

the people of Scotland were here, when the messages and messengers of truth and mercy went and came in wicker boats, and when reports were brought for the encouragement of the pious fathers as to the progress of the cause of Christ and the prospects of the overthrow of the cruel idolatry that for ages held sway over the lives and characters of our benighted forefathers. In the stillness of the summer air, in hearing of the wash of the breakers at the foot of the high cliffs, varied only by the wailing cry of the sea-fowl in their flight, one could fancy how conducive to prayer and meditation such surroundings were. In the blue sky above and the clear sea below one could not fail to find an echo of the goodness and mercy of God the Father of all His children, to whom the cry of earnest prayer from these very rocks went not up in vain. We have the record of Knox's prayer, "Give me Scotland or I die!" but we know not how many a time and oft the Old Culdee Missionaries, with tears and strong entreaties, sent up the same fervent cry. They were "men of like passions" with ourselves and could be discouraged, they could doubt and tremble for the Ark of God. They could weep and faint, and if they wept we cannot wonder, and if they fainted sometimes we dare not be astonished. Before them was a heathenism darker and more cruel than that which confronts any of the Missionaries of the present day in any quarter of the world. Our Missionaries have the strength of the British Army to protect them against the attacks of the ill-affected. They may hate you and your Christianity; but they will think twice before they lay a finger on a Missionary who represents British Christianity. No such protection shielded our noble forefathers. They literally "took their lives in their hands," and went forward in the name and strength of the Lord God Almighty. To-day the glory has departed from the Isle of May only to rest over Christian Scotland, to which Christianity came through the efforts and prayers of those who made their homes amidst the cliffs of this holy spot.

But there is beauty on the mainland as well as on the islands which dot the sea. Fife is one of the most beautiful Counties of Scotland. Its broad acres teem with the most luxuriant crops; its pastures are clothed with the most valuable cattle; and its towns are active with local trade. The Fifers have always been true to the Church of Scotland, and never was the Church more firmly rooted and more vigorously healthy than at the present moment. Of this fact let me give a few instances:—Take the Parish of KILCONQUHAR, in which I am at present residing. In the Parish Church there

are 498 communicants; and there is no dissenting Church in the Parish. Take the next Parish, that of ELIE. Here there are in the Parish Church 273 communicants; in the Free Church 166; the U. P. Church, the Episcopal and other dissenting Churches being unrepresented. If we go North we come to ST. MANSANCE, and find 356 communicants in the Parish Church, with a Free Church, (the only dissenting Church in the Parish), having a membership of 93. Go a little further on and you come to the Parish of CRAIL, and there the same thing is repeated. In the Parish Church you have 490 communicants; in the Free Church 177; here there is a U. P. Church with a membership of 100. Take the other direction: Go South and you find the same state of things. Take LARGO—famous as the birth-place of ALEX. SELKIRK, the original of "Robinson Crusoe." Here in the Parish Church you have 545 communicants; in the Free Church 123; and in the U. P. Church 131. Similar facts could be elicited from the official documents published by the several Churches from year to year. It is true in the Highlands, in some Parishes, the Church is lamentably weak. But two things ought to be borne in mind—one, that the U. P. Church has no existence in many Parishes; another, that these Free Church people have notably broken away from the Free Church leaders. Dr. Rainy has led the General Assembly of the Free Church into a policy of Disestablishment; but the people of the Free Church in the Highlands have gone almost unanimously and enthusiastically in opposition to it. They have given birth to Mr. Finlay's Reconstruction Bill in Parliament; and they sent a monster petition with tens of thousands of signatures praying Parliament to pass the Bill as a preliminary step towards the reconstruction of the Church and the final defeat of the destructive policy of the Disestablishers. Away from the Highlands the Church is strong, and under the circumstances alluded to above the Disestablishing cause in the Highlands is weak. They have the people on their communion rolls and the Ministers under the authority of their Church Courts; but the people and the Ministers are true to the old Free Church of 1843, and totally out of sympathy with the wave of ecclesiastical Communism with which their Courts are overwhelmed. Practically there is more sympathy between the Highlanders and the Church of Scotland than there is between them and the Free Church as led and headed by Principal Rainy; and were it not that they depend for their assistance on the Sustentation Fund, supported largely by