



THE
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MONTHLY RECORD.

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*"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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Christ on the White Horse.

REV. vi. 2.

THE Apostle John was favoured with very wonderful visions during the time he sojourned in the isle that was called Patmos, and he was commanded by the risen and ascended Son of man, whom he beheld in the midst of "the seven golden candlesticks," to write in a book the things which he had seen—"the things which are, and the things which shall be hereafter." In the fourth chapter of this book—the Book of Revelation—he tells us that he saw a "door opened in heaven," and gives a description of Him who sat on the throne, and of the four-and-twenty elders and the beasts or living creatures who surrounded the throne and gave glory and honour and thanks to Him that sat thereon, "who liveth for ever and ever." He then proceeds to declare, in the fifth chapter, that he saw in "the right hand of him that sat on the throne"—who was evidently God the Father—a book sealed with seven seals, and that no man was found worthy to open this book—the book of God's counsels and purposes with respect to His kingdom on earth—except the Lion of the tribe of Judah, the Root of David, the Lamb who had redeemed sinners by His blood out of every kindred and tongue and people and nation. He alone possessed the merit and the power to unfold the mysteries of the kingdom, which would otherwise have remained concealed for ever.

Now, it is our present purpose to call the attention of our readers to the first of these seals which the Lamb opened, and which disclosed a vision of great beauty and attractiveness—full of hope and encouragement to those in all subsequent ages who desire the prosperity and progress of the kingdom of God. True it is that the Apostle saw other and darker visions afterwards, which are indeed having fulfilment in the sad and terrible times in which we live. He saw the red horse of war, the black horse of famine, and the pale horse of death and hell, and these convey solemn and important lessons which we would do well to ponder.

But it may not be unprofitable to study, amid much that is fitted to depress and to discourage, the first and principal vision which the Apostle here beheld—a vision concerning Christ's going forth upon the white horse of divine truth to the conquest of the nations. It publishes to the ends of the earth the joyous and soul-comforting truth that He shall lead forth judgment unto victory. "And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer." Let us observe then, first, the White Horse; secondly, the Rider; and thirdly, the Conquest.

I.—The White Horse.—The figure of "a white horse" appears to us to symbolise the Word of God. It is by the agency of this Word that Jesus Christ, as the Captain of salvation, is carried forward in His subduing and saving work among the nations. He rode upon this horse in the days of His flesh when He preached the word of salvation to the lost sheep of the house of Israel, and He employs the same agent still in the work of advancing His kingdom in the souls of men.

1. Let us observe, then, that the Word of God may be compared to a "horse" on various accounts.

(1) The horse is a *living* creature—an object that possesses life. The word of truth is frequently spoken of in the Scriptures as "the word of life"—a word that "liveth and abideth for ever." It possesses within itself the vitality of perfect, undying truth, and as attended by the power of the Holy Spirit, it conveys the principle of spiritual life to the souls of those who have been "dead in trespasses and sins," as well as revives and strengthens that principle where it is already implanted.

(2) The horse, especially in its more refined development, is a *beautiful* creature. The Word of God is the most beautiful book in the world. Every page, from Genesis to Revelation, is stamped with the beauty of its divine Author. The sun is the most glorious object to be seen in the natural heavens, and according to the Psalmist's striking comparison in the nineteenth Psalm, as the natural sun is in the heavens above our heads, so is "the law (or word) of the Lord" in the spiritual firmament. The Bible, in thought and expression, is more beautiful than any merely human composition.

(3) The horse is a *swiftly-running* creature. In like manner, the Lord's word "runneth very swiftly." How frequently it has run into the consciences of sinners who were heedless about eternal realities! Many illustrations of this are found in the sacred record—Matthew, Zaccheus, the woman of Samaria, Saul of Tarsus, and others. Before they knew where they were, the word of truth darted with divine light and power into their souls, and they were savingly arrested in their downward career. And such has been the experience of thousands in succeeding generations. In modern times also the Word of God has run very

swiftly in the matter of its circulation among the nations, until now it is to be found in almost every country under heaven.

(4) The horse is a *strong* creature. It has been always noted for "the greatness of its strength," and men in all ages have employed it for purposes of both peaceful and warlike toil. The horse is still much in use in the time of war. There are regiments of horse or cavalry, and these are capable, when in action, of bearing down mighty forces of opposition which otherwise could not be easily overcome. Here Christ is seen upon a white horse. He has much opposition to encounter. The vast forces of "the prince of darkness" are arrayed against Him, but He goes forth on the strong and invincible horse of His inspired Word, and effectually beats down His malicious foes before Him.

2. Let us next notice that the horse on which Christ is riding is a *white* one.

(1) Whiteness is an emblem of *purity*. "The words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times." The Bible is the purest book in the world. No doubt, it records many deeds of impurity committed by fallen men, but that circumstance does not, as some presumptuously aver, make it an impure book. Infinite wisdom has decreed to put these things on record for wise, gracious, and holy purposes, as beacon lights of instruction and warning to subsequent generations. God's Word approves of no iniquity, but condemns every form of it. And moreover, has not this Word proved its purity times without number? It is the instrument of the new birth, and by its means thousands have been "born again" and made new creatures, rescued from lives of sin and degradation, and made living and holy epistles of Jesus Christ. Can you bring a clean thing out of an unclean? No, not at all. The Word of God is the only agent that has produced such wonderful results, and its perfect purity is established beyond dispute.

(2) Whiteness is an emblem of *peace*. The white flag is the flag of peace. The whiteness of this remarkable horse indicates that it publishes peace wherever it goes. Sin brought dispeace, disorder, enmity into the world. The word of the gospel proclaims that peace with God has been secured by the precious blood of Christ, and that peace among men, of a true and abiding kind, can only be attained by obedience to its precepts. This word of salvation, when applied by the Spirit of truth, conveys the peace it publishes to the hearts and lives of sinful men, and shall do so to the end of time. "Peace I leave with you," saith Christ, "my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

(3) The whiteness is an emblem of *victory*. It was the custom in ancient times of kings and generals who triumphed in war to ride into their cities on white horses. Such horses were not used in conflict, because they provided too good a target for the enemy. But here Christ is not afraid to ride upon a white horse when He

goes forth to battle with the powers of darkness. He is sure of the ultimate victory, for "He shall reign till all his enemies are made his footstool." The whiteness of the horse is the pledge of triumph. May the time be speedily hastened!

II.—Let us now direct more particular attention to the Rider. As has been already shown, we understand the Rider to be none other than the Lord Jesus Christ in His mediatorial capacity as the Captain of salvation. This wonderful Rider is the eternal Son of God, the brightness of the Father's glory and the express image of His person, possessing all the infinite attributes of Godhead equally with the Father and the Holy Ghost, and yet appearing in our fallen world, clothed with flesh and blood. He entered into personal conflict with wicked men and the prince of darkness, and in the very act of shedding His precious blood upon the accursed tree, overcame principalities and powers, triumphing over them in His cross. He is the Lion as well as the Lamb, and by His Father's appointment He is now actively engaged in carrying into effect the divine purposes of mercy and of judgment.

1. Let us notice, then, that He appears in the prophetic vision with "a bow" in his hand. What is this bow? Well, we take this bow to represent the gospel ministry, or the ordinance of preaching. This is the principal weapon Christ employs in connection with the spiritual advancement of His kingdom or with the general subjugation of sinful men to His authority. Now, we cannot think of a bow without arrows. The arrows are essential companions of the bow, and Christ has two kinds of arrows in the quiver of His truth—arrows of *reproof* and arrows of *comfort*. He has been shooting these arrows in all generations among the nations to whom He has come, and when He has put forth His almighty power they have proved effectual to bring the most stubborn and determined rebels to His feet, pleading for mercy, forgiveness, and salvation, and in due time receiving the mercy, forgiveness, and salvation they were constrained to seek.

The wonderful Rider, then, sends forth arrows of reproof when He makes use of the words of His law or His gospel to convince us of sin and condemnation. By these sharp arrows He arrests and lays low the stout-hearted who are far from righteousness, and compels them to recognise their guilt and danger, and to seek deliverance from impending destruction at the hand of Him who in mercy as well as righteousness smites them to the dust. And after these arrows have done their work (to notice His general method), He sends arrows of comfort into their souls, and gives them to taste the sweetness of forgiving mercy and redeeming love, raising them from the very gates of hell to the gates of heaven. Happy souls that are so subdued to the loss and obedience of Jesus Christ!

2. Then, a second thing that is told concerning the glorious Rider is that "a crown was given unto him."

The Lord Jesus, as the Eternal Son, co-equal with the Father,

possessed the crown of absolute dominion from all eternity, but the crown referred to here is given Him as mediator between God and men. He was crowned King of kings and Lord of lords, in this gracious office. All power in heaven and in earth is given unto Him by the Father, that He may exercise the same in the advancement of the kingdom of grace and in the hastening of the kingdom of glory. But such persons, be they great or small, as obstinately and persistently resist His gracious approaches, and refuse to acknowledge Him as Lord of all, He shall break in pieces, as with a rod of iron, for ever and ever.

III.—The Conquest.—“And he went forth conquering and to conquer.

This heavenly Rider, in the days of His humiliation, had comparatively few successes in His gospel campaign. His complaint was, “Who hath believed our report? And to whom is the arm of the Lord revealed?” “He came unto his own, but his own received him not.” But since He ascended on high, leading captivity captive, and has been crowned King of Zion and King of nations, He has gained great and extensive victories. His first notable conquest was on the memorable day of Pentecost, when about three thousand souls fell under the sharp arrows of His bow. He wounded them and healed them, and made them His willing servants. During these early years of the Apostolic age, He went forth, conquering many in Judea and Samaria, who, when enlightened with the light of life, rejoiced to be the highly favoured subjects of such a glorious Lord and Master. Thence, He proceeded to Syria, Asia Minor, the islands of the sea, Greece and Italy, and in every city and place to which He came, He made conquests — oftentimes numerous and influential. Many sinners, high and low in society, were plucked as brands out of the fire and fashioned as instruments to show forth His praise. His career of conquest continued after the Apostolic age, and he came as far as to Great Britain and Ireland, and made His word felt with saving power. The old Roman Empire fell before His triumphal march, and he was acknowledged as conqueror and king in Satan’s chiefest citadel. In centuries subsequent to this, He allowed the nations of Europe, in just judgment for abused privileges, to lapse into darkness and rebellion, but He went forth again in the mighty power of His gospel, “conquering and to conquer,” during the various stages of the glorious Reformation. In still later times, the people of England, Scotland and Ireland, have seen the goings of this mighty King in the sanctuary. What days of power were witnessed at the end of the eighteenth century, and during the first decades of the nineteenth! The King upon the white horse of the Gospel did valiantly to the praise of His matchless grace! We live in a day of small things in this respect. O that He would go forth again and subdue thousands to His sceptre!

It is remarkable that nothing is here suggested of failure or

defeat. It is all conquest from first to last. This points out to us that Christ will be the eternal victor, either in mercy or in judgment, over the sinful sons of men. Possibly, even in dark times such as ours, He is conquering to a greater extent than we realise. If He is teaching the nations at this moment by the dreadful War that rages the vanity of human culture, the fearful evil of Rationalism, the God-provoking idolatry of Romanism, and the folly of departures from the Holy Scriptures, is He not conquering? We would fain believe also that this glorious and mighty Lord is riding forth, unseen to human eyes, on the white horse of His precious Word, among the armies and navies, arrayed in battle, and is entering victoriously with light and power into consciences and hearts that have been hitherto closed against His truth. May He so grant it, and hasten the blessed time promised in His Word, when all nations shall acknowledge Him, and crown him Lord of all!

A Sermon.

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

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 "These shall make war with the Lamb, and the Lamb shall overcome them : for he is lord of lords, and king of kings : and they that are with him are called, and chosen, and faithful."—REV. xvii. 14.  
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THE book of Revelation contains the history of the sufferings and victories of the Church of Christ from the beginning of the Christian era down to the day of the final judgment. It is divided into three septenaries. The first of these discloses, by the opening of seven seals, the sufferings and victories of the Church under pagan Rome ; the second discloses, by the blowing of seven trumpets, the sufferings of the Church under Papal Rome ; while the third reveals, by the pouring of seven vials, the slow but sure destruction of Antichrist, or the Papacy, and the victory of the Church of Christ, culminating in the glorious millennium. Our text embraces the most of the period taken up by the trumpets and vials. Let us, in humble dependence upon the guidance and assistance of the Spirit of truth, endeavour to consider it. There are three things in it to which we desire to direct your attention :—

I.—The parties who are to make war with the Lamb ;

II.—The Lamb and his followers ; and

III.—The war itself and its results.

I.—We are to consider who the parties are that make war with the Lamb.

In the beginning of this chapter, one of the angels who had the seven vials, said to John, "Come hither : I will show thee the judgment of the great whore that sitteth upon many waters :

with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." The first object revealed to John was a "great whore." This title given her is to be considered from a spiritual point of view. The name "whore" is commonly applied in the Old Testament Scriptures to the Church when she revolted from the true God and His worship to idolatry. We find the ten tribes of Israel often addressed under this designation after the irrevolt with Jeroboam, the son of Nebat. The same epithet is used to describe Judah after they set up idolatry. Let this portion of the word suffice here as proof—"Samaria is Aholah, and Jerusalem Aholiah. And Aholah played the harlot when she was mine, . . . with their idols she defiled herself" (Jer. iii. 4-7). The Lord compares the relation between Himself and His Church with that of a husband and wife. When the Church departs from Him as the object of her love and worship, and from His word as the rule of her faith and conduct in things spiritual and temporal, she falls under the name of "whore." This appears plainly to be the meaning of these words—"Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts" (Hos. ii. 2). Why was it necessary that the angel should show John this great whore? The reason was that, at that time, there was not a church in the world that held more firmly the doctrines, form of worship, form of government, and discipline of the Christian faith than the church referred to did. It was not until five hundred years had passed, after John saw her in vision, that she actually became "the whore." God alone could have foretold that such an apostate church was to appear at such a distant date in the future, and also where that apostacy was to be looked for.

Let us look a little into the context for her characteristics. John records it thus: "So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of the abomination and filthiness of her fornication; and upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots and abominations of the earth. And I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus." (1) She sat upon a scarlet-coloured beast, of which we will have more to say afterwards. (2) "She had a golden cup in her hand, full of the abominations and filthiness of her fornication." In this cup, which she held in her hand, was the wine of her fornication, which made the inhabitants of the earth drunk. That wine was her superstition, idolatry, and blasphemies, which the inhabitants of the earth believed, and by which she herself became the "great

whore," for it is called the wine of her fornication. (3) She herself "was drunken with the blood of the saints and with the blood of the martyrs of Jesus." Why is it said that the inhabitants of the earth were drunk with the wine of her fornication, but that she herself was drunk with the blood of the saints? Because they drank, spiritually, her doctrines, superstitions, idolatry, and blasphemies, but she knew that they were not true. This has been the reason why she kept the Word of God out of the hands of the people; for she knew if they were to read the Word of God they would detect the fraud. (4) "And upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots and abominations of the earth." Anything on one's forehead is easily seen. This indicates how apparently the idolatry of Babylon would show itself in this "mother of harlots." So it has been observed that all the idolatry of old Babylon had been resuscitated in this "whore," under Christian names. (5) "And the woman which thou sawest is that great city which reigneth over the kings of the earth." This makes it incontrovertibly plain that Rome is pointed at as the "great whore." For in John's time the city of Rome did reign over the kings of the earth. It was on this account that the angel described her as sitting upon many waters. He explains the meaning of the "many waters" thus:—"The waters which thou sawest, where the whore sitteth, are peoples and multitudes and nations and tongues." Let us sum up the distinguishing marks given of her in this chapter. She made the inhabitants of the earth drunk with the wine of her fornication. She was drunk herself with the blood of the saints and with the blood of the martyrs of Jesus. She had on her forehead the Babylonish marks of idolatry. She was "that great city which reigneth over the kings of the earth." This picture is so perfect in all its lineaments that no one, except he would close his eyes, can fail to identify it as the idolatrous Church of Rome.

Let us now consider the beast on which she sat. "And I saw," John writes, "a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns." The angel explained the meaning of this beast to John. "I will tell thee the mystery of the woman and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit and go into perdition. And they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was and is not and yet is. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh he must continue a short space. And the beast that was and is not, even he is the eighth, and is of the seven, and goeth into perdition." This beast, let us observe, has seven heads. These seven heads

mean two things. (1) They signify seven hills on which the woman sat. (2) They signify seven kings: five of these were past, one was in existence when John saw the vision, and the other was to come. These kings are understood, by men of understanding and sound judgment, to mean forms of government. There were five forms of government fallen in Rome before John's time; it was governed by an emperor then; and the seventh, which was to come and that must continue a short time, meant the form of government the Goths and Vandals set up for about eighty years. The eighth, who was of the seven, was to be a mixture of the first six and the Goths and Vandals, for he is declared to be of the seven. Thus the last species of government set up in Rome was the beast, or antichrist, upon whom the whore sat. This was the temporal power given to the bishop of Rome, or the Pope. We are told that this beast, or temporal power, was to ascend out of the bottomless pit. Now, the Scriptures state emphatically that "the powers that be are ordained of God," so it is not said of the other seven that they ascended out of the bottomless pit. No; because they were forms of government legitimately set up among men. But this eighth, who was of the seven, was the "scarlet-coloured beast, full of names of blasphemy," upon whom the woman sat. One of these names of blasphemy was, "Christ's vicar on earth." Let it be noticed that Christ said to Pontius Pilate, "My kingdom is not of this world." But the Pope claimed temporal power, contrary to the Word of God. This makes it quite apparent that the Pope's temporal power was not ordained of God, but had ascended from the bottomless pit. It was contrary to the nature of the kingdom which Jesus Christ set up in the world—that kingdom being entirely spiritual. This shows that it was founded on a lie. This beast was scarlet coloured, and so was the woman that sat on him. The beast was full of names of blasphemy; so was the woman. They represented the same apostacy under two different aspects: the whore represented antichrist as the Church of Rome, and the beast represented antichrist as the temporal power of Rome papal.

Again, we are told that the kings of the earth committed fornication with the great whore. Instead of continuing in the doctrines of the word of God, they forsook them in order to uphold her superstition, idolatry, fables, and blasphemies. These are the ten horns of the beast, or the manner in which his power—that is, the temporal power of the Pope—is to be exercised. "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet (that is, when John saw the vision); but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast."

We can now discern who they are that will make war with the Lamb:—(1) The great whore that sits upon the beast—that is, Antichrist, under the aspect of the apostate Church of Rome;

(2) the beast upon whom she sat, or the temporal power of the Pope; (3) the kings of the earth who committed fornication with the great whore, and who gave their power and strength to the beast. These three are included in the pronoun "these" of our text, who are to make war with the Lamb.

II.—Let us now consider the Lamb and His followers.

(1) Let us consider the captain, or the Lamb. He is Lord of lords and King of kings. He has absolute dominion and sovereignty over all creatures. "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance. . . . All nations before him are as nothing; and they are counted to him less than nothing and vanity" (Is. xl. 15-17). Who made Him as mediator, Lord of lords, and King of kings? God the Father. In the second psalm we read of the heathen raging, and the people imagining a vain thing; the kings of the earth and the rulers taking counsel together against the Lord, and against His anointed, so as to make a combined effort to break the bands asunder, and cast from them the cords with which the Lord bound them. What bands and cords are they so deliberately casting away? "The bands of a man and the cords of love" with which the Lord would draw them to Himself. This is the disposition and conduct of the kings, and rulers, and people of the world yet. The moral and religious bands and cords of the gospel of the Lamb are considered by them unbearable burdens, and therefore they break them asunder, and cast them from them. What other meaning can be taken out of this Sabbath desecration, idolatry, unscriptural forms of worship, fornication, drunkenness, and such like? Clearly the language of their conduct is—"We will not have this man to rule over us." But the Lord shall have them in derision; for Christ, or the Lamb, is made king by the unchangeable decree of God. He proclaimed this decree long ago—"Yet have I set my king upon my holy hill Zion." The Son reveals the contents of it—"The Lord hath said unto me, thou art my Son; this day have I begotten thee. Ask of me, and I will give thee the heathen thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Ps. ii. 8, 9). This is the captain of the Lord's hosts, against whom the great whore, the beast, and the kings of the earth make war. Will they succeed in overthrowing this decree, and in exacting upon the Lamb? We trow not.

(2) Let us consider the Lamb's followers. Three characteristics are given of them. First, "they are called"—that is, they are called effectually by the Spirit of truth. Effectual calling is an effect of God's electing love, and by it the sinner is changed both as to his state and nature. He is delivered from being dead in trespasses and sins into a life of holiness and righteousness by faith in Christ. He is translated from the kingdom of darkness unto the kingdom of God's beloved Son. Spiritual light has been

shined into his mind, the love of God is shed abroad in his heart, and his will, that formerly dragged him to sin, being now renewed, concurs with the demands of God's holy law and of the gospel, and causes him to hunger and thirst after righteousness. He can say from his heart—"For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquettings, and abominable idolatries" (1 Peter iv. 3). There is none among the followers of the Lamb, but such as have been so changed. Such as may follow Him without having been thus called, are not included in our text. (2) "They are chosen." At first sight, we thought that this meant their election, and therefore that it should be considered before their calling; but after a little serious consideration, we apprehended that that was not the meaning of it. It means, in our humble opinion, that such as were to suffer for Christ and the gospel, were beforehand chosen of God for that most honourable end. As sure as it was true of Christ Himself, that He was foreordained for this end, as He said—"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (John xviii. 37), so is it true of the chosen referred to in our text. (3) "They were faithful." This is the character God gives to Moses, that "he was faithful in all his house as a servant." The same is given to those in our text. It was a good thing for others that they were faithful, for had they not been so, the gospel had not, humanly speaking, come to us.

III.—Let us consider the war and its results. In this we have the great whore—Antichrist ecclesiastically considered—the beast—Antichrist considered as to its temporal power—the ten kings who gave their power and strength to the beast, making war with the Lamb and His followers. This is the most extraordinary war ever heard of. The Lamb is God, the Son of God. Do you mean to say that they will make war with God? Yes. If you were to see a mighty host of men preparing to fight, and that you were told that they were going to fight against God, would you not conclude that they were mad? To be sure you would. But, we have noticed already that they were drunk with the wine of the fornication of the woman, and you need not expect drunken men to act very rationally. Indeed, this is true of us as a nation, for we have turned back again to our vomit, and we have begun anew to drink deeply of the wine of the fornication of the great whore. Our king, the members of the cabinet, and a large number of the people of this nation, are drunk with the superstition, idolatry, fables, and blasphemies of the Papacy. How can we explain otherwise the mad and retrograde step taken in sending an envoy to the Pope, and the unconcerned manner in which the most of our fellow countrymen disregard it? But let us beware that the Papacy has not yet ceased to make war with the Lamb, and that such as will assist her, war against God.

But let us look more closely into the words of our text. You see that the war is made with the Lamb. This brings to our mind the declaration of John the Baptist: "Behold the Lamb of God, who taketh away the sin of the world" (John i. 29). This He did by one offering on Calvary, never to be repeated. "For by one offering he hath perfected for ever them that are sanctified" (Hebrews viii. 14). How does the Church of Rome act as to this fundamental doctrine? In the Mass, she teaches that her priests offer Christ upon her altars daily as a sacrifice unto God for the sins of the living and the dead. She teaches that by the words of a priest the piece of bread used in the Eucharist is transubstantiated into the very flesh, blood, soul, and divinity of Christ, and that the partaker, whoever he be, is thereby made a partaker of Christ. She has thus substituted a carnal partaking of a bit of bread for faith in Christ's atoning death. She also teaches that her priests have power to forgive sins, and that all who die without making confession to a priest, and without receiving his forgiveness, are lost. It is written, "None can forgive sin but God." This power is given exclusively to Jesus Christ, as it is written, "For him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins" (Acts v. 31). To direct a poor sinner to any other for forgiveness of sin is to deceive him for eternity. Dr. Wylie observed that the word "ante" in Latin means "contrary to," but that in Greek "anti" means "to replace one thing by another," or to substitute. This is what the Church of Rome has done. In her every doctrine of the gospel is subverted and a contrary false one put into its place. She has ousted the Lamb as the one Mediator between God and men, and she has substituted the Virgin Mary, saints, the Pope, and her priests in His place. We will not enlarge on these things, as they are so well known to all who take the trouble to read what has been written concerning them. This is the first method used by the Church of Rome to make war with the Lamb. In this kind of warfare she is "the mother of harlots," that is, of every other Church that will imitate her methods or adopt them. There are several of these harlots in England and Scotland now-a-days.

But, let us further consider the great whore, the beast, and the kings of the earth as they make war with the Lamb and His followers. The Lamb has a mystical body, which is the Church, and its members are set forth in our text by the designation—"called, and chosen, and faithful." When Saul of Tarsus was on his way to Damascus to bring all that called on the name of Jesus of Nazareth bound to Jerusalem, so that they might be punished, Jesus met him and said to him, "Saul, Saul, why persecutest thou me?" Christ is the head of his body, the Church, and as you feel when you are hurt even in your foot, so does Jesus Christ feel when any of the members of his mystical body is hurt. Is it not written—"He that toucheth you toucheth the apple of his

eye." We have the history of how the great whore, the beast and the kings, persecuted the true Church of Christ. The Church of Rome charged them with being heretics if they dared to disagree with any of her false doctrines, superstition, idolatry, blasphemies, or heathenish rites. These saints appealed to God's word for proof as to the soundness of their faith and practice; but the only arguments used by the Church of Rome in her courts of inquisition, were that the Church taught otherwise, and that, unless they would recant this faith in God's word, they would be condemned as heretics. The doctrines of the Antichrist as to transubstantiation, the mass, infallibility of the Church, indulgencies, the worshipping of images, the power of the priests to forgive sins and such like, were disbelieved by the followers of the Lamb. They held and taught that men are saved by faith in Christ crucified set forth in the Gospel, that they have no meritorious works, but are saved entirely on account of Christ's merit, that Christ is the only mediator between God and men, that saints are not to be prayed to, and that God's word is the only rule of faith and practice. For refusing to abandon these doctrines so clearly set forth in the Bible, they were condemned by the ecclesiastical courts of Rome, and handed over to the civil power—that is, to the beast and his ten horns—the kings of the earth. These kings were the instruments by which they were persecuted in the most horrible manner imaginable. We see here where the kings of the earth come in. They gave their power and strength to the beast, and when the great whore condemned them—that is, the apostate Church of Rome—"the beast," the Pope's temporal power, handed them over to the kings of the earth to be put to death. This was true, not only of individuals, but of many thousands at the same time. The Waldenses and the Albigenses are cases in point as a proof of this. So are the Huguenots of France, who were massacred at the instigation of the Pope by Louis XIV., their own king. Between 60,000 and 100,000 were massacred within the space of three days. Surely the tender mercies of the wicked are cruel. This is making war with the Lamb and His followers with a vengeance.

But (2) we are told in our text that the Lamb shall overcome them. How did He overcome them, seeing that they put those who followed Him to death in the most inhuman manner imaginable?

(a) We are told that they overcame by their blood. You will observe that their enemies could not make them forsake Christ and the pure doctrines of His word by all their cruelty and persecutions. So, the victory was not on the side of them who put them to death, but on their side who died rather than forsake the faith of the gospel. Our Lord taught His disciples, not to fear them who can kill the body, but have nothing more that they can do; but to fear God who can cast soul and body into hell fire. So when the great whore, and the beast, and the kings of

the earth, shed the blood of the saints and the martyrs of Jesus, until the woman was drunk with it, the saints and martyrs overcame them with their blood. They absolutely failed to gain the victory over the saints as to "holding faith and a good conscience." Faith and a good conscience were the matters at stake.

But (b) they overcame them by the word of their testimony. They could not be restrained by all their threats and persecutions from teaching God's truth to their fellow sinners. They declared the gospel of the grace of God even on scaffolds and bound to stakes in the flames, and condemned the superstition, idolatry, and blasphemous fables of the Papacy, so that it became a proverb that the ashes of the martyrs was the seed of the Church. Some of their most inveterate enemies and persecutors were converted, listening to their dying testimonies for Christ and the gospel. This war continued down through the centuries under the iron yoke of Rome. But no sooner one was killed than another arose to bear witness for the truth. This can be accounted for only by the power of the Holy Spirit, working by His word through weak instruments. We are told that their warfare would be continued for a definite time. That the Lamb and His followers were to endure the persecution of those enemies, and overcome them even in it, we are assured in our text. So, you may now look back on the past history of the Church of Christ, and see this fulfilled. Christ's gospel and worship are in the world in spite of all the enmity and persecution of the great whore, the beast, and the kings of the earth. No one can charge them with too much leniency or mercy in their efforts to crush the true Church of Christ out of existence. They certainly did their utmost.

But the time given them was twelve hundred and sixty years. That that time has expired, we verily believe. The Scriptures declare with no uncertain sound that the Lamb will take the offensive against the great whore, and the beast, and the kings of the earth who gave their power and strength to the beast. We saw in the second Psalm that Christ, the eternal Son of God, has a rod of iron with which He can break kings and nations that oppose His claims like a potter's vessel. He gave a great blow to Antichrist at the Reformation. The errors, and superstition, and idolatry of the Church of Rome were cast away, and England, Scotland, Geneva, Holland, and Germany in part embraced the faith of the gospel as set forth in the Bible. This was a heavy blow given by the Lamb to the Apostate Church of Rome. The King of Spain sent a powerful fleet to conquer England and Scotland, because they had renounced not only the Church of Rome, but also the temporal power of the Papacy. The Lamb sent a storm that battered all Spain's sea power against the rocky coast of Britain, and He continues till this day to bring Spain low among the nations of the world. But the Lamb took the temporal power from the Pope half a century since. So the great

whore has lost the beast on whom she sat, and the beast has lost his ten horns. Garibaldi was the rod used to take the seven-hilled city of Rome and the temporal power from the Papacy. We do not see one word in the book of Revelation indicating that the Roman Apostacy will ever be able to sit upon another beast with heads and horns.

Our context teaches that "the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." So, the kings of the earth will be used by Christ to destroy the Church of Rome. "For God hath put in their hearts to fulfil His word, and to agree, and give their kingdom unto the beast, until the word of God shall be fulfilled." But when His word shall be fulfilled by their agreeing to give their power (kingdom) to the beast, He will put into their hearts to hate and to utterly destroy her. They have begun, in some small measure, to hate and destroy her. We read that:—"The King's heart is in the hand of the Lord, as the rivers of water: He turneth it whithersoever He will." The Lord uses them as His instruments in carrying out His own purposes in the affairs of men in this world. At the same time they may not have one thought about His authority over them as the King of kings. The King of Italy has stripped her naked; the Government of France has followed suit. So has Portugal, and so have some of the Papal States of South America. The hand of the Lamb should be acknowledged in the actions of these Governments.

What is it that we see accomplished by this most terrible war? Well, if we look at Belgium (one of the most idolatrous and superstitious nations, who continued till now to give her power and strength to the Church of Rome) do you not see that nation broken to pieces like a potter's vessel? Who did this? Germany has been the iron rod, but that rod is in the hand of the "King set upon the holy hill of Zion." This is not what was in the heart of Germany, no more than it was in the heart of Nebuchadnezzar to do God's will. Pride and covetousness were the moving cause in the one as well as in the other. There is Austria-Hungary, the next most bigoted Roman Catholic country in Europe. Do you not see that Russia has been taken as an iron rod to break her to pieces? Who has done this? "God has come out of His place to punish the inhabitants of the world for their iniquity." So we see the nations that have been making war with the Lamb, along with the Antichrist until now, being broken to pieces.

But alas! we as a nation, to our shame be it said, are doing our utmost to build up again that which we pulled down at the Reformation. We have forgotten the wormwood and the gall, which our ancestors had to drink, in the slavery of both soul and body by the "great whore, and the beast, and the kings of the earth who gave their power and strength to the beast." We do

not value our civil and religious liberty ; but we may have yet to repent of our folly with bitter tears, when it will be too late. We concede every thing to that apostate Church which her unscrupulous emissaries demand. If the Lord has favour towards us, as He had towards our fathers, He will open the eyes of our King, and our government, and cause them to turn to God's truth as their guide in the affairs of Church and State. If not, we are in great danger of bringing the Lamb's wrath and iron rod down upon our own heads as a nation. Two things will have to take place if this judgment is to be averted.

First.—The Government and people of this country must awaken to a realisation of our imminent danger from the spies of the Vatican, viz., the Jesuits. These crafty and bold plotters have got already the public Press of our country under their thumb, have their agents in both houses of Parliament, also about our Throne, and in almost all the Protestant Churches of this nation. The Church of England is honeycombed by them, and so are the Established, and U.F. Churches in Scotland. If the Lord will not open the eyes of the people of this country, we shall have a rude awakening some day.

Secondly.—All that have been destroyed of the Protestant bulwarks, set up at the Second Reformation and at the Revolution Settlement, will have to be restored. The Emancipation Act, the change made in the King's Royal Declaration, and the many other changes effected, at the instigation of the Jesuits, so as to set up again the temporal power of the Pope, will have to be unmade. If we look only to men, this change in our attitude toward the Church of Rome will appear almost an impossibility, but, if we look to God, "with God all things are possible." Let us therefore, expose the errors of the Papacy, and declare the whole counsel of God to our fellow countrymen, and lifting our hands and our eyes unto the King of kings, let us commit our case to Him.

In his right mind a living soul would sooner die than that his corruptions should break forth into action, and his burden is that he feels such powerful workings of sin within. But all these things keep him low, mar his pride, crush his self-righteousness, cut the locks of his presumption, stain his self-conceit, stop his boasting, preserve him from despising others, make him take the lowest room, teach him to esteem others better than himself, drive him to earnest prayer, fit him for an object of mercy, break to pieces his free-will, and lay him low at the feet of the Redeemer as one to be saved by sovereign grace alone. Thus, the only wise God shows His children enough of themselves to keep them humble, and enough of His goodness to preserve them from despair. When the gale of Free Grace blows, the ballast of corruption keeps the vessel from pitching over; and when the storms of temptation arise, the anchor of hope holds her head from driving on the rocks of destruction.—*J. C. Philpot.*

Account of Mission to Forces in England.

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

DEAR MR. EDITOR,—The very interesting reports of my three predecessors in this field will have rendered the ground in which this Mission has been working already somewhat familiar to your readers, so that my report may be briefer. In one if not in two respects, the work that fell to me to do in this sphere was less exacting than had been the allotment of any of my predecessors. In their time a very great amount of sickness—resulting in many cases in death—was prevalent in both Bedford and Kimbolton. In my time that trouble was mainly a memory, save that there were a few cases of men in convalescent hospitals, and the health of the Highland troops in Bedford and in Kimbolton, as in the other stations visited, was excellent. On this account, however, I had fewer opportunities—except for a minute or two—of coming in direct contact with many of the men. Furthermore, as compared with the congregations that gathered to hear our deputies for the first few months after the war broke out, the congregations to whom I had to minister—I refer especially just now to congregations in Portsmouth and Bedford—were somewhat small. This was for the very good reason that large contingents of men had in the meanwhile been drafted away for foreign service.

I arrived in London on the Wednesday before the last Sabbath of February. The programme I followed was in the main as follows:—Chatham on Thursday night, Portsmouth on Friday night, Bedford on Sabbath days, Kimbolton on Monday night, and Buckden on Tuesday night. I was not quite able to work out this programme for the six weeks during which I was responsible for this Mission, without a break, but with the help of Mr. James MacLeod, student missionary, and of the Rev. Ewen Macqueen, I almost realised my programme. That is, I preached on four different occasions in Chatham, on three in Portsmouth, on four (those being Sabbaths) in Bedford, on four (one of these being a Sabbath) in Kimbolton, and on three occasions in Buckden. Mr. James MacLeod supplied for me once in Chatham and on another occasion (a Sabbath) in Kimbolton, and the Rev. Ewen Macqueen gave one service within my period in Chatham.

So far as numbers were concerned, the congregations, if not very large, were by no means discouraging, and the less so because, at least in a majority of the stations visited, one had the impression that practically all the available men were present. The congregations in Chatham ranged from between fifty to eighty, in Bedford from between thirty to seventy, in Kimbolton one might almost always reckon on a good sixty, but in Portsmouth and Buckden the numbers were smaller. In Chatham one met with fellow-Highlanders mainly from Lewis; in Portsmouth, from Lewis and Harris; in Kimbolton, mainly from Skye and

Uist; in Bedford there were representatives of the four main Highland counties; and in Buckden there were men from the north and east coasts of Sutherland, from the east of Ross-shire, from the towns and glens of Inverness, and from the parishes of Lochbroom and Gairloch on the west of Ross. The men in Chatham and in Portsmouth do, of course, belong to the Navy; in Bedford, Kimbolton, and Buckden they belong to the Army. In Bedford one met mainly with Cameron and Seaforth Highlanders; in Kimbolton and in Buckden, only with Lovat Scouts. Buckden was the only place out of London where I preached English whilst in England.

I everywhere met with the warmest reception from the men, although of course some appeared to listen with more seriousness than others. My one aim—I hope I may say it—was to set the way of life in the plainest possible manner before young men who were in all likelihood very soon to be called to take their natural life in their hand on their country's behalf. The work—to keep it up even for a few weeks—called for strenuous effort, but I will take the liberty to say that when all was over and I looked back on my own imperfect, if honest, efforts to set forth the way of life, and the eager attention that, as a rule, was given to the word spoken, my mind became full of comfort, which I hope was from the Holy Ghost, and I felt my love, as if revived, going forth towards those dear young men, and a hope begotten that the Lord had a purpose of love towards them.

I thus look back with pleasure on the time spent in England, and I should like to allude to some of the circumstances which, under the hand of God, contributed to this. I, of course, felt at home in 1 Upper Montagu Street, London, which, as in the case of the other deputies, was my headquarters. Our worthy young friend, Mr. James MacLeod, student-missionary, London, was always willing—if I felt the need of sparing myself for a service—to supply my place, not regarding his own comfort. To the deacons of our London congregation—I mean Mr. Donald Sutherland and Mr. William Grant—the Church as a whole, and I as deputy, are under debt for their disinterested kindness and ready services towards the Mission.

In going to Chatham, where—as reported by former deputies—there is a prayer meeting every night of the week, one met with some at least who feared God. At Portsmouth the number present at the service was never in my time above twenty-six, but the few who did gather gave the deputy a warm reception. In Bedford I met with nothing but kindness from those whose services I in anywise required, but I owe a special debt in this regard to Donald and Robert Morrison, the sons of Mr. Robert Morrison, Tarbert, Harris, for they put themselves to a good deal of trouble in order to render my stay in Bedford comfortable. In no place had one the impression that the largest proportion possible of the men available attended the services than in

Kimbolton, and this was a condition of things towards which Sergeant Mackinnon, a native of Kilmuir, Skye, contributed not a little. If in Buckden the services were comparatively meagre, those who did gather to the services seemed to appreciate the privilege very highly, and Miss Cope, at whose house I stayed, and to whom the Rev. Alexander Macrae has paid a deserved tribute, acted as one who thought she could not do enough for those whom she received as the Lord's servants.

It is my earnest wish that, with the divine help, the Church will keep this Mission to the Forces going on while the war lasts, or at least as long as there are Gaelic-speaking soldiers and sailors anxious to hear the word in the stations mentioned. There is nothing properly denominational, in the sense of sectarian, about the Mission, but by means of it the Free Presbyterian Church has an opportunity in the present crisis of contributing its own little share of service to the national cause. And all Highlanders of every denomination have thanked us for the interest shown towards the nation's Forces. It is true that Bedford is, for the present, almost forsaken of the class of men to whom we ministered. It was, at the commencement of the Mission, the most important of all our stations. But then, at an early date, the 4th Seaforths left it for the front. They were followed at a later date by the 4th Camerons. In my own time a group of fine-looking young men, belonging to the Mountain Battery—not a few of whom hail from Applecross and Lochcarron—took their departure, I suppose, for the Dardanelles. I expect the 5th (Sutherland and Caithness) Seaforths are just about to leave Bedford for foreign service. Even the few Cameron and Seaforth Reserves that were left have come now to the north of Scotland. But although the case is so as regards Bedford, it is not the same with Chatham and Portsmouth. There is a likelihood of there being always more or less men at those seaports. Nor is it likely that the Lovat Scouts will leave Kimbolton, or perhaps even Buckden, for a good while to come. Besides, the authorities, both naval and military, have entirely encouraged us. The Admiralty are willing to recognise our services to the Gaelic-speaking Naval Forces in Chatham and Portsmouth, by making good at least part of our expenses, on account of services rendered in those seaports. And the War Office—very much, I believe, on account of Major and Adjutant Hilleary's kind offices on our behalf—have agreed to pay all our expenses in going to Kimbolton up to the end of March. These are surely tokens that the God of providence is calling us to perform a duty in England at the present hour.

I am glad to have had the Rev. Ewen Macqueen as successor and to a slight extent as colleague in this ministry. But I have written more than, to begin with, I had a definite purpose of writing.—Yours, etc.,

JOHN R. MACKAY.

The Diary of Dugald Buchanan.

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

AMONG the many godly ministers who frequently visited Cambuslang on this memorable occasion was the Rev. Mr. Robe, minister of the neighbouring parish of Kilsyth. Like Mr. M'Culloch, he was a man of prayer, deeply aware of the responsibility attending his office, and anxiously solicitous for the eternal welfare of his people. Every time he visited Cambuslang he seems to have returned to his own charge as if "anointed with fresh oil," resolutely determined to know nothing among them but "Jesus Christ and him crucified." By this time he had laboured in the parish of Kilsyth for the space of thirty years, without being aware of any remarkable success having accompanied his ministrations. During that period, the parish had been visited with a severe fever, by which many, particularly of the godly, were suddenly cut off. That visitation was followed by a famine, and shortly after, in the summer of 1733, great loss was sustained by a destructive storm of thunder and lightning; but, instead of these judgments leading the people to think of God, whose displeasure they had incurred, and to seek Him "with weeping and with supplication," wickedness seemed to increase. Mr. Robe, in his narrative, testifies that no one appeared to be affected with sin, the cause of all the evils that were complained of. On the contrary, the societies for prayer declined, the love of many waxed cold, the spirit of formality seemed to prevail, and open transgression greatly abounded. In these painful circumstances the good man betook himself to prayer in behalf of his people, and continued still most faithfully to set before them life and death—the blessing and the curse. In the year 1740, he commenced a series of practical discourses on the doctrine of regeneration. He explained and applied, with all faithfulness and scriptural simplicity, the nature, the importance, the necessity, the evidences of this spiritual transformation, and although these discourses were listened to with apparent seriousness, yet no visible effects followed at the time. When Cambuslang and other parishes were sharing so copiously of the Divine influence, it was matter of grief and discouragement to Mr. Robe that not one of his people seemed as yet at all to be awakened. He continued to wrestle much in prayer, and still with affectionate earnestness to exhibit to his people a full and a free salvation. "The effectual fervent prayer of a righteous man availeth much." Like Jacob he wrestled; and, like Israel, he prevailed. The Lord did in due time send a "plenteous rain." The first symptoms were the reviving of many of the meetings for prayer, the institution of some new associations, and particularly of one composed

exclusively of females, from ten to sixteen years of age. These movements were hailed as the harbinger of brighter days.

Mr. Willison of Dundee, "whose praise is in the gospel throughout all the churches," being on a visit to Cambuslang, spent a few days at Kilsyth, on his way home. Being requested to preach, he did so, and delivered "a distinct, plain, and moving sermon," from these words, "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." Many of those who were afterwards effectually awakened, dated their first serious concern about their souls, from hearing that sermon. On the Sabbath following, 18th April, 1742, Mr. Robe preached from these words:—"My little children, of whom I travail in birth again until Christ be formed in you." He experienced more than usual tenderness in reading the text, and could not refrain from tears. On the Sabbath immediately following, one woman was awakened to a very distressing sight of her sinfulness and consequent exposure to misery. She was observed by some in the congregation to be under great uneasiness. When the congregation dismissed, she was not able to proceed on her way home, and soon after was found in a field, crying out like the jailer, "What shall I do to be saved?" She was brought back to the minister who conversed with her for a considerable time. She said that in hearing the sermon she was made to see that she was unlike Jesus Christ, and like the devil, and altogether in a state of unregeneracy. She had strong impressions of the greatness of the wrath of God, to which, on account of sin, she felt herself liable. She parted with Mr. Robe considerably composed. She continued for some time to endure occasionally, very great mental anguish, but soon after obtained sensible relief by "an apprehension of the mercy of God in Christ." On Sabbath, the 9th of May following, five persons were awakened to a distressing sight of their sinful and lost estate. Mr. Robe, and the praying people around, fondly cherished the hope that this might be but as a few drops before a plentiful rain.

And now the period of peculiar favour to this parish was come, the time that God had set. Mr. Robe in his narrative states, "On 16th May, I preached as I had done for some time," on Gal. iv. 19, "My little children, of whom I travail in birth until Christ be formed in you." While pressing all the unregenerate to seek to have Christ formed in them, an extraordinary power of the Divine Spirit accompanied the word preached. There was a great mourning, as for an only son. Many cried out, and these not only women, but some strong and stout-hearted young men. After the congregation was dismissed, continues Mr. Robe, an attempt was made to get the distressed into some barn, but their number was so great this was impossible, and I was obliged to convene them in the kirk. I sung a psalm and prayed with them, but when I essayed to speak to them I could not be heard, so great were their bitter cries, groans, and the voice of their

weeping. After this I requested that they might come into my closet, one by one. I sent for the Rev. Mr. John Oughterson, minister of Cumbernauld, who immediately came to assist me in dealing with the distressed. In the meantime, I appointed psalms to be sung with those in the kirk, and that the precentor and two or three of the elders should pray with them. The noise of the distressed was heard from afar. It was pleasant to hear those who had been in a state of enmity with God, despisers of Jesus Christ, and Satan's consented slaves, crying out for mercy; some, that they were lost and undone; others, "what shall we do to be saved?" others, praising God for this day, and for awakening them; and not a few, not only weeping and crying for themselves, but for their graceless relations. And yet it would have moved the hardest heart, that many of them, like the Israelites under Pharaoh's oppression, hearkened not when I spoke unto them, they were so overwhelmed with anguish of spirit, because of the spiritual bondage they felt they were under. There appeared about thirty awakened this day, but afterwards I found that the number was considerably greater.

On the Wednesday immediately following this day of the Redeemer's power, there was a sermon for the first time on a week-day. Mr. Warden, minister of Campsie, and Mr. M'Laurin, one of the ministers of Glasgow, preached on the occasion. The number of the awakened this day was as great as on the Lord's day. Nor did this movement of Divine grace soon terminate. The blessed work of conviction and conversion went on. The Redeemer did "ride prosperously because of truth, and meekness, and righteousness." His "arrows were sharp in the heart of the king's enemies."

When the revival commenced, such was the desire of the people to hear the word of God, that, as has been just stated, it was found necessary to institute a week-day lecture. Wednesday was the day selected for that purpose; and on that day there were sometimes two and even three discourses. Monday, Tuesday, Thursday, and Friday were appropriated for conversing with the spiritually distressed. Notwithstanding such abundant labours, Mr. Robe was enabled to persevere; his bodily health suffered not, and his inward man prospered day by day. His friends sometimes tried to persuade him to relax his excessive labours, but, growing love to Jesus, intense compassion for perishing souls, ardent zeal for the promotion of God's glory, constrained him to persevere in his arduous but interesting duties. "It soon became," says he, "the pleasantest work in which I ever engaged. Though I was wearied when I went to bed, yet like the labouring man, my rest was sweet to me. The Lord gave me the sleep of His beloved, and I was fresh by the morning. The way of the Lord hath been my life and my strength."

The ordinance of the Supper was, as usual, dispensed on the second Sabbath of June, and was attended by the happiest results

in the experience of many. The blessed work of conviction and conversion continued greatly to increase after that solemn communion service, and it was intimated to the minister in the middle of September following, that a general desire existed among the people for another and an early opportunity of observing that ordinance. After much prayer and conference on the part both of the minister and the people, it was resolved that the death of our Lord should be a second time celebrated that year; which was accordingly done on the third Sabbath of October. The account given by Mr. Robe of that interesting solemnity is truly heart-stirring:—I was assisted on the occasion by the Rev. Mr. M'Laurin of Glasgow, Mr. James Warden of Calder, Mr. John Warden of Campsie, Mr. James Burnside of Kirkintilloch, Mr. James Mackie of St. Ninians, Mr. John Smith of Larbert, Mr. Spiers of Linlithgow, Mr. Thomas Gillespie of Carnock, Mr. Hunter of Saline, Mr. M'Culloch of Cambuslang, Mr. Porteous of Monivaird. Upon the fast-day, sermon was in the fields to a very numerous and attentive audience, by three ministers, without any intermission, because of the shortness of the day. Upon the Friday evening there was sermon in the kirk, and there was a good deal of concern among the people. Upon Saturday, there was sermon both in the kirk and in the fields. Upon the Lord's day, the public service began about half-past eight in the morning, and continued without intermission till half-past eight in the evening. I preached the action sermon, by the Divine direction and assistance, from Eph. ii. 7: "That in the ages to come he might show the exceeding riches of his grace, in his kindness towards us, through Christ Jesus." There were twenty-two services, each consisting of about seventy persons. The evening sermon began immediately after the last table-service. And though I desired that the congregation in the fields should be dismissed after the last service, yet they chose rather to continue together till all was over. During all the services there was the most desirable frame, and observable concern among the people, that had ever been anywhere seen. It began to be considerable, when Mr. Warden of Campsie preached, and it continued and greatly increased while Mr. Spiers preached, who concluded the public work of the day in the fields. On Monday there were sermons both in the kirk and in the fields. There was a good deal of observable concern; and several were brought under spiritual distress in the fields. In the evening, two ministers preached to the numerous distressed convened in the kirk. On Tuesday morning there was a sermon preached, and a discourse by another minister, containing suitable instructions and directions both to the awakened, and to those who had never attained to any sight or sense of their sin and danger. The spiritual fruits of this solemn and extraordinary dispensation of word and sacrament were truly animating. Many secure sinners were awakened. Zion's mighty King brought the wheel of the law over them, and

sent them home with broken and contrite hearts. Some who came hither in a state of spiritual distress and law-work, felt such a time of the Mediator's power as enabled them to embrace Jesus Christ with such distinctness, as to know that they had done it. Many had the love of Christ so shed abroad in their hearts by the Holy Ghost, that they could not contain, but were constrained to break forth in floods of tears in the most significant expressions of their own vileness and unworthiness, and of the deep sense they had of the exceeding riches of God's grace, in His kindness towards them by Christ Jesus.

It is delightful to contemplate the solid nature of this work of revival. It was far removed from enthusiastic fanaticism on the one hand, and presumptuous Antinomianism on the other. Although some who seemed to be awakened ultimately fell away, yet the experience of many made it unequivocally manifest that "the Lord Himself had given the word." Deep humility, hatred of all sin, love of holiness, aspirations after conformity to the image of God, fervent prayers and endeavours that others might be brought to the same views and the same enjoyments, characterised the greater numbers of the individuals with whom Mr. Robe was called to converse. Indeed, the views of sin, and of the way of salvation, entertained by the individuals brought under the power of this blessed work of the Spirit, were, generally speaking, of the most Scriptural and enlightened description. One man being asked "what he took closing with Christ to be;" made this most intelligent reply:—"I take closing with Christ to be, a receiving of Him as a Prophet, to teach me the way of salvation; as a Priest to atone for me, and to be my righteousness in the sight of God; and, as a King, to rule over me, and to subdue sin and corruption in me: and that without Christ's righteousness imputed, I can never be accepted in the sight of God." One woman, after she was brought distinctly to receive, and rest alone upon Christ for salvation, thus expressed herself:—"Worldly thoughts are away from me now, and oh! that they would never return again. Ten thousand worlds could not give me the love and joy with which Christ now fills me." When asked some questions by Mr. Robe, she said, "Sir, though you put questions to me as was done to Peter, Christ, who knoweth all things, and who knows my heart, knows that I do love Him, and I am resolved, in the strength of imparted promised grace, to shew my love to Him by keeping His commandments." She sometimes gave utterance to such words as these—"He is my sure portion, whom I have chosen for ever. O, what hath He done for me! I desire to have all the world brought to Him, that they too may partake of His rich and sovereign grace."

Although the greater number, like the awakened at the day of Pentecost, or like the convicted jailer at Philippi, were made to cry out, under a sense of sin and apprehension of coming wrath, and could not conceal their distress, yet many were brought to

Jesus in a more gentle and silent manner, whose cases were not made known to Mr. Robe till they had obtained peace in believing. One or two instances of this kind may be given, nearly in Mr. Robe's own words, from among the many that might be quoted :—A woman who was brought to concern on 16th May, waited upon Mr. Robe the following week, manifesting great anxiety for the salvation of her soul. "I was," says he, "much pleased with the character of her convictions, with her knowledge, and the longing desires she expressed after Jesus Christ. I said to her, 'essay to accept of Christ, bestir yourself, rise up at His call, and invite Him to enter into your heart, into your soul.' Without intending or meaning what she did, she arose with great composure, stood and prayed in a most Scriptural style. She acknowledged sin original and actual, her utter want of righteousness, the wonderfulness of God's patience to her. She prayed for mercy to be drawn to Jesus Christ, and that she might be clothed with His white raiment. Sometimes in her address, she would say—'Sweet Jesus;' 'He is precious;' 'He is altogether lovely.' She first came to sensible relief from a sermon I preached on John xvi. 10, 'Of righteousness, because I go to my father, and ye see me no more.' In her return home that day, these words were strongly impressed on her mind—'My heart is fixed, O God, my heart is fixed; I will sing and give praise.' She fell down upon her knees; her heart being filled with joy in the Lord, and her mouth with His praise."

"C. D. came first under convictions by hearing the doctrine of regeneration stated, as it is the writing of God's law upon the sinner's heart, from Hebrews viii. 10. He was made distinctly to see that it was not as yet written upon his heart, and that if he would be happy hereafter, it was indispensably necessary that it should be so. Upon the evening of the day when he received his first impressions, he conversed with a friend concerning the resurrection, the general judgment, and the sad state in which impenitent sinners must be throughout eternity. By such converse his impressions were deepened. Every sermon and every awakening experienced by his neighbours, was blessed for the same end. He told me that he could apply to himself the greater part of a sermon he heard from me concerning the Spirit's convincing the world of sin; such as, that he usually begins with one sin, and after that proceeds to convince of particular sins. He was convinced of the sins of his heart, and of the evil nature of sin. He was not so much distressed about sin, as exposing him to hell, but he felt particularly grieved as it was an insult offered to a holy God. He got such a sight of the filthiness of sin, as to loathe himself on account of it. He was also convinced of the great sin of unbelief, of the sinfulness of the least thought of iniquity, though not consented thereto; of the evil of self-conceit, a sense of the sinfulness of which stuck as long with him, as he termed it, as anything else. He was also sensible of his

inability to help himself, of his own want of righteousness, and that he could not work out a righteousness for himself. He was brought to see the sufficiency of Christ's righteousness, and that He, to use his own words, was always ready, if he would but trust in Him. Seeing that he had not informed anyone of his spiritual distress till he got relief by believing in Christ, I asked what it was that kept up his spirit under fear and trouble of mind, continuing so long? He told me that when his heart was like to burst in prayer, that word came constantly in his mind, and encouraged him to wait for the Lord with patience and hope:— 'I waited patiently for the Lord, and He inclined unto me, and heard my cry.' His first relief came in this manner. In the Society for Prayer of which he had become a member, he enquired, 'What was the most proper exercise for a person under conviction?' to which it was replied by a very judicious Christian, 'That it was to behold the Lamb of God,' which he essayed to do. When I gave, in a public discourse, the marks of those who had Christ formed in them, he said, that by the help of the Spirit, he could apply them all to himself, and that during prayer and after sermon he was in a frame surprising to himself; that his whole heart and affections went out in closing with Jesus Christ, and that he was filled with rejoicing and wonder at His love."

It is emphatically said by an inspired writer, that "the grace of God which bringeth salvation, teaches to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present evil world." This declaration of holy Scripture received remarkable illustration at Kilsyth. The number of individuals who were awakened, and who afterwards publicly professed the faith of Christ, was about three hundred, and by various authentic documents recorded in Mr. Robe's narrative, it is ascertained that the conversation of *all* these was such as became the Gospel. The moral influence on the parish generally was remarkable.

Mr. Robe thus writes—"Among the instances of the good fruits of this work upon the people, may be mentioned visible reformation from many open sins, particularly cursing, swearing, and drinking. In social meetings, edifying conversation has taken place of what was frothy, foolish, or censorious. Instead of worldly and common discourse on the Lord's day, there is that which is spiritual and good to the use of edifying. There is little of what was formerly common, strolling about the fields, or sitting idle at the doors of their house on that holy day. There is a general desire after public ordinances. Before this, I could never prevail with the best to attend the preaching of the Word during the week, and therefore could have no stated weekly meeting for expounding; now, however, they desire it, and the generality of the people attend as regularly as upon the Lord's day. The worship of God is set up and maintained in many families who formerly neglected it. There are many new societies for prayer, composed of individuals of all ages, and not only of those

who have been lately awakened, but of those who before had a character for seriousness. Former feuds and animosities are, in a great measure, laid aside and forgot, and this hath been the most peaceable summer amongst neighbours that was ever known in this parish. I have heard little or nothing of that pilfering and stealing that was so frequent before this work began. Yea, there have been several instances of restitution, and some of these shewing consciences of more than ordinary tenderness. The change of the face of our public meetings for worship is visible; there was never such attention and seriousness seen in them as now. The change is observed by every one who formerly knew the parish. One observing person said to me, that if there was no more gained by this wonderful work of the Spirit, there was at least a great increase of morality."

Such is a short sketch of the remarkable outpouring of the Spirit of God at Kilsyth, during the year 1742-3. It furnishes one among the many emblems of that more "plentiful rain" with which the millennial glory shall be ushered in. When the past history of the world and of the Church is contemplated, it is refreshing to find such verdant spots amidst the spiritual sterility that everywhere abounds. And when viewing the present aspect of society, so lukewarm and so secure, it is delightful to anticipate with certainty the predicted period, when, in the metaphoric language of Scripture, "The wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose." The outpouring of the Holy Spirit is matter of promise, and matter of prophecy. The prayer of faith works wonders. The plea of the finished work of Emmanuel is irresistible. Encouraged then, by the promises, the predictions, and the arguments of Scripture, let every true wrestler at the throne of grace, adopt the resolution of the prophet, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth."

(To be continued.)

MOUNT Calvary, since God laid the first stone of it, did never bear such a weight as when the Lord of Glory was hanging upon a tree there—O! it was made a fair tree when such an Apple grew on it! It was a green orchard! It was our summer, but death's winter! Darkness was in all Judea when our Lord suffered. And why? Because the Candle that lighted the sun and the moon was blown out. The Godhead was eclipsed; and the world's eye was put out. He took away the sun with Him, as it were, to another world, when He that was the world's sun was put out. When He went out of the earth, the sun would not stay behind Him. Sun, what ails thee? I have not will to shine when my Lord is going to another world.—*Rutherford.*

Notes of Alexander Gair and Other Worthies.

WE believe that this series of "Notes" of eminent worthies in the North (given us by a friend) will be perused with interest and profit by many of our readers. Should any of the ministers of the Church, or other friends, add more to the collection, we shall be greatly pleased.

ALEXANDER GAIR.

This godly man was a native of Tain, Ross-shire, but spent most of his lifetime in the county of Caithness. He possessed a mind of original and penetrating genius, and being deeply taught by the Spirit, he was able to bring out of the treasure-house of divine truth things new and old. He was also a keen discernor of the times. His name and fame have gone far and wide. He died a few years after the Disruption of 1843. His last words were Psalm iv. 8—

"I will both lay me down in peace,
And quiet sleep will take;
Because thou only me to dwell
In safety, Lord, dost make."

Speaking of the five porches of Bethesda, where the impotent folks lay, he said they were figures of the Two Natures and Three Offices of Christ, where sinners should apply for healing to their souls.

When discoursing upon the resurrection of Lazarus as an emblem of Christ's raising sinners from the grave of spiritual death, he remarked that in whatever way Christ in His sovereign grace began the conviction of a sinner, his deliverance would always be by "the word," and that, although Christ by His own almighty power raised sinners from their spiritual graves, as He raised Lazarus from the natural grave, yet He would make use of His servants to loose them out of their trials and difficulties, as He made use of those around Him at that time to loose off the grave-clothes of Lazarus.

Sandy Gair used the following comparison in regard to false and true conversion:—"When a young horse is born, he can play and jump and do something for himself, but when a *man* is born, he is wholly helpless. But before the man is at his full growth and stature, the horse is dead and his carcase is with the dogs." (The allusion here is evidently to the falling away of unsound converts.)

He said that some persons wished to get great and large deliverances out of their spiritual difficulties. But, he added, "Some got that, and have fallen grievously and taken very wide steps afterwards, wherein, perhaps, it had been better for them not to have known their deliverance so clearly. Others, again, of those who went most cleanly through the world, were 'all their lifetime subject to bondage.'"

Speaking of "the old man" and "the new man," he made use of the following illustration:—He said that they were like twin brothers which were born bound to one another by the side, but each having a distinct soul and body and existence for himself. While they both lived, they did pretty well, although the one was troublesome to the other. But, latterly, one of them died, and then came the trial and the terror to him that was alive, as the dead body continued joined to the living. "So," he said, "is the living soul born again, which cannot be separated from the old dead man that was with him in a state of nature."

"The legalist thinks that he should be perfect before he attempts to draw near to the Lord, but the true believer goes to Christ, helpless as he is—hoping."

"Although the glass in the window is the weakest part of the house, yet it gives light to the whole house, and will stand wind and weather." (The reference is probably to "faith" in its weakness and its strength.)

One day at a funeral, Sandy Gair was requested to ask a blessing and to be short, as the people were waiting outside. He began, and said: "Thou wert holy in Thy birth, holy in Thy life, holy in Thy death, and the glory shall be Thine for evermore."

One day, in speaking of Satan's efforts to carry away the comforts and promises from God's people, and these very promises proving the destruction of Satan and his works, he employed the following illustration. "People were at one time outside roasting meat, but an eagle soaring aloft, and having an eye upon them, descended with great speed and swept away the meat and carried it to her nest. Some of the coals, however, on which the meat was roasting, adhered to it, and burnt up the eagle's nest, young ones and all."

He remarked concerning Ephraim that when the prophet was bidden to "let him alone," the Lord Himself did not intend to let Ephraim alone, as if he had said to the prophet, "Your teaching will have no effect upon Ephraim; but I will handle him myself, and teach him in a way that shall have effect."

(To be continued.)

The late Mrs. Boyd, Dingwall.

MRS. BOYD, or Annie Cameron, was the youngest daughter of Donald Cameron, farmer, Guisachan, in the north of Argyllshire. He had nine of a family, eight of whom were baptised by the priest. Before she was born he had become a Protestant. The change he had undergone was so obvious to all who knew him as that his designation became, "praying Donald." She had thus the inestimable privilege of being reared at the family altar from her infancy. This was not fruitless in her case, as alas! it is in that of too many. Since she was a young girl, attending school, the Lord's people took notice of her as one in whom they perceived the fear of God.

When we became acquainted with her, thirty-five years ago, she resided at Strontian, Argyllshire. Her husband, Hugh Boyd, was then factor to Sir Thomas Riddell, proprietor of the Sunart Estate. They had five of a family—four boys and one girl. One of the boys died in childhood, after giving clear evidence of having undergone a saving change. It was truly a happy home then; but the days came on poor Mrs. Boyd, in which she could say with Job: "O that I were as in the months past, as in the days when God preserved me; when his candle shined upon my head . . . when my children were about me" (Job xxix. 2-5). Her husband, who was one of the kindest of men, gave way to drink. This was the real beginning of her sorrows and painful trials. She bore it all with admirable submission and patience. He, after the lapse of a few years, lost his situation. This caused them to remove their home to Glasgow in the year 1892. She often expressed her thankfulness to the Lord, that all his transactions, in his duties as factor, were found to be absolutely correct when he demitted office.

The only daughter studied with a view to the teaching profession. It might truly be said of Mrs. Boyd and her daughter what Judah said concerning Jacob and Benjamin:—"Seeing that his life is bound up in the lad's life" (Gen. xlv. 30). Miss Boyd became doubly dear to her mother, after it became evident that she had become a pious young woman. When she was in the prime of life, she was, after a few days' illness, called away to her everlasting rest. Mrs. Boyd bore this painful bereavement with much patience and submission to the will of the Lord. No one ever heard a word of complaint from her lips; but the breach made caused a solemn sadness to rest upon her heart, which continued to the end of her life.

She was not conscious of ever having experienced any of the deep sense of God's wrath and curse under law convictions of which she heard the Lord's people speak. This caused her to conclude that she was still unchanged and in imminent danger of being lost for ever. In a letter to a friend at that time, she used many arguments to convince him of the truthfulness of her

conclusion. One of the grounds she gave was that all that appeared outwardly in her was nothing but the effect of her godly upbringing. Her real reason for writing about herself she informed him was, that she was deceiving the Lord's people, and that if they knew her case as it was, they would be praying for her conversion. He wrote her to the effect that if she would be willing, he would examine her as to her experience and saving knowledge the next time they met. The result of this examination was that no doubt ever entered into that friend's mind from that night of her being truly a pious woman. She never became a member in full communion with the visible Church, but that she was truly a member of the invisible Church could not be doubted by any who knew her. We often urged her to do her duty in obeying the Lord's dying command; but the awful responsibility of doing so, should it appear at last that she was not in truth one of His followers, stood always in her way.

Mrs. Boyd was, in our humble opinion, one of the most exemplary women we ever had the pleasure of forming an acquaintance with. She excelled in many of the virtues that should adorn her sex. The modesty and subdued expression of her countenance; the submission, meekness, and patience with which she bore all her painful trials without a murmur; the warmth and constancy of her love towards the Lord's people; and the self-denial which she manifested towards her friends, were some of her outstanding characteristics. We deeply feel, as many of the Lord's people do, that we have lost a very sincere and faithful friend by her removal.

For years past, her usually robust health began to show signs of being seriously undermined. She had repeated attacks of pleurisy and congestion of the lungs. A year last February she had a very serious attack of both, but she recuperated wonderfully. At the beginning of this year she had another serious attack of congestion, and her heart showed signs of extreme weakness, which ended in its failure to perform its functions. When nearing her end her sister, Miss Cameron, asked her which portion of God's word would she read to her? She asked her to read the fourth chapter of John's Gospel, where Christ revealed Himself to the woman of Samaria: "For I think," she said, "I desire to have Christ." These were among the last words she spake. So our true and beloved friend departed to be for ever with Christ. This took place on the 8th day of January, and her remains were laid in the grave in Dingwall cemetery on the 11th, to await the blast of the last trumpet. Her husband predeceased her a considerable number of years.

We desire to express our deepest sympathy with her worthy sister, Miss Cameron, who will feel very lonely and helpless without her; with her three sons, very specially Captain Boyd who has nobly acted the part of a dutiful son; and with all relatives and friends.

N. C.

Beinn Shìnaí.

(*Air a leantuinne o t. d. 481.*)

THA a chuid mu dheireadh so do'n chunntas gu bitheanta air amharc thairis, agus dochais air an altrom, a mhain o'-throcair Dhe, eas-urramach agus neo-chordail ri buaidhean eile an Ti nèamhaidh. O! cia amaideach, agus cia peacach 's a tha na beachdain so, nach urrainn a bhi fìor, ach aig cosdas bristeadh ceartais, a deanadh breugach fireanteachd, agus a' truailleadh naomhachd an Ti 's airde. Nach fhaigh gach duine duais dhligheach a gnìomharan, agus nach e duais a pheacaidh am bas? (Rom. vi. 23.) Nach d' thubhairt Dia an t' anam a chiontaicheas gheibh esan bas. (Eseciel xviii. 20.) Nach 'eil suilean an Tighearn nis gloine na gu 'n seal, e air olc? (Hab. i. 13.) An d' thubhairt agus nach dean e, an do labhair e agus nach coimhlion e?

A rithist, tha moran a cuir tosd air an coguis, leis an smuaintean ged a tha a' faileanain aca, nach 'eil iad nis measa na muinntir eile, agus o' na peacanna mor leis am bheil daoine eile air an agradh, gu bheil iadsan gu sona saor. 'S fiu e 'n aire a thoirt da, gu bheil daoine gu cumanta a comharachadh a mach mar pheacainean mora, a chuid sin do nach 'eil iad fein buailteach, agus airson an fheadhainn sin do 'm bheil iad buailteach, tha iad am bitheantas a dealbh leithsgeul eigin.

Mar so tha fear diomhain nam mionn, a dh' fhosgla a bheil an aghaidh na 'n neamha, 'g amharc thairis air briathran solaimte Dhe, "cha d' thoir thu ainm an Tighearn do Dhia an diomhanas, oir cha mheas an Tighearna esan neo-chiontach a bheil ainm an diomhanas"; agus a' lughdachadh a chionta, le a bhi 'g agradh, nach 'eil e deanadh cron do neach sam bith—cha 'n 'eil e a ciallachadh ni sam bith leis—cha 'n 'eil ann a mhain ach cleachdadh air nach 'eil e gu tric fiosrach—gu bheil doilgheas air air a shon—ach air dha a bhi' fada cleachdte ris, cha 'n urrainn e gu furasd a sheachnadh; agus an uair, a thuilleadh air na leithsgeil shaoilteach so, ach fìor antromachadh, a ni se e fein a choimeas ri cuid da choimhearsnaich, a labhras gu caoimhneil, gidheadh nach urrainntear an earbsa ann a' focal a their iad, tha e, ga shaoilsinn fein mar na sheasamh air grunnad ard d'a rìreadh—tha fhailinnean aige, ach cha 'n 'eil e na bhreugaire.

Am breugaire air a laimh eile, di-chuimhneachail air an fhirinn, "gu bheil bilean breugach na 'n grainealachd do 'n Tighearn," agraidd e na leithsgeul, nach 'eil a bheag, no coire sam bith, ann am breug, mar an dean i cron do bhuanachd, no do chliu shaogh-alta duine.

Agus an droing a tha buailteach do 'n olc fhuathach so, agraidd iad mar an ceudna, an leithsgeul cumanta, gu 'm bheil iad saor o chiont eigin eile, a tha iad a meas ni 's measa, agus theagamh gu 'n criothnachaidh iad aig an smuaintean, gu'm biodh iad

air meas cho aineolach agus, gu 'n ceadaicheadh iad ann am mionnachadh.

An duine a bheir an car as a choimhearsnach ann an reic agus an ceannachd, agraigh e mar leithsgeul, gu 'm bu choir do shuil duine a bhi' dha na mharsanta, agus toilichidh se e fein leis an smuaintean, gu 'm bheil e 'g ullachadh airson a theaghlach, am feadh 's a tha a choimhearsnach, le cleachdainn dh'fhaingnichte na misg, a bristeadh cridhe a mhnatha, agus a toirt a chloinne gu bochdain.

A bhi air a choimeas ri leithid so do dhuine, mheasadh an ceud neach mar mhasladh mor. Agus eadhon an poitear, a chum lughdachadh a chionta ghraineil, agraigh e, nach 'eil e air a theorachadh le gaol na dibhe, ach le gaol na cuideachd; nach 'eil e a ciallachadh olc do neach sam bith, agus nach 'eil e aon chuid na mhealtair seolta, no na chealgair le aodan fada.

A nis, tha mi 'g radh gu bheil sealladh sgriobtairail do Bheinn Shinai, freagarach gu bhi a nochdadh mearachdan an leithidibh so do leithsgeil; tha na h' uile do 'n leithidibh so do chionta air an toirmeasg leis an daingneachadh eagallach, "s malluichte gach neach, nach buanaich ann an uile bhriathran an lagha so, a chum an deanamh." Tha brigh an daingneachadh uamhasach so, air innseadh gu soilleir leis an abstol Seumas ii. ro. "Oir ge be neach a choimhideas an lagh uile agus a thuislicheas ann an aon aithne, tha e ciontach do 'n iomlan."

A rithist, tha beachd treibhdhireach air lagh Dhe, na spioradail-eachd agus na fharsuingeachd, freagarrach a chum treorachadh gu h'iorrasaileachd mhor, agus spiorad aithreachail. Co a dh'amhairceas gu ceart air iarrtais lagh naomha Dhe, agus nach gabh canain na fhaidhe, "Mo thruaighe mise oir chaidh as domh," no 'n t-Salmadair "na h' inntrich ann am breitheamhnas le d' sheirbhiseach, oir ann d'fhianuis cha bhi feol sam bith air a firinneachadh." Aig an am cheudna, cha 'n fheudar a dhi-chuimhneachadh, gu bheil lagh nam modhanan, a chaidh a thoirt seachad air Beinn Shinai, na leithid do mhorachd uamhasach, a ghnath a deanadh a suas riaghailt beatha, airson a chinne-daona gu h-iomlan. Is diomhain aidmheil an duine sin a tha a' caith-eadh a bheatha gu fiosrach agus gu toileach, ann am briseadh an lagha. 'S co fhad a tha an creidmheach gun fhuasgladh sam bith fhaoitinn o iarrtais an lagha, gu bheil e air a thoirt fuidh bharrachd comain, gu bhi a glorachadh Dhe, le chorp agus le Spiorad is le Dia; agus is co fad a tha e gun a leithid so do fhuasgladh fhaoitinn, nach 'eil deigh aig air. Tha fios aig leanabh Dhe, gu 'm bheil a shonas anns an t'saoghal so, do reir umhlachd do thoil athair neamhuidh.—An neamh airson am bheil e 'g amharc, is neamh e a tha comhliont, ann an gloinead, far a' bheil gach smuain, agus faireachadh; gach iarrtas, agus gnìomh, gu h'iomlan a' chom-chordadh ris an lagh a thugadh seachad air Beinn Shinai; do 'm brigh gradh comhlionta do Dhia agus do dhuine. O iarrtais an lagha sin cha 'n urrainn creutair reusonta sam bith a

bhi air a chuir fa-sgaoil, oir mar a tha teisteanas Dhe a seasamh neo-chaochlaideach, 's eigin gu bheil comain esan a ghradhachadh leis an uile chridhe, agus anam, agus neart, agus inntinn, a buanachadh gu siorruidh, seadh, eadhon ceangailte air a mhuinntir dhoruinneach, ann an ifrinn, air dhoigh (smuaintean eagallach) agus mar a bhios an doruinn gu siorruidh am meudachadh, gu 'm bi an cionta gu siorruidh a' dol am meud mar an ceudna.

Ni 's faide, tha droing le bhi a' beachdachadh air lagh nam modhanan, mar a rinneadh aithnichte e air Beinn Shinai, air ar treorachadh trid beannachadh Dhe, gu bhi a faireachadh a' feum air slanuighear, agus trid cumbachd ghrasmhor an spioraid naoimh, gu bhi a gabhail ri soisgeul grais De ann an gradh dha.

Tha iad mar so duinte suas anns a chreideamh—air an toirt gu sgur do 'n oidhirp fhaoine, a bhi 'g oibreachadh a mach firinnteachd dhoibh fein, agus air an toirt gu bhi a' cuir an earbsa ann an Iosa, mar chrìoch an lagha chum firinnteachd, do gach neach a chreideas, fiosrach, “gù 'n d' rinn Dia easan do nach b' aithne peacadh, na pheacadh air an son, a chum 's gu 'm biodh iad air an deanamh na firinnteachd do Dhia annsan.” Ris an fhirinn so tha iad ag earbsa, oir cha 'n fheudar teagamh a chuir far am bheil gealladh Iehobhah Dia na firinn, an *uile* airson siorruidheachd; agus o chos Beinn Shinai, 'g amharc le lan dochas gu Sliabh Chalbhari, agus gu h'iriosal, gidheadh gu daingean, a feoraich “Co e a dhiteas? 'S e Crìosd a fhuair bàs, seadh tuilleadh fos, a dh' eirich a ris, a tha eadhon aig deas laimh Dhe, neach ata mar an-ceudna a deanamh eadar ghuidhe air ar son.” Tha anns an fhirinn so gach ni a dh'fheumas am peacach is ciontaiche, a chum sith a chuir fa chomhair agus slainte shiorruidh. Cha'n'eil feum aig air aon chuid a chionta àicheadh no a lughdachadh—feudaidh e a h'aideachadh, na h'uile fh'arsaineachd, agus le h'uile an-tromachadh, agus sin mar a tha i 'n sealladh an Tighearna Dia naomha, neach is e briseadh a lagha peacadh, agus gidheadh a bhi a mealtuinn sith. An lagh sin da-rìreadh bhrìst e gu h' eagallach, ach thug fh'urrassan umhlachd chomhlionta dha. Mallachadh an lagha tha e a toilltinn, ach chaidh am mallachadh sin a ghiulan le neach eile na àitesan; chuir e fearg gu craiteach air an Dia 's Airde, ach ann an Iosa tha Dia lan thoilichte; dh'fhardaich e an lagh agus rinn e urramach e—rinneadh e na mhallachadh mar a ta e sgriobhta, “'s mallaichte gach neach a chrochar air crann”—Rinn e dioladh airson peacadh—Thoilich e ceartas Dhe, agus thug e a steach firinnteachd bhith-bhuan, air dhoigh 's gur a h'ann tridsan, a tha air a shearmonachadh do na h'uile dhaoine, maitheanas peacaidh, agus tridsan tha na h'uile a chreideas, air am firinneachadh o na h'uile nithibh, air mhodh agus gu 'm bheil cliu an uile ghlormhor Iehobhah, mar an Dia Ceart agus an Slanuighear, a bha air éigheach air Beinn Shinai, air a nochdadh gu soilleir air sliabh Chalbhari. A leughadair—Creid agus mair beò—Feuchaibhse a luchd tarcuis agus gabhaibh iongatas agus rachadh as duibh.

A' CHRIOCH.

The late Mrs. Crowe, Wick.

WE regret to have to chronicle the death of Mrs. Crowe, Wick, which took place on 20th February. She was stricken with paralysis about seven or eight months ago, and, notwithstanding all that medical skill could do and the kindly attention of members of her own family, she never rallied. She was a lover of God's people, and with her worthy husband, Mr. William Crowe, who predeceased her, she took a deep interest in the things that pertained to Christ's kingdom. Before a minister was settled at Wick, Mr. and Mrs. Crowe entertained the ministers for a number of years at the Communion seasons, and her recollections of those days of pleasant intercourse on divine things with God's servants were bright spots in her life, to which she delighted to look back. She was a woman of kindly disposition, and bestowed gifts freely upon the deserving and needy with discretion. Sterling honesty of character was another outstanding feature, for however much one might differ with her, there was always the feeling that she was one that shunned crooked and tortuous ways. She had real delight in spiritual things, and though much cast down at times and fearing that all was not well with her, nothing gave her greater joy, and never did she appear happier than when God's great salvation through Christ was faithfully declared. She leaves five sons and five daughters to mourn her loss, to whom we extend our sympathy, with the prayer that their father's and mother's God may be their God and their everlasting portion. D. B.

Notes and Comments.

The Centenary of Dr. Chalmers' coming to Glasgow.

—Dr. Chalmers' coming to Glasgow marked an epoch in a well-intentioned and wonderfully successful attempt to deal with the problem of the poor. Dr. Chalmers was an orator of the first rank, and was a mighty force in the Disruption movement, but, taken generally, if we except the extraordinary astronomical discourses, his printed sermons do not give one an adequate idea of his marvellous pulpit oratory.

Lord Rosebery and the Glasgow Motto.—This distinguished nobleman delivered a very eloquent address on Dr. Thomas Chalmers at a meeting recently held in the St. Andrew's Hall, Glasgow, with a view to celebrate the Centenary of Chalmers' coming to this city. While we are unable to endorse all the sentiments expressed in the address, we cannot but admire its general tone of thought and expression, combined with sympathetic allusions to evangelical faith and life. He spoke of Chalmers as possessing "the glory of a living soul," and as warming with his earnest gospel the cold commercial city of the west. There was another point Lord Rosebery took up which gave us special satisfaction—namely, the changes of a degenerate kind which the

motto of the city has undergone. Though his Lordship's reflections are not too severely expressed, yet they are altogether in the direction of deploring the changes referred to as showing that "the mighty" has dreadfully fallen among us from a spiritual to a purely worldly level. We conclude with the quotation—"Ah! gentlemen, when we think of Dr. Chalmers' work in Glasgow, we are irresistibly reminded of the origin of your motto. That was an ancient inscription: 'Lord, let Glasgow flourish by the preaching of Thy Word and praising Thy Name.' The next edition was, 'Lord, let Glasgow flourish by the preaching of the Word,' and the last and only authorised heraldic form is, 'Let Glasgow flourish'—a sensible and *wholly secular* aspiration. But may we not say that when Chalmers reigned in Glasgow, his motto at any rate was the earlier form I have quoted, and that his ambition and ideal for Glasgow were wholly spiritual and exalted?"

The Pope in Trouble.—The Pope, though he has been extremely careful to avoid giving offence to the Teuton Allies, is getting into rather troublous waters through his printed prayers for peace. We have very little confidence in the prayers of the Man of Sin, in fact, none at all, and we are by no means chagrined to discover that these prayers are likely to do more mischief than good. The French clerics, at least a number of them, resent the terms in which the Pope asks them to pray for peace, and the Vatican organs are busy explaining that the peace the Pope prays for is a peace in which right and justice will triumph. The Pope, even with *ex cathedra* infallibility, may discover that there is an ancient infallible decree which announces that no man can serve two masters, and the present Papal policy of trying to please our enemies and the Allies is doomed to sure disaster; and, as Protestants, we will rejoice in the failure of Vatican worldly policy when it comes.

The Apostacy.—The *Protestant Observer* for March and April has devoted space to extracts from religious and daily press—Roman Catholic, Ritualist, and Protestant—showing the signs that point in the direction of apostacy. No one can read the April issue without feeling profoundly that the disease is deep-seated and making surely towards a fatal issue. The editor of the *Protestant Observer* deserves the thanks of all interested in Christ's kingdom for bringing together, within a narrow compass, such convincing evidence of the terrible condition of things in the so-called religious world.

The Pope's Ignorance of Scripture.—An American religious journal has been making fun of the Pope's ignorance of Scripture. Pope Benedict has prepared a prayer to be recited in Roman Catholic churches in the United States on 21st March, in which the sentence occurs, "and, as once before, to the cry of the Apostle Peter: 'Save us, Lord, we perish.'" The cry came, not from the Apostle Peter, but from the disciples (Matt. viii. 25, 26).

Acknowledgment of Donations.

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

SUSTENTATION FUND.

Mr. A. Macrae, Lochcarron, 20/; "A Friend," 20/, per Mr. Wm. Macdonald; Miss B. Macleod, Hamilton, Bermuda, 10/; Mr. J. Ross, Fort William, Ontario, Canada, 10/, per Rev. J. R. Mackay; Mrs. Burns, Balquhadder, 3/, per Rev. J. S. Sinclair.

FOREIGN MISSIONS.

"A Lady Friend," Dingwall, £25, towards expenses of young lad from Bembesi to Lovedale; "Tuum est," 5/, for Rev. J. B. Radasi; "A Sincere Friend," 5/, for Sinking Mr. Radasi's Well.

"A Well-wisher," (Gairloch P.O.), 6/6 General Building Fund.

MISSION TO FORCES FUND.

Per Miss Marjory Mackintosh, Brin House—Mr. Stewart, 2/, Miss Bawcutt, 1/, Miss Marjory Mackintosh, 2/6, Miss Margaret Berry, 2/6, Miss Isabella Macdonald, 1/—all Brin; Miss Maggie Paterson, 2/6; Miss Annie Urquhart, 1/; Mrs. Macdonald, 1/; Mr. John Macdonald, 1/; Mr. Robert Mackintosh, 1/; "A Friend," (Conon Bridge P.O.), 10/. Per Rev. J. S. Sinclair—Miss Macdiarmid, Crieff, 5/; Miss Sansum, London, 3/; Mr. D. J. Mackenzie, M.A., Schoolhouse, Ardgay, 5/.

Mr. William Grant, Treasurer, 8 Wellington Square, Chelsea, London, S.W., acknowledges, with thanks, the following donations towards the London Church Building Fund :—5/ from "A Free Presbyterian," Glasgow, and £3 4/ from "Friends," per Miss Maclean, Kent House, Knightsbridge, London.

Mr. D. Livingston, merchant, Milton Pier, Applecross, acknowledges, with thanks, £1 from "Lady Friend," Glasgow, for the Applecross Sustentation Fund.

Rev. Neil Cameron, St. Jude's, Glasgow, acknowledges, with thanks, 10/ for Bibles to Soldiers and Sailors, from "A Friend," Applecross; also 22/6 from "Lady Friends," Applecross.

Church Notes.

Communions.—Kames and Oban, first Sabbath of May; Dumbarton (Hall, 3 Wallace Street), and Edinburgh (Riego Street, near Tollcross), second; Glendale (Skye), third. Shieldaig (Ross), second Sabbath of June; Dornoch (Sutherland), third.

Communion at Chesley, Ontario.—The Sacrament of the Lord's Supper will (p.v.) be observed in this Congregation on the last Sabbath of May (30th day of month). Rev. D. M. Macdonald may assist. Brethren from the various centres are cordially invited. We have pleasure in inserting this notice from the Rev. Walter Scott, and hope that the divine presence may be experienced at his Communion. Mr. Scott informs us, we are

sorry to relate, that there is "great sickness in Chesley at present," and that he is suffering himself, while he adds, "The Lord reigneth." May the Most High graciously interpose as the all-sufficient helper and healer!

Meeting of Synod.—The Synod of the Free Presbyterian Church of Scotland will (D.V.) meet in the Hall of St. Jude's Church, Glasgow, on Tuesday evening after the first Sabbath of May. The Moderator, the Rev. Andrew Sutherland, Ullapool, will conduct public worship at half-past six o'clock.

The late Mr. D. Bethune, Harris.—We record briefly this month the death of Mr. Donald Bethune, Tarbert, Harris, one of our most respected elders and missionaries. He passed away on the morning of the 16th April. Mr. Bethune, who had more than reached the allotted span, had been in infirm health for a considerable time. His removal is a great loss not only to the Harris Congregation, but to the Church at large. So writes to us the Rev. D. N. Macleod, his minister, and such will be the opinion of everyone who knew the deceased. We hope that a much fuller sketch will (D.V.) soon appear in the Magazine pages.

Resolution by Southern Presbytery re Sabbath Desecration.—"The Southern Presbytery of the Free Presbyterian Church of Scotland are convinced that it is of great importance to keep constantly before the view of their fellow-countrymen the perpetual obligation of the moral law of God, which includes the Fourth Commandment—'Remember the Sabbath-day to keep it holy,' etc., and all the more as this precept is so widely disregarded at the present day. The Presbytery would remind Magistrates and others that, as the result of the coming of the Word of God at the Reformation, many salutary laws, relating to the observance of the Sabbath, were placed on the Statute Book of the realm, which only need to be put in force to do incalculable good, but which are wrongly allowed to fall into desuetude. The Presbytery deeply deplore the laxity of men in authority at the present time in regard to the sanctity of the Lord's Day, and feel very much grieved and alarmed at the amount of Sabbath desecration which takes place in the city of Glasgow—an evil that has greatly increased since the present War began. They bear solemn testimony that such desecration is provoking to the eyes of God as well as injurious to the moral and social life of the city.

"The Presbytery further desire to call attention anew to the publication and circulation of newspapers on the Lord's Day as a grievous form of desecration, one of the latest of these papers, called the 'Sunday Pictorial,' having been advertised by sandwich-men, and hawked by boys through the streets to the pain of all God-fearing citizens, and they earnestly warn those in authority of the guilt of allowing such profanation of the sacred day of Rest and Worship.

"In conclusion, the Presbytery renew their protest, in the

name of the Lord of the Sabbath, and of all God-fearing persons, against these and other forms of Sabbath desecration, and earnestly appeal to the Magistrates to use their authority in prohibiting such demoralising practices within their gates."

This Resolution and Protest was sent to the Lord Provost of Glasgow and the "Glasgow Herald."

Protest by the Western Presbytery re British Mission to the Vatican.—"The Western Presbytery of the Free Presbyterian Church of Scotland enter their emphatic protest against the Jesuitical attempts made periodically by His Majesty's Government to sap the Protestant foundations of this nation in order to advance the cause of the Papacy. A further proof of this conspiracy is the recent appointment of Sir Henry Howard as Special Envoy and Minister Plenipotentiary to the Vatican.

"The Presbytery greatly deprecate such an appointment as calculated to befriend the Pope of Rome in the assertion of his unwarrantable claims and aspirations at the expense of truth and righteousness—a friendship which will inevitably prove disastrous to the welfare of Great Britain and the Empire, and do therefore beseechingly implore His Majesty's Government to immediately recall the special envoy and to faithfully guard the civil and religious liberties of Protestant Britain against the Papal yoke."

Copies of the protest have been sent to the Prime Minister, Sir Edward Grey, Lord Lansdowne, and Mr. Bonar Law, M.P.

The Mission to the Forces in England.—This Mission is still carried on by the Free Presbyterian Church, and will likely be so for some time to come. The Rev. J. R. Mackay, M.A., Inverness, who took up the work about the end of February, returned to Scotland on the 7th April, and was succeeded by the Rev. Ewen Macqueen, Kames, who went to assist at the London Communion. Mr. Macqueen conducted the services until after the last Sabbath of April, when it was necessary for him to return to his own Communion at home. Arrangements are presently being made for another minister to succeed Mr. Macqueen. We earnestly pray that the Lord may abundantly bless these services to the spiritual and abiding good of soldiers and sailors.

Notice to Congregational Treasurers in Western Presbytery.—These Treasurers are requested to send in their annual financial statements as soon as possible to the Clerk of Presbytery, the Rev. Neil Macintyre, F.P. Manse, Stornoway.

Notice to Treasurers in the Northern Presbytery.—Treasurers are requested to send abstracts of their financial statements for the year ending 31st March, 1915, to Rev. Donald Beaton, Wick, Clerk of the Northern Presbytery.

The Magazine.

Notice to Subscribers.—We respectfully remind subscribers that April was the last month of the Magazine year, and that payments due for past and future will now much oblige. All

who order directly from the Editor and Treasurer are requested to send their subscriptions to address, 248 Kenmure Street, Pollokshields, Glasgow.

Subscriptions Received for Magazine.—Miss Maclean, New York, 2/6; Miss B. Livingston, 9 The University, 2/6; A. Burnett, Seafeld, Kishorn, 5/; Miss Martin, Leurbost, Stornoway, 2/6; Miss C. Mackenzie, Balchladich, Stoer, 2/6; per Mr. N. Macphail—Miss Macdougall, Jura, 2/6; Mrs. Macrae, Erbusaig, Lochalsh, 2/6; T. Gaskell, London, N.W., 2/6; Rev. W. Murray, Keiskama Hock, Cape Colony, 3/; Miss A. Macleod, Tanera, 2/6; J. Ross, Kimberley, Fearn, 2/6; Rev. E. Teaz, Liverpool, 1/; Mrs. Mackay, Overscaig Hotel, Lairg, 2/6; Miss Maclean, Eglinton Drive, Kelvin-side, 2/6; Miss C. Matheson, Bonar Bridge, 17/; C. A. Macrae, Cass City, Mich., U.S.A., 2/6; Alex. Ross, Liverpool, 20/; Miss Sutherland, Tannachy, Rogart, 2/6; J. Mackay, missionary, Portmahomack, 2/6; Mrs. Burns, Balquhiddy, 2/6; Miss Mackintosh, Shieldaig Lodge, Lairg, 2/6; Miss A. Fraser, Polmont, 2/6; Mrs. Mackinnon, Applecross, 2/6; M. Macrae, Milton, Applecross, 2/6; Miss Andrew, Bervie, 2/6; M. Macrae, Ardror, Lochinver, 2/6; Miss A. Urquhart, Thorntonhall, 2/6; Miss Macnair, High Blantyre, 7d.; Mrs. Graham, Greenhill, Achiltibuie, 2/6; J. Parker, Bridge-of-Allan, 8/1½; A. Graham, Achnamara, by Lochgilphead, 2/6; A. Macleennan, for St. Jude's Collectors, 41/6; A. Gillanders, Fernabeg, Shieldaig, 5/; D. Brown, Greenock, 18/; D. Ross, Tain, 9/; Mrs. D. Murray, Scotscaider, 2/6; J. S. Murray, Tongside, by Thurso, 2/6; D. G. Mackenzie, London, W., 21/; A. Mackay, missionary, Staffin, Skye, 33/8; J. M. Stevenson, Ardrishaig, 6/9; P. Anderson, Edinburgh, 17/6; Mrs. M. Macleod, S. Osaig, Raasay, 2/6; Miss M. Mackenzie, Inver, Lochinver, 2/6; Mrs. Sutherland, Rowan Cottage, Culag, Lochinver, 2/6; Mrs. Mackenzie, Craggie Cottage, Lochinver, 2/6; C. Rodger, Helensburgh, 7/6; Miss C. Macleod, Courtenay Ho., Liverpool, 2/6; A. Morrison, Lochslin, Fearn, 2/6; C. Gillies, Lochgilphead, 2/6; C. Urquhart, Luibmore, Achnasheen, 2/6; K. Maclean & Son, Poolewe, 12/6; Miss J. McPherson, Diabaig, Torridon, 2/6; Miss Macmillan, stationer, Oban, 7/1; J. Gillies, sen., Ardue, Applecross, 2/6; A. Bruce, Wick, 19/6; Miss Bannerman, Tressady, Rogart, 2/6; Miss Grant, Hydro., Kilmaccolm, 2/6; Mrs. Stirling, Pollokshaws Road, Glasgow, 2/6; A. Sinclair, Kilwinning, 2/6; Miss M. Mackenzie, Auchentraid, Kishorn, 2/6; Sister Macinnes, Royal Infirmary, Liverpool, 2/6; Miss Macdiarmid, Crieff, 2/6; M. Turner, Dumbarton, 10/; J. MacLaine, Portree, 16/9; Miss Mackay, Halkirk, 11/10; Jas. Murray, Halkirk, 2/6; Miss Sansum, London, S.W., 2/6; Miss Fraser, Muirnich, Gorthleck, 2/6; Mrs. Macleennan, Dallas, 3/6; M. Darroch, Ballochintay, 2/6; D. MacPherson, Kames, 27/2; J. Nicol, Carrbridge, 5/; D. Murray, Muie, Rogart, 7/6; Miss Mackay, Hougharry, N. Uist, 2/6; W. Ross, Ballater, 2/6; Miss C. MacPherson, Durham, 2/6; Mrs. J. Matheson, Drumbuie, Kyle, 2/6; Mrs. Shupe, Detroit, U.S.A., 5/; A. Mackinnon, missionary, Laide, 2/6; A. Mackenzie, tailor, Upper Laide, 2/6; D. Cameron, Soay Isle, 2/6; D. Maclean, Ardcharnich, Garve, 3/6; J. Macleod, Bridge End, Lairg, 10/6; D. G. Macsween, Victoria, B.C., 12/; J. Mackenzie, Campbellton, Ontario, 2/6; Mrs. Mackenzie, 7 Diabaig, Torridon, 2/6; Capt. Finlayson, Langside Road, Glasgow, 2/6; Miss Taylor, Great Northern Rd., Aberdeen, 2/6; Miss Macleod, Seafeld, Aberdeen, 2/6; Mrs. Connell, Stirling, 2/6; D. Fraser, Farley, Beaully, 2/6; Mrs. Munro, Dingwall, 3/; Miss C. Gunn, Georgemas, 2/6; Miss H. Murray, Little Rogart, 2/6; M. Mackenzie, Drumbeg, 4/; Mrs. Sangster, Kingussie, 2/6; Mrs. Chisholm, Polwarth Gardens, Glasgow, 2/6; N. Macrae, Achduart, Achiltibuie, 5/; F. Fraser, Fort William, 5/; Miss Mackinnon, Achateny, Ardnamurchan, 2/6.

Free Distribution to Soldiers and Sailors.—Miss Martin, Leurbost, Stornoway, 2/6; Mrs. Burns, Balquhiddy, 2/6; Miss Andrew, Bervie, 2/6; J. Gillies, sen., Ardue, Applecross, 2/6; W. M. M., British Columbia, 5/-; "A Friend," Glasgow, 1/-; W. Ross, Ballater, 2/6; Miss Macleod, Seafeld, Aberdeen, 2/6; per Miss Matheson, Bonar—"A Friend," 2/6; Mrs. Chisholm, Glasgow, 2/-.

(Several Subscriptions are held over till next month.)