



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

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No. 4.

Professor Cooper and Church Union.

WE suppose that many of our readers have already seen references in the press to the closing address delivered by Professor Cooper, D.D., as Moderator of the Church of Scotland Assembly, on the subject of Church Union. Its title was "Our Sacred Heritage." Owing to special pressure on our space last month, we omitted all reference to this address, but we feel that we cannot allow it to pass without some comment and criticism. Professor Cooper has been known for many years as one of the prominent figures among the "High Church" party in the Established Church with partialities for the Church of Rome, and he does not hide his views in this respect in his address from the Moderator's chair. We do not say that Professor Cooper himself will ever join the Roman Catholic Church—he is probably too old and too well circumstanced where he is, to contemplate such a hazardous step—but by his commendation of her, and his scheme of union, he is doing his best to make it easy for his successors to do so.

At the beginning of his address, he speaks of "the Church of Scotland as part of the Catholic Church." He appears to delight in the name Catholic, but as far as we can see, he does not entertain the right conception of the true Catholic Church, as embracing the universal body of Christ's redeemed and spiritual people, found in many communities—he identifies the Catholic Church with an outward organisation, as if membership in a particular communion was equivalent to membership in Christ's mystical body. This is a *Roman* Catholic idea. Further, we observe that he gives scant thanks to the Reformation for the "sacred heritage" that has been handed down to us from past generations. He boldly ascribes it all to "the piety and wisdom of the middle ages," as if, forsooth, because the Reformers were in the darkness of "the middle ages," when they were first enlightened in the knowledge of the truth, we are, therefore, indebted to "the middle ages,"

for many of the valuable things that have been transmitted. Or perhaps we are too charitable in our construction. His statement may be construed as brushing aside the Reformation altogether, as of little or no value in comparison with the ages before it. We have no doubt that if he would speak wholly his mind, he would call it largely a *Deformation*. Following up this line of idea, Professor Cooper expresses his desire for the restoration of what is known as "the Christian year," the various seasons such as Easter, Lent, etc., that are observed in the Episcopal and Roman Catholic Churches. He also advocates the introduction of "the weekly Eucharist," the weekly dispensation of the Lord's Supper, as well as some other rites, by all which things he wishes to bring the Established Church into line with the Episcopal and Roman systems.

Professor Cooper next goes on to assert that there should be no divisions in the Church, and he commends the progress of the union movement between his own body and the United Free Church. But he does not consider it at all proper that union should stop at this; he strongly urges effort to unite with the Scottish Episcopal Church, and after this, with Episcopal and other professedly Reformed Churches outside Scotland. Here again his vision gets larger and more comprehensive still as he proceeds, and he concludes his address with words to the effect that they could not think of omitting from the hope of this extensive union, "the Orthodox Church of the East, or the great Roman Catholic communion of the West." He praises the latter for its "great educational and charitable work in Scotland," and while admitting that both the Greek and the Roman Communions have errors, he thanks God that "neither had ever swerved from the great fundamental truths of Christianity." Such panegyric and white-washing of corrupt bodies by a Presbyterian minister we have seldom met with.

In our concluding remarks, we desire to warn our readers against apparently orthodox expressions that are found in the midst of Professor Cooper's utterances. In speaking of the healing of divisions, he says:—"Peace must come through the truth—the truth as it was in Jesus—stated, apprehended, grasped with intense realisation of the duties it imposed." But what is truth in his esteem? That is the question. Romish doctrines and ideas are to him, in our humble judgment, "the truth as it is in Jesus." He professes to hold strongly by "the great fundamental truths of Christianity." We believe he means by these principally, if not exclusively, the doctrine of the Trinity of Persons in the Unity of the Godhead and the doctrine of the Incarnation of the Eternal Son. These are no doubt great fundamental truths, and it would be well if all professors of Christianity held them, but it is possible to hold all these truths in conjunction with other false opinions which completely nullify their belief. And how is it possible for Dr. Cooper to assert that the Greek and Roman Communions

have "never swerved" from these fundamental truths? Is not there such a thing as a dead creed, and is there not such a thing as making the truth of God of none effect by the traditions of men? The Holy Scripture warns us most solemnly against these evils. Professor Cooper is entirely on the wrong tack. He may be sincere and zealous in his own way—conservative in some things as against "Broad Churchmen" and Rationalists; but he needs, in our opinion, to get his eyes opened to see the vanity of external ritual, human performances, and ornate ecclesiastical buildings, and to see the glory of Christ as the one Saviour of that which was lost. "By the deeds of the law shall no flesh be justified in God's sight." The Church of Rome is in the strict sense not a Church at all. There "the Man of Sin" reigns, the son of perdition, who is not to be reformed, but to be destroyed by the brightness of Christ's coming. (See 1 Thess. 2nd chapter). The call is not, "Return to her fellowship," but "Come out of her, my people that ye be not partakers of her sins and that ye receive not of her plagues. For her sins have reached to heaven, and God hath remembered her iniquities." (Rev. xviii. 4, 5).

A Sermon.

BY THE REV. ALEXANDER MACKAY, OBAN.

Preached by him as Retiring Moderator before the Synod, met at St. Jude's Hall, Glasgow, on Tuesday evening, 22nd May, 1917.

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"Let us hold fast the profession of our faith without wavering;  
for he is faithful that promised."—HEBREWS x. 23.  
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YOU will notice that the human author of this epistle does not mention his own name, although the Hebrews, to whom he originally wrote, knew him well. It was not an unusual thing for writers of the Holy Scriptures to refrain from mentioning their own names, when circumstances did not demand that they should do otherwise. It is my belief, however, that the author of this epistle was none other than the Apostle Paul, and that for the two following reasons: (1) his own reference to Timothy; and (2) Peter's particular reference to a special epistle which Paul sent to the circumcision (2 Peter iii. 15). But I shall not enter further into the question of the human authorship of this epistle, as it is evident that it has a divine author, even the Holy Spirit.

The contents of the epistle are largely taken up with a comparison between Christ and creatures—both angels and men—and also between His sacrifice and the blood of ceremonial sacrifices. The Apostle proves that Christ infinitely excels all created beings; that His blood made a complete atonement for sins, which that of beasts could never do, and that the very fact that their blood had

to be shed year by year continually was itself a proof that sin remained, to be taken away by a higher sacrifice, namely, the blood of Christ. The Apostle shows that all those sacrifices were only shadows of good things to come—even the great sacrifice of Calvary. In our text it is not the term “faith” that we find in the Greek in the words, “the profession of our faith,” but the term “hope,” and the Gaelic version follows the original here. Since faith, however, is the foundation of hope, and since, also, the profession is a public one, “hope” here includes faith. We are told to give a reason for “the hope” that is in us, that is, to publicly profess our faith when called upon to do so. Then Paul says, “I have kept the faith,” which means, the doctrines of salvation.

In seeking to direct your attention briefly, as the Lord may enable me, to this portion of God’s Word, I shall consider three things:—

I.—The profession of our faith.

II.—How we ought to act with regard to our profession. We are to hold it fast, “without wavering.”

III.—The encouragement given to us to act in this manner. “He is faithful that promised.”

I.—The profession is a public profession, and is founded upon the Word of God. God has revealed Himself in the works of creation and providence, but in His Word He has revealed Himself as the God of redemption. The profession of the Church of Christ embraces three things: (1) *doctrines*; (2) *modes of worship*; and (3) *practice*.

(1) With regard to *doctrines*—and I can only, in the brief time at my disposal, allude to some of these—we have, at the outset, the Being of God and the plurality of Persons in the adorable Godhead. The Church believes in a Trinity in unity: three persons—the Father, the Son, and the Holy Ghost—the same in substance, equal in power and glory, and yet one God. The Trinity is beyond the comprehension of any finite creature; yet these distinctions are apprehended when that word is fulfilled: “And no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him” (Matt. xi. 21). It is impossible for any one to apprehend the Trinity, so as to embrace the Trinity as one’s own God, without being savingly taught of God.

The Church believes that the “worlds” were framed by the Word of God, in other words, created out of nothing. Man was the crown of all that God created in this world, and the Church believes that man as he came out from the hand of his maker was holy. Philosophers view man differently from the Church. According to philosophers, man is ascending from a lower to a higher state—a state to which he has hitherto not attained. Well, one would think that philosophers who have adopted such a theory would

feel very much disheartened by the slow progress man is making upwards, for we find in our own day that nation, which philosophers considered a few years ago as almost within reach of the goal they had set before man, turning out to be so low in the moral scale as to deserve the epithet "Huns." The Church views man as a fallen being. He lost God, and therefore he lost all. He has no claim upon God, apart from the claims which the free and sovereign love of God makes over to him, no more than the devils. In our day men teach that man is the child of God, in the sense that he has by his creation claims upon God, and that God will prove unjust if He does not acknowledge these natural claims; but, apart from the Covenant of Grace, as far as man is concerned, he has no claim upon the favour of God. Man is so ruined morally that he cannot bring about in the least degree his own redemption. The Church believes in the redemption of sinners—not of all men, but of an elect number. These elect sinners God loved from everlasting with a peculiar love, and He gave them to His Son to redeem. This leads us to consider the great doctrine of the person and natures of the Son of God, but time would fail, except to say this much, that the Church holds, as I have already pointed out in connection with the Trinity, that the Son is a divine person, the only eternally begotten Son of the eternal Father. It was to the Son that the redemption of the elect was entrusted, and He had to become incarnate to redeem them, for there were two things that had to be done before they could be redeemed—(1) Their sins had to be atoned for; and (2) their state and nature had to be changed. In becoming incarnate, that is, in taking human nature, Christ did not take a human *person* into union with His divine person, nor did He lay aside His divine nature when "He took upon Him the form of a servant." The Son of God could not cease to be God; He could not lay aside His divine nature. What He did lay aside was the glory and the dignity which He had with the Father before the world was, and which adequately showed forth the glory of His eternal Sonship—just as a king does not cease to be a king, although he should lay aside his royal robes and don a beggar's apparel. We may say that Christ left His glory for those who were given Him by the Father, and He took their nature, "a true body and a reasonable soul," into union with His divine nature, and by His incarnation, life, and sufferings, He bought the Church with His own blood. But, although He did all this, and although it is brought before us in the Scriptures as the fruit of God's love to lost men, yet men will not come unto Christ unless they are drawn by the Holy Ghost. The Church believes in an effectual calling by the Spirit and Word of God. In our day the most of the people of this land might say with regard to the teaching given them: "We have not so much as heard whether there be any Holy Ghost." The new birth is as great a mystery to the Pharisees of this age as it was to

Nicodemus when he asked, how a man could be born when he was old? But the Church of Christ holds this fundamental doctrine as absolutely as the glorious Head Himself held it. I can only refer under this head to the doctrine of justification by faith. Faith, and "the works of the law," are so diametrically opposed that the one excludes the other. Sinners are justified as sinners without having done anything but sin, and faith is a work only in the sense that it is an act of the mind; it is not a meritorious work or act; it is merely the empty hand stretched out, and taking hold of the fulness of Jesus. It is "with the heart man believeth unto righteousness." Now, the Church holds that this faith is itself a *gift*. We may look at it in this way. The man with the withered hand had a *hand*, but it was withered: it needed the strength which God alone could give before it could be stretched out. So with sinners. They have a *heart*, but it is withered by sin and guilt, so that they can never believe until Christ bestows the strength of faith, and when this is given, the renewed, but still empty, heart goes out in a way of appropriating the fountain of life. This is the faith which justifieth, and which at the same time is a work or act of the mind, and yet is the gift of God.

The Church believes in sanctification by the Holy Ghost. God's people are not made perfect when they are justified. It is only the foundation of holiness that is then laid. Justification is an *act* completed for ever, but sanctification is a progressive *work*. The Church holds the doctrines of the perseverance of the justified—"The righteous also shall hold on his way"—and the resurrection, and final judgment. But I cannot enlarge further on doctrines.

(2) *Mode of Worship*.—The Church under the old economy had its mode of worship direct from God, and in this epistle Moses is commended for his faithfulness as a servant in carrying out all things in connection with that worship according to the pattern shown to him in the Mount. Are we to think that the greater than Moses—the Son over His own house—has left the mode of worshipping the Father to the caprice of men? Verily no. Christ has through His Apostles, guided by the Spirit, who took the place of Christ in the Church on earth, when He went to the Father, set up a new mode of worship in His house, and I can only refer to this subject also. With regard to the office-bearers of His Church, there are no priests in the Church, neither is there a pope, nor cardinals, nor the many other office-bearers which men, led by the devil, have set up. The permanent office-bearers of the Church of Christ are elders or bishops, and deacons. The elders or bishops, which mean overseers, have the teaching and ruling committed to them; the deacons have the secular interests of the Church to look after. The worship of the Church is spiritual. "God is a Spirit," and they that worship Him must do so in spirit and in truth. The

natural man is carnal, and knows not the things of the Spirit of God. Hence, men who come into the Church, not by the door, but by climbing up "some other way," set up carnal worship. The Apostle warned the Galatians against such men. Formality is what the natural man wants. Give the natural man forms and ceremonies, and you give him what he finds congenial to his ignorance, and pride, and self-righteousness. But it is to the heart that God looks, and it is to the heart that all who are taught of God look also. Christ has not authorised the use of instrumental accompaniment in the praise of the sanctuary, neither has He permitted the use of uninspired hymns. He has, however, told His Church that He desires "the fruit of the lips," and the "psalms, hymns, and spiritual songs," of which the Book of Psalms is made up, as the praise book of His house. He has instituted the preaching of His Word, prayer, and the two sacraments of baptism, and the Lord's Supper, as means of grace, and He seeks such to worship Him as will in spirit and in truth make use of these means.

(3) *Practice.*—The Church is in the world, but not of it. She must follow the Master and not men, however great. In our day the world and most of the professing Churches are identical. Worldly songs and music are the order of the day, while the preaching of the Word is slighted. The Church of Christ cannot tolerate such practices, not because she is morose and narrow, but because she has no appetite for these superficial joys, having tasted the pleasures which flow out of "the river which makes glad the city of God."

II.—How this profession is to be maintained.—It is to be *held fast, without wavering*. Some take up a profession very lightly, and they value it so little that they will as readily let it go as they took it up. The profession of the Church will be tried. God tries it, and of this trial we have many instances in the Bible. God tried the patience of Abraham. Abraham received a promise that his seed would inherit the land, and he believed God's promise; he staggered not, and he was justified by his faith. But God tried this faith, and he and Sarah began to waver, and in their wavering they adopted a method to accomplish the fulfilment of the promise, which was a source of trouble to them ever afterwards. Hezekiah was tried when men from Babylon came to him with a present and smooth words, and he, instead of treating them as suspicious visitors, as he ought to have done, opened his heart and his house to them and showed them all his treasures. No doubt some would commend Hezekiah for his action, and say he was charitable. The prophet of God, however, told him otherwise. Satan tries this profession. Job was tried, but he stood firm, holding "fast" the profession of his faith, when he said, "What? shall we receive good at the hand of God, and shall we not receive evil?" so that his patience amidst the loss of family, wealth, health, and a good name in the world,

became proverbial. "Ye have heard of the patience of Job," etc. Men try this profession. Jesus was tried by men. He was reviled, slandered, and forsaken by men, which is a trial hard to endure. At one time He had only the twelve disciples left—the multitude had forsaken Him. Jesus said to them, "Will ye also go away?" Peter replied, "To whom shall we go? Thou hast the words of eternal life." The answer Jesus then gave is noteworthy, "Have not I chosen you twelve, and one of you is a devil?" intimating that He would not flatter any, in order that He should have followers, even although His followers had been reduced to such a little band. The great Apostle Paul was tried by men, and we believe by some who were good men. How pathetic it is to read his Second Epistle to Timothy, sent from the cold, dark dungeon in Rome! He is forsaken by men: "Notwithstanding," says he, "the Lord stood with me and strengthened me." "If God be for us, who can be against us?"

The profession is not only to be held fast, but it is to be held fast without *wavering*. There must not be any compromising. The individual, if he wavers, falls. So does the Church; if she wavers, she goes backward from that moment and falls, and we have terrible examples in the Churches of this land, and also in the State, of the truth of this. We, as a Protestant nation, have yielded principle after principle for the sake of unity and a false peace, until at last the Coronation Oath was changed, and now we support an ambassador at the court of the "man of sin." The result of these departures is misery. We, as a Church, made a good profession, not for "loaves and fishes," but, like the disciples, we knew the Master, and loved, valued, and followed Him for His own sake and the sake of His cause. We knew the truth, and realised the obligations under which we were to maintain it and hand it down to the generations unborn, without wavering about its inspiration, when so many, to win the applause of the world, wavered and fell.

III.—The encouragement.—(1) The *promise*; (2) His *faithfulness* to His promise.

(1) What is the promise? It is, "Lo, I am with you alway, even unto the end of the world." This promise, given to the Church under the new dispensation, is equivalent to that given to Israel under the old, namely, "My presence shall go with thee, and I will give thee rest." This promise includes everything the Church needs. It includes temporal and spiritual blessings. God directed the attention of Israel, after they had spent forty years in the wilderness, to the fact that their clothes and shoes were as good as new. "Thy shoe is not waxen old upon thy foot." Jesus called His disciples and asked them if they had lacked anything since they had left all and followed Him; and they answered, "Nothing." No; neither temporal nor spiritual blessings would fail if men would only "observe all things whatsoever he commanded them."

(2) His *faithfulness* is another encouragement. Did He ever prove unfaithful to His word? Men may do so, but God never. He may—as we have seen already—try His people, but He will “never, never leave them; never, never, never forsake them” (Hebrews xiii. 4, original).

Our duty as a Church is obvious. We may say—not in any spirit of boasting or of self-righteousness, but in amazement that God would use such unworthy, weak creatures to do anything for Him—we may say, with the Apostle, that hitherto we have “kept the faith.” As individuals, we have great need of repentance, but as a branch of the visible Church of Christ, we can say before men and devils that we have been enabled, by God’s grace, to keep “the faith.” We have been accused of making too much of our Free Presbyterianism by those who were making much themselves of another name, which they have yet to prove belongs to them. We can afford to be misunderstood, if we are found faithful to our profession. Let us continue to hold it fast, remembering that “he is faithful that promised,” for the necessity to hold it fast is greater than ever. If we waver in the least, we are undone as a Church, for then we cannot expect His presence; and the spirit of our Church from the beginning has been that of Moses, who said, “If thy presence go not with us, carry us not up hence.” As in the past, so in the future, may love to the truth, dependence on His grace, and an appreciation of His favour, characterise our little Church, “until the day break, and the shadows flee away.” Amen.

Canadian Mission Deputy's Report.

BY THE REV. D. BEATON, WICK.

THE following Report was read by Rev. D. Beaton at meeting of Synod on 22nd May, 1917, and adopted:—

On being asked by the Canadian Mission Committee to visit the Canadian Mission Stations as the Church’s deputy for last year, I very gladly accepted the invitation, and, though there were dangers to be faced on the sea, still the thought that the Ruler of heaven and earth could keep one as safely on sea as on land, banished all thought of fear, and I think, I can honestly say, that I realised a new and deep significance in the words of Scripture:—“Thou wilt keep him in perfect peace, whose mind is stayed on Thee.”

Our vessel, the “*Tuscania*,” of the Anchor Line, a magnificent ship, set sail from Glasgow on the 27th May. The following day we reached Liverpool about noon, and, after taking on board an immense number of mail bags, and embarking passengers, some of whom had no little trouble over their passports, we lay in the Mersey awaiting the orders of the Admiralty for our course and time of sailing. About nine o’clock we weighed anchor, and

the mighty vessel set outward on its perilous course through the submarine-infested area. A torpedo boat destroyer accompanied us until we were almost out of the danger zone. The sense of security these agile watch-dogs of the sea give to timorous voyagers is marvellous, and one could only wish that a confidence as implicit and unhesitating was put in Him who has measured the waters in the hollow of His hand. The weather, during the outward voyage, on the whole, was very pleasant, and with the exception of a day or so, the Atlantic presented no difficulties, even to those unaccustomed to the vagaries of the deep. As we reached New York rumours, vague at first, but increasing in definiteness, spread regarding the great sea battle of Jutland. The first news was very depressing, and the thought of so many homes sorely stricken had a sobering effect on the feelings of exhilaration experienced by voyagers on their first sight of land after many days at sea. As the great vessel made her way leisurely to her dock, a splendid view was obtained of the interned German ships, conspicuous among them being the "Vaterland," the largest ship afloat. "What splendid vessels!" remarked a fellow-passenger, with self-evident pride, who on the voyage across made no hiding that his sympathies were with our enemies. "Yes!" I replied, "they will be very useful to us later on;" a forecast that has had a realisation not then anticipated through the entrance of the States into the War. We landed on Monday (5th June), and, after passing through the hands of the Customs and the Aliens Officers, I took train northwards by the Lehigh Valley for Canada. I would have spent some days at New York visiting friends there, from whom I, in common with the other deputies, had received much kindness; but owing to the fact that my first intention had been to go by Montreal, which was cancelled at the last moment, I had not the addresses of these friends, neither was there time to get them before sailing.

On my way northwards I broke the journey at Seaforth, and spent a night at Egmondville, the home of Mr. Daniel Clark, who for so many years acted as missionary to our people in Canada. He is now very frail, "waiting His coming," as he put it himself. The nine years which have elapsed since last we met have laid their weight heavily upon him. His warm-hearted and genial spouse is as kind as ever, and makes her home a home indeed to sojourners from across the seas. Next day I proceeded north to Chesley, and was met at the station by Mrs. Scott and other friends. Mrs. Scott's house was made my headquarters during my sojourn in the States and Canada. She was mourning the loss of her beloved husband (the Rev. Walter Scott), and every incident that recalled the loss sustained opened the fountain of sorrow afresh. The whole-hearted and generous kindness and attention given me in this home by Mrs. Scott, Nurse MacDonald (her sister), and Nurse Scott (her sister-in-law), will not soon be forgotten. The congregation of Chesley was

formerly in connection with the Associate Presbyterian Synod of America, and was received as one of the congregations of the Free Presbyterian Church. This congregation has suffered very severe losses in the removal by death of the minister, Rev. Walter Scott, and two elders—Messrs. Dobbie and James Scott; and also one of the trustees, Mr. Andrew Thomson, who took a prominent interest in the affairs of the congregation. It is owing to these circumstances and other difficulties with which they have to contend, and which are known specially to themselves, that the congregation felt keenly that no minister or student was sent them by the Church, according to their request. Owing to the calls made on my time by the other places, I was able to give only five Sabbaths at Chesley. I would here press on the attention of the Synod, as I have already done on the Canadian Mission Committee, the necessity of the Church making a special effort to send a minister or student to Chesley and the other parts of the Mission in Ontario. The meetings at Chesley are conducted by Mr. William Kyle and Mr. Alexander MacFarlane (a native of Tarbet, Lochfyne). During my visit the infant daughter (Walterina Scott) of Mr MacFarlane, was baptised, and on my second last Sabbath in Canada the Sacrament of the Lord's Supper was administered. It was a pleasant and refreshing time for the preacher and, I trust, for the people also. The Report on the Church Building in which this congregation worships has already been presented to, and considered by, the Presbyteries of the Church, and I need not make any further reference to it here. Mr. James Scott, the only surviving elder in the congregation, and an uncle of Mr. Hugh Scott, another of our elders at East Williams, was suffering from a fatal disease, which rendered his presence at our meetings an impossibility, and deprived us of much-needed, and what would have been invaluable, counsel. Mr. Scott passed away while I was at Lochalsh, and I was glad to be within reach to attend the funeral, and thus pay my last respects to a worthy man. The few opportunities I had of conversing with him, weighed down and oppressed though he was with trouble, made me feel that he was a stranger and pilgrim here, and that he was seeking that city which hath foundations whose builder and maker is God. He was a man of sterling Christian character, wise in counsel, an exemplary elder, and a trusty friend.

My next preaching station was at Newton, where services were held on Sabbath, 18th June, and a prayer-meeting on the Wednesday evening. During the week visits were paid to a few of our people and sympathisers with the cause there. A month later another service was held on Sabbath, 16th July. The attendances on the first Sabbath were very gratifying, and, though not quite so good on the second Sabbath, possibly owing to the great heat, they were encouraging. Mr. Phineas MacDonald and his family did all they could to make my stay in that part of

the country pleasant, and it is encouraging to know that the cause in Newton is still in existence after all that it has come through.

From Chesley I proceeded to East Williams, and preached here for three Sabbaths, conducting prayer-meetings during the week and visiting our people. This was the first place in Canada at which I preached nine years ago, and the impression made on my mind by the place and people remained during the intervening years. There were, however, many changes. Quite a number who were then hale and hearty had passed away. Old age, with its many burdens, had marked out others, and there were many evidences that their faces were turned towards the setting sun. During my stay at East Williams I put up at the house of Mr. D. N. Mackenzie, a son of the late Mr. David Mackenzie, one of our elders at East Williams. It is with pleasure I acknowledge my great indebtedness to Mr. and Mrs. Mackenzie for their kindness to me during my stay at East Williams. On the last Sabbath of my sojourn at this place, the Sacrament of the Lord's Supper was dispensed. At this time I was suffering from a rather severe attack of bronchitis, and this, coupled with the solemn work on hand, filled my mind with thoughts of deep concern, lest I might not be able to get through the services, but, as the services proceeded, strength was given for the burden, and my trouble somewhat abated, so that I felt stronger and better at the end of the services on Monday than I did at the beginning. In this I would seek to acknowledge the Lord's great kindness to me. The services, especially on the Communion Sabbath, were very well attended, and the people listened with rapt attention. It gave me pleasure to see that our aged, and now infirm, friend Mr. Macleish, was able to be out and attend to the duties of his office.

Before going west to Winnipeg, I purposed to return to Chesley, where I preached on Sabbath the 23rd and 30th July, and held prayer-meetings there during the week. On Wednesday night, 2nd August, accompanied by my agreeable and helpful companion in travel, Mr. John Matheson, Granum, Alberta, we turned our faces towards the great West. We left Chesley for Owen's Sound about 10 at night, and sailed soon after the arrival of the train. The sail on these mighty inland seas is one that is not soon forgotten. The weather was all that could be desired, and one had a splendid opportunity of watching the great wheat freighters, laden with cargoes more precious than gold. After two nights and the greater part of two days on Lakes Huron and Superior, the vessel reached Fort-William, where we took train on Friday night, reaching Winnipeg on Saturday about 7 o'clock p.m. We were met at the station by Mr. Gillies, who is conducting the services in Winnipeg, and taken to the house of Mr. William Sinclair, who, when I became minister of Wick, was only a young boy in my congregation, and now he is married with a young family gathered around him, all

which reminded me forcibly of the flight of time. As in other places so here, everything was done by Mr. Sinclair and his thoughtful wife to make me feel that I was not a stranger in a strange land. I have also to acknowledge my deep indebtedness to Mr. and Mrs. Gillies for their kindness to me during my stay in the city. The people turned out very well to the services, and the meeting-place was uncomfortably packed at the night services. This, in the warm weather, was certainly an inconvenience, but it was overbalanced by the congregation having this place as their own, and we hope when the day comes when the prosperity which lured many of our young people to leave their native land and go to the Great West is realised, that they won't forget that it is written to the credit of one of old, "He built us a synagogue." Impressed as I was with the importance of Winnipeg during my first visit, that impression was only deepened on my second. This mighty city, with the vigour of youth, is expanding by leaps and bounds; into it is pouring the youth of the European nations, and thousands from the Highlands of Scotland, and the Church would do well to give its best attention to Winnipeg, which is the door opening to the new country of the West. Mr. Gillies, who, I am glad to say, is giving general satisfaction, was very helpful to me during my visit to Winnipeg in conducting the Gaelic services and in acting as my guide in visiting the people in their homes. The congregations addressed in Winnipeg were in keeping with the mixed population of the city, and were the most ecclesiastically cosmopolitan I addressed anywhere. There were Dutch from Holland; Anglicans and Strict Baptists from England; Reformed Presbyterians from Ireland and America; Established, United Free, and Free Church people, Original Seceders and Free Presbyterians from Scotland; while Americans and Canadians were also represented. The Sacrament of the Lord's Supper was administered on the third Sabbath of August. The attention given to the preaching was very marked, and there are evident signs that some of the young people are seriously impressed. Personally, I felt my visit to Winnipeg as a reviving and refreshing experience. It was during my second week at Winnipeg that I received a letter from Mr. Hugh MacKay (son of the late Mr. John MacKay, Swordly, Sutherlandshire), Vancouver, inviting me in the name of some of our people there to pay them a visit. This was something on which I had not reckoned when I left home, and when I thought of the distance and the upsetting of my arrangements, the lengthening out of my stay in Canada with the consequent delay of my return home, I was inclined to refuse the invitation. But on reading the letter with its pressing appeal, and the assurance that the Church at home would not have to bear any expense, I prayed that the Lord might guide me in the matter. After this I felt it my duty to go. Consequently I set out on Tuesday night (22nd August) on the long journey to the West, going by what is

known as the Crow's Nest route, and reached Vancouver on Saturday morning (26th August), being four nights and three days on the journey. The train journey, once the far-stretching prairies had lost their novelty, became very monotonous until we reached the western part of Alberta, and entered into the bush-covered tracts of British Columbia, with its varied scenery of mountains, rivers, and lakes—a pleasant change to a Scotsman after the seemingly endless expanse of flat prairie land. Part of our time was spent on board the Canadian Pacific Railway lake boats on the Kootenay and Arrowhead Lakes.

On arrival at Vancouver, we were met at the station by Mr. Donald MacDougall, a grand-nephew of the late Rev. Donald MacDonald, Shildaig, and I at once felt a special interest in him owing to his relationship to the saintly minister of Shildaig. There is a great number of Gaelic-speaking people from all parts of the Highlands in this rising city of the Pacific coast. Mr. Gillies, who accompanied me, preached in Gaelic, and the congregations were the largest addressed in Canada. There were representatives from Assynt, the Reay Country, Caithness, North Uist, Dingwall, and other parts of the Highlands. The congregations consisted mostly of young people, and my prayer for them all is that they would ponder over the words of David to Solomon:—"Know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever" (1 Chron. xxviii. 9). The warmth of the welcome after the long journey was a refreshing experience, and made the parting which came so quickly (as I could only remain two Sabbaths there) all the more keenly felt. Mr. and Mrs. MacKay spared no pains in making us feel quite at home. My next destination was Detroit, and, owing to its distance from Vancouver, I decided to break my journey at Winnipeg on my way eastwards, which arrangement allowed Mr. Gillies to remain another Sabbath in Vancouver. Our train left Vancouver on Tuesday night, and, after a continuous train journey of three days and three nights, with the exception of a break of a few hours at Calgary, I reached Winnipeg safely on Friday night.

The Canadian Pacific Railway track runs through country of surpassing beauty, and for part of the way, skirts the Fraser River, famous for its salmon. The Selkirk range of mountains is grand and imposing, and, with the Rockies, presents a scene of awe-inspiring grandeur to the eye. The mighty mountains towering high above one, the glaciers on the mountain sides, the beautiful lakes nestling in their bosom, and the swift-flowing rivers are surely as grand a scene in God's creation as can be seen anywhere. The services on the last Sabbath I preached at Winnipeg were well attended, and on Tuesday

following I set out on my journey for Detroit, the first part of the journey being by train to Fort-William, and then by boat to Sarnia. The Grand Trunk S.S. "Noronic" is a magnificent ship, and had a full complement of Americans on board. The light-hearted gaiety of the company showed that the titanic struggle in Europe was not weighing heavily upon them. The whole demeanour of these voyagers was in striking contrast with the sober bearing of the great crowd assembled at the Union Station on the night on which I left Winnipeg, and who had come to bid farewell to soldier friends who were on their way to England and thence to France. The attention given to passengers on board this ship, and the efforts made by the officials to make them have pleasant memories of their trip, excel anything of the kind I have ever experienced. After two days and two nights on the Great Lakes, our vessel reached Sarnia early on Friday morning, and the journey by train from thence to Detroit occupied but a few hours. I was met at the station by Mr. and Mrs. MacKenzie, whose guest I was during my stay in that city. Detroit is the centre of the automobile or motor car industry in the States, and the rush of traffic and the whirl of ceaseless activity all round, which is a feature of American cities, is particularly marked here. The meetings in Detroit are not so large as in some of the other places, but what is lacking in numbers is made up for in enthusiasm. I preached two Sabbaths here, and during my stay we had two prayer-meetings—one at the house of Mr. MacNelly and the other at Mr. MacKay's (a native of Lewis). These meetings were well attended, and good attention was given to the preaching. It might be well for friends in this country who have acquaintances in Detroit or the vicinity to note Mr. R. S. MacKenzie's address, viz., 474 East Grand Boulevard, Detroit, Michigan, and let them know that Mr. MacKenzie will be only too pleased to give the date when the deputy is expected and the address of the place of meeting. After almost a fortnight's stay, I left Detroit for Wardsville with pleasant recollections of Mr. and Mrs. MacKenzie's great kindness. On Friday night after my arrival at Wardsville we had a prayer meeting at Mr. MacKenzie's, whose house is distant some six miles from Mr. and Mrs. MacLennan's, with whom I was staying. This meeting was well attended as were also the services on Sabbath. It would be a great matter if the deputy in future could give an extra Sabbath or two both to Detroit and Wardsville. On Tuesday I bade farewell to my kind host and hostess, Mr. and Mrs. MacLennan, and, after a drive of six miles, boarded the train *en route* for Didsbury. Here I was met by Mr. Hugh Scott, and, after another six miles' drive, we reached Lobo. Next day we drove to East Williams where I preached, and thereafter had an election of elders. Mr. Phineas MacDonald, Newton, was duly elected, and it was decided, should Mr. MacDonald accept of office, that his ordination would take place at Lochalsh.

From Lobo I proceeded to Brucefield to make a call on Mr. George Baird, who, through failing sight, was not able to attend any of our meetings. From Brucefield we drove over to Egmondville and stayed the night with Mr. Clark. While at Egmondville, I drove out into the country, a distance of four miles or so, to visit a nephew of Mr. Clark's who was dying. From Seaforth I proceeded to Kincardine, a finely situated town on the shores of Lake Huron. Here, too, there were many changes during nine years' interval, but I was pleased to find both Mr. and Mrs. Mackenzie, with whom I stayed on this occasion, and from whom I had received much kindness on my former visit, still hale and hearty, and as deeply interested in the cause as ever. On Wednesday, 11th October, Mr. Hugh Mackenzie drove me to Lochalsh, a distance of 16 miles. Here I put up at Mr. Murdo Matheson's. The change made by time and its incidents on this home has been very great. Nine years ago father and mother were living, and now both are gone to their everlasting rest; around them then in the home at the Communion season there were eight sons and a daughter; this time there were but two sons and a daughter; the others had gone West and one, Mr. William Matheson, had come to Scotland. But it is interesting to note that the young people are following in the footsteps of their respected parents and shewing respect to the cause of Christ, and a desire to maintain it in the place of their nativity. I feel it my duty also to specially acknowledge my great obligations to Mr. Murdo Matheson, who, at a very busy season of the year, put aside his own interests and drove me from place to place to visit the people of the congregation. The same tribute must also be ungrudgingly given to his sister, Miss Bella Matheson, who did not spare herself, in the midst of pressing home duties, to do all in her power to make me as comfortable as possible. It was during my visit to Lochalsh that Mr. James Scott, elder, Chesley, died, and I drove over to Chesley, a distance of 50 miles by motor car, returning same day. This was the first and only funeral I had the experience of attending during both my visits to Canada. Two Sabbaths only were given to Lochalsh, on the second of which the Sacrament of the Lord's Supper was administered. During the week Mr. MacDonald, Newton, who had been elected to the eldership, was ordained. The weather, during the Communion week, was rather wet and stormy and this, no doubt, interfered with the attendance, especially of those at a distance.

I may be permitted to suggest to future deputies the advisability of visiting Lochalsh earlier in the season than I did. The Kirk-Session decided to ask Mr. Murdo Matheson to preside at the meetings in Lochalsh and thus keep the Church open every Sabbath. Mr. Matheson fell in with the Session's request. Mr. Donald MacDonald, Chesley, appeared before the Session seeking to be received as a student of the Church. The Session's

Statement has been sent to the Clerk of the Synod. As I had promised to return to Chesley to administer the Lord's Supper before leaving for home, and as the winter was now fast approaching, I had regretfully to cut off a Sabbath each from Kincardine and Lochalsh's share of the deputy's service, but may I bespeak for these places the interest and goodwill of the next deputy to make up my lack of service towards them. On the 25th October I crossed over to Chesley, where, as reported already, the Sacrament of the Lord's Supper was administered. Owing to the cancelling of the sailing of the vessel I purposed to embark, another week was added to my stay in Canada and another Sabbath was given to Chesley. Before leaving Chesley some friends of our cause sent me an invitation to give a Sabbath at Port Dover, but, as my arrangements were made, I had regretfully to decline the invitation, while, at the same time, expressing the hope that the next deputy might be able to visit this place. On Monday, 6th November, I bade farewell to my kind friends at Chesley, and set my face towards the Atlantic seaboard. The journey was broken at Toronto, where I had a meeting in the house of Mr. Roderick Campbell; after the service Mr. Campbell's infant daughter (Ruth) was baptized. On Thursday I left Toronto for Montreal, much indebted to Mr. and Mrs. Campbell for their unaffected kindness. Miss Scott, a sister of the late Rev. Walter Scott, who was returning to Scotland, accompanied me on the journey and voyage. After a train journey of nine hours, Montreal was reached, and we boarded the vessel that was to carry us across the Atlantic about seven o'clock at night. Early next morning the ship loosed from her moorings, and sailed gently down the St. Lawrence. The weather was very calm, and one had a splendid opportunity of viewing the country as the ship went smoothly on her course. The River and Gulf have their own tragedies. Just above Quebec is the great bridge that snapped nine years ago, and, again, last year, carrying many men into the deep waters. Here, too, the sinking of the "Empress of India" in a fog sent a thrill of sorrow throughout the British Empire. The City of Quebec, to the student of history, makes an especial appeal: here are the very rocks which Wolfe's men climbed; a deed of daring and fine generalship that has added lustre to the name of the gallant general who fell in the hour of victory. As we got out into the Atlantic the weather changed for the worse and we were in the grip of a storm (the fiercest experienced by the vessel since she was built ten years ago), all the way until we came to Glasgow. The storm rendered the submarine menace less remote though it brought a new danger from drifting mines, but, strange to say, it was the submarine danger that was most before the minds of the voyagers. Every care was taken by the captain and his officers, and one learned to have a deeper respect for the officers and men of the Mercantile Marine who are running so many risks in these days. Still, while

giving them all credit, I could not help thinking of the Psalmist's words:—"Except the Lord keep the city, the watchman waketh but in vain," words which, while acknowledging the human instrument, direct the thoughts to the true source of our preservation. During the voyage I conducted Divine Service on the two Sabbaths we were at sea. Late on Sabbath night, the 19th November, we sailed up the Clyde, but, fortunately, we were not asked to disembark until Monday. A gloomy pall of darkness hung over Glasgow and seemed in keeping with one's feelings in returning to a land, which, in the interval of six months, had drunk so deeply of sorrow. The poet's words naturally rose to the mind:—

"The air is full of farewells to the dying,
And mournings for the dead."

I have endeavoured to acknowledge my indebtedness to many friends who showed me kindness during my sojourn in America and Canada, but there were many others who deserve grateful acknowledgment though their names are not mentioned. I also would take this opportunity of tendering my sincere thanks to the ministers and laymen who kindly supplied my pulpit during my absence, and especially to Rev. Norman Matheson, Halkirk, upon whom, to a large extent, fell the responsibility of arranging for supply. For all God's kindness and goodness to me during my sojourn in Canada, for His preserving care over me when journeying on land and sailing on the sea, I would seek to make grateful and humble acknowledgment, and the fact that He kept me ought to awaken within me a desire to serve Him more loyally than ever before. There were days when owing to the state of my health, which was somewhat indifferent at times, and the fatigue in travelling long distances with constant visiting made me feel the strain much more than I did on my former visit, but now that it is all over, I look back on the time spent in Canada and the States with genuine pleasure. The meeting with God's people, young and old, was a cordial which I stood much in need of, and which was graciously granted. This mighty land is calling to you, brethren, at the early dawn of its development. What it yet will be we cannot tell, but He, to whom the uttermost parts of the earth have been given for His possession, shall yet gather from those wide rolling plains a harvest more abundant and precious than ever was reaped by the hand of man. There are golden opportunities which, if allowed to slip, may never come again. And the cry of the young people from the Highlands of Scotland for preachers to declare to them the unsearchable riches of Christ shall surely not fall on unsympathetic ears. Had I the vigour as strong and keen as the desire to do something for Canada, I would willingly place my services at the disposal of the Church to be used in the field covered by our Canadian Mission, and I sincerely hope my words will make some appeal to my brethren and turn their thoughts to the land which is at the

present the home of so many of our young people, and destined to be the home of many more in the near future. Ten years ago Mr. MacQueen presented to this Synod a Petition from the Canadian Mission in which the Petitioners say:—"It is to be feared that, unless something approaching constant service can be obtained, the Free Presbyterian Church in Ontario will eventually die out, as death has already removed many of our people, and many more of them have reached an age that leaves little hope of their remaining very long with us. And, at the same time, there are so many inducements to entice our young people to go to other churches, that, without a stated ministry, it seems impossible to keep them from leaving the Free Presbyterian Church." This Petition was signed by George Forrest, David MacKenzie, Daniel Clark, Hugh Scott, Archibald MacLeish, William Menzies, John Morrison, and William Matheson. And it is, with pathetic interest, we record that of these signatories only Messrs. Daniel Clark, Archibald MacLeish, and Hugh Scott are now living, and both Mr. Clark and Mr. MacLeish are very infirm.

I have now to report briefly in regard to the financial aspect of my visit that, after paying all expenses, there was a sum of £28 handed over to the General Treasurer of the Church. Besides this I received \$92.75 for various Funds of the Church, including a legacy of \$50 from the late Mr. James Scott, Chesley. These sums have already been acknowledged in the Magazine.

Spying at the Vatican.—We do not now read so much in the public press concerning the Pope and his attempts at intermeddling in the diplomatic affairs of the warring world as in the earlier days of the War. Evidently a somewhat effective snub was administered to him for his pro-Teutonic endeavours from some discerning and authoritative quarter. There can be no doubt, however, that the subterranean activities of the Vatican will be only the more energetic for this. An example of the methods of high Vatican officials is to be seen in the conduct of one, Von Gerlach, whom the Pope chose as his private chamberlain. A man of strong pro-Teutonic sympathies, and of deep cunning, unrestrained by any honourable scruples, the Pope saw in him one worthy of close attachment to his person. The Italian Government procures most ample proof of his use of special privileges, with which the Vatican is honoured, for such base ends as to suggest the proverbial conduct of the viper cherished in the bosom. He escaped from Italian soil. Sentence of imprisonment for life was imposed upon him in absence. How deplorably sad it is that such lessons pass so largely unheeded by those responsible for the retention of a British Envoy at the Vatican! How dark and dismal a thing it is that the precious name of Christ is used to cloak the foulest system on earth, opposed to true human freedom and welfare!

Tabular View of the Sustentation Fund and Special Collections of the Free Presbyterian Church of Scotland,

FOR THE YEAR FROM 1st APRIL, 1916, TO 31st MARCH, 1917.

PLACES.	MINISTERS, MISSIONARIES.	Sustentation Fund.	Home Mission.	Jewish and Foreign Missions.	Aged and Infirm Ministers' and Widows' Fund.	College Fund.	Organization Fund.	General Building Fund.	TOTAL.
<i>Northern Presbytery—</i>									
1. Daviot	D. Bannerman, probat.	£ s. d. 22 7 9	£ s. d. 2 4 6	£ s. d. 1 15 3	£ s. d. 1 1 0	£ s. d. 2 6 8	£ s. d. 1 6 6	£ s. d. 2 12 3	£ s. d. 24 12 3
2. Dingwall	D. Macfarlane, minister	69 4 0	4 16 0	1 15 3	1 1 0	2 6 8	1 6 6	2 12 3	89 1 8
3. Dornoch	D. A. MacFarlane, M.A., Min.	41 3 6	5 4 6	4 13 0	1 8 0	2 7 0	2 16 6	2 6 0	50 18 6
4. Lairg	Do. do.	70 11 2	7 8 8	4 17 0	2 4 6	3 16 2	1 12 4	..	90 9 10
5. Creich	Do. do.	21 10 0	1 8 0	2 3 6	0 16 0	0 17 6	1 0 0	0 13 0	28 8 0
6. Rogart	Do. do.	22 10 0	3 10 0	2 16 0	0 9 6	1 7 0	0 15 0	1 0 0	32 7 6
7. Duthil	D. Fraser, elder	5 8 6	..	..	..	..	..	..	5 8 6
8. Kingussie	Do. ..	5 0 0	1 0 0	..	0 10 0	1 0 0	..	..	7 10 0
9. Newtonmore	Do. ..	1 0 0	..	..	..	..	..	..	1 0 0
10. Parr	H. Munro, missionary	7 9 0	1 7 0	0 9 6	0 12 6	0 14 0	0 13 0	0 11 6	11 16 6
11. Fearn	J. Mackay, missionary	9 0 6	2 0 0	0 10 0	0 10 0	0 10 0	0 6 0	0 7 0	13 3 6
12. Golspie	..	1 16 0	..	..	..	..	..	..	1 16 0
13. Halkirk	N. Matheson, minister	61 0 0	6 19 6	..	0 14 6	1 10 6	..	2 1 6	72 6 0
14. Helmsdale	Do. ..	20 0 0	..	..	..	..	..	..	20 0 0
15. Inverness	J. R. Mackay, M.A., min.	142 8 9	12 0 0	6 0 0	5 0 0	6 0 0	6 0 0	5 0 0	182 8 9
16. Kilnorrack	D. Bannerman, probat.	25 6 0	2 18 0	0 17 6	0 19 3	1 1 7	..	1 13 2	32 16 4
17. Moy	J. Cameron, missionary	36 14 6	4 1 9	1 17 9	1 11 6	2 3 9	2 2 0	..	48 11 3
18. Stratherrick	Students	21 9 4	3 18 0	2 0 0	1 12 6	2 0 0	1 10 0	..	32 9 10
19. Strathy	M. Mackay, missionary	22 0 0	6 5 0	1 5 6	1 0 0	1 12 0	1 5 6	1 7 6	34 15 6
20. Tain	Students	17 2 6	2 3 0	1 10 0	1 1 6	1 10 0	1 0 0	1 2 0	25 9 0
21. Thurso	J. Mackay, missionary	8 1 0	0 10 0	1 12 6	..	..	..	..	10 3 6
22. Wick	D. Beaton, minister	89 16 8	2 5 0	..	..	2 0 0	..	3 0 0	97 1 8
		720 19 2	69 19 9	32 7 6	19 10 9	39 16 2	20 6 10	21 13 11	915 14 1
<i>Southern Presbytery—</i>									
23. Clydebank	Elders, etc.	..	1 10 0	0 15 0	..	0 17 0	..	..	3 2 0
24. Dumbarton	Missionaries and Students	3 0 0	2 0 0	1 5 0	..	1 0 0	..	..	7 5 0
25. Edinburgh	Do. ..	..	..	..	..	..	..	..	..
26. Glasgow (St. Jude's Church)	N. Cameron, minister	354 3 9	38 6 4	30 14 0	8 0 0	10 0 0	..	15 9 3	456 13 4
27. Glasgow (John Knox's Church)	J. S. Sinclair, minister	67 0 0	6 0 0	7 10 0	2 0 0	4 10 0	2 15 0	..	89 15 0
28. Greenock	Missionaries and Students	..	2 18 0	..	..	1 0 0	1 5 0	..	5 3 0
29. Kames	E. Macqueen, minister	140 0 0	..	4 0 0	3 16 0	5 0 0	4 0 0	..	156 10 0
30. Lochgilphead	Missionaries and Students	..	5 15 0	1 0 0	..	1 0 0	0 10 0	..	8 5 0
31. Oban	A. Mackay, minister	85 0 0	6 15 0	3 0 0	2 0 0	2 9 0	1 10 0	..	100 5 0
32. Tarbert, Loch Fyne	..	..	0 6 9	0 6 0	0 4 4½	0 7 5	0 11 4½	0 4 0	1 19 11
33. London Mission	Missionaries and Students	..	..	..	..	..	..	..	..
		649 3 9	63 11 1	48 10 0	15 14 4½	25 14 5	10 11 4½	15 13 3	828 18 3
<i>Western Presbytery—</i>									
34. Applecross	W. McBeath, missionary	57 6 7	1 18 0	2 0 0	1 9 8	2 5 6	1 7 4	1 13 6	68 0 7
35. Lochinver	D. MacLean, do.	42 4 6	6 7 7	..	1 13 9	2 13 0	2 5 4	1 16 7	57 0 9
36. Stoer	Do. ..	54 14 6	5 6 2	1 7 9	0 10 3	1 12 9	1 6 0	0 17 1	65 14 6
37. Aultbea	H. Munro, missionary	24 10 6	4 13 0	1 4 0	1 15 6	1 8 0	..	1 4 0	34 15 0
	A. Mackinnon, missionary	..	..	..	..	..	..	..	..

38. Bracadale	D. Mackinnon, missionary	6 16 0	1 12 0	0 9 6	0 10 6	0 15 0	0 10 0	10 13 0
39. Struan	D. Mackinnon, missionary	8 7 9	1 17 9 $\frac{1}{2}$	0 9 5	1 10 0	0 9 6	0 8 0	13 2 5 $\frac{1}{2}$
40. Breasclete	D. Matheson, missionary	14 10 0	4 10 3	0 15 0	1 0 0	1 4 0	1 0 4	23 13 7
41. Broadford	J. Macfarlane, missionary	12 13 0	1 0 0	1 7 0	1 16 0	1 5 6	2 10 0	22 4 0
42. Elgoll	Do.	6 13 0	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	6 13 0
43. Luib	Do.	3 0 6	13 10 6	.. .. .	.. .. .	.. .. .	.. .. .	16 10 0
44. Glendale	Elders	27 9 0	7 15 3	1 0 6	1 1 3	1 6 0	0 15 6	39 7 6
45. Vatten	Do.	10 15 6	0 8 0	3 2 2	.. .. .	.. .. .	0 7 3	14 12 11
46. Waternish	Do.	14 5 0	3 12 0	1 11 6	1 1 0	1 0 0	0 13 3	22 2 9
47. Flashadder	F. Morrison, missionary	29 0 6	3 7 6	1 1 8	0 14 11	1 0 8	1 0 0	37 2 7
48. Cairloch	D. Mackenzie, minister	130 5 0	28 5 2	6 15 5	4 6 3	6 6 6	4 0 0	184 2 1
49. Tarbert, Harris	J. Macdonald, missionary	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .
50. Finshay, Harris	D. N. Macleod, minister	84 8 6	10 16 9	1 9 0	1 6 1	1 12 0	1 1 5	101 18 9
51. Strond, Harris	Do. do.	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .
52. Northton, Harris	J. Macleod, missionary	42 10 6	1 13 3	0 15 6	0 13 0	0 18 6	0 10 0	47 11 9
53. Kinlochbervie	D. N. Macleod, minister	19 14 4	0 10 0	0 7 0	0 8 0	0 8 0	0 6 6	22 0 10
54. Kilmuir	A. Ross, W.C. missionary	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .
55. Scourie	D. N. Macleod, minister	17 13 6	0 12 0	0 15 0	.. .. .	.. .. .	.. .. .	19 0 6
56. Kyle of Lochalsh	A. Ross, W.C. missionary	13 14 6	3 1 3	0 11 5	0 14 1	1 1 3	0 8 9	20 6 6
57. Plockton	H. Munro, missionary	24 4 6	6 16 6	3 8 0	1 16 0	.. .. .	1 1 6	37 6 6
58. Lochbroom	A. Mackay, missionary	11 1 6	3 11 0	0 15 6	0 14 0	1 0 8	0 15 3	18 14 5
59. Shieldaig	H. Morrison, missionary	22 13 6	5 2 6	1 13 8	1 0 0	1 15 0	1 2 0	33 7 8
60. Lochcarron	D. Mackenzie, missionary	17 4 0	2 0 0	1 11 3	.. .. .	1 0 0	1 0 0	24 4 9
61. Kishorn	Do. do.	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .
62. Ness, Lewis	A. Sutherland, minister	140 0 0	5 15 0	4 2 0	0 16 0	2 15 0	2 11 0	157 12 8
63. Portree	K. Macdonald, missionary	51 15 0	17 3 0	3 5 9	2 12 3	5 5 8	1 16 6	85 11 1
64. Raasay	D. Graham, minister	47 13 6	8 13 0	.. .. .	1 7 6	2 7 6	1 14 3	63 11 3
65. Stornoway	Do. do.	23 2 6	3 13 6	.. .. .	.. .. .	.. .. .	0 8 9	27 4 9
66. Achamore	M. Macleod, missionary	26 6 6	7 0 0	2 1 2	.. .. .	2 0 0	1 15 3	39 2 9
67. Lurehost	A. Macrae, minister	141 14 6	4 0 0	3 0 0	1 0 0	3 0 0	2 0 0	156 14 6
68. Tolsta, N.	A. Tallach, missionary	48 12 6	18 15 0	2 7 6	1 6 4	.. .. .	2 2 0	75 6 0
69. Bayhead, N. Cist	A. Maclellan, missionary	107 17 0	13 2 0	5 0 0	2 0 0	3 10 6	4 0 0	137 9 8
.. .. .	N. McIntyre, minister	9 6 0	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	9 6 0
.. .. .	Do. do.	7 12 0	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	7 12 0
.. .. .	Elders	35 0 0	3 13 6	2 6 0	2 5 0	2 2 6	2 3 6	48 18 6
.. .. .	D. M. Macdonald, minister	48 16 6	5 11 0	2 18 0	0 6 0	0 9 1 $\frac{1}{2}$	0 19 9	60 15 7 $\frac{1}{2}$
.. .. .	D. Ross, missionary	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .

Northern Presbytery	1383 11 2	205 12 11 $\frac{1}{2}$	57 10 8	33 12 10	51 8 1 $\frac{1}{2}$	42 8 7	35 11 4	1809 15 8
Southern	720 19 2	69 19 9	32 7 6	19 16 9	30 16 2	20 6 10	21 13 11	915 14 1
Western	649 3 9	63 13 1	48 10 0	15 14 4 $\frac{1}{2}$	25 14 5	10 11 4 $\frac{1}{2}$	15 13 3	828 13 3
Congregational Contributions	1383 11 2	205 12 11 $\frac{1}{2}$	57 10 8	33 12 10	51 8 1 $\frac{1}{2}$	42 8 7	35 11 4	1809 15 8
Donations	2753 14 1	339 3 9 $\frac{1}{2}$	138 8 2	68 17 11 $\frac{1}{2}$	107 18 3 $\frac{1}{2}$	73 6 9 $\frac{1}{2}$	72 18 6	3554 8 0
Legacies	160 13 4	60 16 0	79 16 10	.. .. .	0 8 6	6 10 9	5 9 6	213 11 11
Interest	40 3 0	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	40 3 0
Refunded from Organisation Fund	21 7 4	.. .. .	46 19 1	22 7 11	0 18 0	.. .. .	1 19 2	93 11 6
Surplus from Deputy to Canada	29 0 0	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	20 0 0
Do. Kames Pulpit Supply	28 0 0	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	28 0 0
.. .. .	0 10 0	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	0 10 0
Balances from last year's Account	3024 4 9	399 19 9 $\frac{1}{2}$	265 4 1	91 5 10 $\frac{1}{2}$	109 5 2 $\frac{1}{2}$	79 17 6 $\frac{1}{2}$	80 7 2	4050 4 5
.. .. .	1545 13 9	.. .. .	868 13 6	510 6 4	35 13 11	116 9 2	48 10 11 $\frac{1}{2}$	3125 13 7 $\frac{1}{2}$
.. .. .	4569 18 6	399 19 9 $\frac{1}{2}$	1133 17 7	601 12 2 $\frac{1}{2}$	145 5 1 $\frac{1}{2}$	196 6 8 $\frac{1}{2}$	128 18 1 $\frac{1}{2}$	7175 17 0 $\frac{1}{2}$

ABSTRACT of the PUBLIC ACCOUNTS of the FREE PRESBYTERIAN CHURCH OF SCOTLAND,

FOR THE YEAR ENDING 31st MARCH, 1917.

SUSTENTATION FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1916, - £1545 13 9		PAYMENTS—	
RECEIPTS—		1. To Ministers at Whitsunday, - £1083 10 0	
1. Congregational Contributions, - £2753 14 1		„ Martinmas. - - 1130 17 0	£2214 7 0
2. Donations, - - - 160 10 4		2. To Missionaries at Whitsunday, - £254 12 0	
3. Home Mission Collections, - - 399 19 9		„ Lammas, - - 246 19 6	
4. Legacies, - - - 40 3 0		„ Martinmas, - 191 15 8	
5. Surplus by Deputy to Canada, - 28 0 0		„ Candlemas, - 207 17 7	
6. „ from Kames Pulpit Supply, 0 10 0			901 4 9
7. Refunded from Organisation Fund, 20 0 0		3. Treasurer's Salary at Martinmas, - - - 32 10 0	
8. Interest, - - - 21 7 4		4. Surplus by Deputy to Canada, - - - 28 0 0	
	3424 4 6	5. „ from Kames Pulpit Supply, - - - 0 10 0	
		6. Refunded from Organisation Fund, - - - 20 0 0	
		7. Postage, Printing, Stationery, etc., - - - 4 3 6	
			£3200 15 3
		Balance at 31st March, 1917, - - - 1769 3 0	
			£4969 18 3
	<u>£4969 18 3</u>		<u>£4969 18 3</u>

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HOME MISSION FUND.

CHARGE.		DISCHARGE.	
RECEIPTS—		PAYMENT—	
1. Congregational Collections, - £339 3 9		1. Paid on behalf of Sustentation Fund, - - - £399 19 9	
2. Donations, - - - 60 16 0			£399 19 9
	<u>£339 19 9</u>		<u>£399 19 9</u>

JEWISH AND FOREIGN MISSIONS FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1916,	£868 13 6	PAYMENTS—	
RECEIPTS—		1. Rev. J. B. Radasi, - - -	£137 10 0
1. Congregational Contributions, - £138 8 2		2. Pupils at Lovedale, - - -	10 0 0
2. Donations, - - - - - 79 16 10		3. Commission on Bank Drafts, - - -	0 13 1
3. Legacy, - - - - - 450 0 0		4. Postage, Stationery, &c., - - -	0 12 6
4. Interest, - - - - - 46 19 1			£148 15 7
	715 4 1	Balance at 31st March, 1917, - - -	1435 2 0
	<u>£1583 17 7</u>		<u>£1583 17 7</u>

AGED AND INFIRM MINISTERS' FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1916, -	£510 6 4	PAYMENTS—	
RECEIPTS—		1. Mrs. Scott, Chesley, Canada, -	£20 0 0
1. Congregational Contributions, - £68 17 11		2. Postage, Stationery, etc., - - -	0 9 6
2. Interest, - - - - - 22 7 11			£20 9 6
	91 5 10	Balance at 31st March, 1917, - - -	581 2 8
	<u>£601 12 2</u>		<u>£601 12 2</u>

COLLEGE FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1916, -	£35 19 11	PAYMENTS—	
RECEIPTS—		1. To Theological Tutors, - - -	£25 0 0
1. Congregational Contributions, - £107 18 8		2. „ Students, - - -	81 0 0
2. Donations, - - - - - 0 8 6		3. Postage, Printing, Stationery, &c., -	0 18 0
3. Interest, - - - - - 0 18 0			
	109 5 2	Balance at 31st March, 1917, - - -	£106 18 0
			38 7 1
	<u>£145 5 1</u>		<u>£145 5 1</u>

ORGANISATION FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1916, -	£116 9 2	PAYMENTS—	
RECEIPTS—		1. To Theological Tutors, - - -	£10 0 0
1. Congregational Contributions, - £73 6 9½		2. Synod Clerk and Editor of Magazine, -	10 0 0
2. Donations, - - - - - 6 10 9		3. Synod Clerk's Expenditure, - - -	2 0 0
3. Loan from Sustentation Fund		4. Treasurer's Salary at Martinmas, -	32 10 0
Refunded, - - - - - 20 0 0		5. Moderator's Travelling Expenses, -	2 0 0
4. Expenses of Deputy to Canada		6. Insurance of Missionaries, - - -	14 6 11
Refunded, - - - - - 60 0 0		7. Legal Expenses, - - - - -	1 10 0
	159 17 6½	8. Printing Addresses to King, - - -	3 4 0
		9. Printing Financial Statement, - - -	2 4 0
		10. Refunded to Sustentation Fund, -	20 0 0
		11. Deputy to Canada — Expenses	
		Refunded, - - - - -	60 0 0
		12. Postage, Stationery, etc., - - -	0 12 0
		Balance at 31st March, 1917, - - -	£158 6 11
	<u>£276 6 8½</u>		117 19 9½
			<u>£276 6 8½</u>

GENERAL BUILDING FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1916,		PAYMENTS—	
RECEIPTS—		1. Mr. M. Urquhart, Dingwall,	£9 0 0
1. Congregational Contributions,	£72 18 6	2. „ D. Urquhart, Tain,	8 10 0
2. Donations,	5 9 6	3. „ W. Chisholm, Lochcarron,	2 0 0
3. Interest,	1 19 2	4. „ J. Macdougall, Bayhead,	10 0 0
	80 7 2	5. „ J. MacLeod, Tarbert, Harris,	7 10 0
		6. „ A. Mackenzie, Lochbroom,	7 10 0
		7. Mrs. J. A. Macaskill, Bracadale,	4 0 0
		8. Postage, Printing, and Stationery,	0 16 6
			£49 6 6
		Balance at 31st March, 1917,	79 11 7
	£128 18 1½		£128 18 1

MISSION TO FORCES FUND.

CHARGE.		DISCHARGE.	
Balance from last Account ending 31st March, 1916,		PAYMENTS—	
RECEIPTS—		1. To Expenses of Deputies to Forces	
1. Donations,	£192 14 2½	in England,	£213 6 7
2. Surplus by Rev. D. Mackenzie,	1 16 3	2. Postage, Stationery, etc.,	0 6 0
	194 10 5½		£213 12 7
		Balance at 31st March, 1917,	103 7 10½
	£317 0 5½		£317 0 5½

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EXPLANATION.—The General Treasurer received on the 30th March, 1916, the sum of £3 for Home Mission Fund from Halkirk Congregation. This was entered correctly in the Home Mission Book, but by an inadvertence was carried to the Financial Statement as a Donation. The result was that Donations were credited with £3 more and Halkirk Congregation with £3 less than was due.

INVERNESS, 17th May, 1917.—We have examined Vouchers of the foregoing Accounts for year ending 31st March, 1917, and found all correct.

JAMES CAMPBELL, }
JOHN FRASER, } Auditors.

Strange Footprints of our King :

Or, The Story of the Lord's Dealings in leading MARY BETHUNE to Himself upwards of One Hundred and Fifty Years ago.

BY THE LATE REV. DONALD CORBET, KINLOCHBERVIE.

WITH A PREFACE BY THE LATE REV. ANDREW A. BONAR, D.D.,
GLASGOW.

PREFACE.

THE substance of this remarkable story I heard many years ago from the lips of Mr. Corbet, who had carefully recorded what had been told to him by many aged Christians. If there may seem in it a touch of romance, it is, nevertheless, all genuine and real. God's people, in reading it, will be led more and more to praise Him who "alone doeth wondrous works," and in whose sight each one of His simplest people is precious and honourable (Isaiah xliii. 4), loved with an everlasting love.

CHAPTER I.

ISLAND OF ST. KILDA.

AT the time when, after the Revolution Settlement, very many persons of influence in Scotland were planning and plotting by all possible means to restore Popery, and to subject our land again to the sway of that soul-destroying system, there was a godly lady, Lady Grange, born in the county of Fife, but married in Edinburgh, who discovered that her own husband and several noblemen and gentlemen had been laying plans for the accomplishment of the said object. She loved her husband dearly, and used all means to prevail on him to abandon his purpose; but as neither prayers nor entreaties nor earnest reasonings and counsel availed, and as she loved Bible truth with its soul-saving doctrines, the blessed Redeemer's cause, and the salvation of her native country from ruin, better than she did her husband—much as she was attached to him—she told him plainly that she would reveal all she knew of the designs in which he was so deeply implicated. When this man found that his noble Christian lady could not be prevented from executing her purpose, he had her conveyed away privately to the residence of one of his friends in the island of Harris, one of the wildest islands in the Hebrides.

This good lady's persecution did not cease even then. There is an island off the coast of Harris, very far out in the ocean, named *St. Kilda*, but originally called "Hirt."

The name is much more familiar now than it was when this sketch was written. In the days in which highland and island as well as lowland barons held the power of life and death over their dependents, this island was used as a place of banishment—in the

same way as was the island of Patmos, in the Ægean Sea, by the Roman emperors. And certainly no ocean prison could have been more dreary. Fancy to yourselves a lady, brought up in affluence, accustomed to all the social advantages of elegant society, and, above all, endowed with qualities of both mind and heart which led her to seek enjoyment in the fellowship of all who truly feared the Lord; fancy, I say, such a lady forced into a boat or chieftain's barge, and after a fatiguing voyage, without any protection from the weather, approaching at last this sea-girt islet. She sees lofty, precipitous rocks all round down to the water's edge—nothing like a landing-place anywhere. The sea in all its might, even on an ordinarily calm day, rolls a regular surf towards those rocky shores, and when it dashes against the opposing wall of rock, rises in masses of foam and spray fully thirty feet up against the solid bulwark. At last something like a landing-place is seen in one solitary spot. But will not the attempt to land be unsuccessful? See the force with which the ocean wave rolls in; observe the violence with which it again recedes, as if disappointed and angry at not having torn up the whole rock in one fell swoop. It would seem to gather itself up into its own bosom, in order, with one final effort, to overturn the island in the very next encounter!

Who, then, are those people who stand at the head of the creek? They are a body of forty men, stalwart and strong, swarthy and dark-complexioned. Their dress, and indeed their whole appearance, speaks loudly of uncouthness. What is their object? Is it hostile, or is it friendly? Friendly or hostile, what matters that to this lady, who sees in these rough-looking characters, in their wives and in their children, now congregated at the upper end of the beach, the companions of her future years of solitude! When she remembers her old and devoted attendants at home—now no home of hers; when she connects her former dear friends and near relatives with those among whom her lot is now cast; when these unkempt and almost naked little ones bring up to her recollection her own dear ones, whom she shall never be allowed again to see—is not her overwhelmed soul like to break through the tenement of clay? Is not the heart ready to burst? Burst certainly it would, had it not been that the glorious Master whom she loved, and for her fidelity to whom she was now suffering, kept His gracious hands about her. The Lord sustained her, for He had purposes to accomplish which she knew not.

What now? There is the boat approaching the shore, reeling on the top of a swelling wave! The men on shore meet it before it can touch the strand; they grasp it firmly, to prevent it being drawn outwards with the recess of the wave; they plant themselves under its sides, and lift it and its crew and all contained in it, to convey it up, high and dry, beyond the reach of the waves.

Lady Grange is now landed within the walls of that islet which is to be her prison-house. When Alexander Selkirk was left on

the island of Juan Fernandez, he had an iron pot and some few necessaries landed along with him. He could build a hut for himself; there were spontaneous productions on the island of which he could avail himself. In Lady Grange's case matters were different. Even if her hard-hearted lord had ordered some scanty supplies to be sent—and it is likely he did—they could be conveyed only once in the year. There was no house provided for her; she must huddle into one of the half-underground huts of the St. Kildians, and must roll herself up at night in one of the beds found in the walls of such a place. These huts had only one apartment, with a number of other such beds ranged all round the walls. The fire was in the middle of the floor, and the smoke, not finding any proper outlet, often enveloped all the inmates in one dense suffocating cloud. The ashes were spread morning after morning along the floor, and trampled down firmly; while the cattle and sheep might be seen lying all night in the other end of the hut. No part of it was ever attempted to be cleaned till the approach of spring induced the inhabitants to clear out the accumulations of the whole year for purposes of tillage—and this was to get some little crop raised on the barren plots of ground among the rocks.

Young people, you will now be disposed to think with gratitude of the care bestowed on yourselves from your infancy? Surely you will be more apt to listen to Him who says to you, with regard to all your privileges, "Improve till I come!" Let me ask you whether your pride and discontent would not in such a case have rebelled against the Divine appointment? whether you would not have said, "It is good to be angry?" or whether, when you got up out of such a bed, or when you got a meal of birds ill-cooked, or a dish of sea-bird's eggs ill-dressed, you would look up to the Lord and implore the grace of contentment? And then, though there are no trees there to shade you, would you have gone out in quest of some solitary nook among the rocks, to pour out your heart to the Lord, imploring grace to enable you to conduct yourself, among such people, in a way that would redound to His glory, and conduce to the wellbeing of the uncultivated race around you?

With regard to this lady, the Lord, who gives no account of His matters, saw meet that it must be in such a place as St. Kilda then was—a place uncivilised in the extreme, afar from the public and outward means of grace—that she was to have the process of sanctification carried on to the end. The laver was a strange one; but through the Word of God, through faith and prayer, the object was accomplished. After a lapse of many years her sufferings were brought to a close, and her remains lie in the western side of the island of Skye, in the blessed hope of a glorious resurrection.

In the midst of all, Lady Grange was not always without rays of consolation. We cannot tell what were the direct fruits of

her interest in the people after she had begun to learn a little of their language. No doubt her example and conversation were blessed, though we have no record or means of ascertaining to what extent. But the Lord sent her one special help, and thereby also wrought for His own glory. Her husband had concocted such a tissue of falsehoods in his own defence, covering his lady's name with obloquy, that no effective steps were taken for her deliverance. But her minister in the lowlands having, in an unlooked-for manner, found out the place of her banishment, was able to pay her an annual visit. He managed also to acquire so much knowledge of the language of people of the northern counties through which he passed, as to be able to preach to them the Word of Life.

His journey led him through the island of Skye, and it was there, on occasion of one of the last of these visits, that *Mary Bethune* was blessed.*

(To be continued.)

Notes of Alexander Gair and Other Worthies.†

(Continued from page 66.)

ALEXANDER GAIR—SOME ADDITIONAL NOTES.

NAOMI AND RUTH.

When Naomi heard that the Lord had visited the land of Israel with bread, she arose out of the land of Moab, and took her two daughters-in-law, Ruth and Orpah, with her. But as they were leaving Moab, the devil had a black clue of thread, and he gave the end of it to Orpah, and let her go as far as she could with warm affections and zeal, till she came to the border of the land of Israel, and then she was restricted. As she had nothing more than the common work of God's Spirit upon her mind, the devil wound her back again to her gods and her people. Now, the border of the land is the place where every professor of religion will be tried, and though professors reach the gate of heaven itself, if they have not saving grace, they will turn back again. So we may see how far the common work of the Spirit may bring us, and yet we may come short at last. But Ruth was

* It was in 1730 that Lady Grange was carried away from her house in Edinburgh and conveyed secretly first to Heiskar, nine miles from North Uist, and thereafter to St. Kilda. She lived seven years there, her only companion being a little girl who waited on her; but, on occasion of an attempt to rescue her from her exile, she was conveyed to Skye. In all likelihood it was on her removal to that island that her old minister found her out, and began to give her an annual visit. She was about ten years there, and died in 1749.

† These Notes from the start have been chiefly taken from note-books belonging to the late Mr. G. Sutherland, Forse, Caithness. The Editor has written short notices of the worthies named, and added a note here and there from his own information. A good many are (D.V.) yet to follow.—ED.

in the covenant of grace and the subject of a saving work, and so, when she was tried, her answer was, "Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go, and where thou lodgest, I will lodge; thy people shall be my people, and thy God, my God. Where thou diest I will die, and there will I be buried. The Lord do so to me, and more also, if ought but death part thee and me."

Alexander Gair now proceeds to enlarge on this gleanings process as the action, not of a first religious experience, but of an after experience of humbling and comfort: The field was divided into rigs. (Psalm lxx. 10.) The first rig Grace came to was the rig of *Prayer*. There she got nothing but dry words without substance. The second rig was *the Scriptures*. There she got nothing. The word which was once sweet and full of light was now dry and dark, and without relish. The third rig was *Meditation*. There she got nothing. The meditation that was sweet, heavenly, and spiritual to the soul in its first dealings was now carnal and full of corruption. The fourth rig was *Examination*. Grace now began to examine what was the reason she got nothing in Prayer, in the Word, or in Meditation, as she once got in the first dealings the Lord had with her. Surely an Achan must be in the camp. The Achan is some sin or other. Achan was taken to the outside of the camp to be stoned. Now, Grace, you must go with your sin to the outside of the camp. It was there that Christ was crucified. What is the first stone that must be thrown at this Achan? It is repentance. So sin must be stoned to death by all the graces of the Spirit. The fifth rig was a Battle Ground where two armies fought with one another—the flesh against the spirit and the spirit against the flesh, each with its banner. What is written on Satan's banner? The following is written to the young who are concerned for their souls, "What is all this hurry? You will be godly yet. Time enough, when you will be old, rich, and have a family." To the old that are beginning to think of their misspent life there is this: "You need not think that Christ will now receive you, for you spent all your days in sin, and now you are so hardened, you cannot be saved." But on the banner of Christ, there is written: "Come as you are, and I will in no wise cast you out. Poor soul, I will make my grace sufficient for you, and my strength, perfect in your weakness."

As Achan was found in the tribe of Judah, so sin is often found among God's people. It was their sins that crucified Christ on Calvary, and they often wound Him still. Who this day are wounding Christ in Scotland? The people of God. How can you prove that? I can by this: That many of them are not lifting up their voices against the delusions of the day. Christ is crucified in all the Courts, Parliaments, Churches and Kirk Sessions. The Lord's people are bribed in their Courts, so that they cannot bear witness to the truth. (*Note.*—This testimony is probably an echo of what was happening prior to the Disruption

of 1843. Sandy was observing that good men were not as faithful as they should be in Church and State in bearing witness to truth. There is a possibility also that he might see things *later* than the Disruption that provoked a similar censure).

At the marriage in Cana of Galilee (John, 2nd chapter) Christ, His mother, His disciples, His brethren and sisters were present. Alexander Gair thus spiritualises the event :—

All had their special work. It was the work of Christ to make wine out of water. The first wine, that was drunk, was the first dealing that the Saviour had through the Spirit with the soul in its first espousal with Him. The second wine, which was made out of water, was the comfort of a second reviving after a period of spiritual death. The child of the Shulamite's wife died, and she came and asked the prophet how it came to pass that the child died. The Lord takes away all the comfort and evidences of the babe of grace from the soul, lest he should make a Saviour of them. The soul then goes with his complaint to Christ, the prophet of the Church, and He restores the babe of grace in comfortable evidence again. This is the wine made out of water. The six stone vessels were the soul's faculties. What was the work of the disciples at the marriage? They were teaching the Church. What was the work of the brethren there? They were bearing the cross. What was the work of the sisters? Just what Peter's wife's mother did, when she was delivered from the fever—ministering to the saints. What was the work of the mother? Helping the tried and the tempted. On another occasion she went to see the poor, gracious soul (Elizabeth), who was in the hill country among difficulties, straits, perplexities and temptations, and as soon as the soul heard her salutation, the child leaped in her womb for joy. These bodies of ours are often like walls of separation. Oh, poor soul, many a time you would go to see this or that child of God with your case, if it were not for the body which keeps you back.

On one occasion, he was speaking of "the four days" during which Lazarus was in the grave. He made the following spiritual use of the days with respect to the soul's experience in conversion : The first day was the day before the sinner was called ; the second was the day when he was convinced of sin and misery ; the third day was when he was enlightened as to the way of salvation ; and the fourth day was the day of rottenness, namely, when all things that the sinner thought would make him acceptable to God, became sinful and loathsome in his sight. That was the day he became a needy sinner, requiring and meeting with a Redeemer. That was the day of Resurrection.

TROUBLE will never kill any one: it keeps us alive; it is the physic of the soul.—*R. Dore.*

Daibhidh Ros, Eildeir, Dornoch.*(Air a leantuinn o t. d. 119.)*

'S ann le Maighstir Alasdair Macleoid, mu'n d'thug sinn iomradh mu thràth, a bha Daibhidh air a ghairm a' cheud uair gu labhairt ris a' cheist, agus mar a thubhairt e fhein ruinne air dhuinn a bhi 'ga thoirt dachaidh uair bho Athchosnaich, beagan bhliadhnachan roimh a' bhàs, "Tha uiread do dhùil agam an dràsda gun tionndaidh sibse orm agus gum marbh sibh mi, 's a bha agam gun d' reitheadh mo ghairm an la sin gu labhairt ris an fhacail. Ach cha bu toil leam 'bhi eas-umhail do sheirbhiseach Dhe. Dh'eirich mi, agus bha earainn àraidh, a bha air a deanamh feumail dhomh iomadh la roimh sin, a thainig a dh' ionnsuidh m' inntinn, agus neartaich i mi.—'Sann ort a dh' fhag an duine bochd e fein a chuir fo dhion.' Cha b' urrainn mi 'radh gu robh mi air mo thrèigsinn, ach cha do dh'fhan mi fada air mo chasan." Lean so e gus a bhàs. Cha bhiodh duine sam bith air a shàruchadh leis aon chuid ann an urnuigh no labhairt ri ceisd. Bha gliocas agus gràs a' cumail rian air na h-uile ni a dheanadh e.

Bha e air a thaghadh gu bhith na eildear anns an sgrì anns an d'rugadh e, iomad bliadhna mun d'thainig na bristidhinn mu dheireadh anns an eaglais, agus na teachdairean bu shoilleire a bh'anns an aite, shealladh iad suas ris, mar neach a bha da rìreadh air a theagasg bho shuas. Bha e beachdachadh le cràdh fad iomadh bliadhna air an Eaglais Shaor a dealachadh ris na bunaitean daingean air an d' thainig i mach bho Eaglais na Staid, agus 's iomadh la a theireadh e ruinn nach robh e riamh da rìreadh air a thogail gle mhòr ri dealachadh na h-eaglais ann a '43; ach bha ministearan ann aig an àm sin ris an robh ceangal aige. 'Nuair a chuir iad troimhe an achd ris an d'thubhairt iad fhein an Achd Cur-an-ceill, bha Daibhidh gu mòr air a chiùrradh; ach do bhrìgh gu robh seann teachdairean ann ris an robh ceangal aige, dh'fhan e fad beagan ùine comhla riu, a saòilsinn gum faodadh iad a ris an t-achd a dhubhadh a mach. Ach an àite cùisean a dol na b' fheàrr 's ann a bha iad a dol na bu mhiosa. Chaidh e agus dh'innis e do Dhochtair Aird gun robh cùisean a luidhe gu tròm air, agus gu robh e faicinn gum feumadh e dealachadh riu. Theireadh e fhein nach do chuir an Doctair na aghaidh. Bha Aonghas Moraidh aig an àm so air dealachadh ris an Eaglais Shàor, agus air a cheud Sabaid air an d'thainig Daibhidh comhla ri Aonghas gu leughadh an fhacail, theireadh Aonghas "Dh' fhalbh ealach dhìom." Dh'fheum Daibhidh a nis a cheum toisich a ghabhail anns na coinneamhan ann a' sgìre Dhornaich, ann an coimhcheangal ris an Eaglais Shàor-Chlàreil, agus is iomadh la a bha e na sholus agus na sheoladh do'n t-sluagh a bha cruinneachadh do'n èisdeachd. Bha e fhein agus Aonghas fad iomadh bliadhna, mu'n d'thainig ministear suidhichte do'n àite a chumail a mach focal na beatha do'n t-sluagh, ach gum faodadh gun tigeadh teachdaire uair 's na trì

miosan, no mar sin, a chumail seirbhis anns an àite. Tha cuid a dh' fheumas aideachadh gu la am bàis, gur iomadh la a dh' fhairich iad an anam air a' bhlàthachadh ag eisdeach Dhaibhidh Ros agus Aonghas Mhoraigh.

'S ann ann an tigh-sgoile nam Bioraichean a b' abhaist dhoibh a bhi cruinneachadh air Sabaid agus air seachduin. Mar a dhùisgeas Satan farmad 'na chloinn, agus ann an cuid do'n na creutairean anns a faod sradan gràis a bhi, 's ann mar sin a bha e dùsgadh farmad gu leòir aig an àm sin ann an agaidh Dhaibhidh agus Aonghas air sòn iad a bhi ann an coimhcheangal ris na Sesèdars, mar a their iad. Is cuimhne leinn a bhi anns an àite aig àm an òrdugh gheamhraidh, agus gun uiread agus caismeachd a thoirt seachad, air oidhche fhuar, shneachda, fhuair sinn dorus an tigh-coinneamh dùinte air 'ur sròin. Bha duine coir, a bha togail tigh-comhnuidh dha fhein a dh'iarr oirnn sinn a dh'fhalbh agus a' choinneamh a chumail anns an tigh aige-san. Bha Daibhidh agus Aonghas air an ceann, agus tha iad le cheile, tha mise a' creidsinn, far nach bi dorus dùint' orra gu bràth tuilleadh. Ged a chaidh so a dheanamh, tha e ri chreidsinn gur iomadh la a bha 'n gnìomh a rinn iad do'n fheadhainn a rinn e, mar a bha luath an laogh òr do chloinn Israeil. Oir 's ann an uair sin, le Daibhidh air an ceann, a thòisich an t-sluagh ri togail an eaglais iarunn a tha ann an Eilleag gus an la 'n diugh, agus is iomadh la a bha i na cràdh-shùl do'n a mhuinntir a shaoil, le dùineadh an tigh-choinneamh, gun cuireadh iad as do na Sesèdars.

Se Daibhidh a dh' fheumadh a' cheum toisich a ghabhail anns na h-uile coinneamh fhollaiseach agus uaigneach aig am biodh e fhein agus Aonghas. Is cuimhne leinn 'bhi aon dihaoine ordugh ann an sgìre Luirg, agus ghairm sinn air Aonghas an toiseach gu labhairt ris a' cheisd, a chionn nach d'rinn Daibhidh ach tighinn a steach do'n eaglais mun robh facail air iarraidh. Dh'èirich Aonghas agus thubhairt e "Cha'n'eil duine 'dol a labhairt ann a so an diugh, gus an gairm sibh Daibhidh an toiseach." Fhreagair sinne "Cha'n e ni sam bith a th' againn an aghaidh sin, ach tha sinn air son anail a thoirt do Dhaibhidh mu'n gairm sinn e, do bhrìgh nach d'rinn e ach tighinn a stigh." Thug Daibhidh mar an ceudna caismeachd do dh' Aonghas ag radh "'Nis Aonghas, nach teid thu air d' aghaidh ann an ceum do dhleasnas." Thionndaidh Aonghas ris agus na deòir anns na suilean aige, ag radh "A ghil' uasal, tha mise 'cur m'fhianuis air mo Chruithear mu ghabh mi orm 'riamh eadhon 'nam inntinn an ceum toisich a ghabhail ort." Mar sin b' èigin do Dhaibhidh eiridh. Tha sin a nochdadh an àite a bh' aig Aonghas do Dhaibhidh. A reir coslais, 's e ma thri bliadhna a bha a dh' aois eatorra, ach, ann an rathad, bha Aonghas a sealltuinn ri Daibhidh mar a sheallas leanabh ri athair. Is tric a thubhairt e "'S e an eagal nàdurra is mò a th'orm, gum bi Daibhidh air a thoirt air falbh romhain"; ach chaomhainn an cruithhear esan bho 'n a sin.

Mar a bha Daibhidh a tighinn air aghairt ann an aois, bha e'n da chuid a call a fhradharc agus a chlaistneachd. Bha sgleo a tighinn air na suilean aige agus theireadh lighiche gràdh-ach a bha ann an Inbhirnis, do'm ainm Daibhidh Grannt, gun d'thugadh e'n sgleo air falbh. Ach mar a' theireadh Daibhidh Ros, "Fear mo lathsa, bu chòir dhomh 'bhi taingeil gun do sheas iad dhomh cho fada." Le 'bhi bothair e fhein, 'nuair a bhiodh e anns an uaigneas, chluinnt e na h-uile facail a bhiodh aige air feadh an tìghe. An deigh dha tagradh air son trocair dha fhein, rachad e 'mach an sin a thagradh air son a dhlùth chàirdean. Bh' uapasan rachadh e 'mach gu teachdraichean na h-eaglais ris an robh e ceangailte, agus, 'g an ainmeachadh air an ainm, dh' asluicheadh e bho Shlanuighear gun ungadh, agus gun neartaicheadh agus gu misnicheadh e iad, air son nan dleasan an bha rompa. Agus is sinne a dh'fhaodadh a radh gun chaill sinn leabhair-urnuigh an la a dh'fhàg e sinn.

Cha robh Daibhidh a riamh ceangailte ri mnaoi agus bho b'aithne dhuinn' e gu beagan roimh a bhàs, bha a phiuthar a cumail tìghe dha. Cha 'n 'eil sinne ag radh gu robh gràsan Dhaibhidh aig a phiuthair—s' fhada bh' uaithe a ghabh sinn—ach their sinn gu robh i feumail do Dhaibhidh ann an cumail an tìghe. Bha meas mhòr aig Daibhidh air a bhi leughadh, agus air amaibh gheibheadh e gròcadh bho Chairistine gur e leisg a bh'air; ach cha chuireadh so Daibhidh null no nall. Dheanadh e an ni a dh' iarradh i air. 'Nuair a thainig sinne an toiseach do'n a sgìre, is cuimhne leinn a bhi dol suas do Dhach-a-bhàthaich a cheasnachadh. Ghairm sinn aig dorus Dhaibhidh, agus thainig Cairistine agus e fhein a mach, agus thubhairt iad, "O, 'bheil neach idir combhla ribh." Do'n d'thug sinn am freagradh, "Cha'n'eil; nach tig sibh fhein, a Dhaibhidh." Thionndaidh Cairistine ris agus thubhairt i, "Theid; siubhail is tuirseig" (ann an cainnt Chatimh) do'n ciall anns na briathraibh againne, "Theid; theirig agus dean thu fhein deiseal." Cha robh Daibhidh fada agus is math tha cuimhne againn 'nuair a thainig e a nuas do'n charbaid, agus a dh'fhalbh an each;—bha e gu math beo, agus theireadh Daibhidh, "Air d' athais a bheothaich bhochd."

Tha e coltach gu robh e na churam air cionnus a ghabhadh an t-sluagh ris a' cheasnachadh, agus a' tionndaidh dha thubhairt e, "Cha romh e na fhasan agam fhein a riamh a bhi toirt combhairl' air ministearan; bha fios agam nach gabhadh iad bh'uan e. Ach tha mi a smuaineachadh nach cur sibse na aghaidh." Do'n d'thug sinn am freagradh so, "Tha mi'n dochas nach saoil sibh gun cur. Thugadh sibse combhairle mar gun d' thugadh sibh air 'ur mac fhein e." An àite a' chomhairle a thoirt ball-dìreach, thòisich e mar so; "Cha dheanadh sluagh an àite so a' Ghaidhlig a leughadh an toiseach; 's ann a bhiodh iad a 'translatigeadh' (eadar-theangachadh); agus bha cuid do dh' fhacail nach b' urrainn iad Gaidhlig a chur orra. Bha ministear an àite

gu math aithghearr 'na nadur, agus air dha a bhi ceasnachadh air la àraidh ann an àite, dh' fhaighnich e de fhear dhe na bha làthair, 'Ciod i an dara àithne, a dhuine.' Thòisich an duine gu solaimte, 'S i an dara àithne, cha dean thu dhuit fein iomhaigh ghrabhail—.' Bhreab am ministear a chas, ag radh, 'Uist, a dhuine; be sin thu fheinn an iomhaigh ghrabhail.' Bha'm ministear air mullach nam bothanan, mar a their iad, agus chaidh stad a chuir air a' cheasnachadh. Bha boirionnach àraidh air cùl am ministear, a bha na bu laidir na h-inntinn na cach, agus rug i air iomail a chòta, ag radh, 'Dean suidhe, a dhuine, agus ceannsaich do nadur coirbte.' Thionndaidh am ministear agus thubhairt e, 'O, leithid so a the, ged tha mise aithghearr, cha ghleidh mi, fad' e.' Do'n d'thug a bhean am freagradh, 'De math tha sin; a dhuine, cha luaith' as na ann thu, 's cha luaith' ann na as thu.'" An deigh so innseadh thubhairt e, "Nam b'urrainn sibse gun a bhi breth orra air son na h-uile facail, chi sibh gum faigheadh iad air aghairt na b' fhearr." So an rathad anns an robh Daibhidh, cha'n e a' mhain na bheannachd do'n t-shluagh, ach mar an ceudna do theachdraichean. Cha 'n fhairicheadh neach sam bith, 'nuair a bhiodh e 'toirt comhairle, gur ann ag iarraidh tighearnas air neach a bha e, ach mar leanabh ghràdhach gu robh e 'g a chomhairleachadh.

Tha mi smuaineachadh gum b'e Daibhidh duine bu ghlice agus a b'athairel ris na thachair mi riamh. Ann an aon rathad rachadh Aonghas Moraidh a stigh ann an doimhneachdan nach d'rachadh e, gu h-àraidh ann an gaol agus ann a' fulangasan Chriosda; ach a bhi 'gan gabhail thar a cheile, bha greim aig Daibhidh, cha 'n e 'mhain air gnothuichean a bhuineadh do eaglais Chriosda, ach mar an ceudna air gnothuichean a bhuineadh do'n a' bheatha tha lathair. 'S gann gum faighte uair sam bith frionas air a nadur, foighdin agus cial a cumail comuinn ri cheile. Mar a bha e 'tighinn air aghaidh ann an aois, bha e 'dol na b' fhosgarra agus na bu ghràdhaiche, ri bròn thairis air suidheachadh na h-òige, agus ann an uaigneas agus am follais a' guidhe gun tugadh Dia iad gu bhì gabhail eolas air a shlighean. Aig an àm 's am biodh sacramaid na suipearach air a fhrithealadh, bha e da rìreadh na thoileachas inntinn a bhi comhla ris. An deigh dha fradharc a dha shùil a chall, bha sinn cuideachd aig ordugh ann a sgìre Luirg. Cha d'reitheadh aig Daibhidh air an fheusaig a thoirt dhe fhein, agus, 'nuair a thugadh suas e, gus an goireas sin a dheanamh dha, thubhairt e, "Oich, oich, *I wish you better service.*" Le aghaidh fhaoilteach thòisich e ri innseadh mu dheidhinn duine còir a bha ann an Tarbuil-bheag, air culthaobh sgìre Dhornaich. "Bha 's a' deanamh ris mar a tha sibh fhein a' deanamh riumsa an dràsda, agus thainig e mach leis na briathran, 'S iad na trì nithean a dh'fhàsas air seann daoine, feusaig, is iongan, is greannaireachd.'" Ach ge b'e gu de an fheusaig agus na h-iongan a bha fàs air Daibhidh fhein, cha robh greannaireachd a fàs air.

Aig an aoradh theaghlaich, agus anns na coinneamhan, bha e fada an aghaidh a' chleachdaidh a tha aig cuid 'se sin a bhi leantuinn ro fhada ann an ceann dleasnas. Chanadh e, "Tha spioradan na faidhean umhail do na faidhean. Cha 'n fheàrrda sinn a bhi fasgadh na feola." Ni eile a chuireadh dragh air, a' bhi cuir fonn air a' ghuth aig ceann na h-urnuigh, agus na dhoigh dhoigheil fhein, 's tric a dh' innseadh e stòraidh air fear a bha ann an ceann an dleasnais, agus "seisd aige rithe," mar a theireadh e fhein. "Bha e smuaineachadh gun robh a chùis gle mhath, ach mu dheireadh dh' aithnich e gum b'e bradaidh a bha 'g a sheideadh, agus a riamh a deigh sin cha chuireadh e seisd air a ghuth."

An àm a bhi dealachadh air feasgair Diluain, agus a bhite aig ceann an aoraidh, b'fhiach e dhol astar ga eisdeachd, a guidhe gu durachach air son na muinntir a bha 'toirt caidreamh agus càirdeas dhuinn, gum pàigheadh Dia le ghràsaibh iad. Cha robh sean na òg nach saoiladh e na onoir dhoibh frithealadh a dheanamh dha, agus tha sinne a saòilsinn gur e aon do na nithean is taitneiche leinn a rinn sinn 'n 'ur beatha beagan frithealadh a dheanamh dha, ged a crùnadh e fhein an comhnuidh e le, "Oich, oich, *I wish you better service.*"

Tha mi 'smuaineachadh gu robh e co dhiù ceithir bliadhna gun a fhradharc aige mu'n do shiubhail e; ach ged a bha, cha do chum sin a' tigh Dhe air Sabaid na seachduinn e. Shuidheadh e'n comhnuidh comhla ri fear treòireachaidh na seinn, agus air eagal gun d' reitheadh lideadh na leth-fhacail seachad air, bhiodh e le laimh ri chluais gu greim a dheanamh air an fhacail; agus nam biodh an druchd a tighinn a nuas, bhiodh Daibhidh a' tagradh gu dùrachach gum biodh e air a bheannachadh d' an luchd-eisdeachd. Bha e fhein agus Aonghas da rìreadh coltach ri Aaroin agus Hur, agus far am biodh iad le cheile, cha bhiodh e duilich a bhi 'cur an ceill an fhacail. Bha cleachdadh aig Aonghas a bhi seideadh 'nuair a bhiodh e air a dhoigh, 's bhiodh Daibhidh, lamh ris a' chluais, 's a lamh eile 'g a togail 's 'g a leagail 's e ag radh "A ghaoil, nach tig thu." Da rìreadh bha e fìrinneach mu thimchioll, "Tha slighe nam firean mar an solus dealrach, a dhealraicheas na 's mo agus na 's mo gu ruig an la iomlan."

Ged a bha suilean a chuirp air am fradharc a chall, bha suileaninntinn mar gu faigheadh iad fradharc dubailte. Is cuimhne leinn air Diluain òrdugh ann a' sgìre Chraoich, nuair a bha lighiche gràdhach air an d'thug sinn iomradh mu thràth, Daibhidh Grannt, a chaith neart dhe bheatha na *missionary* aig na fin-eachan ann a' Shìna, a nis air tighinn dachaidh 's e ri uchd bàis. Mun do thòisich an t-seirbhis air an la so, do bhrìgh gu robh Daibhidh Ros gu bhi dol dachaidh an deigh na seirbhis, agus toil aige Daibhidh Grannt fhaiciun mu fagadh e 'saoghail, dh' fhalbh an dithis againn 'g a fhaicinn. Ma 's a math mo chuimhne, 's e gle bheag a bha fhradharc an uair sin aig Daibhidh Ros, ach cha robh e duilich a threòireachadh. Chaidh a thoirt a stigh do'n

t-seomair, far an robh Daibhidh Grannt a' cur a' chath ri righ-nan-uamhas. 'S e trioblaid cridhe a bh' air, agus cha robh e idir duilich a bhi timchioll air. Chaidh Daibhidh air a ghlùinean ri taobh na leapadh, agus bha e da rìreadh leaghtach, cho durachach 's a thagair e gum biodh a charaid air ullachadh air son an turas a bha roimhe. Ach cha d' thug e iomradh aon uair ag iarraidh gum faigheadh e na b'fheàrr, oir tha e coltach gu robh e air a leagadh air a spiorad gu robh chrìoch air teachd. 'Nuair a dh'èirich e bharr a ghlùinibh, chaidh e fhein agus Daibhidh Grannt 'an glacan a cheile mar gum biodh e duilich dhoibh dealachadh. 'Nuair a dhealaich iad, 's a dh' fhalbh sinn, thionndaidh Daibhidh Ros riumsa agus thubhairt e. "A," arsesan, "an gil' uasal, an neart a th'anns an laimh aige fhathasd. Cha robh mi 'faiaeachadh mo lamh 'na laimh ach mar lamh leanaibh"; ach, cho fada 's a bheir mo chuimhne mise, dh' fhag Daibhidh Grannt an saoghail am feasgair sin fhein. E. M'Q.

(*Ri leantuinn.*)

A Call to Britain.

B RITAIN! Britain! favoured Britain,
Why weepest thou so sore?
By whom art thou afflicted thus?
Ne'er such in days of yore.

Long suffering hast Jehovah been
To our beloved land,
Since full four hundred years ago
He stretched to us His hand.

Within our borders everywhere
Brave witnesses He raised;
Our ministers were men of grace,
His name who truly praised.

The blessed Gospel was proclaimed
In North, South, East, and West,
And many were Christ's followers
Who found in Him their rest.

To distribute His precious Word
He Britain did employ,
That heathen lands His Truth might hear,
All tongues His Word enjoy.

Yet long have we forgotten Him,
Who did us greatly bless;
To broken cisterns we have gone,
But all are water-less.

Yea, like the prodigal of old
A-wandering we did go,
From the Father's house of plenty
To fields of sin and woe.

Forgetful of His precious Word
Where His delights are placed;
Their sorrows shall be multiplied
To other gods that haste.

O would that like the prodigal
We too were brought to see,
That all our substance we have spent
In living riotously.

Oh, land of truth and liberty,
From thy backslidings flee,
Call on the great Jehovah's name,
And He'll deliver thee.

His blessed Sabbath long despised.
Now seek ye to restore;
The walls of His Jerusalem,
Again build as of yore.

A broken Sabbath never will
The blight of famine stay,
When wicked men the earth do till
On His most Holy Day.

Read ye in the ancient Prophet
The sweet and blessed page,
Where wisdom's words are treasured
For his and every age:

That when the fig-tree blossomed not,
The vines no fruit did bear,
The labour of the olive failed,
In fields no meat was there;

That when in stalls no herd was found,
The folds no flocks within,
E'en then this man of God rejoiced,
His trust the Lord was in.

Britain! Britain! favoured Britain,
Oh, hearken to His voice,
Obey the call of the Mighty One,
Who would thy heart rejoice.

A FREE PRESBYTERIAN.

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Per Rev. J. R. Mackay, M.A.—“Friend,” Aultbea, 5/8; Admiralty, Chatham, £2 17s. 9d.; M. MacLean, Brechin Castle, 5/; Admiralty, Portsmouth, £10; Per Rev. N. Cameron—Mr. Mackay, Overscaig, 10/; Mrs. Swanson, Halkirk, 5/; Miss Sinclair, Westerdale, 10/; Mr. J. Macdonald, Gairloch, 5/; J. M. L., 10/; Miss Kennedy, Lochcarron, 10/; “Friend,” Dingwall, 10/; “Friend,” Lairg, 10/; and Admiralty, London, £22 6/.

Per Rev. J. S. Sinclair: *Sustentation Fund*: “Free Presbyterian,” Ardeer Garrison, 10/; T. Finlayson, Forsinard, 5/. *Mission to Forces Fund*: J. Downie, Glasgow, 3/; M. Matheson, Strond, Obbe, Harris, 2/6; “Juillet,” 5/; “A Friend,” Glasgow, 3/; Mrs. Simpson, Newtonmore, 10/; Per D. Davidson, Tomatin, Mrs. M’K., 2/; J. M’K., 2/6; “A Friend,” 2/6. *Church Building Fund*: Helper to Cause, 2/. *Foreign Mission Fund*: Two Friends, “for Mr. Radasi’s Mission,” 5/.

Rev. D. M. Macdonald, F.P. Manse, Dusary, North Uist, acknowledges with thanks the following donations to the Manse Building Fund :—£1 17s. 6d. from the Raasay Congregation, per Mr. Tallach; £1 from Mrs. Crowe, London; 5/ from Miss Matheson, London; 6/ from “Friend,” Saval, Lairg; 5/ from Seaman Murdo Murray, Canadian Navy; 5/ from Mrs. Macdonald, Greentote; and 2/ from Mrs. MacLellan, Bayhead.

Mr. Norman Mackinnon, Treasurer, Tarbert, Harris, acknowledges, with thanks, 2/6 from “A Friend” (per Rev. D. N. Macleod), for the Tarbert Manse Building Fund.

We acknowledge, with thanks, note from anonymous contributor *re* application of £1 to Psalm Books for men in the Forces. This will be attended to.

The Treasurer of the Dingwall Congregation (Mr. Murdo Urquhart, Craig View) acknowledges, with thanks, the sum of £1 from "A Friend," Field Post Office, per Rev. D. McFarlane, for Manse Building Fund. The debt in this connection still amounts to upwards of £170, and donations to clear it off will be welcomed. Such may be sent to the Rev. D. Macfarlane, or Mr. Urquhart.

Church Notes.

Communion.—Dingwall, first Sabbath of August; Portree (Skye), second; Bonar Bridge (Sutherland), third; Stornoway, fourth. Ullapool (Ross), and Vatten (Skye), first Sabbath of September; Strathy (Sutherland), second; Applecross (Ross), third.

Reply to Synod's Loyal Address to the King.—The Synod Clerk has received the following reply to Synod's Loyal Address:—

"SCOTTISH OFFICE, WHITEHALL, S.W., 26th June, 1917.—SIR,—With reference to your letter of the 19th instant, I am directed by the Secretary for Scotland to inform you that he has had the honour to lay before the King the loyal and dutiful Address of the Synod of the Free Presbyterian Church of Scotland, and that His Majesty was pleased to receive the same very graciously.—I am, Sir, your obedient Servant, (Signed) JAMES M. DODDS.

The Rev. JAMES S. SINCLAIR, Synod Clerk."

Resolution *re* Canadian Soldiers and British Camp Evils.—The following resolution has been drawn up by the Synod Committee, and forwarded to the Prime Minister and the Secretary for War:—

"The Synod of the Free Presbyterian Church of Scotland, learning on good information from a Canadian Presbyterian Synod and other sources, that much harm has been done to the morals of Canadian soldiers through the facilities afforded at British Camps for indulgence in strong drink and other evils, and that Canadian parents are deeply grieved by the moral havoc which has been wrought, expresses its sincere sorrow at this most regrettable state of things, and protests strongly against the continuance of the conditions referred to, so far as it is possible for human power to remove them. The Synod earnestly implores the Government authorities to take such steps as will effectually safeguard the moral interests of our brave Canadian helpers and all other soldiers who are exposed to gross temptation, considering that a high-toned morality among the defenders of our country is essential, both to their personal integrity, and to efficiency and success in the War."

Deputy to Canada.—We are pleased to inform our readers that the Rev. William Matheson, probationer, has decided (D.V.)

to go as Deputy to our Canadian Mission this year, and to undertake such other work there as the Synod desire. Mr. Matheson will, of course, be ordained, in accordance with the Synod's decision, so that he will be able to administer ordinances. He is likely to leave this country about the end of September.

Mission to Naval Men in England.—Rev. Neil Macintyre, Stornoway, has returned home after conducting the services of this Mission for several weeks in the south of England. Rev. D. A. Macfarlane, M.A., Lairg, is expected to succeed him for a similar period.

The Magazine.

Subscriptions Received for Magazine.—Mrs. A. Campbell, Dervaig, Tobermory, 6/; Mrs. Todd, Kelvinside, N., 3/; Rev. A. Mackay, Oban, 3/; Rev. A. Sutherland, Ullapool, 3/; J. Downie, Calder Street, Glasgow, S., 3/; Per Miss Doull—Miss C. Gunn, Georgemas, 3/; T. Finlayson, Forsinard, 3/; Mrs. Macdonald, Badcall, Scourie, 3/; H. M'Leod, Poulfock, Fearn, 3/; Miss Macintosh, Mill Place, Raasay, 3/; Per Rev. D. Beaton—Dr. I. Holdom, Port Huron, U.S.A., 4/; Miss Livingstone, 179 Bath Street, Glasgow, 3/; M. Beaton, Watnish, 2/11½; E. Macleod, Rhigolter, Durness, 2/3; A. Urquhart, 28 Midtown, Inverasdale, 5/; D. M'Gregor, Kishorn, 3/; D. Mackay, Plockton, 1/6; J. Ross, Backlass, Watten, 3/; D. Morrison, sen., Beckrivig, Harris, 3/; K. Munro, Ardcharnich, Garve, 3/; A. Gillies, Clachan, Raasay, 3/; Mrs. Macdonald and Miss M. V. Fraser, Carrickarden St., Glasgow, 3/ each; K. Mackenzie, Lochdrome, Garve, 3/; W. Boyd, Lochport Pier, N. Uist, 3/; J. Adamson, Helmsdale, 4/6½; Mrs. Macbean, Newtonmore, 3/; M. Matheson, Seaview, Strond, Obbe, Harris, 7/6; Miss Sinclair, Great Hamilton Street, Glasgow, 6/; D. Macrae, Cairnbank, Gairloch, 2/9; H. Graham, Stockton, Manitoba, 8/4; J. Mackenzie, Campbellton, Ontario, 3/; Miss MacCuish, Watt St., Glasgow, 1/6; Mrs. A. Macdonald, West Ter., Ullapool, 3/; M. Maciver, Old P.O. Buildings, Coigach, 3/6; G. MacIver, W. Porin, Strathconon, 3/; A. Macdiarmid, Bracstein, Watnish, 3/; D. Cameron, Pine View, Carrbridge, 3/; C. Rodger, Helensburgh, 6 9; Miss Morrison, Blackness Rd., Dundee, 3/; Rev. D. Graham, Shieldaig, 3/; Mrs. Maclean, M. Charles, Aulbea, 3/; S. F. Paul, Hove, Sussex, 3/; Mrs. D. Macdonald, Upper Lappan, Dunbeath, 3/; A. Fraser, missionary, Collam, Harris, 3/; Mrs. P. S. Kerr, Whiting Bay, 3/; Mrs. A. Macleod, Inverarish Ter., Raasay, 3/; R. Macleod, Badralloch, Ullapool, 3/; Mrs. Cattnach, Leith, 3/; D. Allan, Ardpatrik, 3/; D. Macrae, F. Macrae, Miss Mackenzie, and John Macleod, Kyle, 3 each; Miss Mackenzie, Aberarder Lodge, Kingussie, 3/; Miss Maclean, bookseller, Dingwall, 22 6; Miss C. Macleod, Kilmartin, 5d.; D. Brown, Greenock, 23/1½; J. Macleod, Lairg, 13/6; Miss Mackenzie, Kilwinning, 3/; Mrs. D. Gunn, Dunbeath, 1/6; A. Macneilage, Kilcreggan, 3/; A. Bruce, Wick, 26/10; D. Fraser, Gorthleck, 8/; Per N. MacPhail—Arch. MacPhail, Ardrishaig, 3/; and Alex. MacPhail, 9d.; Miss C. Kerr, Auchinture, Lochinver, 3/; W. Mackay & Son, booksellers, Inverness, £6 12; D. Macleod, Dunoon, 10/; J. MacLaine, bookseller, Portree, 22/; Mrs. K. Maciver, E. Porin, Strathconon, 11/; Miss C. Mackenzie, Fernabeg, Shieldaig, 3/; A. M'Lennan, for St. Jude's Collectors, 57/10½; D. G. Mackenzie, London, S.E., for London Mission, 41/8; D. Davidson, Tomatin, 21/3.

Free Distribution to Soldiers and Sailors.—T. Finlayson, Forsinard, 2/; "A Friend," Watten, 10/; "Juillet," 5/; C. Rodger, Helensburgh, 13/3; R. Macleod, Badralloch, 1/; "A Friend," Glasgow, 3/; Miss Mackenzie, Kilwinning, 5/; Mrs. Simpson, Newtonmore, 10/; A. Macneilage, Kilcreggan, 3/; Per D. Davidson, Tomatin—Mrs. M'K., 2/; J. M'K., 2/6, and "A Friend," 2/6; J. R. MacNelly, Detroit, U.S.A., 19/7; Mrs. Campbell, Kilmaccolm, 3/.

(Several Subscriptions, etc., held over till next issue.)