



THE
Free Presbyterian Magazine
 AND
MONTHLY RECORD.

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

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

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THE
Free Presbyterian Magazine
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Thanksgiving and Humiliation.

THERE cannot be the slightest doubt that there are many grounds both for thanksgiving and humiliation at the present time. The lamentable thing, however, is that, while most people are willing to join in exercises of thanksgiving (at least, in a superficial sense and way), there are comparatively few who are prepared for exercises of self-humiliation. In view of the iniquity that abounds, the latter exercises are those most needed, but they are also, we regret, those least desired. Such is the spiritual blindness that has overtaken us as a generation that we see no necessity for confession of sin or repentance, and the pride of the natural heart resents the very thought of such exercises. Even some men, who profess to be ministers of the Gospel, have scouted the idea of a day of national humiliation and prayer: they see no reason for self-humiliation. Such blind leaders of the blind are the destroyers of our country. It is good, however, to observe that the general tone on the subject has been better of late, and that a widely representative appeal was made to the Government to take steps for the appointment of a day of national humiliation and prayer. All the more regrettable it is that the Government refused to take any steps in the matter, and referred it back to the Churches to hold such services as they thought fit on a particular day. This refusal is a very perilous business, and may bring down retributive strokes upon us. There is a very solemn word in the prophecy of Isaiah which should awaken alarm in our political leaders. It is as follows:—"For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isaiah lx. 12).

It is our intention in the present article to touch upon several grounds for national thanksgiving and humiliation, grounds which emerge at the present moment. Though humiliation is the

pressing necessity, yet we must not overlook the fact that there are decided reasons for gratitude to the Most High.

I.—Let us observe some of these grounds for Thanksgiving.

1. The first of these we shall mention is that the international cause in whose behalf Britain is engaged is a just one. We stand for righteousness and truth in the present War. It is possible it might have been otherwise. Our moral fibre as a nation is weakening. We ought to regard it therefore as a great mercy that our country is not plunged into a positively unjust struggle, but that our sons in Army and Navy are fighting for truth and justice and mercy against a cruel foe that represents materialism, Jesuitism, and barbarism. This is the principal consolation of serious-minded parents and friends at home, to which may be added the belief that the Most High intends to make this War the means of overthrowing mighty strongholds of corruption and cruelty, and of advancing Christ's kingdom of righteousness and peace to the ends of the earth.

2. It appears to us that there is ground for thanksgiving to God that such a vast number of young men among all ranks and classes of society, at home and abroad, have voluntarily offered their services and their lives in defence of this country and the principles at stake. Let it not be forgotten that they are the human agents that stand between these islands and the most awful carnage and devastation imaginable. Better it is also, a thousand times, to have our present limited monarchy, with its attendant institutions, than to be under the heel of German absolutism and militarism. There is much reason to thank the Most High for the vast army now in the field and in the course of preparation, as well as for the ample supply of munitions being provided for our defence by workers at home. "All things are of God."

3. A third ground for thanksgiving is the measure of success that has attended the valiant efforts of our countrymen and their allies of France and Russia. We do not say that the success is as great as it might have been. If we had been putting more confidence in the Lord of Hosts and less in our own skill and strength and courage, although actively using all, our success would have been much greater. At the same time, when we consider the great and long-continued preparations of our enemies, the superior numbers of their armies and equipment, with their undoubted skill in the use of weapons, we cannot but regard it as a matter of much thanksgiving to God that they were checked at the beginning of their invasion by the weak Belgians, and by the small British army which they looked upon with contempt. The fact that such powerful foes were "held up" on the Western front by such small armies has been little short of a miracle. The hand of God is not only to be seen in the well-known falling back of the Germans at Mons during the early stage of the War, but in the manner in which they have been checked and thwarted ever since all along the line. The divine goodness is also to be

observed in the success granted our Navy. At the present moment the Allies on the West, amid heavy fighting, are gaining much of the enemy's ground. The success of the Russians on the East is also a notable feature. Let us hope that the Lord, in His great mercy, will continue the success for His own name's sake, and lead forth judgment unto victory. Our enemies themselves will benefit, in a moral and spiritual sense, in the long run. "I will not trust in my bow, neither shall my sword save me. . . . In God we boast all the day long, and praise thy name for ever" (Ps. xlv. 6, 8).

II.—Let us now notice some of the grounds for Humiliation. These may be described as threefold—natural, moral, and religious.

1. *Natural Grounds*.—What are these? They are such as have relation to the general conduct and incidents of the War. Is it not recognised on all hands that grave blunders have been committed, the remembrance of which should make us very humble? The Dardanelles, Gallipoli, and Mesopotamia are suggestive names in this connection. Serious mistakes have also been made on a smaller scale among our forces elsewhere, to the great loss of many brave and precious lives. The death of Lord Kitchener, the Secretary for War, in such tragic circumstances at sea, was also a great loss, and a staggering shock to the nation. These events are among what we term the natural grounds for self-humiliation. The inspired Solomon says, "In all thy ways acknowledge Him, and He shall direct thy paths." It is to be feared that our leaders have many times neglected to acknowledge God in their ways, and have suffered the dire consequences of such neglect. He has left them to reap the bitter fruit of their own self-confident devices, and has also sent chastisements which might have been otherwise spared. "The Lord's voice is to the city; and the man of wisdom shall see thy name; hear ye the rod and who hath appointed it."

2. *Moral Grounds*.—These grounds are neither few nor small. Ought we not to humble ourselves before God as a nation when we consider the many breaches of common morality that are committed among us! Let us think for a moment of the sin of drunkenness. It is appalling that this sin in certain quarters has been greatly on the increase. Wives and mothers of those who are serving "the colours"—women who were at one time sober in their habits—have been falling under the influence of this snare to a deplorable extent. We need not describe the degradation and misery which this crushing evil entails. There is also reason to conclude that gross breaches of chastity are rife, and are excused and justified on War grounds. The general decline in the birth rate, to which attention was recently directed, is largely due to unlawful practices. God's command is, "Be fruitful, and multiply and replenish the earth" (Genesis i. 28). "Lo, children are an heritage of the Lord; and the fruit of the womb is his reward" (Psalms cxxvii. 3). Our nation, through unlawful practices,

is dying on its feet. Let us be assured of it that as to those who fight against God in this particular, He will fight against them, and He is doing it at the present moment in sweeping away by the sword the one or two members of families, where there might have been more, if it were not for unlawful practices. Puny, misguided men and women think they can evade or defy the laws of their Maker. They may escape punishment for a season, but the day of retribution hastens in due time. Still further, there are the sins of profanity and Sabbath desecration. It is painful to consider how common these sins are in the country in general, and in the Army and Navy in particular. We might fill pages on this subject, but we refrain. Do our statesmen and officers think that these sins will escape tokens of divine displeasure! If they do so they never made a greater mistake in their lives. It is not only to the glory of God, but to the genuine and abiding moral and spiritual good of mankind that profane language should be avoided, and that the Sabbath-day should be respected. Those in authority imagine that War conditions are a justification of setting the Sabbath aside, and kicking it like a football under their feet. For these things, God is bringing us to judgment, and many a brave soldier and sailor will fall by sword and shell as a part of the divine penalty for murdered Sabbaths. Is there not a call, then, in view of these crying iniquities, for national and individual confession of sin, and self-humbling before God?

3. *Religious Grounds.*—It is perfectly plain that in distinctly religious matters we have grievously departed from the Most High as a nation. The Bible has been dragged down from the supreme place that belongs to it as our infallible guide, and human wisdom has been elevated to the seat of supremacy. Rationalism and Ritualism occupy the places of honour and power in the larger religious denominations, Presbyterian and Episcopal. The Papal Anti-Christ—the enemy of God and man—is treated with kindly toleration, and every encouragement is given to its emissaries. A general forgetfulness of God and of religious duties in the family is a characteristic of our people to-day. The public means of grace are also lightly esteemed and grievously neglected by the majority. A materialistic godlessness to a great extent pervades society. The visible Church is in a low spiritual condition; and the State is almost wholly without God and without Christ. The King of kings and Lord of lords is denied His rightful authority and claims, and His word and will are not consulted. Truly we are living in a sad time in the matter of true and vital religion, and no wonder that God's judgments are abroad in the earth. Are not the many signs of religious decay and materialistic ungodliness, additional and weighty grounds for national self-humiliation and prayer?

It appears to us to exhibit great spiritual ignorance for any to object to a national day of humiliation and prayer. It is humiliation and prayer, not before our enemies, but before God that

would be observed, if such a day were nationally held. The observance of a day of this kind would be no confession of defeat. It would be only an indication that Great Britain was being re-vivified by the Spirit of God in her passage through the fire of suffering, and was beginning to rise to a higher moral and spiritual level than ever, shaking off the trammels of vice and corruption, with a view to obtain a new baptism of heavenly strength for the vigorous performance of her righteous task, and for the inflicting of the final blow upon her own and Christ's enemies. Let the words of the glorious Head of the Church, the Captain of the Lord's hosts, the Leader and Commander of the people, never be forgotten: "Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke xviii. 14).

A Sermon.

BY THE REV. DONALD MACFARLANE, DINGWALL.

*Preached by him as Retiring Moderator before the Opening of
Synod at Inverness, on Tuesday evening, 16th May, 1916.*

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"We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts."—2 PETER i. 19.  
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IN this Second Epistle the Apostle Peter exhorts those to whom he writes to grow in grace, to add one virtue to another, as the fruits of the Spirit, and thus to manifest in their practice that they were true Christians. By their fruit they were to be known. He exhorts them especially to give diligence to make their calling and election sure. By doing so he assures them that they shall never fall away from the faith, as many nominal Christians did, but persevere to the end, when an entrance would be ministered unto them abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. They would enter heaven with light and liberty, while others of the Lord's people, who neglected to give the same diligence to make their calling and election sure, would enter heaven in darkness, doubts, and fears, and escape as a man escapes with his life when his house is burning.

The apostle is more earnest in pressing his exhortations by the consideration that he is soon to put off the tabernacle of the body, as the Lord Jesus Christ had shown him. He reminds them of the truth of the doctrines of the Christian religion, which he and the other apostles taught. Those doctrines were not cunningly-devised fables, as some said they were, but doctrines which could be proved to be of divine origin. Christ, the author of Christianity, was the principal subject of their preaching. His power and coming they made known to their hearers. The Jews denied

that He was the Messiah promised. But they declared, on the strongest evidence, His Godhead, humanity, death, resurrection, and ascension, and exaltation at the right hand of the Father in heaven. The Messiah came and finished the work the Father gave Him to do, and He shall come again at the last day to judge the quick and the dead. The evidence the apostle adduces in proof of this was the testimony of his own eyes and the eyes of others who saw Christ; the testimony of God the Father, who spake from heaven, saying, "This is my well-beloved Son, in whom I am well pleased: hear ye him"; and the testimony of Old Testament prophets, who foretold His coming.

In speaking from the text, as the Lord may enable me, I shall notice four things, viz. :—

I.—The word of prophecy;

II.—That our Lord and Saviour Jesus Christ was the chief subject of prophecy;

III.—That the word of prophecy is more sure than what is seen by the eye or heard by the ear; and

IV.—Our duty in regard to the word of prophecy.

I.—The word of prophecy.—The apostle here refers to Old Testament prophecy. There were many prophets under the Old Testament dispensation. Their work was chiefly to reveal the mind of God concerning future events. We have a great deal of prophecy recorded in Scripture. When prophecy was fulfilled—as much of it has been fulfilled—it passed into history. The New Testament is a history of Old Testament prophecy fulfilled. For instance, Old Testament prophets foretold the coming of Christ in the flesh. This is now a matter of history. The Messiah, who was to come, came, and we are not to look for another. John the Baptist pointed Him out to his disciples, saying, "Behold the Lamb of God, which taketh away the sin of the world." In speaking further on this head I wish to call attention to two points: (1) the *divine origin* of prophecy, and (2) the *interpretation* of prophecy.

(1) The divine origin of prophecy. In the 21st verse of this chapter it is written:—"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." The first thing to be noticed here is that the prophets whom the Lord employed to reveal His mind to men were *holy* men. They were subjects of the Holy Spirit as the Spirit of Sanctification as well as the Spirit of Inspiration. Some men, as Balaam and others, spoke what was true, but they had not the Spirit as the Spirit of Sanctification. Second, the prophets themselves were inspired as well as the revelation they gave of the mind of the Lord. They were "moved by the Holy Ghost." It was not their own will they declared, but the will of God, and in order to that they were under the control and guidance of the Spirit in such a manner as that their message was infallible and inerrant. Third, their words by which they expressed the matter

which the Spirit revealed to them were inspired. There are some who deny verbal inspiration, but the Apostle Peter tells us that the prophets "*spake* as they were moved by the Holy Ghost." The Apostle Paul speaks to the same effect:—"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (1 Cor. ii. 13). If the words were not inspired we could not depend upon Scripture as our warrant of faith. But the Psalmist said, "My hope is in thy word." We believe in verbal inspiration, and our hope is in God's word, which is our warrant to come to Christ, as the only way to the Father. And I cannot understand what warrant those who deny verbal inspiration can have to come to Christ. We have now the canon of Scripture completed, and there are not any inspired men now. This is denied by many in our day. They say that, inasmuch as Christians are taught by the Spirit, they are *inspired*. But they say this in ignorance of the distinction between *inspiration* and *spiritual illumination*. All Christians, who are effectually taught by the Spirit, are illuminated in the knowledge of God and of Jesus Christ whom He hath sent, but no Christian now is inspired. No Christian now can justly presume to receive a new revelation from heaven, which is implied in being inspired. That Christians now are inspired has been held, and is still held, by men of whom better things might be expected. When the new Creed, contained in the Declaratory Act of 1892, was being framed, a minister, who was a classfellow of mine in Divinity, wrote a book in support of the change, in which he stated something to the effect that Christians now were inspired in the same sense as the Apostle Paul was. I was at Kilmallie then, and the late Dr. Ross Taylor, who spent his holidays at Kilmallie for several years, had a copy of the book, and gave me a reading of it. When I returned the book, Dr. Taylor asked me what I thought of the book. I said that the writer of the book made one great mistake, that he made no distinction between inspiration and spiritual illumination. Dr. Taylor said nothing. Having studied theology, he must have known that there was a difference between the two things, though he did not seem to have observed the mistake in the book. At a meeting of the General Assembly I met the writer of the book, and I pointed out the error he made. When professing Christians forsake the Word of God and adopt in its place their own carnal notions, they are given up to spiritual blindness, so that they cannot see their error, unless they are brought to repentance.

(2) The *interpretation* of prophecy. "Knowing this first, that no prophecy of the Scripture is of any private interpretation" (verse 20). We have spoken of the divine origin of Scripture; we are now to consider the interpretation of Scripture. All who have the Scriptures have a right to read them, and it is their duty to seek divine guidance to understand them; and it is the duty of ministers of the Gospel to expound the Scriptures to their

congregations. Christ expounded the Scriptures to His disciples, and opened their understanding, that they might understand the Scriptures (Luke xxiv. 27, 45). The key to open Scripture is Scripture itself. Scripture is its own interpreter. That readers of the Bible might understand the Word of God, there are texts of Scripture put on the margin of the Book for reference—one passage of Scripture throwing light on another passage. No other key can open the Word of God. Christ charged the lawyers—those whose duty was to interpret the law or Word of God—with having taken away the key of knowledge. They took another key—the tradition of men—to open the Scriptures, but they could never ascertain the meaning of Scripture in that way; and they excluded themselves, and those who received their false teaching, from the kingdom of heaven. They have many followers in this backsliding age.

II.—That our Lord and Saviour Jesus Christ was the chief subject of prophecy.—If there were no Saviour provided for sinners of the human race we would have no prophecy, no Bible, and no Gospel. Jesus Christ is the very heart and soul of the Scriptures. Take away Christ from the Bible, and it is an empty Book—like a dead body without a soul. A Popish clergyman said that the religion of Protestants was without a soul because they had no *Mass* in it. What is the Christ they have in the *Mass*? A *wafer*! Away with the wafer-Christ; we will have nothing to do with it. We welcome the personal and real Christ, the only-begotten Son of God the Father, and Saviour of the world, to our poor and needy souls. All our hope for salvation, grace, and glory is in Him. “Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved” (Acts iv. 12). Peter had no *wafer-Christ*. The prophets foretold and made known the power and coming of our Lord Jesus Christ. He was powerful as God, healing by word of mouth all manner of sickness among the people, calming the tempest, casting out devils, and raising the dead to life. He had only to say to Lazarus, dead in the grave, “Come forth,” and he that was dead came forth, alive again. The two disciples, going to Emmaus on the day of Christ’s resurrection, said that He was “a prophet, mighty in deed and word.” The officers sent by the priests and Pharisees to apprehend Him said, “Never man spake like this man”; that is, Jesus of Nazareth must be more than a mere man; He is God.

The first account we have in the Old Testament of our blessed Saviour is in the third chapter of Genesis and fifteenth verse, where it is foretold that He, as the seed of the woman, would bruise the head of the serpent, the devil, and that in doing so the devil would bruise His heel. It is to be observed that in the first revelation given of Him He is spoken of as in human nature—“God manifest in the flesh.” His heel implies a body, though He did not actually assume human nature till four thousand years

after the first promise. It was by His death in human nature He bruised the head of the devil (Heb. ii. 14). It is remarkable that the higher critics say that the first three chapters of Genesis are a myth. By this they would overthrow the doctrine of sin and the fall of man; and they would overthrow a greater doctrine—that of salvation; for both doctrines are taught in the third chapter. Great is the guilt of these men, and if they die without repentance they shall be lower in hell than the devil and his angels. And those they were the means of bringing to hell by their error shall be cursing them throughout eternity!

It would take up too much time to refer to all the passages of Scripture where Christ is spoken of in the Old Testament. But all the prophets spoke of Him, as Christ himself reminded two of His disciples when he said, "O fools and slow of heart to believe all that the prophets have spoken, ought not Christ to have suffered these things, and to enter into his glory? And, beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself" (Luke xxiv. 25-27). The prophet Isaiah, in the fifty-third chapter of his prophecy, speaks of the sufferings of Christ as if he had been an eye-witness of His crucifixion:—"He was wounded for our transgressions, he was bruised for our iniquities." (5th verse). He speaks of His sufferings as past, though Christ did not suffer till about six hundred years after the prophet spoke these solemn words, to show the certainty of the fulfilment of prophecy. Christ referred the Jews, who denied that he was the promised Messiah, to the Scriptures (of the Old Testament), saying, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John v. 39). Our Lord and Saviour Jesus Christ is the chief subject of prophecy. He is all in all in the Scriptures of the Old and New Testaments. He is all in all in the preaching of the prophets and apostles, and He is all in all in the preaching of His ministering servants in all ages. "We preach not ourselves, but Christ Jesus the Lord and ourselves your servants for Jesus' sake." Where Christ is not preached, the Gospel is not preached.

Peter and the other apostles made known the coming of our Lord Jesus Christ. He came first in human nature to work out everlasting redemption for His people. He shall come again the second time at the end of the world to judge the quick and the dead. "He shall be revealed from heaven in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thes. i. 7-9). He shall also glorify the bodies of His redeemed in union with their souls in heaven, where they shall be for ever with the Lord. The state of the lost in hell shall be as everlasting as the state of the saved in heaven. In the original it is the same word that is used in both cases.

III.—That the word of prophecy is “more sure” than what is seen by the eye or heard by the ear.—Peter, James, and John saw a glorious sight of Christ on the mount of transfiguration. “Christ was transfigured before them: and His face did shine as the sun, and His raiment was white as the light.” (Matt. xvii. 2). The glory of His Godhead broke forth through His human body, and even through His raiment, to show that in His state of humiliation, when He veiled the glory of His Divine person, He was the brightness of the Father’s glory and the express image of His person. It was also an earnest of the glorification of His human nature after His ascension to heaven, to be glorified with the Father with the glory which He had with Him before the world was (John xvii. 5). They also heard a voice from heaven which said, “This is my beloved Son, in whom I am well pleased; hear ye him.” But, notwithstanding what they saw and heard on the mount, Peter says that the word of prophecy is “more sure.” It is not more sure as to the truth of what they saw and heard. But the word of prophecy is more sure, as it is more lasting—written in the Bible for the benefit of coming generations to the end of time—whereas what was seen and heard on the mount was transient and confined to a few individuals, Peter, James, and John. What they saw and heard is past, but we *have* the word of prophecy present with us always. “The word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you” (1 Peter i. 25).

IV.—Our duty in regard to the Word of God.—Our duty is to take heed to it. “Whereunto ye do well that ye take heed.” We are not now to expect to see Christ by the bodily eye, or to hear a voice from heaven. The days of extraordinary visions and voices from heaven are past. God now speaks to us, in His written word, in the Scriptures of the Old and New Testaments. It is our duty therefore to read and search the Scriptures, which “principally teach what man is to believe concerning God, and what duty God requires of man.”

All we need to know in order to be saved and to serve the Lord is clearly set forth in the Scriptures. The Bible is our only rule of faith and practice. We need not ascend to heaven to know what we ought to do. “The word is nigh unto us.” It is our duty to take heed to this Word of the Lord, because it is a light—the only true light—to guide us to Christ, the Saviour, and to God the Father, through Christ, the only Mediator between God and men. The Word of God in the Scriptures is “a light that shineth in a dark place.” The world would be a dark place without the Word of God. Scotland was a very dark place under the reign of Druidism before the Word of the Lord came to our land, but when it pleased the Lord to send us this light it exposed and dispelled the darkness. Druidism was banished from our coasts, and the light of the Gospel shined in our country. Heathen countries that are still without the Bible are dark places,

and our fellow-creatures in these dark places are dying in their sins, and are lost for ever. We who have the Bible ought to send it to the heathen.

The heart of man by nature is a dark place—very dark, indeed—without the least ray of the knowledge of God which man had at his creation. So great is this darkness that the fool says in his heart, "There is no God." But God, in His infinite love, mercy, and grace, gave us His Word as the means of enlightening the dark heart of man; so that those who were not only dark, but darkness itself, were made light in the Lord. The Word of God is a light to show the state of all men, by nature, as sinful and lost. It shows, also, the inability of man to satisfy God's law for his sins by anything he can do or suffer, and it reveals the way of salvation by the obedience unto death of Jesus Christ—the only but all-sufficient ground on which sinners can be saved from sin and its penalty. The Word is the means of salvation; it is the Spirit that makes the Word effectual unto salvation. To those to whom the Word is blessed as the means of their salvation, it continues to enlighten them more and more during their time on earth, until the day dawn and the day-star arise in their hearts.

I understand by the *day* here the day of glory in heaven, where there is no night or shadow of darkness of any kind. Our text speaks of the dawn of that day, and also of the day-star arising in the heart. In nature the day-star or morning star rises before the sun rises, and when one sees the morning star the light of day is not far away. The day-star arises inwardly in the hearts of believers before they pass from time to eternity, to give them light going through the valley of the shadow of death, and to dispel their doubts and fears, by which they had often been harassed in the wilderness, and to enable them to say in the full assurance of faith, "We are going home to behold the glory of Christ, and to sing, 'Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen'" (Rev. i. 5, 6). When the Lord manifests Himself graciously to the believer, when hearing the Gospel or preaching the Gospel, and pours abundantly the comforts of the Spirit into his soul, he does not dread to enter eternity that moment, though he is willing to wait the Lord's time.

In conclusion, I wish to make the following practical remarks:—

1. As we as a Church took up a separate position in defence of the doctrines of the Word of God, twenty-three years ago, when the great majority of ministers and other office-bearers in the Free Church repudiated these doctrines, as they are contained in the Westminster Confession of Faith, and adopted an unscriptural creed instead, let us adhere faithfully to that position to the end. Some called us *seceders*; but we are not seceders. The word "secede," according to its literal meaning, is to step aside from the position in which one is. But we refused to step aside from the

position of the Church of Christ in Scotland for centuries. It is those who left that position that are *seceders*.

2. The Lord has been sifting our Church for some years, with the result that a number of students and ministers left our Church from selfish motives ; but we are getting on with our work better without them.

3. Like Peter, we, ministers, should put our congregations in remembrance of the doctrines of God's Word, though the Lord's people know them, and are established in them. We need precept upon precept, and line upon line, in order to persevere in the faith to the end, that each of us may be able to say, "I have kept the faith." We should keep the faith so as to hand it down pure and entire to coming generations, as others handed it to us. If we do so, as we resolve by grace to do, we shall go to eternity with a clear conscience.

4. Although the Lord did not make known to me as He did to Peter, that I must soon put off the tabernacle of the body, yet at my time of life I cannot expect, according to the course of nature, to live many more years in the world. It will be a wonder to me if I shall be at a meeting of Synod again at Inverness, and it is not at all likely that I shall ever be Moderator of Synod again. This thought should make me more earnest in pressing on all present here this evening the duty of adhering steadfastly to the "more sure word of prophecy." And I should be more diligent in serving the Lord while it is day, remembering that the night of death cometh when no man can work. One of the reasons of regret which Christ's ministers shall have when they are about to leave the world is that they have to give up preaching the glorious Gospel. But when they get to heaven they shall be fully satisfied to be among the hearers of the only Preacher there—the Lord Jesus Christ—who shall feed them, and lead them to fountains of living waters, for ever. May the Lord add His blessing, and to His name be the praise for ever and ever ! Amen.

JOHN WELSH.—This eminent sufferer in the cause of Christ, although he died in exile, was yet so overwhelmed and transported, upon his deathbed, with a sense of the divine presence and favour that he was overheard exclaiming, "O Lord, hold Thy hand ; it is enough. Thy servant is a clay vessel, and can hold no more."

DAVID ROSS, one of "the men" of Sutherland, when referring to the troubles and persecution of the Lord's people, would remark, "Never was there a babe born in Bethlehem but there was a Herod in pursuit of it."

As God, out of Christ, stands in no relation to us sinners but that of an enemy and a consuming fire, so the nature, essence, and immensity of God, and what He is in Himself, is not the great, Christian question, but rather, What He is to us, and so what He is in Christ.—*Ralph Erskine.*

Modern Infidelity Considered.

BY THE REV. ROBERT HALL, A.M.

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 "Without God in the world."—EPH. ii. 12.  
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(Continued from page 113.)

BUT without the intervention of a superior will, it is impossible there should be any moral laws, except in the lax metaphorical sense in which we speak of the laws of matter and motion. Men being essentially equal, morality is, on these principles, only a stipulation, or silent compact, into which every individual is supposed to enter as far as suits his convenience, and for the breach of which he is accountable to nothing but his own mind. His own mind is his law, his tribunal, and his judge!

Two consequences, the most disastrous to society, will inevitably follow the general prevalence of this system: the frequent perpetration of great crimes, and the total absence of great virtues.

1. In those conjunctures which tempt avarice or inflame ambition, when a crime flatters with the prospect of impunity, and the certainty of immense advantage, what is to restrain an atheist from its commission? To say that remorse will deter him is absurd; for remorse, as distinguished from pity, is the sole offspring of religious belief, the extinction of which is the great purpose of the infidel philosophy.

The dread of punishment or infamy, from his fellow-creatures, will be an equally ineffectual barrier; because crimes are only committed under such circumstances as suggest the hope of concealment: not to say that crimes themselves will soon lose their infamy and their horror, under the influence of that system which destroys the sanctity of virtue, by converting it into a low calculation of worldly interest. Here the sense of an ever-present Ruler, and of an avenging Judge, is of the most awful and indispensable necessity; as it is that alone which impresses on all crimes the character of *folly*, shows that duty and interest in every instance coincide, and that the most prosperous career of vice, the most brilliant successes of criminality, are but an *accumulation of wrath against the day of wrath*.

As the frequent perpetration of great crimes is an inevitable consequence of the diffusion of sceptical principles; so, to understand this consequence in its full extent, we must look beyond their immediate effects, and consider the disruption of social ties, the destruction of confidence, the terror, suspicion, and hatred, which must prevail in that state of society in which barbarous deeds are familiar. The tranquility which pervades a well-ordered community, and the mutual good offices which bind its members together, are founded on an implied confidence in the indisposition to annoy; in the justice, humanity, and moderation of those

among whom we dwell. So that the worst consequence of crimes is, that they impair the stock of public charity and general tenderness. The dread and hatred of our species would infallibly be grafted on a conviction that we were exposed every moment to the surges of an unbridled ferocity, and that nothing but the power of the magistrate stood between us and the daggers of assassins. In such a state, laws, deriving no support from public manners, are unequal to the task of curbing the fury of the passions; which, from being concentrated into selfishness, fear, and revenge, acquire new force. Terror and suspicion beget cruelty, and inflict injuries by way of prevention. Pity is extinguished in the stronger impulse of self-preservation. The tender and generous affections are crushed; and nothing is seen but the retaliation of wrongs, and the fierce and unmitigated struggle for superiority. This is but a faint sketch of the incalculable calamities and horrors we must expect, should we be so unfortunate as ever to witness the triumph of modern infidelity.

2. This system is a soil as barren of great and sublime virtues as it is prolific in crimes. By great and sublime virtues are meant, those which are called into action on great and trying occasions, which demand the sacrifice of the dearest interests and prospects of human life, and sometimes of life itself: the virtues, in a word, which, by their rarity and splendour, draw admiration, and have rendered illustrious the character of patriots, martyrs, and confessors. It requires but little reflection to perceive, that whatever veils a future world, and contracts the limits of existence within the present life, must tend, in a proportionable degree, to diminish the grandeur and narrow the sphere of human agency.

As well might you expect exalted sentiments of justice from a professed gamester, as look for noble principles in the man whose hopes and fears are all suspended on the present moment, and who stakes the whole happiness of his being on the events of this vain and fleeting life. If he be ever impelled to the performance of great achievements in a good cause, it must be solely by the hope of fame; a motive which, besides that it makes virtue the servant of opinion, usually grows weaker at the approach of death; and which, however it may surmount the love of existence in the heat of battle, or in the moment of public observation, can seldom be expected to operate with much force on the retired duties of a private station.

In affirming that infidelity is unfavourable to the higher class of virtues, we are supported as well by facts as by reasoning. We should be sorry to load our adversaries with unmerited reproach: but to what history, to what record will they appeal for the traits of moral greatness exhibited by their disciples? Where shall we look for the trophies of infidel magnanimity, or atheistical virtue? Not that we mean to accuse them of inactivity: they have recently filled the world with the fame of their exploits; exploits of a different kind indeed, but of imperishable memory, and disastrous

lustre. Though it is confessed great and splendid actions are not the ordinary employment of life, but must, from their nature, be reserved for high and eminent occasions; yet that system is essentially defective which leaves no room for their production. They are important, both from their immediate advantage and their remoter influence. They often save, and always illustrate, the age and nation in which they appear. They raise the standard of morals; they arrest the progress of degeneracy; they diffuse a lustre over the path of life: monuments of the greatness of the human soul, they present to the world the august image of virtue in her sublimest form, from which streams of light and glory issue to remote times and ages; while their commemoration, by the pens of historians and poets, awakens in distant bosoms the sparks of kindred excellence.

Combine the frequent and familiar perpetration of atrocious deeds with the dearth of great and generous actions, and you have the exact picture of that condition of society which completes the degradation of the species—the frightful contrast of dwarfish virtues and gigantic vices, where everything good is mean and little, and everything evil is rank and luxuriant: a dead and sickening uniformity prevails, broken only at intervals by volcanic eruptions of anarchy and crime.

II.—Hitherto we have considered the influence of scepticism on the principles of virtue; and have endeavoured to show that it despoils it of its dignity, and lays its authority in the dust. Its influence on the formation of character remains to be examined. The actions of men are oftener determined by their character than their interest; their conduct takes its colour more from their acquired taste, inclinations, and habits, than from a deliberate regard to their greatest good. It is only on great occasions the mind awakes to take an extended survey of her whole course, and that she suffers the dictates of reason to impress a new bias upon her movements. The actions of each day are, for the most part, links which follow each other in the chain of custom. Hence the great effort of practical wisdom is to imbue the mind with right tastes, affections, and habits; the elements of character, and masters of action.

1. The exclusion of a supreme Being, and of a superintending Providence, tends directly to the destruction of moral taste. It robs the universe of all finished and consummate excellence, even in idea. The admiration of perfect wisdom and goodness for which we are formed, and which kindles such unspeakable raptures in the soul, finding in the regions of scepticism nothing to which it corresponds, droops and languishes. In a world which presents a fair spectacle of order and beauty, of a vast family nourished and supported by an almighty Parent: in a world which leads the devout mind, step by step, to the contemplation of the first fair and the first good, the sceptic is encompassed with nothing but obscurity, meanness, and disorder.

When we reflect on the manner in which the idea of Deity is formed, we must be convinced that such an idea, intimately present to the mind, must have a most powerful effect in refining the moral taste. Composed of the richest elements, it embraces in the character of a beneficent Parent and almighty Ruler, whatever is venerable in wisdom, whatever is awful in authority, whatever is touching in goodness.

Human excellence is blended with many imperfections, and seen under many limitations. It is beheld only in detached and separate portions, nor ever appears in any one character whole and entire. So that when, in imitation of the Stoics, we wish to form out of these fragments the notion of a perfectly wise and good man, we know it is a mere fiction of the mind, without any real being in whom it is embodied and realised. In the belief of a Deity, these conceptions are reduced to reality: the scattered rays of an ideal excellence are concentrated, and become the real attributes of that Being with whom we stand in the nearest relation, who sits supreme at the head of the universe, is armed with infinite power, and pervades all nature with His presence.

The efficacy of these views in producing and augmenting a virtuous taste, will indeed be proportioned to the vividness with which they are formed, and the frequency with which they recur; yet some benefit will not fail to result from them even in their lowest degree.

The idea of the Supreme Being has this peculiar property—that, as it admits of no substitute, so from the first moment it is formed, it is capable of continual growth and enlargement. God Himself is immutable; but our conception of His character is continually receiving fresh accessions, is continually growing more extended and refulgent, by having transferred to it new elements of beauty and goodness; by attracting to itself, as a centre, whatever bears the impress of dignity, order, or happiness. It borrows splendour from all that is fair, subordinates to itself all that is great, and sits enthroned on the riches of the universe.

As the object of worship will always be, in a degree, the object of imitation, hence arises a fixed standard of moral excellence; by the contemplation of which the tendencies to corruption are counteracted, the contagion of bad example is checked, and human nature rises above its natural level.

When the knowledge of God was lost in the world, just ideas of virtue and moral obligation disappeared along with it. How is it to be otherwise accounted for, that in the polished nations, and in the enlightened times of pagan antiquity, the most unnatural lusts and detestable impurities were not only tolerated in private life, but entered into religion, and formed a material part of public worship; while among the Jews, a people so much inferior in every other branch of knowledge, the same vices were regarded with horror.

The reason is this: The true character of God was unknown

to the former, which by the light of divine revelation was displayed to the latter. The former cast their deities in the mould of their own imaginations, in consequence of which they partook of the vices and defects of their worshippers. To the latter no scope was left for the wanderings of fancy; but a pure and perfect model was prescribed.

False and corrupt, however, as was the religion of the pagans (if it deserve the name), and defective, and often vicious, as was the character of their imaginary deities, it was still better for the world that the void should be filled up with these than abandoned to a total scepticism; for if both systems are equally false, they are not equally pernicious. When the fictions of heathenism consecrated the memory of its legislators and heroes, it invested them for the most part with those qualities which were in the greatest repute. They were supposed to possess in the highest degree the virtues in which it was most honourable to excel; and to be the witnesses, approvers, and patrons of those perfections in others, by which their own character was chiefly distinguished. Men saw, or rather fancied they saw, in these supposed deities the qualities they most admired dilated to a larger size, moving in a higher sphere, and associated with the power, dignity, and happiness of superior natures. With such ideal models before them, and conceiving themselves continually acting under the eye of such spectators and judges, they felt a real elevation; their eloquence became more impassioned, their patriotism inflamed, and their courage exalted.

Revelation, by displaying the true character of God, affords a pure and perfect standard of virtue; heathenism, one in many respects defective and vicious; the fashionable scepticism of the present day, which excludes the belief of all superior powers, affords no standard at all. Human nature knows nothing better or higher than itself. All above and around it being shrouded in darkness, and the prospect confined to the tame realities of life, virtue has no room upwards to expand; nor are any excursions permitted into that unseen world, the true elements of the great and good, by which it is fortified with motives equally calculated to satisfy the reason, to delight the fancy, and to impress the heart.

2. Modern infidelity not only tends to corrupt the moral taste, it also promotes the growth of those vices which are the most hostile to social happiness. Of all the vices incident to human nature, the most destructive to society are vanity, ferocity, and unbridled sensuality; and these are precisely the vices which infidelity is calculated to cherish.

That the love, fear, and habitual contemplation of a Being infinitely exalted, or, in other words, devotion, is adapted to promote a sober and moderate estimate of our own excellencies, is incontestable; nor is it less evident that the exclusion of such sentiments must be favourable to pride. The criminality of pride will, perhaps, be less readily admitted; for though there is no

vice so opposite to the spirit of Christianity, yet there is none which, even in the Christian world, has, under various pretences, been treated with so much indulgence.

There is, it will be confessed, a delicate sensibility to character, a sober desire of reputation, a wish to possess the esteem of the wise and good, felt by the purest minds, which is at the farthest remove from arrogance or vanity. The humility of a noble mind scarcely dares to approve of itself until it has secured the approbation of others. Very different is that restless desire of distinction, that passion for theatrical display, which inflames the heart and occupies the whole attention of vain men. This, of all the passions, is the most unsocial, avarice itself not excepted. The reason is plain. Property is a kind of good which may be more easily attained, and is capable of more minute subdivisions than fame. In the pursuit of wealth, men are led by an attention to their own interest to promote the welfare of each other; their advantages are reciprocal; the benefits which each is anxious to acquire for himself he reaps in the greatest abundance from the union and conjunction of society. The pursuits of vanity are quite contrary. The portion of time and attention mankind are willing to spare from their avocations and pleasures to devote to the admiration of each other is so small, that every successful adventurer is felt to have impaired the common stock. The success of one is the disappointment of multitudes. For though there be many rich, many virtuous, many wise men, fame must necessarily be the portion of but few. Hence every vain man, every man in whom vanity is the ruling passion, regarding his rival as his enemy, is strongly tempted to rejoice in his miscarriage, and repine at his success.

Besides, as the passions are seldom seen in a simple, unmixed state, so vanity, when it succeeds, degenerates into arrogance; when it is disappointed (and it is often disappointed), it is exasperated into malignity, and corrupted into envy. In this stage the vain man commences a determined misanthropist. He detests that excellence which he cannot reach. He detests his species, and longs to be revenged for the unpardonable injustice he has sustained in their insensibility to his merits. He lives upon the calamities of the world; the vices and miseries of men are his element and his food. Virtues, talents, and genius, are his natural enemies, which he persecutes with instinctive eagerness and unrelenting hostility. There are who doubt the existence of such a disposition; but it certainly issues out of the dregs of disappointed vanity—a disease which taints and vitiates the whole character wherever it prevails. It forms the heart to such a profound indifference to the welfare of others, that, whatever appearances he may assume, or however wide the circle of his seeming virtues may extend, you will infallibly find the vain man is his own centre. Attentive only to himself, absorbed in the contemplation of his own perfections, instead of feeling tenderness for his fellow-creatures as members of the same family, as beings with whom he

is appointed to act, to suffer, and to sympathise, he considers life as a stage on which he is performing a part, and mankind in no other light than spectators. Whether he smiles or frowns, whether his path is adorned with the rays of beneficence, or his steps are dyed in blood, an attention to self is the spring of every movement, and the motive to which every action is preferred.

His apparent good qualities lose all their worth by losing all that is simple, genuine, and natural; they are even pressed into the service of vanity, and become the means of enlarging its power. The truly good man is jealous over himself lest the notoriety of his best actions, by blending itself with their motive, should diminish their value; the vain man performs the same actions for the sake of that notoriety. The good man quietly discharges his duty, and shuns ostentation; the vain man considers every good deed lost that is not publicly displayed. The one is intent upon realities, the other upon semblances; the one aims to *be* virtuous, the other to *appear* so.

Nor is a mind inflated with vanity more disqualified for right action than just speculation, or better disposed to the pursuit of truth than the practice of virtue. To such a mind the simplicity of truth is disgusting. Careless of the improvement of mankind, and intent only upon astonishing with the appearance of novelty, the glare of paradox will be preferred to the light of truth; opinions will be embraced, not because they are just, but because they are new; the more flagitious, the more subversive of morals, the more alarming to the wise and good, the more welcome to men who estimate their literary powers by the mischief they produce, and who consider the anxiety and terror they impress as the measure of their renown. Truth is simple and uniform, while error may be infinitely varied; and as it is one thing to start paradoxes, and another to make discoveries, we need the less wonder at the prodigious increase of modern philosophers.

We have been so much accustomed to consider extravagant self-estimation merely as a *ridiculous* quality, that many will be surprised to find it treated as a vice pregnant with serious mischief to society. But to form a judgment of its influence on the manners and happiness of a nation, it is necessary only to look at its effects in a family; for bodies of men are only collections of individuals, and the greatest nation is nothing more than an aggregate of a number of families. Conceive of a domestic circle, in which each member is elated with a most extravagant opinion of himself, and a proportionable contempt of each other, is full of little contrivances to catch applause, and whenever he is not praised is sullen and disappointed. What a picture of disunion, disgust, and animosity would such a family present! How utterly would domestic affection be extinguished, and all the purposes of domestic society be defeated! The general prevalence of such dispositions must be accompanied by an equal proportion of general misery. The tendency of pride to produce strife and hatred, is sufficiently apparent from the pains men have been at

to construct a system of politeness which is nothing more than a sort of mimic humility, in which the sentiments of an offensive self-estimation are so far disguised and suppressed as to make them compatible with the spirit of society; such a mode of behaviour as would naturally result from an attention to the apostolic injunction: "Let nothing be done through strife or vain glory; but, in lowliness of mind, let each esteem other better than themselves." But if the semblance be of such importance, how much more useful the reality? If the mere garb of humility be of such indispensable necessity that without it society could not subsist, how much better still would the harmony of the world be preserved were the condescension, deference, and respect, so studiously displayed, a true picture of the heart!

The same restless and eager vanity which disturbs a family, when it is permitted in a great national crisis to mingle with political affairs, distracts a kingdom; infusing into those intrusted with the enactment of laws, a spirit of rash innovation and daring empiricism, a disdain of the established usages of mankind, a foolish desire to dazzle the world with new and untried systems of policy, in which the precedents of antiquity and the experience of ages are only consulted to be trodden under foot; and into the executive department of government a fierce contention for pre-eminence; an incessant struggle to supplant and destroy, with a propensity to calumny and suspicion, proscription and massacre.

We shall suffer the most eventful season ever witnessed in the affairs of men to pass over our heads to very little purpose, if we fail to learn from it some useful lessons on the nature and progress of the passions. The true light in which the French Revolution ought to be contemplated is that of a grand experiment on human nature. Among the various passions which that revolution has so strikingly displayed, none is more conspicuous than vanity; nor is it less difficult, without adverting to the national character of the people, to account for its extraordinary predominance. Political power, the most seducing object of ambition, never before circulated through so many hands; the prospect of possessing it was never before presented to many minds. Multitudes who, by their birth and education, and not unfrequently by their talents, seemed destined to perpetual obscurity, were, by the alternate rise and fall of parties, elevated into distinction, and shared in the functions of government. The short-lived forms of power and office glided with such rapidity through successive ranks of degradation, from the court to the very dregs of the populace, that they seemed rather to solicit acceptance than to be a prize contended for. Yet, as it was still impossible for all to possess authority, though none were willing to obey, a general impatience to break the ranks and rush into the foremost ground, maddened and infuriated the nation, and overwhelmed law, order, and civilization, with the violence of a torrent.

If such be the mischiefs both in public and private life resulting

from an excessive self-estimation, it remains next to be considered whether Providence has supplied any medicine to correct it ; for as the reflection on excellencies, whether real or imaginary, is always attended with pleasure to the possessor, it is a disease deeply seated in our nature.

Suppose there were a great and glorious Being always present with us, who had given us existence, with numberless other blessings, and on whom we depended each instant, as well for every present enjoyment as for every future good : suppose, again, we had incurred the just displeasure of such a Being by ingratitude and disobedience, yet that in great mercy He had not cast us off, but had assured us He was willing to pardon and restore us on our humble entreaty and sincere repentance ; say, would not an habitual sense of the presence of this Being, self-reproach for having displeased Him, and an anxiety to recover His favour, be the most effectual antidote to pride ? But such are the leading discoveries made by the Christian revelation, and such the dispositions which a practical belief of it inspires.

Humility is the first fruit of religion. In the mouth of the Lord there is no maxim so frequent as the following :—"Whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted." Religion, and that alone, teaches *absolute* humility ; by which I mean a sense of our *absolute* nothingness in the view of infinite greatness and excellence. That sense of inferiority which results from the comparison of men with each other is often a disagreeable sentiment forced upon the mind, which may rather embitter the temper than soften it : that which devotion impresses is soothing and delightful. The devout man loves to lie low at the footstool of his Creator, because it is then he attains the most lively perceptions of the divine excellence, and the most tranquil confidence in the divine favour. In so august a presence he sees all distinctions lost, and all beings reduced to the same level. He looks at his superiors without envy, and his inferiors without contempt ; and when from this elevation he descends to mix in society, the conviction of superiority, which must in many instances be felt, is a calm inference of the understanding, and no longer a busy, importunate passion of the heart.

"The wicked," says the Psalmist, "through the pride of their countenance will not seek after God : God is not in all their thoughts." When we consider the incredible vanity of the atheistical sect, together with the settled malignity and unrelenting rancour with which they pursue every vestige of religion, is it uncandid to suppose that its humbling tendency is one principal cause of their enmity ; that they are eager to displace a Deity from the minds of men, that they may occupy the void ; to crumble the throne of the Eternal into dust, that they may elevate themselves on its ruins ; and that, as their licentiousness is impatient of restraint, so their pride disdains a superior ?

(To be continued.)

The Church Walking with the World.

THE Church and the World walked far apart,
 On the changing shores of Time;
 The World was singing a giddy song,
 And the Church a hymn sublime.
 "Come, give me your hand," cried the merry World,
 "And walk with me this way;"
 But the good Church hid her snowy hand
 And solemnly answered, "Nay,
 I will not give you my hand at all,
 And I will not walk with you;
 Your way is the way of endless death;
 Your words are all untrue."

"Nay, walk with me but a little space,"
 Said the World, with a kindly air;
 "The road I walk is a pleasant road,
 And the sun shines always there;
 Your path is thorny and rough and rude,
 And mine is broad and plain;
 My road is paved with flowers and gems,
 And yours with tears and pain.
 The sky above me is always blue;
 No want, no toil I know;
 The sky above you is always dark;
 Your lot is a lot of woe.
 My path, you see, is a broad, fair path,
 And my gate is high and wide,—
 There is room enough for you and for me
 To travel side by side."

Half shyly the Church approached the World,
 And gave him her hand of snow;
 The old World grasped it and walked along,
 Saying, in accents low—
 "Your dress is too simple to please my taste;
 I will give you pearls to wear,
 Rich velvet and silks for your graceful form,
 And diamonds to deck your hair."
 The Church looked down at her plain white robes,
 And then at the dazzling World,
 And blushed as she saw his handsome lip
 With a smile contemptuous curled.
 "I will change my dress for a costlier one,"
 Said the Church, with a smile of grace;
 Then her pure white garments drifted away,
 And the World gave in their place,
 Beautiful satins and shining silks,
 And roses and gems and pearls;
 And over her forehead her bright hair fell
 Crisped in a thousand curls.
 "Your house is too plain," said the proud old World;
 "I'll build you one like mine:
 Carpets of Brussels, and curtains of lace,
 And furniture ever so fine."
 So he built her a costly and beautiful house—
 Splendid it was to behold;
 Her sons and her beautiful daughters dwelt there
 Gleaming in purple and gold;

And fairs and shows in the halls were held,
And the World and his children were there;
And laughter and music and feasts were heard
In the place that was meant for prayer.
She had cushioned pews for the rich and the great
To sit in their pomp and pride,
While the poor folks, clad in their shabby suits,
Sat meekly down outside.
The Angel of Mercy flew over the Church,
And whispered, "I know thy sin;"
The Church looked back with a sigh, and longed
To gather her children in.
But some were off in the midnight ball,
And some were off at the play,
And some were drinking in gay saloons;
So she quietly went her way.
The sly World gallantly said to her,
"Your children mean no harm—
Merely indulging in innocent sports,"
So she leaned on his proffered arm,
And smiled, and chatted, and gathered flowers
As she walked along with the World;
While millions and millions of deathless souls
To the terrible pit were hurled.
"Your preachers are all too old and plain,"
Said the gay old World with a sneer;
"They frighten my children with dreadful tales,
Which I like not for them to hear:
They talk of brimstone and fire and pain,
And the horrors of endless night;
They talk of a place that should not be
Mentioned to ears polite.
I will send you some of the better stamp,
Polished and gay and fast,
Who will tell them that people may live as they list
And go to heaven at last.
The Father is merciful, great and good,
Tender and true and kind;
Do you think He would take one child to heaven
And leave the rest behind?"
So he filled her house with "cultured" divines,
Gifted and great and learned;
And the plain old men that preached the Cross
Were out of the pulpit turned.
"You give too much to the poor," said the World,
"Far more than you ought to do;
If the poor need shelter and food and clothes,
Why need it trouble you?
Go, take your money and buy rich robes,
And horses and carriages fine,
And pearls and jewels and dainty food,
And the rarest and costliest wine.
My children they dote on all such things,
And if you their love would win,
You must do as they do, and walk in the ways
That they are walking in."
The Church held tightly the strings of her purse,
And gracefully lowered her head,
And simpered, "I've given too much away;
I'll do, sir, as you have said."

So the poor were turned from her door in scorn,
 And she heard not the orphan's cry;
 And she drew her beautiful robes aside,
 As the widows went weeping by.
 The sons of the World and the sons of the Church
 Walked closely hand and heart,
 And only the Master, who knoweth all,
 Could tell the two apart.
 Then the Church sat down at her ease and said,
 "I am rich and in goods increased;
 I have need of nothing and nought to do
 But to laugh and dance and feast."
 The sly World heard her, and laughed in his sleeve,
 And mockingly said aside,
 "The Church is fallen—the beautiful Church,—
 And her shame is her boast and pride!"

The Angel drew near to the mercy-seat,
 And whispered, in sighs, her name,
 And the saints their anthems of rapture hushed,
 And covered their heads with shame.
 And a voice came down, through the hush of heaven,
 From Him who sat on the throne:—
 "I know thy works, and how thou hast said,
 'I am rich'; and hast not known
 That thou art naked, and poor and blind
 And wretched before My face;
 Return, repent, lest I cast thee out,
 And blot thy name from its place!"

MATILDA C. EDWARDS.

Notes of Alexander Gair and Other Worthies.

(Continued from vol. xx., page 434.)

JOHN GRANT.

John Grant sat at the chimney side, with the table at his left hand, and the Bible and the Psalm Book always on it. His watch also hung at the side of the chimney, and when speaking of the watch, John said, "The watch always says, 'Eternity, eternity, eternity!'"

An example of his outspoken faithfulness is the following: He came one day to the house of a man who had a good deal of this world's goods. After resting for some time and getting food, he left, and the man's wife accompanied him some distance. At parting she gave him a half-crown. "Well," he said to her, "I am first obliged to the Most High, who put it into your heart to give me food and some money, and I am obliged to you, as the instrument in His hand of giving it; but I must tell you, on our parting, that you are as empty of Christ as the stones below your feet."

John Grant was one day hearing a godly minister. When they dismissed, John came to the minister, and said, "Hoot, man, what was the matter with you to-day? You had not the Spirit with you at all." "I don't know," replied the minister. "Look," said John, "about you and in your pockets, and see." The minister began to turn and search his pockets, and finding a newspaper, took it out. "Aye, aye," said John, "I was sure there was something wrong."

It is related that a minister who once presided at a "Question Meeting" when John was present, declared that the Gospel was preached as purely in that day as it was in the days of the Apostles. When John was asked to speak, he rose and said, "We have just heard it stated that the Gospel is preached to-day as purely as it was in the days of the Apostles. I say that *that* is a lie from the devil, and we shall put it back into the devil's mouth out of which it came."

A woman once told John Grant that she was going to America to see if she could acquire something more of the world, so that she might get some ease for her body and time to consider her soul. "Well," he replied, "if you can promise me that you will leave your sins in Caithness, when you go, I will have good hopes of your getting rest for soul and body, but otherwise, I cannot see how you can be better in America than in Caithness."

There once came a woman to John Grant complaining of her poverty of soul. He said to her, "I know not what the new birth is, if its effects be not to wear a man out of himself."

A godly man in Sutherland, on his departure for America, said to John Grant: "There are sixteen young men in this place who are in a state of grace, and I leave them with you to look after them, and help them." "But," replied John, "what are you going to do in America?" "O!" said the man, "I'll see the land at any rate." "Well," said John, "if you go to America, the ocean will be your bed." The sayings of both men proved true. Sixteen of the young men mentioned by the godly man gave evidence afterwards that they were in a state of grace by their life and conversation. The man set sail for America, and John's saying proved true about him also. The ship was in front of the landing port, but was wrecked on a sunken rock. Some of the passengers were drowned, and among the number was the godly man mentioned. His son and daughter were taken off the wreck among the survivors, and they afterwards related a prayer they heard their father offer before he was drowned; "O Lord, thou who knowest our need in our great extremity, be with us and help us, for Thou art able to sow and reap together at the same time."

(To be continued.)

Excellent War Message.

THE following message appeared as a large advertisement in the London "Daily Mail" of 18th July. It must have cost several pounds. We sincerely thank the party or parties who inserted it:—

"Victory—The surest way of winning the War is by realising that *God must be first* in the individual lives of each person and in the corporate life of the nation, and by carrying this realisation into practice—God's honour, God's will first—then God can give the victory, and who shall stay His hand?

Please read carefully:—O that thou hadst hearkened unto my commandments! for then had thy peace been as a river, and thy righteousness as the waves of the sea (Isa. xlviii. 18). Beware lest thou forget the Lord thy God . . . and . . . say in thine heart, my power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is He that giveth thee the power to get wealth . . . If thou do forget the Lord thy God . . . ye shall surely perish (Deut. viii. 11, 17, 19). Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land whither ye go to possess it (Deut. xi. 8). For if ye diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in His ways, and to cleave unto Him, then will the Lord drive out all those nations before you, and ye shall possess greater nations than yourselves. Then shall no man be able to stand before you; for the Lord your God will lay the fear of you and the dread of you upon all the land that ye tread upon, as He hath said unto you (Deut. xi. 22, 23, 25).

Take with you words, and turn unto the Lord (Hosea xiv. 2). Him that cometh to me I will in no wise cast out (John vi. 27)."

Captain Fryatt.—A violent deed, the news of which must fill the soul of every right-minded person with loathing, and nerve the most dispassionate to burning indignation, has been added to the ugly list of black transactions in which the Prussian war-lord glories. A brave sea captain, fallen into the enemy's hands, has been done to death for doing his duty with baffling skill and for having his brave conduct therein recognised officially by our Admiralty, and publicly commended in the House of Commons. By the observance of a formal inquiry by court-martial into his conduct, his, and our, vengeful enemies have mocked that justice they professed to regard; but, as justice and judgment are the establishment of the throne of Him who is the Almighty, such proud conduct shall not pass by Him unheeded. Of nations as of individual men shall it be known that the wicked man and the lover of violence doth the soul of Jehovah hate.

The Times we Live in.

EXTRACT FROM LECTURE BY LATE REV. JOHN KENNEDY, D.D.,
DINGWALL. *

THE estimate formed of the state of *religion* in the present day will, of course, entirely depend on the views we form of what true religion is, and on the standpoint we occupy when we examine the religious aspect of society. If we think of religion as embodied in the men who profess it, if we judge of it entirely by the attainments in knowledge and experience of its living representatives, our estimate of its present state must not, we fear, be a very favourable one. As compared with the divines of other days, what dwarfs are those who represent the theological attainments of the present ! The *objective* religion of our times is not the bright and massive thing we find in the prelections of the theologians of days gone by. A little gospel doctrine is now-a-days made to go a great way. It is used only as a scanty seasoning instead of being the staple of the fare. The *subjective* religion of our times, too, is a very vague and superficial thing indeed as compared with the recorded experience of Christians in former days. If I decide in favour of the religion that requires for its sustenance the whole system of truth and the whole record which contains it, that gives to communion with God and to preparation for heaven a paramount place in the aspirations it produces, and that stands prominently apart from the ways of the world, I cannot withhold my concessions from the claims of the past.

But though true religion is essentially the same in every age and country, and although the fruits it produces must always be according to the Word of God, there may at different times be a varying development of its peculiar features. We must not forget, too, that the Lord makes the mode of His dealing with individuals subservient to the claims of His cause in the age in which they live. In no past generation had the time come for a world-wide diffusion of the gospel. Christians then found a narrower sphere for their service. Not but aspirations for the world's regeneration stirred the hearts of these men of might, but it moved them to closer wrestling with God, rather than to active dealing with men. It was thus their personal godliness acquired such depth and intensity as may well bring us to shame in our days of perfunctory communings with our hearts and with God. The time to answer their prayers for the world, in the diffusion of the gospel, had not yet arrived, and meantime they themselves reaped the advantage in their own increased spirituality. Let us not be too ready to charge on the Christians of other days the lack of a missionary spirit. When the Lord actually called them to go forth, they were ready

* Delivered between thirty and forty years ago, and taken from the Rev. A. Auld's "Life of Dr. Kennedy."

to forsake all and to follow Him. But *His* time had not *then* come. *They* could be missionaries only in spirit, as their hearts in prayer went over the benighted nations of the earth, and cried to God in their behalf.

Activity and *diffusiveness* are the distinguishing features of the Christianity of modern times. If these were connected with the massive theology and the deep and devout godliness of other days, we would have a reproduction of apostolic Christianity. But let not the want of these make us blind to the benefit of what we have. It is well to remember wherein we are lacking, but let us at the same time be grateful for that whereunto we have attained. Let us be so even though it may be said that, in these times of loose and scanty theology and of very superficial experience, it is easy to pass off as good before men a religion that will prove vain for eternity. Yea, let us be so even when, because of how much more fashionable it is to be religious after a sort than in days of testing persecution, the difference between Christianity and unholiness becomes less manifest, the outlines of the former being less distinctly defined, and therefore its fair form less clearly exhibited.

But if the stream be shallower, it is wider than before. If we have lost in devoutness, we have gained in diffusiveness. In distant and barbarous regions, that seemed then outcast from the fellowship of the civilised world, and from the favour of the Great Creator, the silver trumpet of the gospel now proclaims "Glory to God in the highest, peace on earth, goodwill to men." God blessing it, the gospel has proved its power to triumph over the hoary superstitions of the East, and over the barbarous habits of savage tribes scattered over the many isles of the South. Into almost all languages has the Word of God been translated, and every opening in all lands has been taken advantage of in order to diffuse it. Bright spots now appear on every explored portion of the earth which the Word of God has reached and where the grace of God has begun its saving work. No Christian can refrain from rejoicing in this, and from rendering a tribute of praise to Him who has thus distinguished the times in which we live.

And if we look to the Home field we find a most consistent scheme in operation there. All classes, down to the very lowest, are objects of Christian regard, and are being reached by the light and the appliances of the gospel. It was an old taunt flung in the face of those who pled for *foreign* missions, that they neglected the heathen at home; and the sneering counsel was often given, "Evangelise the masses at home, and when you have done so it will then be time enough to seek out the lost in other climes." That truly ought to be done; but neither ought the other to be left undone. But now, at least, both the Home and Foreign Missions are in operation, and instead of being conflicting schemes, they prove mutually helpful. The more we succeed at home, the Lord blessing our labour, the

more disposed will we be to help those who are perishing abroad ; and the more we sow the seed in other lands, the more shall we find it to be true that "there is that scattereth and yet increaseth."

While standing on the elevation of the age we live in, we cannot refrain from casting a glance on the course of time and the revolutions of Providence in the past. How solemnising is the retrospect ! How perplexing at first sight is the general aspect of the past ! How countless are the calamities that are borne along on the wave of advancing time ! How many individuals, communities, cities, and nations have been crushed under the great wheel of Providence as it moved onwards to where we stand ! To the mind of one who has not learned to trace all misery to sin, and who looks not to those things which are unseen and eternal, the scene before him in the past is utterly inexplicable. "Why," he asks, "should this earth be a vale of tears ? Why are individuals and communities both compelled to feel that beneath the sun there is nothing satisfying and nothing sure ?" If he acknowledges a Supreme Lord, ruling over all beings and over all ages, how perplexing must be his thoughts of His character ! I cannot wonder that he likes not to dwell on the aspect which, as seen through the fumes of the world's sorrows, the character of God presents to him ; that he should try to relieve his mind of the apprehensions it produces ; and that he should endeavour, therefore, to find a counterpoise to the world's griefs and troubles in the joys and benefits with which they are commingled. How often has one who has found this seeming counterpoise confined to it all his attention ! Having seen the world's smile, he refuses to see aught else. Having heard the world's laugh, he refuses to listen to its wailings. Transforming in his own imagination this world into a paradise, and fancying a God all mercy as its Creator and its King, he rids himself of the terror that came on him from above, and of the uneasiness which he felt as he surveyed the howling wilderness around him. 'Tis thus he finds it easy to rest in present enjoyment, dreaming of future happiness.

But not thus should we contemplate and be affected by the course of Providence in the past. It is not like the uncertain revolutions of a wheel to which a strong hand has given an impetus to propel it, but which no wise and mighty hand continues to direct. There were "living creatures" connected with the wheels seen by Ezekiel in the vision by which the mystery of Providence was unfolded to his mind. "When the living creatures went, the wheels went by them," and "whither the Spirit was to go, these living creatures went." Thus are we taught that all the movements of Providence are minutely and efficiently regulated by the wisdom, power, and faithfulness of God. And if we remember how full of sin the world is, and how full of bliss and purity is the home in heaven awaiting the ransomed of the Lord, and how thorough the retribution reserved for the wicked ; then,

consistent with all His character, and consistent to His word are all the doings of God in His providence, even though the scene of His operations be found by all, because all have sinned, to be a vale of tears, though many on this earth are the afflictions of the righteous, and though the wicked are generally found at the summit of the world's prosperity.

It should indeed be felt by us intolerable to stand between the troubled past and the dark future, on the ever-shifting line of the present, without faith in the God of providence as the God who doeth all things well; without the power to lean on Him as "the God of all grace," as we ourselves advance in our own faith into the future, and without committing to His care as God and Father the interests of His cause and people.

The events of the future we can scarcely refrain from attempting to forecast, but how little can we correctly anticipate even with all the directions afforded by the antecedents of God's dealings in the past, and by the declarations of prophecy in His Word! What may be immediately before us in the generation next to come who can tell? On the rapid progress of our country and our age a rude arrest may very soon be made. The nations of the world have not outgrown the folly that led them at a younger age to lay waste their territories by the ravages of war. How very lately were we almost at war with the very people who, our kinsmen by blood and our compeers in intelligence, are twice our brethren by religion! How soon again may wars arise to afflict or rumours to disturb us! But "the Lord reigneth, and let the earth be glad." Let the earth indeed be glad, for its best days are coming. A whole millennium of glory, peace, and righteousness awaits it in the future. Yes, that blessed time shall come. He who cannot lie has promised that it shall. Gospel light shall then have chased away the darkness which now benights so many portions of the earth. The old systems of error shall be swept aside from before the progress of Heaven's own truth. Righteousness shall then flow as a river, and vice in all its forms shall be carried down before it. The beauty of holiness shall then adorn the masses, and not, as now, be but the ornament of a chosen few. Love shall attain the paramount sway, and vexing quarrels shall no longer set men against their fellows. Nations shall then become members of one great human family, and shall study war no more. The earth shall resound with hallelujahs of praise to God, and crowds shall in light and gladness be passing from it to the mansions of glory above.

How often are men convinced in their understandings and consciences, while their wills remain wedded to sin, and sense, and the world. Their understanding sees the better, and their will follows the worse. While the one like Lot has its eye fixed on Zoar, the other like Lot's wife has its heart to Sodom. A new will can only come from a new nature.—*Late Rev. William White.*

Seoladair, air Bord am Venerable a Fhuair a dha Chois a Sgathadh Dheth ann an Cath Chamber Down,

11TH OCTOBER, 1797.

THA ur-sgeul brigh'or air aithris mu Seoladair a bh' air bord an *Venerable*, an Loingeas air an robh Ceannard a Chabhlach, Ceann-feadhna Chlann-donnachaidh, an aghaidh nan Duitseach m' a chomhair *Chamberdown*. Fhuair e 'n sgeula-sa o 'n Olladh Mac Dhonnachaidh, caraid agus ministear a mhor-fhear Mhic Dhonnachaidh, a bha ann an teas a chatha, a' comhnadh nan leigh 'an ceangal suas, agus 'an gearradh chos agus lamh nan daoine buailte. Tha 'n t-Olladh ag radh, gun tugadh seoladair, gam 'b ainm *Cobhey* a nuas far an robh na lighichean, agus a dha chois air an sgathadh dheth: agus mheasa feumail gu 'm b eigin an gearrudh dheth ni b' airde. Thuirt *Cobhey* leis na mionnaibh mora, gun robh fiughair aige gun deanadh an gearradh sin an gnothach air dochann a pheileir? *Tha eagal orm dheth, ars an leigh*. Cha 'n eil diuras ann *arsa Cobhey*, chaill mi mo dha chois ris, agus math a dh' fhaoidte mo bheatha cuideachd, ach thuairt e leis na mionnaibh mòra, thug sinn buaidh air na Duitsich! uime sin bheir mi son ghàir eile asam: Husà! Husà!

Tha 'n sgeul so nis ro-chomharaichte, le nithibh a thachair roimhe agus 'na dheigh so. Bha *Cobhey* na rogha Seoladair, agus bha e ainmeil a thaobh a mhor-mhisnich; ach bha e comh-araicht a thaobh peacaidh co math agus cruadail. Beagan laithean m' an do choinnich iad na Duitsich, bhruadair e gun robh e ann am blàr, far an deachaidh a dha chois a thilge dheth, agus gun robh e air a mharbhadh. Thug an aisling air a churaidh so bhi air bhall-chrith, agus oirp a thoirt air urnuigh a dheanamh; ach a chionn nach bu chaomh leis Dia bhi na aire, thug e oirp air a leig air di-chuimhne agus air an drughadh a rinneadh air ranson a pheacaidh a chuir as aire, le pòit agus le gnathacha mi stuama le cho-sheoladairibh. Bu diomhain dha an oirp. Bha smuainte mu a pheacaidh, mu Dia, agus mu bhas, a' cur iomaguin shon-ruicht' air a la agus a dh' oiche, agus a' cuir eagail air mu na bha ri tachairt da sa bheatha so agus san ath-bheatha, gus 'n do chuir sealladh air a chabhlach Dhuitseach, agus a cho-chainnt ri muinntir na Luinge san robh e fein, le iad a bhi cuir rompa an treubhantas a dheanadh iad, na smuainte dubhach ud as aire. 'Nuair bha'n da chabhlach a' teachd 'an gara ga cheile thug an sar Cheannfeadhnadh a bh' aguinn, àithne ga chuid sluaigh iad gan leige fein nan sìneadh air clàr nan soithichean, gus am biodh iad dlu air an namhuid, 's gur ann bu mho a dheanadh an teine de dholaidh dhoibh. Bha na soithichean Duitseach air tòiseacha ri losgadh air an *Venerable*, an àm dhi bhi dol sìos r' an taobh

gu 'n cur as an ordugh. Bha 'n fuirbi trein aingidh so, *Cobhey*, ri guidheachain agus ri mallachadh do 'n chuid eile de na seoladairibh a chionn iad a bhi nan sineadh a sheachnadh peileirean nan Duitseach. Dhiult e geill a thoirt do 'n iartas, gus an robh e fo eagal le fear de na h-oifigich a bhi dlu dha agus thug e ann an cail geill do 'n ordugh, le uchd a chur air buideal a bha 'm fagas da, gus an d' fhuair iad ordugh tein' a thoirt. 'Sa' cheart am san robh e 'geiridh sguab peillier an lethchas agus a chuid bu phailte de 'n te eile dheth; ach bha 'n gnìomh co obann, ged a mhothaich e 'n goirteas, 's nach d' thug e 'n aire gun do chaill e na cosan gus 'n do thuit e sìos. 'Nuair chaidh a chasan a ghearradh ni b' airde, 'sa sguir gàir a chatha, thainig a bhruadar na aire, agus smaoinich e, leis mar a thainig an dara earrann deth gu crìch, gun d' thigeadh an earrann eile dheth ann cuideachd. Agus ma smaoinichear air a chradh a dh' fhuiling e le chosaibh a ghearradh ni b' airde, agus leis an iomaguin shonruicht' a bh' air gun tigeadh a chuid eile d'a aisling gu crìch; 'sann is mor an t-iongantas nach deachaidh e as a cheill; ach bha so r' a shoilleireacha dha 'an diaigh laimhe. 'An ceann aimsir an diaigh sin, thainig e mach a tigh-eiridinn Haslair, 's e na urrainn caileign de ghluasad a dheanamh air da luing, agus air cosaibh maide; ach bha e ro-throm-inntinneach fo eagal mar thug breitheanas De uaith a dha chois arson a pheacaidh, gun cailleadh e air an son an da chuid a chiall agus anam.

Se iompachadh obair Dhe:—obair-san a mhaìn; agus is tric a tha e ga toirt gu crìch air *doigh* iongantaich. Tha i air a toirt gu crìch air dhoigh a bhrosnuicheas aire, agus iognadh. Mar ann an riaghladh an t-saoghail, tha e air uairibh a' dealachadh o chleachda naduir—'s amhuil ann am fritheala nan gras, a tha e nochdadh a dheagh thoil ard-uachdranaich, le caileign de dh' eadar-dhealachadh a dheanamh o'n doigh ghnathaichte chum anman a shaoradh. Chaidh daoine a bh' ann am mearachdaibh millteach, a bh' air an toirt thairis da na lochdaibh bu ghraineile, 'sa bha co cheann-laidir 'sa bha iad aingidh;—daoine bha'n caithe-beatha na champar agus na thamailte d' an cairdibh, na dhragh da'n choimhearsnachd 's an robh iad, agus mhalluchadh do'n chomunn da'm buineadh iad; daoine a bha seolta teomadh ann an toileachadh neo-ghlan, innleachdach ann am mi-naomhachadh, ladurna ann an toibheum, agus a thaobh coslais abuich chum leir-sgrìos: ann an aon fhocal, chaidh daoine a bha air thus gach peacaidh, iompachadh gu rioghachd Dhe le gras, fa leth, am feadh a bha'm fein-ionraic, ag earbsa r'a dheagh chaithe-beatha agus r'a dheanadas, air a chall na chionta.

Tha mor chumhachd Iosa, air fhoillseacha na mhinistireilachd fein, agus ann an ceud shearmonachadh an t-soisgeil leis na h-abstoil—a' toirt buaidh ann am focal na firinn. Tha ioma neach aig a bheil dreuchd fheumail san àm ann an Sion, a bha aon uair co'-ionann ris na daoine bu truailidh. Tha san àm so, ioma neach "nan suidh aig cosaibh Iosa, air an sgeudachadh,

agus nan ceill shuidhichte fein," a tha an teagamh, roi bheil eagal, agus fo thair, a thaobh co chomharraichte sa bha iad aon uair ann an slighibh an uilc. Ion-samhuil a brathar bu shineadh ann an samhladh a Mhic Strogail, air a sheide suas le uail as a mbaith-eas agus as airidheachd fein, bithidh cuid fo mhi-ghean, agus cha ghabh iad co'pairt de'n chuirm a dheasaicheadh arson a pheacaich a phille ri Dia. Ach ge b'e barail a bhios aig an Phairiseach uaibhreach anndana, 's e so a bhitheas na mhuinghinn agus na aoibhneas aig a chreideach aithreachail, nach 'eil *caithe beatha no cor, no cionta*, ris nach gabh saorsadh an t-Slanuigh'ear caramh, agus cha 'n'eil aon neach san am so sleuchdta sìos aig a chosaibh, ged a bha e roimhe so am measg nan ciontach bu ghraineile, nach fhaigh fa-dheoidh lan chòir air uile shochairan na slainte sin an lathair a rìgh chaithreach. Tha so air a dheagh shoilleireachadh ann an sgeula Cobhey.

Chual 'e iomradh air tigh-aoraidh *Phortsea* a cheud fheasgar domhnach an diaigh dha an Tigh-eiridin fhagail, agus chaidh e ann. B' e 'n stéigh theagaisg air an fheasgar sin, Marc. v. 15, *Agus thainig iad chum Iosa, agus chunnaic iad an ti anns an robh an deamhun agus aig an robh an legion, na shuidhe agus eudach uime, agus a chiall aige.* Nochd am ministear gun robh an duine so a bha fo chumbachd an droch-spioraid na shamhladh freagarrach do gach peacach; ach gu sonruicht air peacaich a tha 'caitheadh na beatha gun riaghailt gun ordugh, luchd-misg agus mhionn a tha deanamh dochair orra fein, agus air daoine eile: ach tha e bhi na shuidhe aig cosaibh Iosa, le eudach uime, na cheill fein, na shamhladh iomchuidh air peacach air iompachadh ri Dia trid an t-soisgeul, air a dheanamh mothachail air olc a pheacaidh, mor-luach an anam, agus am feum a th' air slainte trid an Fhirsauruidh; a' seallbhacha sith inntinn, co-chomunn ri Criosd agus r'a shluagh a 'toirt creideis do na sgrìobtuiribh naomha, agus a faghail teagaisg o Chriosd Caraid pheacach. Dh' eisd *Cobhey* ris le aire agus ioghnadh; ghabh e iongantais cionnas a b' urrainn do 'n ministear easan a chomharrachadh a mach a' measg a choillion ceud, no co a dh' fhaodadh innse co mion uime-san do 'n fheartheagaisg. Bha 'm barrachd ioghnaidh air 'n uair a chual e a cur an ceill, ar leis, a chaithe beatha gu h-iomlan, gu ruig na peacaidh bu diomhaire a chuir e 'an gnìomh. Cha b' urra dha innse c' arson a dheanadh fear-teagaisg, searmoin gu h-iomlan uime-san, nach robh ann ach maraiche bochd air dhà chois mhaide. Leis mar chaidh a pheacaidh a chuir na aire as ùr, bha e air a lionadh le uamhunn gu mòr na bu chràitiche na bha roimhe air. Bha e re seal air a lionadh le ea-dochas, agus ar leis gun robh e nis a call a chéille, gun rachadh e eug, agus gum biodh e cailte; gus an do nochd am pears eaglais gun robh Iosa Criosd co toileach am peacach bu ghraineile a thearnadh 's a bha e air cobhair a dheanamh air an duine bhoichd ud san robh, 'n deamhan; agus gun robh duin' air aiseag chum a chéill shuidhichte fein 'nu air a chreideadh e ann. Thòisich e

nis ri fìor-bhrìgh a bhrùadair a thuigsinn. Bha e meas gun robh e mharbh fad a bheatha gus anis, agus le e chreidsinn ann-san gu 'm biodh e air aiseag gu chèill cheirt a rithist. Bha aiteas ro-mhor air an sin. 'Nuair a chual' e mu ghradh anabarrach Iosa Crìosd do pheacaichibh, ghabh e dochas an aite ea-dochas agus aoibhneas an aite uamhunn! Bha na sùilean air nach d'thainig deur an am a dha chois a chall, a nis a' sìle gu frasach, aràon le aoibhneas agus le mulad! An ceann seachduinn no dha an diaigh so, rinn e guth orm, agus dh' aithris e dhomh each druidh uile, agus fhein-fhiosrachadh. Bha iongantas air nach d'fhuair mi riamh sgeul uime 'n uair a liuthair mi an t' searmoin a fhreagair ga chor-sa. Mu thimchioll bliadhna an diaigh so chaidh a ghabhail a stigh mar ball d' ar 'n-eaglais-ne, air dha dearbha taitneach a thoirt gu'm b'fhior Crìosduidh e. O chionn ghoirid chuala mi gun robh e gu tinn, agus chaidh mi ga fhaicinn. 'Nuair a dh'inntinn mi a sheomar, thuirt e. *Thig a stigh, a dhuine le Dia! Bha mi gabhail fadail gu t'fhaicinn, a dh' innse dhuit cor sonadh m'inntinn. Se mo bharail gu'm faigh mi 'n uine ghearr am bàs: ach cha'n eil am bàs a nis na uamhas orm. Se gath a bhais am peacadh, ach buidheachas do Dia, thug e dhomhsa a bhuaidh trid Iosa Crìosd. Tha mi triall gu neamh! O! 's mor a rìne, Crìosd as mo leth, aon de na peacaich bu ghraineile bh' air thalamh!* Beagan m' an do chaochail e, thuirt e. "Stric a bha mi ann am barail gum b' eagallach an ni dol gu bàs, ach tha mi nis ga mhothacha so-dheanta. Tha lathaieachd Chrìosd ga dheanamh furasda. Tha 'n solas a tha mi 'faireachduinn ag eiridh o ghradh Dhe do pheacaich, o bhi smaoineachadh air bhi maille ris an t' Slanuighear, air mo shaoradh o chridhe peacach, agus a bhi mealtuinn lathaireachd Dhe gu sìorruidh, nis mo 'n as urrainn domh a chuir an ceill! O am muthadh baralach a th' agam mu Dia, umam fein, agus mu shaoghal eile an drasta, seach na bh'agam 'n uair a chaill mi mo dha chois air bord an *Venerable!* Bu sholasach an call dhomhs' e! Mar caillin mo chosan, bha mi 'n cunnart m' anam a chall!" Le lamha togta agus glaiste r'a cheile, agus a shuilean a' dealradh le fìor-dhurachd troi na deoir a bha sruthadh uatha, thuirt e, "O fhir-theagaisg ionmhuinn, guidheam ort, 'n uair a theid mis eug, searmonaich searmoin adhlaid do sheoladair bochd; agus innis do chàch, gu h-àraidh do no maraichibh, a tha co aineolach agus co malluichte sa bha mise, gun d'fhuair Cobhey bochd trocair o Dhia, tre chreidimh, ann am fuil Chrìosd! Innis doibh o'n a fhuair mise trocair, nach ruig aon neach a dh' iarras e dùil a thoirt dheth. 'Saithne dhuit fein mar their thu gu mor ni's fearr na's aithne dhomhs' e! Ach, O! buin gu durachdach riu; agus gun deonaiche Dia gum faigh mo choimhearsuaich aingidh, agus mo cho' sheoladairean trocair co math 'sa fhuair *Cobhey!*"—Thuirt e moran tuille: ach si cainnt ma dheire thuirt e, Haleluia! Haleluia!

Ma tha cunntas mu threubhantachd agus mu chruada, airidh

air an cumail air chuimhne, cha lugha tha iompachadh, airidh air a chuir sios, chum cliu grais Dhe, mar urram do chreidimh ar Tighearna Iosa Chrìosd. Nam faiceadh na daoine uails, abha aon uair nam fianuisean air a neo-dhiadhachd, mar ghnathaich se e fein aig uair a bhais, chitheadh iad an caochladh taitneach a thainig air tre ghras foghainteach ar Fir-shaoruidh throcairich.

Cha 'n 'eil an sgeul mu thoiseach caithe-beatha an duine so nì's freagarriche do ghnathachadh a chuid is pailte de mharaichibh cruaidh chridheach, mi-naomha, na tha a chaithe-beatha an deireadh a laithibh, air caithe-beatha a Chrìosduidh, agus na dhearbhadh air an fhianuis fhior agus dhileas, airidh air gabhail rithe leis gach taitneachd, "Gun d' thainig Iosa Crìosd do 'n t-saoghal a thearnadh pheacach."

Tha 'n co' chordadh a tha eadar oibre naduir agus focal De, air an combarrachadh gu cothromach a mach a dhearbhadh gur ann o Dhia a thainig iad araon, agus a nochda gu bheil ioma ni annta, nach urrainn duinn a làn thuigsinn. Ach 's coir a thoirt fanear nach 'eil a bhi meoraich air a cho-chordadh so a mhain a socrachadh creidimh, ach mar an ceudna dochas chreutairean ciontach a philleas ri Dia. Mar nach d-fhag se e fein an aon aite gun fhiànais, a' dearbhadh le oibribh agus le fhreasdal, nach 'eil e fada o aon neach againn agus gur h-ann uaith-san a tha ar bith, ar beatha agus comas gluasad; 's amhuil a tha 'n soisgeul ga thoirt dlù do 'n chiontach, agus dhoibh san a tha 'gan dìteadh fein. Ma tha aon neach a tha 'g aideachadh an Tighearn Iosa le bheul a' lan chreidsinn, agus a' tuigsinn brìgh a chainnte fein, cha 'n fheum e tuille a thoirt misniche da gu teachd le muinghinn chum Dhe, agus gu barantas a thoirt dha chum gairm air, agus earbs' a throcair. Tha na tha air aithris m'an t-seoladair so a' cuir sin gu soilleir an ceill. Gun deonaicheadh Dia gun smaoinich gach neach a leughas e air a chuis, gun gabh iad aithreachas agus gun creid iad an soisgeul! agus gun cum iad 'nan cuimhne gur neo-chomasach dhoibh-san dol as, a ni dearmad air slainte co mor agus co cinnteach 's a tha focal De a' foillseachadh.

OH, that the Almighty would give me my request! that I might see Christ come to His temple again; (as He is minting, and it is like minding to do), and if the land were humbled, the judgments are with this reservation, I know—if we shall turn and repent. O! what a heaven should we have on earth, to see Scotland's moon like the light of the sun, and Scotland's sun-light seven-fold, like the light of seven-days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wounds! (Isaiah xxx. 26). Alas! that we will not pull and draw Christ to His old tents again, to come and feed among the lilies, till the day break and the shadows flee away! O that the nobles would go on, in the strength and courage of the Lord, to bring our lawful King Jesus home again! I am persuaded He shall return again in glory to this land.—*Samuel Rutherford.*

Literary Notices.

"Remember now thy Creator."—A Sermon to the Young.

By J. K. Popham, Galud Chapel, Brighton. London: C. J. Farncombe & Sons, Ltd., 30 Imperial Buildings, Ludgate Circus, London, E.C. Price 1d., by post, 1½d.; 1/ per doz., 2/ 25, 3/6 50, 6/6 100, post free.

Messrs. Farncombe have sent us this excellent Sermon to the Young by Mr. Popham. It is a reprint from the "Gospel Standard" of May, 1916. We sincerely wish that Mr. Popham and his brethren would preach sermons of this stamp oftener. Our Strict Baptist friends confine themselves for most part too exclusively to the quickened family of God in their preaching. The Lord makes use of His Word in law and gospel to produce life where it is not, as well as to sustain it where it is. We have no promise of salvation to the elect in a state of nature—at least to those who are adults—apart from the knowledge of the truth. It is the work of the gospel minister to sow the seed of truth; it is the work of God to send the dew of His Spirit along with the same; and for all that the minister knows—secret things belong to God—the most, or even all of the unconverted, in any particular congregation may belong to the number of the elect whom God purposes to save. The address of Heavenly Wisdom is: "Unto you, O men, I call; and my voice is to the sons of man." "Go ye into all the world, and preach the gospel to every creature." We have great pleasure in recommending this sermon of Mr. Popham's to our readers, and trust it may be widely circulated, with the divine blessing.

We have also received a little tract by Mr. Popham, entitled "Such an High Priest," and suitable for insertion in a letter. It is a reprint from the "Gospel Standard" of November, 1915, and may be recommended as a choice drop of honey in the gospel sense—wholesome and comforting to those who "labour and are heavy laden." (No price is mentioned.)

"Our Delayed Victory."—By H. H. Martin. London:

Protestant Truth Society (J. A. Kensit, Secretary), 3-4 St. Paul's Churchyard, London, E.C. Price 1d. each, postage ½d. extra; 7/6 per 100.

This is a first-class booklet dealing with the various errors and sins of the day, which are undoubtedly bringing God's judgments upon us, and delaying the desired victory. We can cordially recommend the booklet. It is got up in a neat, attractive form, and contains much very useful information.

A WORLDLY Christian, a swearing Christian, a drunken Christian, a dishonest Christian, a lying Christian, are characters equally monstrous with honest thieves.—*Rev. William White.*

Acknowledgment of Donations.

MR. ALEXANDER MACGILLIVRAY, General Treasurer, Woodbine Cottage, Glenurquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to 28th July:—

SUSTENTATION FUND.

"A Friend," £1 10/; "A Friend," per Mr. Wm. MacDonald, Inverness, £1; Glasgow postmark, 10/; E. E. F., per Rev. N. Cameron, £2 2/; Miss Maggie Macaskill, C. Guthrie, Stirlingshire, for St. Jude's (Glasgow) Sustentation Fund, 8/; Mr. D. Morrison, Saskatoon, Sask., Canada, per Rev. J. S. Sinclair, 17/; "Lady Friend," Flashadder, per Rev. N. Cameron, 11/.

COMFORTS FOR SOLDIERS AT THE FRONT.

"Friends in Kensalyre District," Skye, per Mrs. Lamont, Portree, £5 7/3; Miss Catherine MacDonald, Providence, Rhode Island, U.S.A., £1; Miss Maggie Macaskill, C. Guthrie, Stirlingshire, 5/.

IN AID OF PRISONERS OF WAR IN GERMANY.

Miss Dina Mackenzie, Providence, Rhode Island, U.S.A., £1.

ORGANISATION FUND.

Mr. R. MacKenzie, Cove, Inverasdale, 2/; also 2/ for General Building Fund.

MISSION TO FORCES FUND.

Mr. C. W. Stewart, Toronto, 8/2; War Office, Portsmouth, £10; Miss D. Murray, Scotscladder, per Rev. J. S. Sinclair, 5/.

COMFORTS FOR THE FORCES FUND.

Rev. Ewen Macqueen, C.F., 32nd Brigade, R.F.A., Blickling Park, Aylsham, Norfolk, acknowledges with sincere thanks the following donations:—£5 from Vatten Congregation, Skye, per Mr. A. M'Gillivray, General Treasurer, Inverness; parcel Socks from Kerrysdale, Gairloch; Socks and Writing Paper from Mrs. Macdonald, Eilanreach Ho., Glenelg; Two parcels Socks, per Miss Harper, Thurso; and £1 from Mrs. Macrae, Wardsville, Ontario.

Rev. J. S. Sinclair acknowledges with thanks—2/6 from Nurse Tallach, Carloway, and 5/ each from Mrs. A. Sinclair and Mrs. D. Mackay, Halkirk, Caithness.

Readers will observe that this fund is now called "Comforts for the Forces Fund," not "for the Front." We have no military chaplain at present at the Front. The new title will meet the case of soldiers at home as well as abroad—the men under both our official chaplains, Messrs. Macqueen and Sutherland.

Mr. Macqueen, in a letter of 10th July, states:—"I have to attend two Brigades of Artillery men, ten miles apart. All attend the services—officers and men. We have over twenty officers at the morning service. . . . I had four services yesterday, and

spoke to over 3,000 men between all the services. They all listened most attentively. May the Spirit of God accompany the Word, and convince men of their sins and spiritual needs! Ask the Lord's people to be praying for me and my soldiers. May the Lord appear for our deliverance!"

Rev. Neil Cameron, St. Jude's, Glasgow, acknowledges with thanks the following donations:—*For Kafir Bibles*—J. S., Lochcarron, 5/; Sergt. Boyd, £1. *For Bibles to Soldiers and Sailors*—"Friend," Gairloch, 5/; Mrs. M., Rogart, £1; Mrs. Macleod, Kishorn, 8/.

Church Notes.

Communion.—Dingwall, first Sabbath of August; Portree (Skye), second; Bonar (Creich), third; Stornoway, fourth; Ullapool (Ross), and Vatten (Skye), first Sabbath of September; Strathlyon (Sutherlandshire), second.

Chaplaincy at Ripon—Appeal re Bibles.—Rev. Andrew Sutherland, C.F., desires friends who wish to give Bibles or Testaments in khaki to soldiers going overseas, to send their contributions *direct* to the Secretary of the National Bible Society, 224 West George Street, Glasgow, instructing the Secretary to forward the books to Mr. Sutherland's address which is as follows:—8th (R.) Argyll and Sutherland Highlanders, North Camp, Ripon. Such contributions will be gratefully appreciated.

Correction—Synod Report.—The Clerk regrets a mistake in the report of the First Sederunt of the Synod, where it is stated that the Rev. A. Mackay, Oban, was "the only minister present who had not hitherto occupied" the Moderator's chair, there being present the Rev. D. A. Macfarlane, Lairg, who has not yet occupied that position.

Obituary.—There passed away on the 7th May at an advanced age, Mr. Angus MacPhail, 89 Raeberry Street, Glasgow, long intimately associated with St. Jude's Congregation. We also regret to state that Mr. John Mackenzie of Balnain, an elder of the Dingwall Congregation, died on 12th July. We express our deepest sympathy with the relatives of both the deceased men, who were much respected. Fuller notices will (D.V.) appear in a future issue.

Mission to Naval Men at Chatham and Portsmouth.—Rev. Donald Graham, Shieldaig, has succeeded the Rev. D. M. Macdonald in this Mission. Mr. Graham is arranged to remain (D.V.) for eight weeks—until the beginning of September. We trust the Lord's blessing will attend the work here as elsewhere, carried on by our ministers on behalf of the defenders of our country.

Deputy to Canada.—We omitted to mention in last issue that the Rev. D. Beaton, the deputy to our Canadian Mission, arrived safely at his field of labour, via New York. He has been busily engaged ever since and has had encouraging attendances at the various services held.

The Magazine.

Subscriptions Received for Magazine.—J. A. Sinclair, Newcastle-on-Tyne, 3/; Miss Fraser, Polmont, 6d.; Mrs. Munro, Lower Breakish, Broadford, 3/; J. Hymers, Olgrinbeg, Scotscaider, 2/6; A. Graham, Ulva, Knapdale, 1/6; G. G. Fraser, W. Birichen, Dornoch, 36/6; M. Beaton, Waternish, 2/9; Miss Mackay and H. Mackay, Wardell Street, Toronto, 6/; Miss Morrison, Oakfield, Helensburgh, 3/; J. H. Gosden, Brighton, 5/; Nurse Smith, Grantown-on-Spey, 6d.; A. M'Lennan, for St. Jude's Collectors, £4 15/5; Per A. Mackay—Miss Mackintosh, Rha, Uig, Skye, 3/; Miss Watson, Crieff, 3/; Mrs. J. Maciver, Lochganvich, Stornoway, 3/; A. Tallach, Schoolhouse, Raasay, 6/; D. Allan, Archpatrick, 3/; A. Macaulay, Fladda Lighthouse, 3/; Miss Macleod, Brentham Park, Stirling, 3/; J. Ross, Backlass, Watten, 3/; W. Mackay, Kinbrace, 3/; Mrs. Macdonald, West Terrace, Ullapool, 3/; A. Livingstone, Fernabeg, Strathcarron, 3/; also per above, Mrs. R. M'Rae, Ardelve, Kyle, 3/; H. Ross, Reay, 3/; S. Clark, Unapool, Assynt, 3/; Miss Macdiarmid, N. Queensferry, 9d.; J. Mackenzie, Campbellton P.O., Ontario, 3/; Lance-Cor. A. M. Cattanaich, B.E.F., 5 francs; M. Tucker, Trowbridge, 3/; Mrs. Macbean, Tordarroch Cot., Daviot, 6d.; Miss Nicolson, Clydebank, 8/; Mrs. Macdonald, Upper Lappan, Dunbeath, 3/; K. M'Pherson, Inveran, Poolewe, 3/; J. Mackenzie, 16 Port Henderson, Gairloch, 22/; Mrs. Campbell, Porterhall, 3/; J. R. Campbell, Shinness, 3/; Mrs. J. Macdonald, Ardrossan, 3/; Mrs. Urquhart, Lornville, Ontario, 3/; Miss Maclean, Harbour House, Tanera, 3/6; P. Macewan, Laird, Sask., 6/; D. Macgregor, Kishorn, 3/; D. Clark, Easdale, 3/; Mrs. Mackay, Railway Cottages, Stromeferry, 1/6; Mrs. M'Callum and Mrs. Cowie, Ailsa Craig, Ontario, 3/ each; D. Macrae, Craigard Cottage, Kyle, 3/; also per above, F. Macrae, butcher, and Miss Mackenzie, T. Hotel, 3/ each; A. Campbell, Paterson Lane, Lochgilphead, 3/; Mrs. Macdonald, Badcall, Scourie, 3/; Mrs. Macbean, Newtonmore, 3/; D. M'Cowan, Toberonochy, by Oban, 8/; Mrs. P. M'Lagan, Chesley, Ontario, 3/6; Miss Mackenzie, 16 Woodside Ter., Glasgow, 3/, and General Free Distribution, 5/; S. F. Paul, Hove, 3/; D. Mackenzie, N. Kelso, Strathcarron, 5/; Mrs. Macdougall, Grantown-on-Spey, 1/; Miss Livingstone, Kentra, Acharacle, 3/; J. Maciver, Berwick-on-Tweed, 3/; Mrs. A. Macleod, Struth, Obbe, Harris, 3/; Miss M. Ross, Braes, Ullapool, 6d.; Mrs. M'Cuish, Northton, Harris, 5/6; Mrs. Macleod, Alness, 15/; Per J. F. Coulter, Lochgilphead—J. M. Mackechnie, Geelong, 5/; A. Urquhart, Midtown, Inverasdale, 3/1; J. J. Hogg, London, N., 6d.; Miss M'Phail, Ardrishaig, 3/; D. Morrison, Sen., Beckrivig, Harris, 4/3; R. Ross, Cleisk Mill, Kinross, 1/6; Miss Maclellan, Gordonbush Lodge, Brora, 3/; Miss Macpherson, Strathvaich, Garve, 1/6; N. Munro, Partick, 3/; A. Campbell, Woodside Cottage, Conon Bridge, 3/; L. Ross, Tarnert, Scourie, 3/1½; D. Cameron, Carrbridge, 3/; Miss Morton, St. Vincent Crescent, Glasgow, 6/; Miss Morton, Gregory P.O., Canada, 3/; Miss Macleod, Park Circus, Glasgow, 6d.; Miss Mackenzie, Glencoul, Assynt, 5/3; Miss MacCaskill, Culkein, Stoer, 1/; J. Parker, Aberdeen, 9/; A. Macleod, Achmelvich, 3/; J. Macdonald, Avoch, 8/; R. Macleod, Badralloch, Ullapool, 3/; D. Cameron, Ledmore, Laig, 6/; Mrs. Maclean, Balemore, N. Uist, 3/; A. Burnett, Seafield, Kishorn, 6/; J. Morrison, Kirkton, Assynt, 6d.; M. Beaton, Waternish, 2/9; S. Fraser, Strathpeffer, 3/; D. Gordon, Kishorn, 3/; Miss Mackenzie, Finuary, Shandon, 3/; Per Rev. J. R. Mackay, Inverness—H. Mackay, S. Vancouver, 3/; M. Turner, Dumbarton, 12/6; Miss K. Livingstone, Arrina, Strathcarron, 6d.; A. Macdiarmid,

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