhail of Resolis; Rev. Alexander Flyter, Alness; Rev. James MacDonald, Urray; Rev. C. R. Matheson, Kilmuir Easter; Rev. Hector Allan, Kincardine; Rev. D. Gordon, Edderton; Rev. David Campbell, Inverness and Tarbat; Rev. Duncan Campbell, Kiltearn; Rev. Alexander Fraser, Kirkhill.

The first Mondays of May, August, November, and February were in those days set apart by the members of the Northern Missionary Society, as days of solemn prayer for the revival of religion at home and for the propagation of the Gospel abroad. The occasions on which the Society sermons were preached at either Inverness, Dingwall, or Tain, were also times of earnest prayer on behalf of Missions with those great wrestlers with God.

After sermon the members of the Society were wont to meet to arrange the business of the Society. Collections on behalf of Missions were taken up at such great occasions, and the liberality of the people at a time when money did not circulate so freely as in these times, may be gathered from such an item of information as has come down to us respecting a meeting in Tain in 1819 when the collection amounted to £127. I do not suppose it was by any means an exceptional case.

2. But the preaching of sermons was not the only way adopted to stir up the people to an interest in Missions. The Society aimed at forming in every parish, where the labours of Missionaries were sympathised with, auxiliary institutions. These auxiliary institutions were meetings for prayer, where also it was expected that means would be taken to keep the members informed of the progress and success of missionary work throughout the world. These parochial auxiliaries met, some once a week, others once a month, others it might be once a quarter. It was a common thing in the case of those that met as often as once a week that the members contributed each a penny per week, and the sum total was given in to the general treasurer at the annual nearest meeting of the Society, whether that was in Inverness, Dingwall, or Tain. There is reason to think that in this way the Lord's people were stirred up in many a parish to great wrestlings for the spread of the Gospel to the ends of the earth, and the issues of those wrestlings are incalculable. For example, a trustworthy friend of my own, who gave the best of his life to Mission work (Dr. Grant), has left a record of what he saw and heard in the parish of Creich, when as a young boy he, with his pious grandfather, attended what may be regarded as a continuation of one of those parochial gatherings. "The meeting," wrote he, "was conducted in the house of Gustavus Munro, 'Havie.' The house was full, there being probably about thirty people present. Four elders, two laymen . . . took part in the meeting, each of them making some remark after the reading of the Scripture. Then an old pensioner, who was always present at the meeting, asked if there was any news from the Mission field. Havie's wife [being probably the best reader there] read a letter from Dr. Duff, and also notes bearing on the work in China, making mention of William Burns. After this several engaged in prayer, and to this day I never heard more earnest or more intelligent prayer for the spread of the Gospel. Some named the different countries for which they prayed. Havie prayed for the different races, distinguishing them by their colours—the white people, black in heart; the black people; the red people; and the yellow people—that they might all be made white in the blood of the Redeemer." What is thus described took place about 1859, that is, a long time after the Society became merged (as we shall see) in the Free Church Missionary Societies, but I have little doubt that in it we have a sample of how the pious people of the north became awakened to a sound and deep interest in Mission affairs, and all as a result of the movement which the Northern Missionary Society was instrumental in setting on foot.

(To be concluded.)

EVERY man thinketh he is rich enough in grace, till he take out his purse, and tell his money; and then he findeth it but poor and light in the day of a heavy trial.—*Rutherford.*

A Letter from Rev. J. B. Radasi,

MATABELELAND.

THE following interesting letter from Mr. Radasi was recently received by the Rev. Neil Cameron, Glasgow, Convener of the Foreign Mission Committee:—

C/O NATIVE COMMISSIONER, BEMBESI,
MATABELELAND, SOUTH AFRICA, 16th Nov., 1914.

MY DEAR MR. CAMERON,—I got a letter from Principal Henderson, saying that he was now ready to print the first twenty-five Psalms in Kaffir metre. Our people will be very glad to get them, as they are always asking for them. I replied to Mr. Henderson, saying that our people here would be very glad to get the first twenty-five Psalms printed to go on with, and that it was to be hoped that the remainder of the work would be done as quickly as possible.

I was very glad indeed that the Synod accepted Mr. D. Beaton's proposal that the Church at home should send another missionary to Rhodesia to assist us. It would help our cause here very much, and it would enable us also to open up a mission in Mashonaland. May the Lord in His mercy open up a way so that Mr. Beaton's suggestion might be carried through. We were sorry that it was not possible for Mr. D. Mackenzie to pass here on his way home, and we quite agree with you that the expense would have been too much for so short a stay. And the suggestion to send one out for five or six weeks' stay here—as Mr. MacKay did—would be most welcome to us here, if the way is not yet open to send one to remain in this country permanently. That suggestion was made by one of our ministers.

Chief Sigogo, Ngege's eldest son, and his wife are still as regular as ever in their attendance on the means of grace. They are present every Sabbath, although their kraal is about four miles distant from our mission. We have also opened another preaching place at Chief Mhlahlo's place—who is living on a farm about five miles from here—with the consent of the farmer, who had all this time been opposed to a mission on his farm. The name of the farm is Gravesend Farm. The owner of the farm does not live on the farm; he visits it occasionally. We are building a large square hut for a church. The Chief has meanwhile lent us a hut of his own to hold the services in, until we have built our church. But we found it too small to contain all the people who came to the services.

This chief has a large kraal. A young brother of his, named Kiwa Mhlahlo, is being educated at our mission here, and is staying with us. He has now been with us for two years and six months, and can now read the native language fairly well, and has already been given a Bible. He is now at No. II, English Reader. I am glad to say he has also lately been converted, and is very fond of his Bible. You will find him always reading it.

—Yours sincerely,

J. B. RADASI.

The Diary of Dugald Buchanan.

(Continued from page 353.)

WHEN hearing a sermon from that Scripture, Acts xxvii. 18, I found great power and life coming along with the preached word. And when some Scripture marks were given of those who had received the remission of their sins, the Spirit of the Lord witnessed with my spirit that I was among that happy number. The preacher remarked, "All you who have received the remission of your sins come and admire the riches of that grace whereby your sins are pardoned." My soul was then filled with such wonder at the riches of divine grace to me the vilest of sinners, that I could scarcely contain myself from speaking in presence of the congregation.

I had some ups and downs after this, till the sixth of February, 1743; which being the Sabbath day, I went to our parish church, and the minister shewing that it was people's duty to attend the courts of God's house, in corroboration of which he cited Exod. xxv. 22, "There will I meet with thee, and there will I commune with thee from above the mercy-seat," etc. I was glad that I was in the place where God promised to meet with them. My heart warmed with love to God. When I came home my heart was greatly enlarged and my thoughts fired; but found that woeful enemy *self* to be increasing in my heart. This is the enemy that mingles water with my wine continually. It robbed God of the glory of His grace, and me of the comfort which I might have enjoyed.

The same evening after going to bed I began to meditate on those things which the Lord had done for my soul, and found great composure of mind. My meditations consisted chiefly in viewing my state by nature; and the miseries which attended me while I continued therein; and also the many dangers to which I was exposed; and lastly, how *helpless* and *hopeless* I was in myself.

I made the following Scripture for some time the subject of my meditations: "None eye pitied thee to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, *when thou wast* in thy blood, Live; yea, I said unto thee, *when thou wast* in thy blood, Live" (Ezek. xvi. 5, 6). O the love I saw expressed in this chapter is far beyond anything I can express! When I saw, as it were, the compassionate Jesus passing by me when wallowing in my own blood, and saying unto me, Live. This time was indeed a time of love to me, a vile worm. When He saw me bound in the pit, wherein there was no water, He set me free by the blood of the everlasting covenant. O boundless love! I only draw a veil over it when I begin to speak upon the subject.

O my soul, come and be swallowed up in admiring this love ; this boundless love to thee the chief of sinners ! O my soul, wonder at the freeness of it ! Free, without any merit. O my soul, was it anything He saw in thee that made Him to love thee ? and not only love thee, but take thee to Himself in a marriage covenant ! Be astonished, O ye heavens, at this love ! O ye angels ! behold the wonderful match. O ye saints and redeemed of the Lord, whose near and peculiar privilege it is, not only to view the match, but to be the bride, the Lamb's wife ! O come and view the love that is between you and your husband ! "For thy Maker is thine husband ; the Lord of hosts is his name ; and thy Redeemer the Holy One of Israel ; the God of the whole earth shall he be called" (Isaiah liv. 5). O my soul ! be ashamed to meet such an husband in the filthy rags of thy own righteousness ; accept of the robe which is offered to thee in the gospel ; for it is that robe and none other that will render thee acceptable in the sight of God.

The same night I was so much taken up in admiring the love of God in Christ, that sleep departed from mine eyes ; I never had such a night before. In the morning I went into the fields to pray, and to praise God for what He had done for my soul. If there be joy in heaven over one sinner that repenteth, O what must be the joy of the sinner himself ! My joy was unspeakable and full of glory, for the peace of God which passeth understanding filled my heart. After I came home to the house, and had read the 103rd and 104th Psalms, I thought that I could join with the Psalmist in calling upon every thing that had a being to praise the Lord. "The Lord is the portion of mine inheritance ; the lines are fallen unto me in pleasant places. Yea, I have a goodly heritage."

I was constrained by this love to give up my soul to the Lord, who had purchased it at such a dear rate. The thoughts of returning to an ensnaring world, and a tempting devil, were very burdensome to me. I said, alas ! alas ! I'll be obliged to sit down again by the river of Babylon and weep ; and hang my harp upon the willows with the rest of my brethren. But blessed be the name of the Lord, who hath given me this meal to encourage me in my journey.

When I was writing these things, I was sometimes so taken up in admiring, that I could not write any at all ; and at other times I was all in a flood of tears ; for, whenever I looked on Him whom I pierced, I mourned, and could not contain myself more than snow before the sun. I found great difference between this and my former legal mourning. The former was pressed by the voice and arguments, but this was free and genuine. I found a weight of love overcoming my heart ; and thought that all the faculties of my soul were like the inside of a watch, all moving quick ; for the words of Christ were spirit and life (John vi. 63).

The following morning I went out to meditate in the fields, my

soul being filled with love to God, and meditating good matter. The wind blew indeed upon my garden, and the spices thereof were made to flow out. After prayer I began to look to those places where I was wont to seek the Lord in secret, and said, "O my soul, look at the place where thou used to mourn for an absent God; view it now to be a Bethel, where thou art enjoying communion with Him!" Again, O my soul, view this place where thou wert walking in the depths of darkness; view it now to be the place where the Sun of Righteousness, that shines in the highest firmament of glory, has dispelled the clouds, and shines into thy soul, and makes thee to walk in the light of His countenance! O my soul, view the place where thou wert once filled with distracting thoughts; view it now when these thoughts are gathered in and placed on the everlasting object and admiration of saints and angels, even the Lord Jesus Christ! These views were unspeakable, and more in number than I can write.

Sabbath evening, 6th February, 1743, was a night much to be had in remembrance by me all the days of my life. And I enjoyed sweet composure of mind till Thursday night thereafter, when a veil was drawn over these things, to teach me that I was to live by faith and not by sense. Satan and an evil heart of unbelief made a terrible attempt to induce me to burn every thing I have written, saying, that should any one see it, it would increase my condemnation in hell. But glory to God who rebuked the enemy, and kept me from burning the special tokens of His love which He had given me. I was also helped to look to Jesus, and to expect greater things than I had as yet seen.

I enjoyed much of the Lord's presence in every duty, but, on the 22nd of February, when I was going to prayer, was, in an especial manner, filled with wonderful admiration at the freeness of Divine grace to me the vilest of His creatures. And while meditating on these things, this Scripture came into my mind with overpowering sweetness; "Who art thou, O great mountain? before Zerubbabel *thou shalt become* a plain; and he shall bring forth the head-stone *thereof with* shoutings, crying, Grace, grace unto it." Who art thou, O great mountain of iniquity? before the Lord Jesus Christ thou shalt become a plain. Who art thou, O great monster of wickedness and filthiness, whom this grace cannot cleanse? Who art thou, O hard-hearted sinner, whom this grace cannot soften? Oh! this wonderful sovereign grace, free grace, which reachest to a bloodthirsty Manasseh, and a persecuting Saul, and to me the chief of sinners. Who art thou, O dead sinner, whom this grace cannot quicken? Who art thou, O captive sinner, whom this grace cannot set free? Who art thou, O poor sinner, whom this grace cannot enrich? etc.

Oh! my soul, come and admire this sovereign grace, which pulls down the strongholds of Satan, and every imagination that exalteth itself, to the obedience of Christ. Here is an ocean that

swallows up all my thoughts, for what can a finite creature comprehend of that which is infinite? O thou my soul, wait patiently on the Lord, and be always looking out for the coming of the head-stone with shouting; yea, with the shout of the archangel, and sound of the last trumpet, calling to thee to arise out of thy dust, to cry Grace, grace unto it. O my soul, look unto this living corner-stone, "which the builders rejected; the same is become the head of the corner!" O my soul, look unto this foundation-stone which is laid in Zion, on which thou mayest venture to build thy eternal all! O my soul, wait till grace be crowned with glory, and till the lovely corner-stone be set upon the head of the corner! then shall I cry, Grace, grace unto it, to all eternity.

I thought that my warfare was now in a great measure accomplished, and that my sins had got their deadly wound, so that I might take some rest, and did not need to be always watching, seeing that the enemy, to all appearance, was dead. But, to my great surprise and confusion, found the sins which did formerly so easily beset me reviving again, and threatening to break forth into action. This put my soul into a terrible disorder, when I thought that a jealous God was looking into my heart and seeing how I was there embracing and loving idols.

(To be continued.)

"A Plea for A Good New Year."

THIS is the heading of an Appeal which was issued in December by representatives of various Churches in Scotland, urging upon the people sobriety and other virtues at the New Year season. The following were the signatories:—Thomas Nicol, D.D., Moderator of the General Assembly of the Church of Scotland; George Reith, D.D., Moderator of the General Assembly of the United Free Church of Scotland; James A. Smith, Archbishop of St. Andrews and Edinburgh (Roman Catholic); W. J. F. Robberds, D.D., Bishop of Brechin, Primus of the Episcopal Church in Scotland; A. F. Simpson, M.A., Chairman of Scottish Congregational Union; Joseph Burns, President of the Baptist Union of Scotland; James Spence, Moderator of the Synod of the Original Secession Church; W. Russell, Moderator, Reformed Presbyterian Synod; S. Wilcox Stocker, Chairman, Scotland District, Wesleyan Methodist Church; Walter Stott, Chairman, Primitive Methodist Church, North British District; P. Kelt, President, Evangelical Union.

Though the object of the above Appeal was good, yet there was "a dead fly in the apothecary's ointment"—the Roman Catholic Archbishop as an allied signatory. We are greatly astonished that the names of the Original Secession and Reformed

Presbyterian Moderators are in above list. The only names wanting are those of the Moderator of the Free Church Assembly and the Moderator of the Free Presbyterian Synod. Rev. Andrew Sutherland, Ullapool, the Moderator of our Synod, was written to for his signature by Dr. Nicol, the Moderator of the Church of Scotland Assembly, but Mr. Sutherland very rightly refused to give it in the circumstances. The following is a copy of Mr. Sutherland's reply to Dr. Nicol :—

“FREE PRESBYTERIAN MANSE,
ULLAPOOL, 14th December, 1914.

The Rev. THOMAS NICOL, D.D.,
Moderator of the Church of Scotland,
53 College Bounds, Aberdeen.

A PLEA FOR A GOOD NEW YEAR.

REVEREND SIR,—I approve of the motive that prompted you and others to draft an Appeal to the heedless and self-indulgent at the present time.

Were the Appeal made by the Protestant Churches of Scotland *only*, I would give my signature. As, however, the Archbishop of Edinburgh, the representative of the Roman Catholic Church, is to be allied in this matter, I consider it inconsistent with thorough-going Protestantism, and therefore decline to give my signature for the Appeal.

As our Church fails not to speak of the sin of intemperance, I have no doubt but anew at this New Year, the people will be faithfully exhorted by our ministers.

Would that when the King of Nations is, at this time, speaking with a voice of terrible majesty, our nation would humble itself and acknowledge its sins before God! Otherwise we cannot expect the Lord's blessing upon us.—I am, Reverend Sir, yours faithfully,

ANDREW SUTHERLAND.”

The Psalms in Kaffir.

THE following letter from Principal Henderson, M.A., Lovedale, has recently been received by the Rev. J. R. Mackay, M.A., Inverness :—

“LOVEDALE,
SOUTH AFRICA, 22nd December, 1914.

DEAR MR. MACKAY,—I am sending you, under separate cover, six copies of the first section of the Xosa Metrical Psalms. The section contains twenty-four, and an edition of 1,000 has been printed off. Mr. Radasi has taken a first instalment of 500 copies, and small orders are expected to be received from other quarters. The booklet has been produced at a cost of 3d. per copy, at which price it is being disposed of wholesale. I have reason to expect that the 1,000 will all be required before the next section is ready, and that therefore there will be no charge for printing falling upon

your Church. We should aim in the next edition at reaching No. 72, and at completing the work in the following one. I hope you will approve of what we have judged best to do. The effect will be that when the next edition comes out we shall have the opportunity of correcting any errors that have been made in the first section, and when we come to print off the whole there will have been already two revisions of one part and one of the other. We have added a list of suitable tunes to this first section. I would suggest that when the whole is printed off a musical edition in sol-fa be also printed, and that an arrangement be made for obtaining the musical upper half of the divided book direct from the publishers of the Psalter in Scotland. This would mean a considerable saving upon having the whole book, including music, printed here, and would render it possible to sell the musical edition at such a price as would bring it readily within the means of the people. Afterwards the music might be printed in South Africa, if it was found desirable to have Xosa headings and to limit the selection of tunes. The "Minor" tunes are sung very badly by the Xosa people.

I am on the whole well satisfied with the first section. It has been worked through with exceedingly great care, and is, I judge, a successful piece of work. Some Psalms are of course very much more successfully rendered than others. In the 10th, 18th, and 21st, to take typical instances, the condensation in the original is in some passages so great that it is a matter of despair to render them in an agglutinative language within anything approaching the same limits of verse; on the other hand, some of the renderings are free and simple, and run very pleasantly, and the sense is on the surface. We do hope that this work will be the means of leading to a general adoption of the use of the Psalms in public worship in all the Presbyterian Missions using the Xosa language in course of time.

The War is continually in our thoughts, and we are very thankful for the splendid response to the call of our country's need that has come from the North of Scotland. Here we have been torn asunder with civil strife. The rebellion has never had the support of the best people among the Dutch, but it is thought that a good deal more of plain speaking might have been expected from their leaders in condemnation of the faithlessness of the rebels. The struggle is now over, but the delay has given time to the Germans greatly to strengthen their position in the West, and it is quite clear that they are not to be overcome without a desperate struggle, and much loss of life. There has been a fine spirit among the settlers of British descent, and from this area there is hardly a family from which one or more sons have not gone forth. The native people have been showing a good spirit, but they are very anxious as to the issue. . . .

Let me close with good wishes for the New Year.—Yours
sincerely,

JAMES HENDERSON.

Domhnall MacAonghais.

(1841-1871.)

THUG sinn, air a' mhios a chaidh seachad, Oran no Dan urramach dhuibh, a chairdean, r'a leughadh a rinneadh le gille og, gealltanach, a chriochnaich a thurus o cheann dà fhichead bliadhna is trì — Domhnall MacAonghais, 'bha 'san Drumbuie, sgìre Lochailse. Gheall sinn gu'n tugamaid oidheirp air iomradh ghoirid a dheanamh air an oganach mheasail so air a' mhios so, agus 'sann le iarrtas a bhi co maith ri ar gealladh tha sinn a nis a' gabhail am peann 'na ar laimh. Is fearr leinn an t-iomradh so a dheanamh anns a' Ghaedhelic na anns a' Bheurla, air son da aobhar: 'S docha gur h-i a' Ghaedhelic a chanail is fearr a thuigeas a' chuid as mo de'n mhuinntir 'nar measg a bha eolach air Domhnall MacAonghais; agus, a ris, 'sann 'sa Ghaedhelic b' fhearr le Domhnall MacAonghais fhein a smuaintean a chur sìos, eadar am b'ann 'an rann no'n rosg, ged bha e 'na dheadh sgoilear Beurla.

Rugadh Domhnall MacAonghais mu'n bhliadhna 1841 ann am bailteachas an Drumbuie. B'e an leanabh a bu shine de theaghlach Iain MacAonghais agus Isabel Camshron, a bhean phosda, càraid aig an robh an comhnuidh anns a' bhaileachas a dh'ainmich sinn. Tha e soilleir o'n Dàn a thug sinn seachad air a' mhios a chaidh, gu'n robh strìean an Tighearna air am mothachadh le Domhnall d'ur bha e gle og. Ach mar bha e fas suas 'na ghille, dhearbha e gu'm feumadh e, airson e a bhi air a thearnadh, tuilleadh na strìean. Chaidh e, d'ur bha e 's na bliadhnachan deug dh'aois, gu Lochcarron, a dh'ionnsachadh na saorsainneachd, mar a cheaird; ach 'sann bha an inntinn a bh'aige anns na h-amannan sin g'a ghluasad gu roghainn a dheanamh dhe na cuideachdan diomhain air thoiseach air sluagh Dhe. Seadh 'sann a dh' aobharaich an talann a thugadh dha gu nadurra mar bhard, agus a' chridhealas, 'sam blathas, a bha nadurrach dha, gu'r h-ann a bha e aig an am so dhe a bheatha air ceann nan cuideachdan diomhain. Ach bha rùintean graidh aig a' Chruith'ear d'a thaobh. Mu'n robh e fichead bliadhna dh'aois, chaidh e fhein agus dithis de 'chompanaich air Sabaid Comanachaidh o Lochcarron gu Airdeilbh, far an robh an t-Urr. Iain Macrath (Mor) gu 'bhi a' searmonachadh. Tha e air aithris gu'r h-e a thubhairt e r'a chompanaich air maduinn na Sabaid ud, agus e ag iarraidh orra 'tighinn comhladh ris gu Airdeilbh; "thugainn" ars esan, "an diugh is gu'n cluinn sinn Macrath Mor a' greasadh nan con"; cainnte tha sinn a' cur air chuimhne ann an so a mhain airson mar tha i a' nochdadh nach'eil slainte o'n ti a ruitheas, no o'n ti a thoilicheas, ach o Dhia a ni trocair. Ann an cùrsa a shearmonachaidh air an t-Sabaid ud 'an Airdeilbh, thubhairt an t-Urr. Iain Macrath, agus an triur oganaich ud 'ga eisdeachd, gu'n d' thainig triuir oganaich a dh'fhanoid air an fhear-teagaisg a dh'ionnsuidh an aite ud an là sin, ach mu'n d' theidheadh cuid dhiu a mach as a' choi'fhional gu'n d' theidheadh annta nach d' theidheadh

asda gu là am bais. "Agus" theireadh Domhnull MacAonghais, an deigh sin, "bha e cinnteach mu mo dheighinnsa, oir chaidh sin annam a là sin, nach 'eil e cosmhuil gu'n teid e asam gu là mo bhais." 'Se mur bha, a thaobh na buaidh 'bha aig teagasg an Teachdaire urramaich ud air Domhnull an là ud, nach b'urrainn e eiridh, as an aite anns an do shuidh e, gun chobhair o mhuinntir eile, agus bha e, mar a dh'fhaodaichte a chantuinn, fo obair lagha mu bhliadhna as deigh sin mu'n d' rainig air saorsa an t-soisgeil. Chuir e dheth an t-saorsainneachd, ag radh, gu'n deachaidh a chiurradh, agus mu thimchioll na Calluinne, an deigh dha an t-Urr. Iain Macrath a chluinntinn le leithid de bhuidh, 'sann thainig e dhachaidh gus an Drumbuie. Bha duil aig na seann chompanaich ghorach a bha aige roimh so, agus aig nach robh fios air an atharrachadh inntinn a fhuair Domhnull, gu'r h-ann a thainig e dhachaidh aig a' bhliadhna Uir gu 'bhi air ceann nam ballaichean darrnsa, mar a b'abhaist da a bhi. Ach 'sann a spar esan air a pharantaibh, na'n tigeadh neach dhe a sheann companaich g'a iarraidh, gu'n abradh iad nach robh e gu dol a mach an oidhche sin, agus gur h-ann a ghabh e a leabaidh. Thainig Domhnull MacAonghais ann an sin gu luach mor a chur air pobull an Tighearna, agus gu h-araidh air Isabel Murchison, mu'm faod sinn a radh gur h-i a bha 'na ban-altruinn dha anns na laithean eiginneach ud. Tha sinn duilich nach'eil e 'n ar comas iomradh shoilleir a dheanamh air mar thainig e gu a bhi air a shuidheachadh air Criosd, carraig nan àlach, ach tha e ro shoilleir gu'n d' thainig e gu a bhi a' seilbheachadh saorsa an t-soisgeil mu thimchioll air bliadhna an deigh dha an t-Urr Iain Macrath a chluinntinn ann an Airdeilbh. D'ur a dheonaich an Tighearna gu'm biodh a ghradh fein air a dhoirteadh mach 'na chridhe, 'sann dh'iarr Domhnull gur h-ann a rachadh e air aghaidh gu luaidh a dheanamh air a' ghradh so do mhuinntir eile, agus, na'm b'e sin toil an Tighearna, do na fineachan fiadhaich, nach cual riamh iomradh air Criosd. Bha e gu nadurrach ealanta, agus eadhon mu'n deachaidh e a dh'ionnsachadh na saorsa inneachd bha deadh sgoile Bheurla aige. Ach bha e ag iarraidh gu'm bitheadh aige foghlum ministear, agus mar a' cheud cheum gu tuilleadh foghlum a thogail, chaidh e, airson uine ghoidh, gu aite ris an abrar an Dùnan ann an sgìre an t-Strath 'san Eilean Sgith-eanaich, gu a bhi 'na mhaighstir sgoile ann an sin. An deigh beagan miosan a chur seachad 'san Dùnan, chaidh e air aghaidh gu Dara Sgoil ann am baile Abereadhainn. An deigh dha geamhradh a chur seachad anns a' bhaile sin, fhuair e aite mar fhear-teagaisg o na mnathan uasal, aig an robh, 's na h-amannan ud, na h-uirlead de sgoilean air feadh na Gaidhealtachd, agus b'ann do Challecille ann an sgìreachd na Comraich chuir na mnathan uasal e an toiseach, seadh agus an deigh dha tighinn do Challecille an toiseach, bha e gach samhradh a' teagasg na cloinne bige ann an Callecille, gus an do chrìochnaich e a thurus air thalamh. Fhuair e e fhein gu mor aig an dachaidh, mar their sinn, ann an Callecille o'n toiseach, agus cha robh sin 'na ioghnadh, oir bha prasgan

de fhior shluagh Dhe anns na bailtean ud an uair ud. Gun cuid tha fathast beo ainmeachadh air an ainm, bha anns an àm ud beo 'an Callecille, no mu'n cuairt air, daoine urramach mar-bha Fearchar MacBheathaig, agus a mhac, Iain, agus mnathan urramach mar a bha Bean Fearchair MacBeathaig, Barbara Nic Bheathaig 'san Lòn bàn, Mrs. Fiulaston, 'san Lòn bàn, Mairi Nic Rath, 'san Lòn bàn, Grace Fiulaston 'an Sand, agus feadhainn eile nach ruig sinn air ainmeachadh an tràth so. 'Sann 'se fagail na Comraich airson a dhol gu deas gus an Oil-thigh, chuir e ri cheile ann an 1867 na rainn a leanas, agus airson iad a bhi a' nochdamh an ceangal graidh a bha eadar e agus sluagh Dhe 'bha air a' Chomraich 's na h-amannan ud, cuiridh sinn ann an so air chuimhne iad :

Mar tha mi 's mi muladach,
'S gur duilich as 'nur deigh mi,
'S mi nise a' dol air astar uaibh
A mach gu ruig Duineidin.

Is o na rinn sinn coinneachadh
Bha ar comuun reir a cheile,
'Sa nis a' dol a dhealachadh
'Nam fhaireachadh 's ro gheur e.

Ach 'se tha so gleann Baca,
'S troimh 'n fhasach gu'n teid sinn,
'Sa ruig sinn tir Chanaain,
Far nach 'eil luidhe greine.

Ach leigibh leam 'ur fagail,
'S na saraichibh ro gheur mi,
Oir ma se toil an aird Rìgh e,
Bheir am Mairt gu cheile sinn.

Na bithibh-sa an gruaime rium,
Cha chruaidh leibh na leam fein e,
'S mo chridhe an coinneamh sgaineamh,
'S e bàite lan do chreuchdan.

Ach na rinn gaol an t-saoraidh
Dhiu aonadh r'a cheile,
Cha dealaich beath' no bas,
O'n ghradh a t' ann fein iad.

Gheibh iad anns an fhasach
De 'ghras 'na bhios feumail,
Is gheibh iad fathast ardachadh,
'S a Chanaain neambaidh.

'S mar thubhairt Eoin an Diadhair,
Bithidh iomhaigh gu slan orr',
Is dealraidh iad mar reulan,
'S cha tig nial gu brath orr'.

Beathaichidh an t-Uan iad
A fuaran na slainte,

'S bithidh iad air an suaineadh,
 Gu suaimhneach 'na ghradh-sa.
 Gu'n deonaich E 'na ghras dhuinn
 Bhi ladair ann fein,
 'S gu'n toir E dhuinn de'n ungradh,
 Na chumas dluth ris fein sinn.
 'S ma bheir E dhuinn de'n ungradh
 Na chumas dluth ris fein sinn,
 Gheibh sinn uaith air cùl sin,
 Na chumas dluth r'a cheile sinn.
 'N am b' aithne do'n t-saoghal,
 Aonadh do threud-'sa,
 Cha bhitheadh iad 'gan caineadh,
 Air son bhi 'n dàil a cheile.
 Oir thubhairt ar Fear-saoraidh,
 'S ann le 'ur gaol d'a cheile,
 Dh' aithnicheas an saoghal
 Gu'n d'aon mi rium fhein sibh.
 Nach toir Thu dhuinn an t-ungadh,
 Tha urail is feumail
 Is bithidh sinn air do chùl'aobh,
 'S na h-uile taobh do'n teidear.

Ach thig mi gu co-dhunadh
 'S b'e mo dhurachd gu leir dhuibh
 Gu'm bitheadh sibh air ar dunadh
 Ann an cumhnant na reite.

Tha e air innseadh dhuinn gu'n d'aithris Domhnall
 MacAonghais na rainn ud do Isabel Murchison d'ur a thaghail
 e 'san Drumbuie agus e air an t-slighe o'n Chomraich gus an Oil-
 Thigh 'san taobh deas. 'Se thubhairt Isabel an deigh dha falbh:

Na'm bitheadh agam sgiathan,
 Mar ian anns na speuran,
 Rachainn air Di-Ciadin
 Is bhithinn shios an Duineidin.
 Is iongantach do bhuadhan,
 Is suaice thu mar chreutair,
 'S fear teagaisg air a' chloinn thu,
 Is loinn air an treud thu.

Tha mi a' deanamh dheth gu robh tuilleadh na dà rann air an
 cur r'a cheile le Isabel Murchison anns an Dan a rinn i ann an
 rathad freagraidh do Dhomhnall MacAonghais, ach cha do chual
 mise riamb dhiu ach na rainn ud, agus is maith leam gur h-urrainn
 mi na loineachan ud fhein a chur air cuimhne de bhardachd
 na h-ighinn coire.

(*Ri leantuinn.*)

Notes and Comments.

Great Britain and Mahometanism.—It is a matter of gratification to the people of this country that, as a result of the war, Egypt has become a British possession, but to right-thinking persons among us, it is painful to observe that our Government takes too much responsibility for Mahometan institutions in that country. In a letter to the new Sultan of Egypt, our Acting High Commissioner says—"The strengthening and progress of Mahometan institutions in Egypt is naturally a matter in which His Majesty's Government takes the deepest interest . . . and in carrying out such reforms as may be considered necessary, your Highness may count upon the sympathetic support of His Majesty's Government." What right has the British Government to support Mahometanism? The "reforms" referred to are not reforms away from that evil system. Britain is incurring great guilt in contributing to the progress of Mahometan institutions as well as Popish. We would be much better employed nationally in sending the Bible and the Gospel of Christ to the poor deluded followers of Mahomet.

The Pope and the Belgians.—In a letter to Cardinal Mercier, the Pope expresses his admiration of the piety of the Belgians for, notwithstanding the weight "of so many calamities they propose to gather in this year as in former years the Pence of St. Peter to aid the necessity of the Holy See." Everybody has been thinking that the Belgians were at the utmost limits of destitution, and large contributions are being given from this country. What if a considerable portion of these go to the Pope? It would look more like Christianity if the so-called "Holy See" would send a large donation to help destitute Belgians. But the Papacy is notorious for cruelty and greed as well as other forms of iniquity.

The Italian Earthquake.—The month of January has witnessed a great earthquake in Italy, about 50 miles from the city of Rome. About 30,000 people have lost their lives. The earthquake affected Rome itself, and a large number of panes in St. Peter's Cathedral was broken. The shock was felt in the Vatican—perhaps the presage of a greater shock yet to come. May the Most High speedily cast down "the Man of Sin!" Too long has he made the nations drunk with the wine of delusion.

Savage Bigotry.—Professor David Smith, in a recent issue of the *British Weekly*, in replying to a correspondent desiring a statement of the five points of Calvinism, begins his answer in the following words:—"The five points are a monument of the savage bigotry which prevailed in the Post-Reformation Church." We do not profess to quite understand what Professor Smith means by "savage bigotry" in this connection, but the expression seems to suggest that the five points of Calvinism are a yoke under which the Derry instructor keenly smarts. If we interpret him aright, it is to be hoped that something of the good, old salutary discipline

that used to characterise the Irish Presbyterian Church will be applied to the man who is eating the bread of a Church whose doctrinal teaching is built up on these same five points. The correspondence column of the *British Weekly* was previously conducted by one who proved a wandering star, and all the signs seem to indicate that Professor David Smith is quite willing to follow him in his unsettled and unsettling theological wanderings.

Is Saul also among the Prophets?—We read with pleasure and with no small surprise the following sentences in the December number of *The Record*, of the United Free Church :—“The revolution of feeling against Germany in this country may be a great gain in one direction. Our theology has been too much saturated with German thought and speculation. How much of the unbelief of recent years and the empty churches have been due to the attitude adopted as a result of the subjection to German theorists one cannot say, but it is certain that their teaching, based as it is on the assumption that everything of the nature of miracle must be unhistoric, has influenced British religious life for the worse. Our theology, it is to be hoped, will now go back to sounder lines and substitute plain thinking and simple gospel for theories ‘made in Germany.’”

Mr. Livingston, the editor, must have taken his courage in both hands when he penned these sentences. No Church in Scotland fell so quickly and so fatally under the spell of German theology of a bad type as did the United Free Church. And though she has among her teachers and ministers those who have not bowed the knee to the German idol, yet it cannot be denied that much of the teaching given to candidates for the ministry was “too much saturated with German thought and speculation.” If this mighty upheaval have the end desired by Mr. Livingston then truly it will not have been in vain. It looks impossible, but if the Holy Spirit were to work gloriously not only the United Free Church but all the Churches in Britain would substitute “simple gospel for theories made in Germany.”

Prayers for the Dead in the Established Church.—

A discussion has recently arisen with regard to prayers for the dead, out of the terms of the appointment made, with the King's approval, of the first Sabbath of January as a Day of Intercession in connection with the War. The terms made reference to “the remembrance” of those that have died. Some one who signed “Vigilantibus” wrote to the *Scotsman* about a “Form and Order of Service” issued lately by the Established Church, and the following letter, which speaks for itself, appeared in reply :—

“PRAYERS FOR THE FAITHFUL DEPARTED.

9th January, 1915.

Sir,—In reply to ‘Vigilantibus,’ who inquires if ‘prayers for the faithful departed’ have for the first time been introduced into the services of the Church of Scotland by the recently issued

'Form and Order of Service,' &c., I may inform him that as one who has been a parish minister for more than forty years, I have all that time in public worship used such prayers, and have heard other parish ministers do the same. 'Vigilantibus' evidently does not belong to the communion of the Church of Scotland, and, like many such, has strange notions as to what the worship of that Church is.—I am, &c.,
A PARISH MINISTER."

Acknowledgment of Donations.

MR. ANGUS CLUNAS, General Treasurer, 35 Ardconnel Terrace, Inverness, acknowledges, with sincere thanks, the following donations:—

SUSTENTATION FUND.

"A Sympathiser," 8/; Robert Mackenzie, Laide, Aultbea, 5/; Miss Fraser, Eastleigh, England, 5/; "Anon" (Dingwall P.O.), "The Lord doth dearly love all those that walk in upright ways," 5/; D. Macleod, Badcall, Inchard, Kinlochbervie, £3, and 5/ for Organisation Fund; "Anon" (Helmsdale P.O.), 10/, and 20/ for Mr. Radasi's Mission, 5/ for Mission to Forces Fund, and 2/6 for London Church Building Fund; "A Friend" (Inverness P.O.), for Foreign Missions, "The Lord sitteth upon the flood, the Lord sitteth King for ever," 20/; "A Friend," London, per Mr. William Grant, for Foreign Missions, 20/.

MISSION TO FORCES FUND.

Lochalsh Congregation, Ontario, Canada, per Mr. A. R. Finlayson, £5 2/; Mrs. D. Matheson, Drumbuie, Kyle, 2/6; "A Friend," Kyle, 3/; "A Friend," Midlothian, 5/. Per Miss Mackenzie, Loch Rosque—Mrs. A. Mackintosh, Loch Rosque, 5/; Miss C. Mackenzie, Loch Rosque, 7/; George Mackenzie, Loch Rosque, 5/; "A Friend," Achnasheen, 11/; D. Mackenzie and K. Mackenzie, Railway Cottages, Achnasheen, 2/ each; A. Urquhart, Drumachornan, Achnasheen, 5/; Mrs. Urquhart, Luib, Achnasheen, 2/6; Mrs. K. Mackenzie, Luib, Achnasheen, 6d.; Mr. Mackenzie, Loch Rosque, 3/; Mrs. Fraser, Loch Rosque, 1/; Miss A. M'Donald, Loch Rosque, 1/; Mrs. Macrae, Ledgowan, 2/; Mr. MacLennan, Ledgowan, 2/; Mrs. Finlayson, Achnasheen, 2/; "A Friend," Achnasheen, 1/; "A Friend," Inverness, 10/; Capt. Gillanders and Alexander Gillanders, Fernabeg, Shieldaig, 5/ each; Corporal A. M. Boyd, Victoria Camp, Calgary, 20/; "Friend," Ardrishaig, 5/. "A Friend," Portree, 20/, per Rev. J. R. Mackay; "A F.P.," Mull, 4/, per Mr. Urquhart, Dingwall; "Friend," Alness, 1/, per Mrs. Macleod. Per Rev. J. S. Sinclair—Mrs. Jarvis, Devon, 10/; Thos. Macdonald, Brock, Sask., 20/6, and 15/6 for South African Mission; Mrs. Budge, Thurso, 20/; Mrs. Hymers, Scotsalder, 20/; "A Friend," Helmsdale, 3/; Messrs. K. Mackenzie & Co., Detroit, U.S.A., £8 4/3; "Wellwisher" (Aberdeen P.O.), 5/; James Angus, Strathnashallaig, Dundonnell, 5/; Hugh Mackay, Strathan, Dornoch, 5/; Neil Mackinnon & Co., Portree, 20/; Mrs. MacPherson, Portree, 10/; Miss MacLennan, Kilwinning, 5/; D. Matheson, Tanera, 5/, per Rev. J. R. Mackay; Miss MacDonald and Miss Mackenzie, Providence, Rhode Island, 10/ each; Mr. D. Macpherson, Treasurer, Kames Congregation, 50/; Murdo Macrae, Milton, Applecross, 10/, per Rev. D. Graham; "A Free Presbyterian Friend," Loughborough, Leicestershire, 10/. Per Rev. N. Cameron—Miss H. Mackenzie, Maryhill, 10/; A. S., St. Jude's, 10/, and 10/ for Kaffir Psalms; "Friend," Rona, 2/6; "A Friend," Airdrie, 20/. Per Mr. D. Davidson, Tomatin—Miss May Dunbar, Coalhaugh, 2/; Mrs. M'Bean,

Auchintool, 5/; A. MacDonald, Ardoch, 1/6; Mrs. Mackenzie, Neachra Cottage, Ardoch, 2/; "A Free Presbyterian," Cromarty, 5/; "Donation" (Oban P.O.), 20/, and 10/ for Free Circulation to Soldiers and Sailors; Nurse B. M. Currie, New York, 4/; Miss T. M., Maryhill, 5/; "A Friend," 2/, and "A Friend," 6d., per Mrs. Macleod, Alness. Per Mr. D. Sutherland, London, S.W.—Miss Remne, Belgravia Road, London, 10/. Per Rev. J. S. Sinclair—Miss Macdiarmid, Lynedale House, Portree, 17/6, subscribed by a few friends; Mrs. A. Munro, Simcoe, Ontario, 4/; "A Friend," Glasgow, 2/; "A Friend," Rogart, 5/; J. M. Young, 2/6, and "A Friend," Arisaig, 2/.

Notice *re* Mission to Forces Fund.—The Editor is authorised to state that the appeal for contributions to this Fund has met with a generous and satisfactory response, for which the donors are most cordially thanked, and that the appeal is meantime suspended, as a sufficient amount is in hand for requirements in the immediate future. The duration of the Mission is uncertain owing to the circumstance that many of our soldiers and sailors are liable to be sent abroad at any moment. Should it be found necessary, the appeal will be renewed (D.V.) at a future date.

A third article by the Rev. D. Beaton, Wick, on "The New Testament Teaching on the Doctrine of Never-ending Punishment," is unavoidably held over till next issue.

Church Notes.

Communions.—Dingwall, first Sabbath of February; Stornoway (Lewis), third Sabbath of February; Ullapool, first Sabbath of March; Kinlochbervie, fourth.

Mission to the Forces in England.—The Rev. Neil Cameron, St. Jude's, Glasgow, returned home on the 29th December, at the end of six weeks of active preaching and visiting work in connection with this Mission. His report, published in the present issue, will be read with interest and appreciation, as was that of our previous deputy, the Rev. Ewen Macqueen. Mr. Cameron's successor at the Mission is the Rev. Alexander Macrae, Portree, who left for England on the first day of January. We regret that owing to circumstances, we had no notice of Mr. Macrae's taking up the work in our last issue. Mr. Macrae has been very busily engaged like the preceding deputies at Bedford, Chatham, and Kimbolton. Portsmouth is meantime depleted of our men and other Highlanders, so that the services are there suspended for the present. Mr. Macrae will probably remain until after the third Sabbath of February, when it is expected that the Rev. John R. Mackay, M.A., Inverness, will (D.V.) succeed him. As may be seen from Mr. Cameron's report, there has been a great deal of trouble and death among the soldiers at Bedford, and we take the present opportunity of expressing our deepest and tenderest sympathy with the parents and other relatives of the deceased young soldiers in the sore bereavements they have sustained. May the Lord uphold and comfort their hearts, and bless these calamities for spiritual good!

Services for Soldiers at Bedford.—Services are being held as follows in the Modern School Hall (entrance from Midland Road), Bedford, each Sabbath: Gaelic at 3 p.m., and English (or Gaelic, if English be not well attended) at 7 p.m. Rev. Alexr. Macrae, Portree, preacher. Parents and other friends of young men among the troops at Bedford are earnestly requested to inform them of these services.

The late Mrs. Boyd, Dingwall.—We have to record briefly this month, with much regret, the death of Mrs. Boyd, High Street, Dingwall, who passed away on the 8th January, after a comparatively short illness. The deceased, who originally came from Strontian, Argyll, was highly esteemed by all who knew her as a woman of sincere piety and solid worth, possessing "the ornament of a meek and quiet spirit, which is in the sight of God of great price." Her removal is mourned by many friends, and we extend our heartfelt sympathy to her family and relatives in their great loss.

Day of Humiliation and Prayer in connection with the War.—The Southern Presbytery has decided to observe a fast-day in connection with the War in the second week of February, the 10th or 11th day of the month, to be held (D.V.) by the congregations as found convenient. The Presbytery has suggested to the other Presbyteries that they might hold the same day within their bounds.

The members of the Northern Presbytery have sent word of agreement to proposed Day, but owing to limited time, we have had no word (at date of going to press, 26th January) from the Western Presbytery, whose members are being consulted. We hope, however, that they will be in agreement with the others, and that the Day of Humiliation and Prayer may be regarded as general.

Acknowledgments.—Rev. N. Cameron, St. Jude's, Glasgow, desires to thank the friends who, unsolicited, have sent the following donations for Bibles, etc., to Sailors and Soldiers:—Mrs. and Miss Lamont, Lochgilphead, 10/-; A. F., Glasgow, 10/-; "A Few Friends," 4/6; "A Lady Friend," 20/-; "A Lady Friend," New York, 8/-; also 10/- from "Three Girls," Glasgow—5/- applied to above and 5/- to Magazine free distribution.

Mr. William Grant, 12 Wellington Square, Chelsea, London, S.W., acknowledges, with thanks, the following donations for the London Church Building Fund:—£3 from "Friends," Oban, per Mr. A. Fraser, Gowrie Villa, and £5 from "A Friend," London.

The Treasurer of the Kinlochbervie Congregation acknowledges, with thanks, 10/- from Mr. D. Mackay, Heilam, Durness, towards the Sustentation Fund.

We regret omitting to include the following acknowledgment in last month's issue:—Mr. D. Davidson, Findhorn Bridge, Tomatin, Inverness, acknowledges, with thanks, 5/- for Moy Sustentation Fund from Mrs. Anderson, Station Cottages, Tomatin.

The Magazine.

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