



# 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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N. ADSHEAD & SON,

Printers and Bookbinders,

11 and 92 UNION STREET, GLASGOW.



PRICE TWOPENCE.

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VOL. XI.

NOVEMBER, 1906.

No. 7.

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## The Opium Traffic with China.

IT is gratifying to all lovers of purity to understand that there is at present, a hopeful prospect that the disreputable opium traffic, which this country, to its shame, has carried on for many years with China, will soon be brought to an end. On the 30th of May last, the House of Commons passed a resolution declaring that the traffic was morally indefensible, and the Secretary for India, where the opium poppy is grown, intimated in the House, that, if the Chinese were really desirous to stop the consumption of opium, the British and Indian Governments would agree to take the necessary action on their part, although the reform would mean a considerable loss of revenue. Since this date, the Chinese Government has issued an edict prohibiting the use of opium, both foreign and native, within ten years, and making provision to put an end to the cultivation of the opium plant. Opium, as is well known, has been the curse of China, a curse all along recognised by the Chinese themselves; and it bodes well for the future material, moral, and spiritual prosperity of that great and industrious empire, that this pernicious evil is likely to be soon largely, if not wholly, stamped out. May the Lord hasten the day!

As many of our readers may be unacquainted with the history of the opium traffic, a brief account of the same may not be inappropriate on the present occasion. For our information we are mainly indebted to a book, entitled, *The Imperial Drug Trade*, recently written by Mr. Joshua Rowntree, who has evidently made an exhaustive study of the subject, and writes in an able and impressive manner.

A word or two first, as to the nature of opium, and the effects it has upon its victims. Opium is a drug that has its own proper place in the chemist's shop, and is well known in liquid form as morphia. It is valued for medicinal purposes, but requires very

careful administration, and so, when sold, it is labelled poison. Employed in this way as a chemical drug, it serves a useful and beneficent purpose, but absorbed in eating or smoking as a luxury, it proves to be ruinous in the last degree to the body and mind of man. Alcohol, when taken to excess, is bad enough in its consequences, and we would not wish for a moment to minimise the danger that is in connection with it; but opium, remarkable to say, is very much worse. It obtains even a more perfect mastery over its victim, and is more demoralising and debilitating in its effects. A reliable authority declares—"There is no use and abuse of opium; it is all abuse. In the eyes of the Chinese the use of opium as a luxury and stimulant . . . is a vice from first to last." We cannot enter here into a minute description of its effects. Suffice it to state that, though more injurious than drink, it acts in a different way: drink tends to deeds of violence, but opium soothes its victims and disables them from active exertion. It casts them into a stupor and sleep, demoralises their minds in a most degrading manner, reduces their frames to skeletons, and predisposes a great number of them to suicide. Its ravages are so dreadful that a Chinese author wrote that surely the Supreme Ruler intended to destroy the nation "in causing opium smoking." The Chinese nation as a whole has been against the practice from the beginning, and no victim is heard to make an apology for it. Most lamentable then to find that eastern civilized nations, and our own among them, are very largely responsible for the spread of the opium vice in China. The following sketch will show this very clearly.

It appears that Arab traders were the first to introduce opium among other drugs into India and China. Though the opium poppy may have been indigenous to China as well as Arabia, yet it has always been regarded as a foreign medicine, and is popularly known as "foreign smoke." "Its early use was evidently that of a drug," and it was not till the latter part of the fifteenth century that it came to be manufactured to any extent in China. Even then and long after there was no general consumption of it. The use of opium received its first great impetus with the introduction of opium smoking, probably about the beginning of the eighteenth century. The first account of this habit refers it to the island of Formosa. But it rapidly spread on the continent of China with such disastrous effects upon the people, that, in 1729, an edict was issued by the Government "prohibiting the sale, and the opening of opium smoking houses." Sellers of opium were subjected to the severest penalties, to the extent of strangulation after a period of imprisonment, and all who had anything to do with the trade had a punishment assigned them. "Only the opium smoker was exempted," being evidently regarded as an object of pity, whose vice was a sufficient punishment in itself. There now began a contraband trade with opium which pursued its way very persistently and successfully owing to the corruption of Chinese officials

In order to stem this evil tide more effectually, the Emperor in 1799 issued an edict "prohibiting the importation of the drug, as well as its vicious use among the people."

The British opium trade first originated with the servants of the English East India Company, one of whom started a factory at Patna in India. This man carried on the trade for ten years, and amassed the large sum of about £100,000. The Company came to know of his success, and took over the trade into its own hands, "leasing the monopoly to one or more native contractors." This took place some time about 1703. In 1729, as already stated, the first Chinese edict was issued against the sale of opium, and here began a most extraordinary policy on the part of the English East India Company. They recognised that they were dealing in "a pernicious article of luxury" strongly prohibited by the Chinese Government, and they positively forbade sending the opium to China, but favoured the establishment of a trading station in the eastern islands, whence the opium would readily find its way into China, "without the Company being exposed to the disgrace of being engaged in an illicit commerce." The Company thus started a double-faced policy which they pursued for many years. "Like Bunyan's waterman, *Mr. Facing-both-ways*, the Company resolutely looked one way and rowed another." They became promoters of smuggling on an extensive scale, which eventually led to serious conflict with the Chinese authorities. The latter were determined to put down the trade in opium; and our countrymen were determined to extend it. "The smuggling led to piracy," and the British ships and boats were manned by crews armed to the teeth. By deception, force, and bribery, they pursued their unhallowed merchandise. While subordinate Chinese officials were either terrified or cajoled into complicity with the traffic, the Emperors, and all that was best in China, still remained immovably hostile to it. At length, in 1834, "the Reform Parliament brought the monopoly of the East India Company in the Chinese trade to an end, and gave all English traders liberty to sail the Eastern seas." They also appointed superintendents of trade in those waters. But this new *regime* effected no reformation in the opium traffic. The smuggling continued to proceed as formerly, until at last reprisals between our merchantmen and the Chinese authorities led to the first Opium War in 1839. The British were victors, and a treaty of peace was signed in August, 1842. The evils of smuggling opium were in no wise diminished, they only increased by the advantages the British had gained; and thus fifteen years afterwards there arose a second Opium War. The town of Canton fell, "the Peiho forts were captured, and Tientsin occupied." The Earl of Elgin was sent out to negotiate peace. He saw that prohibition of opium was hopeless, and he had the only alternative left to urge upon the Chinese delegates, the legalisation of the opium trade. The British had been all along pressing upon the Chinese this proposal,



but their moral sense revolted against it, and it was only by the force of British influence that they at last yielded. This took place in 1859. Lord Elgin's *Letters and Journals* bear lamentable testimony to the scandalous character of our countrymen's behaviour in the East. The following are a few brief quotations:—"I thought bitterly of those who, for the most selfish objects, are trampling underfoot this ancient civilisation . . . Canton doomed to destruction, through the folly of its own rulers, and the vanity and levity of ours . . . I have seen more to disgust me with my fellow-countrymen than I saw during the whole course of my previous life, since I have found them in the East . . . this abominable East; abominable, not so much in itself, as because it is strewn all over with the records of our violence and fraud. . . . In our relations with China we have acted scandalously." This is the testimony of one who had the reputation of being "an honourable and humane man," and it stirs up feelings of mingled grief and indignation. How sadly true it is that those who sin against the light and privileges of Christianity, are capable of sinking to a deeper degree of depravity and hardness of heart than the heathen who never had the same precious advantages! In this whole controversy the Chinese exhibited a better moral instinct than the British. The greed of gain seemed to blind our countrymen to every noble consideration.

We must defer our conclusion of this subject to another issue.

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**"He had a great Latitude."**—In these characteristic words the Laird of Brodie in his *Diary* describes Leighton, who became Bishop of Dunblane and afterwards Archbishop of Glasgow. Leighton is one of the most inexplicable figures in the checkered career of Scotland's Church history. How a man of his saintly life failed to grasp the real issues that were at stake in Scotland at the second Reformation must remain a mystery. It must, however, be admitted that his saintliness was largely tinged with asceticism and he had a strange hankering after monasticism. Butler's *Life and Letters of Robert Leighton* throw a flood of light on his ecclesiastical career. Mr. Butler leaves the reader in no doubt as to the fact that Leighton's stay at Douay largely influenced him to have very charitable views of Popery, and the spell exercised over him by the Jansenists only deepened the impression. Leighton's ambition was to bring the antagonistic parties together, and however noble his idealism was, it was but a visionary dream after all. The hardheaded determined men, who on lonely hillside and deep valley worshipped God, were the men who had seen the vision of God, and history has proved that with all their unbending sternness, their ideas moved along the great eternal lines of God's purpose. The words of Brodie of Brodie may be the true secret of Leighton's historic failure.

## A Lecture.

BY THE REV. D. MACFARLANE, DINGWALL.

Delivered on Sabbath Evening, 16th September, 1906.

(Taken down by a Hearer.)

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“Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.”—EPHES. ii. 19-22.

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THE apostle in this chapter describes the privileges that belong to God's people—to believers. Notwithstanding what they were by nature—children of wrath, even as others—when changed by grace and reconciled to God through the death of Christ, they were accepted as if they had never sinned, and that because of the full satisfaction given to God by the work of Christ in their room and stead. If they did evil, He did good; if they deserved punishment, He bore their punishment; if they deserved to die eternally, He merited for them eternal life. To these privileges we desire to direct your attention for a little this evening; and we ought not only to attend to them as things that belong to others, but to seek that they should belong to ourselves. These privileges belong to all God's people, whether Jews or Gentiles, white or black, old or young, wherever they are situated in this world. They are spoken of in two ways—*negatively* and *positively*.

(1) *Negatively*.—The first privilege here then, besides those mentioned in the eighteenth verse, is that they are no longer “strangers and foreigners,” for he tells them at the twelfth verse that such they were before they were effectually called—before they were saved. “At that time,” he tells them, “ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.” They were outside those privileges before they were called by the gospel; and so we also, if we are made the children of God, were at one time outside these privileges, and were “strangers and foreigners.” There was not such a thing at all among them in their heathen state as any of the privileges that belong to God's people. They had not the Word of God; they never heard of Jesus Christ, the Saviour; they knew not that they must be born again. They had not the means of grace; they were never seen as a people going up to God's house to serve the living God, and to receive His blessing. They were strangers; and so are all who are in an unconverted state, even although they are in possession of the outward means of grace. Strangers

may come amongst the inhabitants of a country, or into a family, occasionally, but they do not belong to that country or that family. People may come to the house of God occasionally, but still they are strangers, just as you may see strangers passing through the country, and calling at a house here and there, but they are none of those families. Sinners in a state of nature are strangers to themselves. This may appear wonderful, but it is no less true. What is your age? Are you twenty years old, and yet you do not know yourself? Have you been, so to speak, twenty years along with yourself, and yet cannot tell your neighbour who you are? Then if you are still in a state of nature, you are also a stranger to God; you do not know Him. You are a stranger to the peace of God which passeth all understanding; you are a stranger to the experiences of God's children; you are a stranger to spiritual things. You can understand natural things, but as to spiritual things, they are a mystery to you; they are hidden from you. All these things are true of many who have lived for scores of years in a gospel land from their youth upwards; they are strangers to themselves; they are not yet convinced that they are sinners, that they are lost, that they are children of wrath, and they are strangers to God and to His Son, Jesus Christ. They know not in their own experience, nor in a saving manner, the way of salvation. If you ask some in Dingwall of the way of salvation, they will keep as far as they can from Christ's humiliation and death; they will say that God is merciful, that He never created man to cast him into hell, and that all will yet be saved. It is lamentable the ignorance of spiritual things that is to be found amongst people in possession not only of one copy but of many copies of God's Word. Believers, however, are not strangers; they know what it is to be born again. Then, also, they are not foreigners. You see, a foreigner is a person of another country who comes to this kingdom, but has none of the privileges of this country's citizens. So sinners by nature are outside the kingdom of Christ. Even in a gospel land this is true. Until you are born again—until you are found in Christ, not having your own righteousness—you are just like a foreigner who has no interest in a country he visits, at least, not so great an interest as the real natives of that country.

(2) Positively.—But then the apostle proceeds to speak of their privileges in a positive way. Not only are they not strangers and foreigners, but they are fellow-citizens with the saints. The Church of God is called a city, and the members of that church are citizens. One way of being a citizen is to be born in that city. Some have to buy the privilege of citizenship, but those born in the city are free; they are by nature citizens. So that those born in Zion, in the city of God, may say with Paul that they are free-born, while another had to say that the privilege cost him much. A citizen is entitled to all the privileges common in a city; and, in like manner, there is not a blessing which God provided for His

people but belongs to each and all who are born in Zion, and who are citizens of the city of God. All things are theirs; the gospel is theirs; Christ is theirs; the Holy Spirit is theirs; eternal life is theirs; all the blessings of Christ's purchase are theirs—not only the blessings they need for eternity, but also those of time—all things are theirs. They have a covenant right to the bread they eat, to the water they drink, to the raiment they put on—all temporal blessings necessary for their journey through the wilderness of this world have been secured to them at the expense of Christ's sufferings and death. Farther than this world they do not require those temporal privileges, and so Paul says, and says for the teaching of others, "Having food and raiment, let us be therewith content," for we shall soon be in a state where such are not necessary. He speaks now to Gentiles, to the Ephesians, who were worshippers of false gods and goddesses, who at one time cried, "Great is Diana of the Ephesians!" but now they are changed—they are fellow-citizens with the saints. In the chapter which we have read (Ephesians, 3rd chapter), this is spoken of as a mystery, that the Gentiles should be fellow-heirs and of the same body, and partakers of His promise in Christ Jesus, by the gospel.

Again, the church is compared here to a house, and believers are of the household of God. They are members of God's family. Notwithstanding what these Gentiles were, and what all men are by nature, this is now their privilege. God has a family in this world. God's household is divided between earth and heaven. Paul, in speaking of the family of God, finds some of them on earth, others in heaven; but he never finds any of them in a third place. There are those who hold that some of God's people are in a middle state in eternity. Well, Paul knew of no such thing, and he knew the family of God better than any now living. If there are any of the human race in another place in eternity, they do not belong to God's family; they are of the devil's family; they are in hell. The Word of God is our rule and guide, and unless we hold views in accordance with Scripture, we are in error. The teaching of Scripture concerning the household of God is that there are some of them in heaven, the others on earth, and if there are others, they are still to be born into this world. This third part has not yet come into existence; but when they are born into the world, God will convert them, and bring them unto Himself, by regeneration and the new birth. The household of God in eternity is to be found but in the one place—in heaven. We insist upon this point, my friends, the more because there is a time coming when the contrary error will be swallowed by the great majority in Scotland, and even in this town. "That is impossible," you say. Well, when Dr. Kennedy was here, it was thought impossible that such a departure from truth could have occurred amongst those who sat under his ministry; thirty years ago it was considered impossible that the majority of his congregation could go over to another gospel, but still they did it; and some of them who at one

time would have raised their voice against error, or any departure from Dr. Kennedy's teaching, are now silent and dumb. One of the privileges of believers, then, is that they are regenerated by the Spirit, and born again into the family of God. They are of the household of God. God Himself is their Father, as we have been observing in the 18th verse, that through Christ we have access unto the Father by one Spirit, and they are His children. But in this world they are, as it were, in the nursery. Children, when but very young, are left in the nursery. Ah! if we be God's children, we are as yet in the nursery; we crawl, we try to walk, we stumble many a time, and we need Christ, the Elder Brother, to raise us up.

In the house on earth, we are being prepared for the house in heaven, "the house not made with hands." What expectation have you now in view of death? Have you any sure hope that you will be amongst those grown-up children—that you will join them in heaven? Well, before you can have any such hope, you must be of the household of God upon earth; and once you are a child of grace, that relationship is everlasting. In going to a foreign country, you can break many a tie, but you cannot break the relationship between you and your father. A boy going from Dingwall to America, sets a long distance between himself and his father, but all that distance does not affect their relationship. That relationship stands as surely in America as it did in Dingwall, and such is the case with the child of God; the relationship is everlasting. Perhaps you say, "Oh, that I had an assurance from God that I belong to His family on earth!" Well, have you any delight in God? Do you love Him? Are you grieved that you do not love Him as you would like? If so, that is something of a child's spirit. There is such a thing as natural affection, and I may say that there is in God's children a natural affection according to grace; they feel they are attached to God, although at times they cannot call Him their Father; still, their desire is after His name. There are many in this world, and that in the land of the Bible, who never examine themselves on this point. They go to eternity on a peradventure; but that is a most hazardous, a most dangerous thing. We ought to know who we are, whose we are, who is our father, and to which family we belong. Are we still of the old family of Satan, or have we been translated to the family of God, so that Paul might say of us, as he said of these believers, "Ye are of the household of God"? I have never, during my thirty years' ministry, preached to a congregation in which I could not address some, at least, as the children of God, and it will be a sad day, if such a day should come, when, in my own poor way, I will address an assembly of immortal souls where there is not one of the family of God.

"Marvel not that I said unto you, Ye must be born again." To be born again is not a shadow, not a picture—it is a reality: it is a work of God in His people, which none but Himself can accomplish. We had no hand in our creation, and in like manner,

and in a spiritual sense, "we are his workmanship, created in Christ Jesus unto good works." You young people, what do you think about this matter? Do you put off this important matter until it is too late? Will you go unconverted to the grave? In a churchyard, you see many more graves of young people than you do of old people—more short graves than long ones—and some of these people put off the salvation of their souls until it was too late, and such as died in that state are lost. You are still left, and Christ appeals to you to come to Himself, that He may save you, and that you may become members of His mystical body, and of the household of God. Were it not for the power of spiritual death, no sinner could bear the thought of being without Christ. Even a child of God is brought very low when he is in darkness about his state for one day, while others are in darkness about their state all their lifetime without any concern.

Another privilege belonging to God's people is that they are built on a *sure* foundation. The apostle compares the church of believers to a building. "Ye are built," he says, "upon the foundation of the apostles and prophets." What does he mean by that? I need not ask the question of God's people; they know what it means. Does it mean that believers rest upon an arm of flesh—on these good men, apostles and prophets? Ah! it does not mean that at all. What, then? It means that they rest upon the foundation set forth in the prophets and preached by the apostles. It was the same foundation of which both prophets and apostles spoke, and it is the same foundation we preach, so that it may also be said that believers are built upon the foundation ministers preach now. You may examine yourself on this. Read the writings of the apostles and prophets, and see in these that it is Christ Jesus, the Son of God, as Mediator, that is set before sinners as the only foundation. Now, these are said to be built, and this implies the work of another. It was God, by His Spirit, that laid them on this foundation—Christ. By faith they received Christ, but it was God's work to lay them on the foundation. It implies also that they are being built. The house is not yet complete: there are more stones to be put into the building. God at first called effectually many of the Jews, brought them out of a state of nature, and laid them upon this foundation. He then turned with the gospel to the Gentiles, and found many there, whom He laid on this foundation; and from that day to this the gospel has been preached to sinners. God needs stones for the building. It is not complete yet, but when it is complete—when the top-stone is put on the building—then the Bible shall be sealed. There shall be no more preaching, no Sabbath, no such thing as people coming to church. See then, my friends, that you have your place in the building, that you are on the *sure* foundation. The apostles and prophets never spoke of the work of man as a foundation, except in warning people against it as a foundation that would be swept away when the flood and the storm came.



Then the apostle speaks of Christ Himself as "being the chief corner stone," as well as the foundation. The use of a corner stone is to unite the building; and believers not only rest upon Christ as the foundation, and are united to Him, but they are also united to one another in Him. They are one building. There are many stones in a house, but the house is one; and so the church is one, though there are many members in it. In Christ all the building is fitly framed together, and groweth unto an holy temple in the Lord. The work of God in this spiritual building is a work that shall stand; it is fitly framed together—so firmly framed that it will never be broken to pieces again. It is different from the state of man at the first creation. Man was perfect then, but he fell from the estate in which he was created. But this building is fitly framed together in a different Covenant Head, the Lord from heaven, the second Adam; it will never break down. There is also life in this building. Where there is growth there is life. Even in the herbs of the field there is life, and therefore they grow. There is life in man, and he grows from childhood to manhood. And so from new-born babes the family of God grow up unto Him who is the Head, till they come unto the stature of a perfect man in Christ Jesus; and when they attain to that height, God removes them from the nursery, and sets them amongst His princes in heaven. The apostle now turns to those to whom he writes, and says, "In whom ye also are builded together for an habitation of God through the spirit." Ah! my friends, is this true of us? When we read in the Scriptures the privileges of God's people, that they are a building of God, can we apply this to ourselves? Ah! the day of trial will come—it is hastening on—but now is the day of our opportunity; this is "the accepted time; behold, now is the day of salvation."

This spiritual house is the habitation of God Himself. At the consecration of the temple, Solomon said that the heaven of heavens could not contain God, and how much less that house which he had built? But what is really, outside heaven, the habitation of God? Ah, He says, "Though heaven is my throne, and the earth my footstool, yet I will dwell with him who is poor and contrite in heart, and who trembleth at my word." If you are a stone in this spiritual building, God dwells in your heart. He not only dwells in His church as a whole, but He dwells in the heart of every member of His church. What a wonderful thing, what a mystery it is, that God would create man to be a habitation for Himself, and when the house was destroyed by sin, that He would, of His own mere good pleasure, grace and mercy, begin to re-build the fallen house, and to make it more beautiful and better in every respect than it was before it broke down! When God creates a person anew in Christ Jesus, it is with the object that He may dwell in his heart. I appeal to you, my friends, have you found God in your soul at any time? However it may be with you, it is true of believers, that God is not only above them in heaven, and

around them—God is everywhere—but He is also in them; in a spiritual sense, He dwells in their souls. They are a temple of God, and so the temple was a type of Christ's human nature, and a type of the Church also.

In conclusion, let those who have received tokens that they are the children of God, walk carefully; let them not lose sight of their covenant with God; let them walk humbly; and seek to walk like Enoch and Noah, of whom it is written that they walked with God. Let them be afraid of sin outside themselves and of sin in their own hearts. God's people are making progress towards the heavenly Canaan, towards the house above; and there is nothing so dangerous to them as sin. The sinfulness of their nature makes them mourn like Ephraim of old, and they feel their need of the redemption wrought out by Christ. They appreciate the doctrine of salvation by grace. Speak to those who have found out their need of Christ, of salvation by works, and they say, "Ah! there is no hope for us there." But preach to them salvation by grace, and they cry, with hope and joy, "I shall not die, but live, and declare the works of God." Let them glorify God with their bodies and spirits, which are His, and show forth the praises of Him who hath called them out of darkness into His marvellous light. The Lord add His blessing, and to His name be the praise. Amen.

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## The Jesuits.

### A SKETCH OF THEIR HISTORY AND PRINCIPLES.

ONE is now and again asked, "Who are the Jesuits?" The question is not at all such a simple one as would be an inquiry concerning, let us say, the Socinians or Arminians. For one thing, "Jesuit" is a misnomer, inasmuch as the leader avowed by it, and the party avowing Him, are in utter disagreement. It is not so with the other errorists just mentioned. Socinians derive their name from Faustus Socinus, and one has only to ascertain what were the peculiar views of Socinus in order to have a generally accurate conception of who the Socinians are. The Arminians derive their name from James Arminius, and in their case too the name from which they derive theirs gives a tolerably correct idea of the party under consideration. Jesuits derive their name from Jesus, but it would be monstrous to suppose that the Jesuits are in their teaching in fundamental agreement with Jesus Christ. At the same time it has to be noted that even the word Jesuit is not quite to the Jesuits' liking. They call themselves the Company or Society of Jesus, and they would like other people to do so too. Calvin is said to have been the first to reduce their high-sounding title to the form Jesuit, and ever since then such is the name by which members of this Society are generally known.

The so-called Society of Jesus ought to have been called the Society of Ignatius Loyala. That, however, is a name which the Society would by no means brook. Pope Sixtus V., in the year 1590, proposed to give this name to the Order, but his effort was quite unavailing, and the Pope himself—as the Jesuit Bellarmine is said to have prophesied—did not survive the year in which the attempt was made.

Ignatius Loyala, the founder of the Society, was born at Guipuzcoa, on the north coast of Spain, in the year 1491. He is said to have been of noble birth, and became by profession, in early manhood, a soldier. At the age of thirty he was seriously wounded, and from that date begins his religious history and historical significance. The Society which owes its being to him, and of which he was the first General, dates from the year 1533. It had only seven members to start with, and they were all, with the exception of two—a Savoyard and a Portuguese—Spaniards as to their nationality. Of the seven, only one—Faber—was an ordained priest. Shortly afterwards six others joined them. The whole company thus formed were, with the exception named, by the order of Pope Pius III., ordained to the priesthood in the year 1537. This was done by the Bishop of Arba in Italy. In that same year Loyala announced his intention of calling the fellowship thus being formed by the name, "Company of Jesus." Three years afterwards Pius III. confirmed the company. The question suggests itself, "Why, with so many Orders already existing in the Roman Catholic Church, should this new Order now be added?" What really was the intention of Loyala and his companions in founding this Society? The fact is that they scarcely themselves knew, and when one regards the subsequent history of the Society of the Jesuits, one is disposed to conclude that the most charitable view to be taken of the affair is that the author of the idea thus coming to realisation could only be Satan, and that it was but gradually that the full significance of what was about to be undertaken was realised by the men most deeply engaged in the business.

It must be remembered at this point that the Reformation, beginning with the year 1517, when Luther nailed his theses to the door of the Castle Church of Wittenberg, had, by the year 1540, deeply moved Europe. Nearly one-half of Western Europe—that is, of all Europe excepting Russia, Turkey, and Greece—had declared in favour of the Reformation, and the other half seemed largely as if in the balance. The Protestant religion was embraced by the Swedish nation as early as the year 1523, by the Norwegian in the year 1528, and by the Danish in the year 1536. In Germany, Luther—the great instrument used by God in bringing about the Reformation—had, by the year 1540, accomplished the best part of his work, and had himself only six years to live. Calvin, the theologian of the period, had, four years before this date, issued his monumental work, "The Christian Institutes." Tindale, the apostle of England, as Foxe calls him, was already

four years in his grave, if grave he found. He was put to death by strangling, because he had been pronounced guilty of heresy by the Roman Catholic Church, and his body was afterwards burnt at the stake. In Scotland, Hamilton and Wishart had raised the standard of reform, although it was not until seven years after the Pope's confirmation of the Jesuit Order that Knox became publicly identified with the Protestant cause.

When Europe was thus astray about the cause of God, we cannot but think that the arch-enemy of the gospel was likely to devise means whereby, in some way, the work of Reformation might be thwarted; nor need we hesitate to say that his most potent instrument for obstructing the progress of the gospel was found in this lately-devised Order or Company. When the Society came, as it were, to consciousness, and realised its mission, it set itself to bring about, as its first great work, a counter Roman Catholic Reformation. That is to say, it sought to bring back to the Roman faith the nations that had deserted it; to confirm in that faith the nations that were wavering; and to strengthen and advance, in the Romish Church itself, the power of the Pope and the worship of the Virgin.

Soon after the Society was confirmed we find the seven members who originally composed it situated thus:—Xavier was in the East Indies; Laynez and Faber in Germany; Salmeron, with the power of a papal legate, in Ireland; Bobadilla in Naples; Rodriguez in Spain. The General himself, as is the law too for his successors in the generalship, took up his residence in Rome. In the mysterious providence of God, the Company soon attained to tremendous power, and as a result of their mischievous activity, Europe was ere long bathed in blood.

What, it may be asked, was it that rendered their influence so far-reaching and so mischievous? To begin with, the Society had a remarkable organisation. It was distributed, we may explain, into six grades—novices, scholastics, temporal coadjutors, spiritual coadjutors, professed of the three vows, and professed of the four vows. It is generally supposed, although Jesuits deny this, that there is yet a seventh grade, composed of laymen secretly affiliated to the Society, and acting as its unsuspected emissaries. The novitiate cannot be entered on before the age of fourteen, and as a rule the final grade—that of the professed of the four vows—is not attained until the candidate has reached the age of forty-five. Only a small percentage ever reach the final grade, but it is they alone, we are told, who constitute the real core of the body, and from among them its officers are all taken. In the process of this long training, those to whom the work is entrusted have ample opportunities of ascertaining the kind of work for which each candidate is specially fitted, and various are the functions to which appointments are made. Some become Church dignitaries; some, teachers; others, editors of newspapers, etc. The Society may be supposed to know in what profession its own interests can be best served.

Then, again, the power vested in their General is almost unexampled in any society. In relation to him every member is taught "to consider himself like a dead body, which has no longer either will or opinion; like the statue which is turned every way at will, and does not offer any resistance; like a stick in the hand of an old man, who uses it at pleasure and lays it down anywhere, as is convenient to him." The General is appointed for life, and holds in his hands the appointment of all the other officers, the only check on the absoluteness of his rule being a Consultative Council of six, with whom he is surrounded, and the reason of whose existence is the recognised possibility of the General himself proving unfaithful to the interests of the Society. To him, through superiors of colleges and through provincials, reports from every part of the world concerning anything or everything touching the Jesuits' plans, are regularly and periodically made. It is not, therefore, without reason that the General of the Jesuits gets the name of the "Black Pope," the epithet "Black," however—by which he is distinguished from the real, sometimes called "White" Pope—referring not to any supposed difference in moral condition, but merely to a matter of dress. With such an organisation it has been well said that the Jesuit Order "is a naked sword whose hilt is at Rome and whose point is everywhere."

Then, again, this marvellously-organised Company spare no pains to ingratiate themselves with unsuspecting people. For example, very early in the Society's history they attached almost everywhere to their numerous colleges or houses, schools wherein, to all and sundry, secular education as good as could then be obtained, was given free. The sixteenth century was a time in which thirst for knowledge seems to have become general, and free education was a much-appreciated novelty. There can be no doubt that by this means the Jesuits gained themselves much support. Still, further, their casuists and confessors are found to have developed a system of morals which seems to make the attainment of heaven easy to men of the world, if only they remain members of the Roman Church.

I shall here only, in the briefest way, indicate what is involved in their oft-heard-of principles—the justification of means by ends, mental reservation, and probabilism. According to the first of these, an act which, to the unsophisticated moral sense, appears sinful or even atrociously wicked, may, if committed for a good end—say the advancement of the Romish cause—be reckoned praiseworthy. According to the theory of mental reservation, they taught the lawfulness in some circumstances of giving answers designed to deceive inquirers, the person questioned being directed to utter only in his heart the most essential part of the reply. Thus, if one in possession of riches were asked for alms, he might justifiably say that he had nothing, when what he meant was that he had nothing which he was inclined to dispose of at the time. The saddest aspect of this business was their teaching

the lawfulness of confirming such equivocation with an oath. By probabilism is meant that part of their teaching according to which it was held that, if so much as one of their doctors taught the lawfulness of any course of procedure, a confessor was bound to give the benefit of this to persons coming to him for confession, and to discharge them, even although, to the confessor himself, the course under consideration was self-evidently sinful.

All these maxims were wrought out with an ultimate view to the aggrandisement of the Society, but they had not been so mischievous in their results had not the Jesuits adopted another principle which I am about to name, viz., that to the Romish Church belongs, by divine right, the prerogative of disposing of everything according to its will in Church and State; that the nation or people that refuse to yield to this claim are thereby outlawed; and that, therefore, no one can henceforth sin against them. Those are the ruinous principles upon which the Jesuits have worked all along the course of their history. Nor is it anything short of infatuation for one to imagine that in this respect they have changed for the better. One of the latest books of importance written by a Jesuit is *The Institutions of Public Ecclesiastical Law*, by Marianus de Luca, Professor in the Gregorian University of Rome. Of course all Jesuit books have the sanction of the Order. This book comes to us with the additional sanction of having received the warm commendation of the late Pope Leo XIII.—a Pope whom many were blind enough to regard as a generously-minded man. Now, this is what Marianus says—I quote from Dr. C. H. H. Wright's translation, a work for which the translator deserves the thanks of his countrymen—"One who broke away from the authority of the Church was *outlawed*, so that all men were given the power of killing him with immunity." "Capital punishment the Church justly inflicts on heretics, as is shown by all the controversialists against the innovators." Scores of quotations equally injurious to the reputation of the Jesuits as peacemakers might be extracted from these *Institutes* of Marianus, for the man seems to throw off all reserve and, as if anticipating, through Jesuit intrigue, another carnage in Europe, boldly enunciates the principles which ought to reconcile the Roman Catholic mind to such a consummation.

All the factors now alluded to are to be taken into account if one is to have any adequate apprehension of the manner in which Jesuitism works, and of the causes which contribute to its success, but I daresay it is a shallow philosophy that imagines that it can explain the results of Jesuitism without taking account of the power and influence, in connection therewith, of the Spirit of the Power of the Air, the Dragon of the Apocalypse. In this regard I may refer to a case of Jesuitic influence which is to some extent of a literary nature, but with which, whenever I think of it, I cannot but associate the idea of Satanic agency, such are



the subtlety and power evinced in the whole matter. In spite of themselves, let it be observed, Jesuits cannot help feeling that they are being wounded by the sword of the Spirit, which is the Word of God, nor is there any portion of that Word which has been felt more painfully by them than the book of Revelation. For, in the eloquent words of Bishop Christopher Wordsworth, "God has, in this divine book, broken the magic spells of the Church of Rome; He has taken the wand of enchantment from her hand; He has lifted the mask from her face; and with His divine hand He has written her true character in large letters, and has planted her title on her forehead, to be seen and read of all: 'Mystery, Babylon the great, the mother of harlots and abominations of the earth.'" Now, all this is felt in its full force only when the book of Revelation is held, as it has been rightly held by the great body of commentators throughout the ages, as giving prophetic delineation of the combats and divers experiences of the Church of God throughout her history, from the days of the apostles to the second advent. But a student of the book of Revelation has to learn that, besides this historical school of interpretation, there are now-a-days other two schools of interpretation which, between them, claim a large number of disciples. One of them is the Preterist School. According to this school the book of Revelation refers to nothing later than the fourth century of our era. The other is the Futurist School, and according to it the book of Revelation refers only to things yet in the future. To the Preterist School belongs a very large number of Rationalist divines on the continent of Europe. To the Futurist belongs a goodly number of interpreters, particularly from among the "Brethren." It is plain that, if the view of either Preterists or Futurists be adopted, past Papal history is untouched, and the Jesuits are saved the painful discipline of being exposed as a company with whom the Lamb is for ever waging war. Now, the interesting thing in this connection is that they were themselves Jesuits who set the example both of Preterist and Futurist interpretation; Alascar being the father of the Preterist School, and Ribera of the Futurist. These two men, in order to save their own skin, have been the means of decoying off, to the wrong rails, perhaps the greater number of the commentators who within recent years have written on the book of Revelation. The men thus decoyed are—many of them—learned, and quite unsuspecting of the trap that was laid for them. Some of them are probably pious. But could the Jesuit device have been so successful had there not been at work the powerful influence of the prince of the power of the air? I trow not.

I have made a long digression in order to explain underlying principles, and thus show how it was possible for the Jesuit Order to influence the nations, as it has undoubtedly now for a long time been doing.

J. R. M.

*(To be Continued.)*

## **The late John Macleod,**

ST. JUDE'S, GLASGOW.

**W**E regret that the promise made to our readers last February of a small tribute to the late John Macleod, has been so long delayed. This delay has been caused by want of accurate details, which friends have kindly given, and also by want of time, as other duties exhausted all my leisure hours. The shortness and uncertainty of man's life has been brought home very much to my mind, by the early removal of this young man, and I often, when thinking of him, remember the words in Isaiah—"The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field the grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever."

John Macleod was born at Culkein, Stoer, Assynt, in the year 1875. His parents were very respectable, and gave their family a sound moral training. John, however, lived without God and without hope in the world till he was twenty-one years of age. He came to Glasgow in the year 1894, and the good work began in him in 1896. He seems to have been a long time under deep conviction. He asked a friend one day, "Are you guilty of breaking all the commandments of God?" He said himself, "I am guilty," and quoted the scripture—"The devils believe, and tremble." In the year 1898 he wrote, "I thought since I came to this place that I got a moment that I would desire that He would take me away without ever seeing my friends any more in the flesh. I speak of the love of Christ. If I am not deceived, I have some experience of the love of Christ; and, as the other boy said, 'If I was deceived, it was a sweet deceiving'." In this same letter he speaks thus about death—"Now, dear D., may we be preparing to die, for die we must." He wrote this letter when he was visiting friends out of Glasgow. In the year 1900 he wrote to another friend. He quoted the truth—"Who is so great a God as our God?" Of this truth he said, "This verse of Scripture has been made quick and powerful to my soul, so that it raised all my affections and thoughts to things above, so that I could not say whether I was in the body or not. The first thing I saw is this, that I was a lost, hell-deserving sinner, so that I put my Amen to my own eternal damnation, and I had to fold my arms for ever as a helpless babe, for anything I could do myself to escape the punishment of an offended God—that no creature, man, or angel would avail anything—that God is so pure that He cannot look upon sin—that no unclean thing can come into His presence. Then I saw Christ as the only way to the Father, and I was enabled to embrace Him as the Saviour of my never-dying soul. I got such a sight of myself as free from sin as though I

had never sinned. Oh, for five minutes of the feelings I had that day, when the heart-melting love of God in Christ seemed to go through all the faculties of my soul. The next thing I saw was that I had been elected in the past eternity. If this is not salvation, I am deluding my immortal soul for an endless eternity." We understand the above as giving a brief outline of the experiences through which he had passed, and we give them as he wrote them. He seems to have been two years under the deep convictions which he describes above, *i.e.*, from 1896 to 1898. The deliverance was orderly, scriptural, and triumphant.

In the spring of 1904 he had a serious attack of influenza, and his lungs were badly affected. He went to three Communion in the north that summer; but the trouble continued to make deep inroads upon his constitution. In October the doctors told him that he could not live through the winter in Glasgow, and they ordered him off to Australia. Kind friends north and south helped most willingly to pay his passage, so he left Glasgow before the end of October. He arrived in Australia, and was the guest of our worthy friends, Rev. W. Scott and his worthy helpmate, in the Manse, Brushgrove, Clarence River, for several months. Notwithstanding all was done for him that could be done, he continued to fall deeper into the decline. He made up his mind at last to leave his kind friends in Australia, and to proceed to Dunedin, New Zealand, where a married sister of his lives. After he got there he entered a Sanatorium, and for some time made good recovery; but there was to be no recovery for poor John. He soon found that the Sanatorium was of no use, and he went to reside with his sister. During his stay in Dunedin he was exceedingly grieved by the carelessness and open profanity of the people. So revolting did the ungodliness of the place appear to him, that he made up his mind, weak as he was, to leave it for home again. His poor sister and her husband did all they could for him. At last a blood vessel burst in the lung, and in a short time he slept in Jesus—on 16th January, 1906.

His remains were buried in the Northern Cemetery, Dunedin, to rest there till the last day. We have no doubt but he will take his place on the right hand that day.

Our deepest sympathy goes forth towards his brother and sisters; and may the Lord bind them all in the bundle of life.

N. C.

**Denying the Faith and Worse than an Infidel.**—Lady Culross, on one occasion, asked a pious woman, Euphan M'Cullen, to pray for her ladyship's family, and on making enquiry what answer she received, replied—"He that provides not for his own house hath denied the faith." Whereat the lady said, "Now you have killed me; for I go to preachings and communions here and there, neglecting the care of my family." Effie replies, "Mistress, if you be guilty in that, you have reason to be humbled for it; but it was not said in that sense to me; but the Lord said, 'I that have said, he that provides not for his own house is worse than an infidel, will not I provide her and her house, seeing she is mine?'"—*Livingstone's Characteristics.*

## The Memoirs or Spiritual Exercises of Elisabeth West.

(WRITTEN BY HER OWN HAND.)

*(Continued from page 217.)*

YET at this time the plague of my heart came upon me more dreadfully than ever before; there was a thorn of the flesh given me; an unmodified corruption weighed me so sore down, that I was like to call all my former experiences but delusions. Then that scripture was darted in upon me, Hos. viii. 12, "I have written to him the great things of my law, but they were counted as a strange thing." There was yet another piece of trial in my cup; I at this time had upon my spirit a secret exercise, which, if it had been known to the world, I thought it would be a stumbling-block to many; not only the wicked, but even the godly, would be offended at it; I wist not what to do, I could find none in my case but myself. The ministers in their sermons spoke to many cases that might be perplexing, but my case they never so much as mentioned it. This troubled me mightily, thinking it was but a notion of my own brain; therefore I could not believe that my exercise was from the Lord, which made me many times go to God, and beg to be freed from this, for it made me weary of my life; but the more I prayed against it, it was the stronger on me. Then there were three scriptures given me to confirm me that it was from the Lord: First, "I will not alter that which hath gone out of my mouth;" the second was, "I am thy exceeding great reward;" the third was, "but you have need of patience." Then was I desirous to know the true voice of this exercise, but still it remained very dark, only I was loaded and weighed with extraordinary meditations; all which proceeded from this exercise. I was so loaded with them that I was forced to it. When I began, the Lord furnished me immediately beyond my expectation.

Then came the tempter on me to dissuade me from such things as these, for they did not belong to me, and would but heighten my judgment one day; for my life was not squared like them. May not you live like other Christians, and not be taken up with such extraordinary duties? To this suggestion I gave consent; then there came a most fearful deadness and seized on me, and that scripture was borne in on me, "Refuse not him that speaketh." The omission of this duty brought me to a very disconsolate case and condition; I could not hear the Word preached, so as to profit by it: I could neither read nor pray; I was like to forsake all spiritual duties whatsoever. After some time's consideration, I saw that it was a temptation of Satan, who was still ill-willingly me when he saw merciful privileges bestowed upon me.

Then did I resolve to fall about the duty again, which accordingly I did ; and I was no sooner begun to this duty but I found the Spirit of the Lord return to me ; yet this exercise was in its nature to me so very strange, singular, and dark, that it wrought a great disorder in my mind, not knowing what to make of it.

One Sabbath day I was more than ordinarily weighted with this, and was also desirous to know what truly and really these impressions could mean. I got a similitude, which resembled my case very near ; but it being so dark I forbear to record it, until I see more clearly what the Lord will bring out of it ; yet, in the meantime, I got scripture to confirm me, that, for as dark as it was, the Lord would bring it to pass, which was in Gen. ii. Yet I think a darker and harder dispensation never any was trusted with, that ever I heard or conversed with ; for it not only appeared dark, but I thought dangerous to believe ; for everything that I thought was for the bringing of it to pass, wrought the quite contrary ; which indeed wrought a great storm within me betwixt faith and sense, so that I was like to be crushed between the two, and I was held in a continual torment ; for the wheel of providence seemed downright to contradict the promises ; which sent me many errands to the throne of grace, and many bitter tears, heavy sighs, and groans, did it extort from me ; yet the Lord did not leave me here to wrestle alone, but was now and then giving me a cordial, from the Word, to hold me up ; such as, "the trial of your faith and patience is much more precious than that of gold ;" with this, "Delight thyself in the Lord, and he will give thee the desire of thine heart." But although these scriptures were sweet to me when I received them, yet the first temptation to misbelieve the promise imbittered all. I read frequently on Mr. Gray's great and precious promises, and that with a great deal of satisfaction ; there being many things so like my case, as anything can be like another.

Now, the Lord only knows what tossings I was exposed to ; of all the cases I was in, I never met with the like of this. O but the body of sin and death grew strong ! my idol had too much room in my heart, which was like to be my death. I was one night in prayer extraordinarily weighed with the sense of in-dwelling sin, as good cause I had : for I think there was never any that had such a large measure of a body of sin and death as I, yet none of my sins could hinder the Lord Jesus to manifest more and more of His love to me. O the sweet intercourse I got with heaven this night ! I was more experienced what communion with God was. There were two things in Jesus, which were represented to me very lively, as these things which grieved His heart ; especially from His own people : First, That for all He had done and suffered for His people to redeem them from death, and interest them in glory, yet that they should doubt of His love at every trifle ; this grieved Him at His heart. Secondly, That it was vexing the heart of Jesus Christ, that, for all the tokens of His

love He had given to His people, that yet they should entertain other lovers in their hearts, where He should dwell alone.

This was a sweet, and yet a doubting time to me in which night I was made to kiss the cross, in whatsoever manner it was given me; then was this scripture given me, "Come with me from Lebanon my spouse." O but, for all this, the body of death got up on me again, stronger than ever; which gave me ground to think, it seems I have never truly accepted of the Lord Jesus in earnest, otherwise it could not be that any other durst take His room but Himself: and not only this, but it indisposed me for any duty whatsoever; in secret I was like a dead dry stick, fit for nothing; in public I was like a tree tossed to and fro with every wind of temptation, so that my life became a burden to me, for I could find the Lord in no duty. In this case I remained until September 21, 1697, in which night I was at an exercise where the servant of Christ, Mr. John Hepburn, was on these words, Isaiah lxiii. 3, "I have trodden the wine-press alone, and of the people there was none with me." Where he came with a new offer of Christ to all that were there, and told us that he had His Master's warrant for it. This was a night to be remembered by me; for my heart was made entirely willing to receive Him; in which place I took the minister witness, and all that were in the room with me, all in heaven and earth to witness, that I am Thine for now and ever, and am content to forsake all other lovers, and to take Jesus for my all in all, on any terms whatsoever. There was nothing in the world I longed so much for, as to have the image of Jesus printed on my heart, that in everything I might imitate Him, and also to have communion with Father, Son, and Holy Ghost. Lord, give me this, and I care not what Thou do with me, with respect to the things of this world. O keep me from the errors of this day, which are like to creep in among us; teach me the perfect way wherein I should go. And now again, O Lord, as Thy servant offered Thee to me, so I give myself to Thee, soul and body, to be for Thee, and not for another: and believe that I am accepted by Thee. O keep this clear unto me against the time of temptation, when the enemy will come and turn all upside down. I received a scripture, Jer. iii. 19, "And thou shalt call me, My Father: and shalt not turn away from me." This was a very pleasant night to me indeed, where I was put out of doubt that I was the Lord's. Then this temptation came, and so are all the world, yea, even the wicked: but I got leave to call Him "my Lord and my God:" and that it should be so, for now and evermore. Written by me,

ELISABETH WEST.

It pleased the Lord to give me another occasion of renewing my former engagements, which were dreadfully broken on my part. I saw that I could not walk with the Lord, therefore I must not let any opportunity pass of lending myself to the Lord. I also was at the time labouring under the power of a body of sin and death, and saw no remedy but in Christ.



There was word of a Communion at Prestonpans, at the hearing of which there arose a vehement desire in my heart to be there; I having experienced the manifestations of His presence formerly at such occasions, that called me to that place; also inward corruptions and outward dispensations of providence. I was persuaded I had the Lord's call to go there, from these two Scriptures—"Seek, and ye shall find; knock, and it shall be opened unto you." The other was, "Follow the Lamb wherever he goeth." I met with some oppositions which had a tendency to hinder me to go there, but the Lord overcame them all. I cannot but remark two of these hindrances. In the first place, I had a sore and vehement pain of the toothache, which distressed me mightily, so that I was capable of nothing but crying of pain. There was none that thought I would be so cruel to myself as to adventure on such a journey to-morrow, and yet I was firmly resolved I would be there. The other hindrance was, that the weather was extraordinarily boisterous, with great rains, terrible winds, fire-flaughts, and thunder; so that I thought the house would blow down about me that night.

On the morrow when I awaked the pain of my tooth was quite gone from me, which I reckoned no small mercy, but still the wind continued loud and bitter, which made all the family plead with me to forbear my going there; but I gave a deaf ear to them all, and away I went to Prestonpans, it being Saturday morning. The way was very pleasant to me, though otherwise unpleasant. When I met with the poor women, with their burdens of coals and salt on their backs, coming to the market of Edinburgh, then I thought the badness of the weather does not hinder these from their earthly market: O, what a fool would I have been if anything should have hindered me from the heavenly market!

When I came to the place, O how sweet and refreshful were these Saturday's sermons to me! Mr. John Moncrief was on Exodus xx. 24, "In all places where I record my name, I will come unto thee, and bless thee." He observed that ordinances were the trysting-places between Christ and His people; and whoever there was that had been trysting Christ to come to this Communion, if they were come to keep the tryst on their part, Christ was also come to keep it on His part. He told us of four ways that Christ was coming to keep tryst with His people.

First, He was coming as a merchant, to see what His poor people wanted, with all the wares of heaven. And now, O communicants, what will ye buy the day? Secondly, He was coming as a physician to sick folk. And I must tell one and all of you, there is not one among you all but ye are sick—and that dangerously—of a sickness you must all die of, if you employ not this physician; and, for your encouragement, I tell you there is not one in heaven but what was sick of this disease, and He healed them all perfectly. Thirdly, He is coming as a King. And will ye not open your hearts to receive Him? Fourthly, He

is coming as a suitor, to court a bride for Himself. And will ye refuse to marry the King of Glory? Every one of these things were sweeter to me than another. When sermons were ended, I, being a stranger in the place, had great difficulty to get quarters; but when all my hope was past, how wonderfully did providence direct me to a place where I was better entertained than I expected!

On Sabbath morning, being 9th October, 1697, I was big with expectation that all would be well; and when I came to the kirk I had no will to go to the first table, lest I should have been deprived of a seat afterwards. But about an hour before the sermon began, the minister of the place, Mr. George Andrew, came to the kirk in his night-gown, and seeing but two persons at the first table, he uttered this lamentable expression—"Will our Lord Jesus get but two brides to-day? Woe's our heart; we have enough of weights on us, though ye add not this to the rest." The words were scarce out of his mouth when the table was full, and I was there among the rest. I was no sooner set down at it but that word came with light, life, and power, "What is thy request, queen Esther, and it shall be granted thee?" I had a sweet time at the table before the work began. Mr. George Andrew was on Matthew—"Come to the marriage; for all things are ready"—where he made a free offer of Christ to all that would come and receive Him on His own terms. In which place I took Him to witness—the heaven and earth, the sun that shined bright in my face, to witness—that then it was a sealed bargain betwixt Christ and me; for I was made willing with the offer.

When the minister came to serve the first table, he came with that word in his mouth, "What is thy request, queen Esther, and it shall be granted thee?" O then, my heart cried out, my request is that the bridegroom's image may be stamped on my heart presently. Come, Lord, here is a temple for thee to dwell in, such as it is; but do thou to it as thou did to the temple—whip out all buyers and sellers and everything that defileth it. I have great idols; unmortified corruptions, who, Haman-like, strive to overcome me. O, make me more holy than ever I was before, that the image of my Lord and bridegroom may appear in my converse with others in the world.

Let me have as near a conformity to Thee as ever any attained to. I this day request for more light in reading Thy holy Word, for as yet it is the darkest book I ever read upon. I also request for my poor parents as formerly, and all my Christian acquaintances, ministers, and people, and for our land in general; and that the gospel may never depart from Scotland. Come, purge Thy house of everything that hinders Thy appearance among the golden candlesticks. O Lord, grant me greater degrees of humility, both outward and inward, for I find my self-conceit sometimes like to overcome me. I here this day promise, as in Thy sight, to stand to Thy interest though persecution should

arise, and to lay down my life if Thou call for it. Come, Lord, tie both me and my resolutions to Thyself fast, and I slide not back in trying times, and be not like that son that said, "He would go to work in the vineyards," but went not. I must confess, to the glory of God, I got great liberty in seeking all these things, both in public and secret.

O, but it was a comfortable day to me, wherein my interest in Christ was as visible to me as if it had been written in golden letters before my eyes. It is impossible for the tongues of men or angels to declare the joy and comfort I experienced, and wherein I gave myself to the Lord; and in testimony hereof I take myself to witness, and all in heaven and earth, that I am not my own, but the Lord's.

Written and subscribed at Prestonpans, 9th October, 1697.

ELISABETH WEST.

Now, as I have been recording the wonderful goodness of God to my soul, so I will also record how I improved this mercy, or rather misimproved it. O, who would have thought, that after this sweet and blessed Communion, where I gave myself to Christ, that ever I would have embraced an idol in my heart again? Who would have thought that, after such great manifestations, I would ever entertain such atheistical suggestions again? Who would have thought that, after such tokens of Christ's love to me in the promises, I ever would have doubted and misbelieved, and called them in question again? But this I see clearly, that, as there is an unchangeable fountain of goodness and mercy in God, so there is an inconceivable ocean of sin and iniquity lying close in my heart, that is neither known to myself nor any in the world.

A little after this glorious Communion I was strongly assaulted with three great enemies, so that I was never in greater hazard all my days. The first was my predominant sin. It came back with such strength and force that I thought, one day or other, I would fall by the hand of Saul, and that the Lord in justice would leave me to be a scandal to religion. The thoughts of this tormented me; that I should relapse so often into one sin. My second enemy was unbelief. I was made to cry out, All my former experiences are but delusions; and that because of the strength of indwelling sin, which sore mastered me. The third enemy was atheism—the worst of all the three. It was so strong armed against me that I had almost quit religion altogether. O, how often did I express these words, "Happy, happy are they that can believe solidly the first principles of their religion, and do square their life accordingly! O, happy are they that believe God is such a God as His Word holds Him out to be!" There were three things that I found great difficulty to believe in concerning God, which bred a great storm in my mind. First, That God was omniscient and omnipresent; that He knew every thought and was everywhere present. O, if I believed this, would I sport and

play with sin as I do? Secondly, That God was unchangeable. This I could not win over; once I thought He loved me, and now I think He hates me. Thirdly, That every sin deserves God's wrath and curse. O, if I believed this, would I sin with such deliberation?

I cannot tell how I was tossed with these temptations, but well a wot they did me meikle skaith. A little after the Sacrament was given in Edinburgh, but I was not a partaker; the temptation was so strong on me. However it was with me, I am sure it was a glorious day, wherein I hope there were many souls sealed to the Lord. There was an extraordinary frame and melting of heart among the people, as if they had been all content of the offer of a reconciled God in Christ. Mr. John Moncrief was on these words, Isaiah xxvii. 5, "Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me."

Through the whole day I was in a lamentable condition, not knowing what to do. On Monday after Mr. Archibald Riddel was on 1 Kings xviii. 39, "And when all the people saw it, they fell on their faces; and they said, the Lord, he is the God: the Lord, he is the God."

He observed that it was a great and memorable attainment to win to the knowledge of the true God. Of all the sermons I heard at the Communion, this was the most suitable to my case. When I came home to secret I got a view of my present condition. I saw that unbelief was the greatest sin in all the world. It is a mother-sin, from which all other sins proceed; it was the root, and all other sins are the fruit; and there was something in it that struck at all the persons of the blessed Trinity; and that it brought with it ignorance and rebellion. O, unbelief was like to destroy me! I thought I was the greatest sinner that ever was born, and that even Judas' sin was no greater; for I thought that if Judas had gotten repentance he never would have relapsed into that sin again, but I have relapsed again and again. I wanted but a temptation to commit any sin. Now I am in a great strait how to record the Lord's way to me for two full years, with respect to that dark piece of exercise I was showing of before; but this I can say, "There was both mercy and judgment in my cup."

*(To be Continued.)*

### **Mysterious Hindrances to Preparation for the Pulpit.**

—David Dickson, during his banishment to Turiff, in Aberdeenshire, used to say that he could not preach there as at Irvine, because he thought the devils of the North worse than the devils of the West; whereas, one hour or two sometimes would have sufficed to study a sermon in Irvine, it behoved him at Turiff to begin at mid-day on Thursday, and, laying aside all other studies, to take the rest of that day, with Friday and Saturday, to prepare one sermon, and even then he did not find such assistance as formerly.—*Livingstone's Characteristics.*

## Brief Notes of Sermons.

BY THE LATE REV. FINLAY COOK, REAY.

Preached in Pulteneytown Free Church, Wick, on Thursday of the Fast before Communion—27th June, 1852.\*

### I.—FORENOON.

“How shall we escape, if we neglect so great salvation.”—HEB. ii. 3.

THIS day is set apart for fasting, humiliation, and prayer. We ought not to trifle with our privileges; we ought to seek some good to our souls. We ought to go to a throne of grace and confess our sins of omission and commission. But if we neglect the great salvation, all will be of little use at last. Those who trifle with their privileges, their bands shall be made strong. Some are as careless on these occasions as the brute animals, but I hope you will not be thus. Now, a Saviour is offered you; now, the chief of sinners is invited to come to Him for salvation. You were early devoted to the Lord in baptism; show this by your life and conversation, and seek to have the witness of the Spirit in yourselves.

The apostle warns us not to let slip “the things which we have heard.” He warns us not to let slip another warning, another promise, or another offer of Christ. We are ready to let the word come in at one ear and out at another. Christ’s teaching in His state of humiliation was, “Repent, and believe the gospel.” “Though heaven and earth pass away, one jot or one tittle shall not fail, till all be fulfilled.”

I shall state some particulars about this salvation. When we speak of salvation, we must speak of a Saviour who procured salvation for sinners. For there is no other name given among men whereby we must be saved, but the name of Jesus. Then we shall speak of the application of this salvation.

Jesus is the Saviour of sinners. “For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” He sent His co-equal and co-eternal Son. You must consider Him as equal with the Father—as the self-existent, eternal Jehovah—the Creator and final Judge. But the Son had to assume our nature, and take unto Himself a true body and reasonable soul. The high and holy One humbled Himself to redeem them that were under the law. This Saviour, who humbled Himself, became a man of sorrows and acquainted with grief. He was reproached and persecuted, yet He loved sinners, persecutors, enemies. He came under the curse that we might get the blessing—we, who

\* We regret that these Notes are so incomplete, but such as they are, they may be welcomed by our readers.—ED.

despised the law and trampled it under foot. The curse was laid upon Him. If you keep Christ out of view, you will have nothing but heathen morality. Behold the Shepherd smitten with the arrows of justice by His own Father, by which a way of access is opened unto God through His flesh, and by faith in His blood. Paul speaks of "the Church of God, which he hath purchased with his own blood"; and Peter says, "For you were not redeemed by corruptible things, such as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." It is through this channel that all the blessings of the new covenant flow to the elect. On the Cross the ransom was paid, the satisfaction given; and now the offer is given freely and fully—"Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk, without money and without price."

But the other side is *the application*. I would need to have the application myself. The "all things" are now ready. But it is the application that makes the distinction between the elect and the reprobate. "When the Spirit is come, he will convince the world of sin, of righteousness, and of judgment." You may have head religion, but not a drop of grace, without this. You can never be a partaker of this salvation without the application of it by the Holy Spirit. But you must use the means of grace; it is the bucket you must bring to the fountain. Use all the means, but be not satisfied with the dead forms. Those who have tasted something of the love of Christ will go further than these, as the Church in the Song of Songs—"It was but a little that I passed from them (the watchmen), but I found him whom my soul loveth." Some dead, formal hypocrites have been praying for twenty or thirty years, and have not sought or got an answer yet. Days of preparation are set apart for the Lord's Supper. Do not despise them; yet do not make merit of them.

The first thing here in the work of application is the quickening influences of the Spirit. He opens the understanding and the heart, and sets the glass of the holy law before your face. You will then see how black it is, and that will bring down your high looks. If the holy law condemns you before a throne of mercy and grace, how will you appear at a white throne of judgment? How will you stand there? When the law comes home, your language will be, "How can I be justified before a holy God?" Then the gospel comes in the offers of a Saviour. Oh, prize your privileges. The preaching of the gospel is the most precious thing on earth. Oh, how would a poor minister or elder rejoice to see a poor creature coming from the means of grace, concerned about his soul! There would be joy in heaven over him—over one sinner that repenteth. This is a feast when the soul is brought from darkness to light. This comes by hearing the gospel. "Faith comes by hearing, and hearing by the word of God." Oh, you will be blessing the Lord that you have the



opportunity of hearing the word. Others would rather something of the world, those who have their part and portion here. When the Spirit looses your bands you will sing a song of salvation to the Lord, seeing your enemies dead on the seashore.

Sinner, behold now the Lamb of God as the true and faithful witness of the great salvation. You must be born again, or you will never understand anything of this salvation, though you may have notions of it, as a blind man would have of colours. It is by faith that the soul is united to Christ. It must be "He in you, and you in Him," or else be miserable through eternity. Be wise, my friends, sell all for the pearl of great price. It is here you are brought to a state of peace and reconciliation with God. Be not triflers or mockers, lest your bands be made strong.

Pray that He may be with us on this occasion. May He bless His word; and to His name be the praise!

## II.—AFTERNOON.

(*Same Text.*)

This salvation will occupy the attention of the redeemed through eternity. There is a height and a depth in it that passeth knowledge. Christ purchased salvation for us, and He is now exalted to make this salvation effectual. The Son glorified the Father on the earth, and the Father now glorifies the Son in heaven. When Christ shall appear again, then shall His people also appear with Him in glory.

Much depends on how you are exercised this day. Be thankful you were baptised, and are a member of the visible Church, but if you neglect this great salvation you will not escape. What is the good of this salvation to you or me unless it is applied by the Holy Ghost. Christ left the world as man, but His work is still going on in it by grace.

This is said to be a "*great salvation.*" It was a great God who purposed and planned it. He is a great King; we are worms of the dust before Him, crushed before the moth. It is with this God we have to do. He is the omniscient and omnipresent Creator. When you see God in the works of creation—sun, moon, and stars—you behold His wisdom and power; but when you behold His greatness in the work of redemption, oh, you will wonder at His infinite condescension, love, and kindness towards sinners. Some say that Christ died for all. It is true that all get good of Christ; even the atheist and the infidel have benefitted by Him, and formal professors enjoy the privileges of His Church, though they will get hell at last. Some spend these advantages on their lusts. Oh, the privileges of the children of God! Justification and sanctification, grace and glory.

It was a great Saviour that purchased this salvation. Jesus Christ is Lord, to the glory of God the Father. You will never see the glory of this salvation till you see Christ as the author of

it, and be taught by the Holy Spirit, and get the effectual calling, whatever your talents, gifts, and learning. When Christ saw the Church as an infant cast out in the open field, He cast His skirt over it, and said "Live." If you have experienced this for yourself, everything you have and need is in the covenant, ordered wisely and well. "All things work together for good to them that love God, who are the called according to his purpose."

Christ sits upon the throne, and subdues sinners to Himself. When the love of Christ takes possession of a soul, it makes the son leave father and mother, and every other object, and say, "None but Christ! none but Christ!" So you see the greatness of this love. Seek to get an experience of it; be not satisfied with hearing about it. His name is the Lord, the Lord God merciful and gracious, long-suffering, forgiving iniquity, transgression, and sin. Seek to get into the refuge. The prodigal got the best robe in his father's house. The publican was justified, though he had nothing but sin. The children of Israel tempted Him forty years in the wilderness, yet He never said He was the God of the Egyptians. He leads the blind in a way that they know not. What a Saviour you have to do with!

What a great number will be around the throne of God and the Lamb! Seek you now to be among them, lest you be shut out from among them for ever. Every *impenitent* sinner, whether rich or poor, neglects the great salvation. There is no middle place—only heaven or hell. This is a solemn thing. Such cannot escape. Seek that the Lord would send out His light and truth. Whatever you know, if you do not know Christ and His salvation, what is the good of your knowledge? It will only be a candle to lead you to hell at last. Be not satisfied in your spiritual ignorance. Lastly, the prayerless neglect the great salvation, and if they continue so, they shall not escape the wrath that is to come.

**An Ambassador for Christ.**—When William Burns was in Canada the effect of his preaching was so powerful to the soldiers of the famous 93rd Regiment (Sutherland), that a non-commissioned officer declares that he had known William Burns to send these heroes of Balaclava home to their barracks, after hearing him preach, every man of them less or more affected; not a high word or whisper heard among them; each man looking more serious than his comrade; awestruck, like men that dreamed they were. Out of thirty men (the sub-division under the non-commissioned officer's charge), only five were bold enough to steal out of the room on the Sabbath evening after the sermon. The other twenty-five with Bibles in hand, were seriously concerned about their soul's salvation. This famous regiment had previously enjoyed the ministrations of the pious Ronald Bayne—a true minister of Christ, and had also the honour of being commanded by Colonel MacGregor, a brave soldier and a true Christian.—*Memoir of Rev. William C. Burns.*

## Searmon.

LEIS AN URRAMACH MICHAEL BRUCE.

“Stiùir mo cheumanna a réir t-fhocail; agus na biodh aig euceart sam bith uachdaranachd orm.”—Sailm cxix. 133.

(Continued from page 234.)

1. Ge do chuireadh an saoghal uile agus uile dhiabhlan na h-frinn' an céill a chaochla', cumaidh sin bhur cosan 'o shleamhnachadh a tha agaibh anns Taisb. iii. 10. “A chionn gu'n do ghleidh thu focal m'fhoighidin-sa, gleidhidh mise thusa o uair a' bhuairidh a thig air an t-saoghal uile, a' dhearbhadh na muinntir sin a tha na'n comhnuidh air an talamh.” Gleidheadh cinnteach gu dearbh. Bithidh sibh air bhur gleidheadh na's fearr na b'urrainn uile reachdan no laghan na tire bhur gleidheadh. Bithidh esan a tha na fhear imeachd gu riaghailteach air a ghleidheadh o uair a bhuairidh a thig air an t-saoghal uile a dhearbhadh na dream a tha na'n comhnuidh air an talamh. Air doigh 's nach bi fios aig a h-aon c'ait am folaich e a cheann, 'nuair a bhitheas tusa air do ghleidheadh fo' sgail a sgè. An

2. Nì a chumas suas sibh, abradh na aghaidh a neach leis an àill, gu'n dean e féin suas bhur n-uile chall. Agus nach 'eil e sin na dheadh fhear-féich? Am fear-feich is fearr a bh' againn riamh, 'se sin Crìosd. O nach fheud a gheallaidhean bhur toileachadh, a mhuinntir ionmhuinn, a dhearbhas a bhi cinnteach do luchd call'. Mata. xix. 29. “Ceud fillte agus a bheatha-bhith-bhuan mar oighreachd.” Cha d'fhoirinn so air son an t-saoghail gu léir. Mar so cuiribh bhur lamh ri bhur cridhe, sibhse nach caill a bheag sam bith air son Chrìosd. Feudaidh e bhi, a dhuine, no bhean bhoichd, gu'm bheil do mhaighstir a' teachd teann aig do dhorus, agus gu'm feum thu an dara cuid bàsachadh, no na 'bheil agad anns an t-saoghal a chall. Ach, tha mise 'g radh, gu'm bi ceud fillte anns a bheatha so, agus a bheath-shiorruidh na bhuannachd dhuit, ma bhios tu ad' fhear calla air son Chrìosd. B'fhearr leam gu'm biodh 'ar n-uile stoc air an tabhairt air ocair, aig deich, no h-ochd anns a cheud, Ni-h-eadh seà 'sa cheud, ge do tha e ro-chus gu ghabhail do reir laghanna na tìr, agus ceud do dh'aon, co riamh aig an robh an leithid do bhuannachdaibh. Ach tha mise ag innseadh dhuibh, a mhaighstirean, gu'm bi aig luchd call air son Chrìosd ceud air son aon 'sa bhliadhna air son an call'. Ach, am bheil sibh ag radh, Ciod a thig ris an stoc? Ach mur dean a bheatha-bhith-bhuan gnothach air son sin, cha bhi sibh gu bràth air bhur paigheadh. Nach feud sibhse a bheag sam bith a chall air son Chrìosd, no air son na firinn? Nach dàna leibh earbsa ris 'ur cuid fiachan a phaigheadh, mar-aon stoc agus anamhal? Mar dàna leibh earbsa, an sin cha'n fhiach le Crìosd

bhur leithid-sa do luchd creideas tàireil bhi aige ; ach bithidh aige luchd creideas a bhios na's urramaich', agus na's mo chosmhail ris féin : agus air bhur sonsa, thig laom-eigin a dh'ionnsuidh bhur maoin uile, a sgriosas an nì sin a bha ro-luachmhor dhuibh. Cha bhi a bheag agaibh gu 'ur màl a phaigheadh, oir cha tabhair an talamh a mach a thoradh, do bhrìgh gur sibhse an dream a shaoil na's mò do na nithe so na do Chrìosd luachmhor, agus do shoisgeil, agus a ghabh na's mo do thlachd anns na nithe so na ann an imeachd gu riaghailteach maille ri Dia. Tha mi 'guidh' oirbh, na'm b'àill leibh dol as o bhrèitheanas, an sin imichibh gu riaghailteach. An

3. Nì a chumas sibh air bhur casaibh, abradh na aghaidh an dream leis an àill, Ge air bith co mòr 'sa bheir naimhde oirbh a chall air son Dhia, bheir esan orra cunntas a thoirt as gus an fheoirling dheireanach ; eadhon air son a mhearachd a's lugha a rinn iad riamh, no eadhon a rùnaich iad a dheanamh air sluagh Dhé. Tha sin na chunntadh iongantach anns an treas caibidil do leabhar Iòel. Cha do bhruadaraich Rìgh Asiria riamh uime gus an d'thainig e, agus ann an sin cunntas is eigin da dheanamh, rann 5. "Do bhrìgh gu'n d'thug sibh air falbh m'airgiod, agus m'òr, agus gu'n do ghiùlain sibh gu'r teampuill mo nithe luachmhor taitneach." Ach, nach feudadh iad a radh, Thighearna, cha'n fhaca sinne riamh aon fheoirling de do chuid airgiod agus òr. Cha'n 'eil e ag radh a bheag, do thaobh a's gu'm buineadh e do mo phobull, buinidh e dhomh-sa, agus do mo sheirbbhis ; agus air an aobhar sin tha e toirt orra cunntas a thabhairt as gus an fheoirling dheireanach. "Reic sibh mo chlann-sa ris na Greugaich, a chum 's gu'n atharraicheadh sibh iad fada o'n crìch fein," rann 6. Feumaidh sibh cunntas a thabhairt air a shon. Gabhaidh e féin a shluagh a dh'ionnsuidh a lamh féin, agus ni e suas an uile chall a fhuair iad o naimhde, agus gabhaidh e an cuid naimhde ann a lamhan mar an ceudna, agus paighidh se e féin. Ma tha an uiread sin aca, bithidh e aige, agus mur a h-eil, cuiridh e ann an lamh iad, agus ni e an cuir a dh'ionnsuidh peanas siorruidh, agus an sin bithidh iad gu siorruidh air an sgiùrsadh, leis an fhocal suaicheantais so air a sgrìobhadh orra, Breitheanas Dhia, do bhrìgh 's gu'n d'rinn iad iad féin suas a nis, le bhi sgrios eaglais Chrìosd.

'Nis 'siad na briathran mu dheireadh anns a bhonntheagaisg, na biodh aig peacadh uachdaranachd os mo chionn. Ach orra so labhraidh mi a mhàin teirc do bhriathraibh, agus dùnaidh mi suas an t-iomlan. Agus

1. Bu roghnaich le Crìosduidh beothail ann an cleachdadh beothail a bhi na phrìosanach do ni sam bith na peacachadh. Bu roghnaich leam a bhi am phrìosanach do dhuine re uile laithean mo bheath', na a bhi am thràill do'n pheacadh. Their daoine an t-saoghail air son so, gheibh thu tigh na's fearr na thog t-aitriche riamh. 'Seadh, tha mi 'g radh, ma bheir sibh fa'near e, bu roghnaich leam a bhi a'm phrìosanach do dhuine uile laithean mo bheath', na a bhi a'm thràill do'n pheacadh air son aon là. Cha'n

'eil e ag radh, na biodh aig an duine so na'n duine ud eile uachdaranachd os mo chionn; ach na biodh aig a pheacadh uachdaranachd os mo chionn. Ro-mhaith! Tha dòchas air son staid a leithid sin do dhuine, co fad' sa tha chùis mar sin. An

2. Nì d'am b'àill leam sibh aire 'thabhairt, 'se so e; nach dean an stoc uile do ghràs a tha ann an uchd a Chrìosduidh am peacadh a chumail o uachdaranachd a bhi aige os a chionn, mur dean Dia a chumail le cuideachadh neamhaidh; oir ann an so tha e tabhairt obair do Dhia gu a dheanamh air a shon. Bha aig Daibhidh na h-uiread do ghràs ri aon neach againn uile, agus gidheadh cha bu dàna leis oidhearpachadh na neart féin, air son a dhion ann an aghaidh aingidheachd agus buairidhean. Ni-h-eadh, feumaidh e an Tighearn fhaotainn eadar e féin agus a chuid aingidheachd. O ach bu mhaith dhuinn na'm faigheadh sinn an Tighearn eadar sinn féin agus ar n-aingidheachd.

3. Feudaidd sibh a thabhairt fai'near, gu'm bheil e neo-fhreacharrach do dh'fhear imeachd gu riaghailteach uachdaranachd a bhi aig a pheacadh os a chionn, gu'm bheil imeachd gu riaghailteach agus gun uachdaranachd a bhi aig a pheacadh freagarrach do a chèile. Uime sin, sibhse a tha 'n'ur tràilleann do'n pheacadh, na brudaraichibh gu bràth gu'n ruig sibh air imeachd deadh riaghailteach, co fhad 'sa dh'fhuilingeas sibh do'n pheacadh uachdaranachd a bhi aige os bhur cionn. Tha gun teagamh, àireamh agaibh, 'gam' éisdeachd an diugh, aig am bheil peacadh agus truaillidheachd agaibh mur mhaighstir oirbh. Agus tha mise cinnteach gur e am peacadh am maighstir a's miosa. Bhiodh e na b'fhearr a bhi fo chasaibh ain-tighearna air son bliadhna, na bhi fo chasaibh a pheacaidh air son aon là.

Air son Feum, rannsaichibh co-dhiubh 'sann aig a pheacadh no aig gràs a tha'n t-uachdaranachd os bhur cionn. Am bheil a bheag sam bith anns an t-saoghal air son am mò am bheil a dh'eagal oirbh na'm peacadh? 'Bheil a bheag sam bith a' cuir na's mo do ghairdeachas oirbh na uachdaranachd a bhi agaibh os a chionn? Anns a chor so, feudaidd an Crìosduidh a sheinn, ge do bheireadh sibh uam na h-uile ni a ta agam, fathasd tha mise am fhear buannachd, 'seadh, am fhear buaidh, co fhad 'sa chumas mi imeachd riaghailteach; bithidh mi am fhear buaidh thar a pheacadh agus truaillidheachd; agus tha mi a' smuaineachadh gu'm bheil so co maith ri buannachd a h-aon sam bith de'n luchd co-aontachaidh ann an là sam bith do na bhliadhna. Tha cuid agaibh a' smuaineachadh buaidh fhaotainn thar a pheacadh air bheag suim. Tha mòran agaibh air bhur tarruing aig sàilean a pheacaidh air a leithid do dhoigh 's nach 'eil so a' cuir trioblaid idir oirbh. Ach bheir e oirbh éigheachd agus glaochaich a mach 'nuair a thig Crìosd ann an teine lasrach, a ghabhail diòghaltas air an leithid sin do luchd imeachd mhi-riaghailteach. Tha daoine an t-saoghail so ag radh, ciod is ciall duibh? Tha againn anam gu bhi air a thearnadh co maith 'sa tha agaibh-se. Gu deimhin tha sin agaibh, agus is truagh gu'm biodh sibh co neo-chaoimhneil

uime. Tha iadsan ag ràdh, gu'm bheil aca-san coguis ri ghleidheadh co maith ruinne. Tha sin fìor; ach is olc a tha i air a faicsinn le'r cleachdamh.

Se'n nì a b' àill leam a radh ribhse nach 'eil a' gabhail cùram mu na pheacadh a bhacadh o uachdaranachd a bhi aige os bhur cionn, so, bithibh air bhur faicill o aintighearnas a pheacaidh sin dha'n usa bhur cuairteachadh. Ma gheibh am peacadh ceann a bhuird air son aon uair, feudaidh e fichead uair a chosd mu'm faigh sibh bhàn a ris e. Mu chuireas e sibh ach dheth 'ur cosan air son là, feudaidh e bliadhna do dh'obair a chosd dhuibh mu'm faigh sibh a dh'ionnsuidh an àite an robh sibh a ris, agus feudaidh e bhi nach coisinn sibh a dh'ionnsuidh an àite an robh sibh roimhe rè uile laithibh bhur beatha. Leubhaibh 2 Chron. xvii. Leubhaidh e le grabh: "An sin ghluais Iehosaphat ann an ceud shlighibh Dhaibhidh athair," rann 3. Agus guidheam oirbh, a chairde, ciod an t'eadar-dhealachadh a bh'eadar ceud slighean Dhaibhidh agus a dhara shlighean? An deachaidh e aon slighe ann an laithibh oige, agus slighe eile ann a shean aois? Ciod is ciall do'n sgriobtuir a bhi 'g radh mar so? Innsidh mi dhuibh ciod is ciall dà: 'nuair a fhuair Daibhidh droch urchair leis a pheacadh, cha robh aige a leithid do mhaise riamh tuille fad a bheatha, nì mo a sheall e cosmhail ris mar a rinn e roimhe sin. O ma ta, bithibh air bhur faire roimh na pheacadh anns na h-aman cul-sleamhnach so; oir feudaidh sibh urchair fhaotainn a nis nach faigh sibh gu bràth os a chionn a ris. Tha eagal orm gu'm bheil mòran ann a chuir a mach an làmhnan gu aingidheachd aig an àm so, nach faigh gu bràth air ais a mhais a bha aca roimhe sin, agus cha bhi iad gu bràth ann an dara slighe mar a bha iad ann an ceud slighe. Bithidh e leo mar dhream a dh'òlas cupan puinsean, ge d' fhaigh iad leigheas, agus ge do thig iad gu leasachadh, gidheadh cha'n fhaigh iad gu bràth an coslas a bha aca roimhe. Tha iad do ghnàth a' cumail ni-eigin a leanas riu, nach faigh iad saor is e gu bràth tuille. Cha'n urrainn iad gu bràth a bhi cho feumail anns an dùthaich anns an robh iad beò. Agus sin chi sibh agus cluinnidh sibh; agus uime sin tha mi a' cuir so mar fhiachaibh oirbh, gu'n giùlain sibh creidimh an nì so maille ribh, ma gheibh peacadh lamh-an-uachdar oirbh, gu'n d'thoir e urchair dhuibh a mach o imeachd deadh-riaghailteach air son iomadh là.

Agus uime sin, foghlumaibh agus saothraichibh a chum sibh féin a choimhid o aingidheachd, gu h-àraidh o pheacanna na'n ama cùl-sleamhnach so. Cuiribh air Dia féin gu'n stiùreadh e bhur ceumana a réir fhocail; agus de ainm-san gu'n robh glòir.—Amen.

**Acknowledgments.**—Rev. Neil Cameron acknowledges, with thanks, 7s. from a Friend in Skye, for St. Jude's Building Fund. A collection of £1 5s. 6d. has been sent from Staffin, Skye, to the Foreign Mission Fund. The Treasurer acknowledges a donation of 10s. from a Free Presbyterian to the Magazine Fund.

## Bladh Briste O Jain Owen.

'S E pearsa Chriosd gu h-iomlan, mar Dhia agus mar dhuine, cuspair neo-mheadhonach air creidimh (anns an ni so). Is e nadur na Diadhachd reuson a' chreidimh; ach is e a phearsa diadhaidh a chuspair. Ann a bhi cleachdamh creidimh air, tha sinn 'ga bheachdachadh mar Dhia agus mar dhuine anns an aon phearsa. Tha sinn a' creidsinn ann do bhrìgh gur Dia e; ach tha sinn a' creidsinn ann mar Dhia agus mar dhuine anns an aon phearsa.

Chan'eil ni sam bith a tha 'gar fagail cho cosmhuil ri Dia ri ar gradh do Iosa Chriosd, oir is esan prìomh chuspair a ghraidh fein—annsan tha 'anam a' gabhail a shuaimhneis—annsan tha e a ghnath lan toilichte. Far am bheil an gradh so air chall, cia b' e air bith eile a dh'fheudas a bhi ann, chan'eil ni sam bith do iomhaigh Dhe ann. An ti nach gradhaich an Tighearn Iosa Chriosd, bitheadh e 'na Anatema Maranata; oir tha e eu-cosmhuil ri Dia.

An t-anam sin a rinneadh treibhdhireach air mhodh spioradail, cha ghabhadh e ri tearnadh ann an rathad sam bith anns nach bitheadh Dia air a ghloireachadh. Seadh, chan'eil tearnadh idir ann ach sin a tha coimh-cheangailte ri glòir Dhe; oir tha tearnadh 'coimhsheasamh ann an sonas siorruidh ann an lamhealtuinn a ghloire.

Chan'eil ni sam bith a's mo a tha luidh aig bunait theagasgan an t-soisgeil, na gu'n robh an Tighearn Chriosd, 'na phearsa dhiadhaidh fein, *os ceann an lagha*, gun a bhi fo fhiachaibh sam bith umhlachd dha air a shon fein; an uair a dh'irioslaich se e fein, agus a "ghineadh e o mhnaoi" air ar son, an sin rinneadh e fo'n lagh air ar son mar an ceudna. Agus air an aobhar sin, an dream a tha 'gaicheadh pearsa dhiadhaidh Chriosd, tha iad uile a' tagradh gu'n d'thug e umhlachd do Dhia air a shon fein, agus nach b'ann air ar son-ne. Ach ann an deanamh sin tha iad a' toirt dubhlain do phrìomh thoradh a' ghliocais dhiadhaidh, anns am bi Dia gu siorruidh air a ghlòrachadh.

Far am bheil aon Chriosduidh a tha macanta, iriosal, caoimhneil, foighidneach, agus tarbhach do na h-uile; a dh'ìslicheas e fein ri aineolas agus ri anmhuinneachdibh mhuinntir eile; a ghiulaineas le brosnachadh agus tarcuis gu samhach, foighidneach, ma 's e 's nach 'eil glòir agus firinn Dhe ag agairt a bhi air an dion aig a lamhaibh; aig am bheil truas ris na h-uile seorsa dhaoine 'nan tuislibhidh agus 'nam mi-bheusaibh, agus a tha saor o dhroch amharusan, tha e so, tha sinn a gradh 'a taisbeanadh òirdheirceas agus feartan Chriosd ni's soilleire na dh'fheudas miltean eile a dheanamh leis na h-oibhribh cràbhaidh agus oircheis a's mor-chuisiche, far nach 'eil an suidheachadhrìche agus inntinn so r'a fhaotainn.

(EADAR-THEANGACHADH MHICDHUGHAILL.)



## Protestant Notes.

**"Away from Rome" Movement in Austria.**—The brother of the Governor-General of Bohemia has written a book to explain the Austrian "Away from Rome" movement, which has caused something like a sensation among Roman Catholics in Germany and Austria. The Roman Church, he says, can come and convert the rudest barbarians by the sweetness and light of her doctrines, but she cannot and never will be able to rule a nation. In all countries where she has been or is omnipotent, she has been condemned. . . . A German Catholic officer told the author that when he marched about with his troops he could always tell whether a village was Protestant or Catholic by its external appearance. If it is clean and tidy, if its affairs are in order, it is invariably a Protestant village, and the man to whom all this is owing is unquestionably the Lutheran pastor. Protestantism, says Count Condeshore, makes men educated, civilised, affluent, worthy, self-contained. A real Catholic state, a Catholic literature, a Catholic university, is no longer in a position to compete with its Protestant rivals. From the fall of the Roman Empire to the discovery of America, what has the Roman Church done for science? If all the piles of books which were written in these centuries were to disappear, the world would be no poorer. Remember that these are the words of a Roman Catholic.—*Christian Irishman*.

**The Dublin Corporation and the Bible.**—A heated discussion recently took place at a meeting of the Dublin Corporation because the Library Committee has accepted copies of the Bible, in Irish, from the Hibernian Bible Society, for use in the public libraries. *The Daily News*, commenting upon the proceedings, states:—"If it were not so regrettable, it would have been an amusing discussion that occupied the Dublin Corporation yesterday. The subject was the publication of the Bible in Irish. It is by no means a final argument to say that the Society providing these Bibles 'lives on false statements that the Irish people are not allowed to read the Bible.' If the reading of the Book were as notoriously general in Ireland as it is notoriously rare in other Catholic countries, we do not see that the people would be insulted by the offer of an edition in Erse to be available in the public library. Mr. Harrington based his opposition to this modest proposal on a rooted objection to see a certain society advertised. Having by his opposition extended the advertisement tenfold, perhaps he will feel that he has done enough. It is rather late in the day to treat the Bible as a dangerous book, which should be accessible to the vulgar only in 'Holy Latin' which they do not understand."

**The Colonial Secretary's Rebuff to the Archbishop of Malta.**—In connection with the Archbishop's request to the Governor of Malta to prohibit the Rev. John MacNeil from holding Protestant services in the Theatre Royal, Malta, a Government building, and the Governor granting the request, Lord Elgin has sent an important despatch, in which, among other things, he says :—"In order to make clear beyond doubt the view which his Majesty's Government take of the question, I propose to advise his Majesty to issue royal instructions amending the present instructions, by the insertion of the following clause: 'It being our intention that all persons inhabiting our said island should have full liberty of conscience and the free exercise of their respective modes of religious worship, we do hereby require our said governor and commander-in-chief to permit all persons within our said island to have such liberty, and to exercise their respective modes of religious worship, provided they be contented with a quiet and peaceable enjoyment of the same, not giving offence or scandal to the Government.'"

**The Truth about the Monasteries.**—The *Protestant Observer* announces that the Protestant Reformation Society will shortly publish another pamphlet by Mr. G. G. Coulton, entitled *The Truth about the Monasteries*. It will contain a quantity of convincing evidence from pre-Reformation documents as to the corruptness of monastic institutions long before the sixteenth century. This evidence is presented in Mr. Coulton's deeply interesting and lucid style.

**An Apt Pupil.—The Young Queen of Spain.**—The *Catholic Times* special correspondent writes :—"Much interest is taken in a letter which has been written by the Queen of Spain to the Archbishop of Saragossa, and published in *El Universe*. Her Majesty says : 'I have been a Spaniard ever since, for my happiness, I united my life to that of the King of Spain, and as a true Spaniard, I cherish the devotion to the mother of God planted in this noble soil by the Apostle who first brought with him the faith of Christ, which, since that distant day, has never ceased to invigorate the hearts of all the daughters of Spain. Such being my disposition and desires, and wishing as I do to obtain the Divine favour, blessing and protection for each of the acts of my life, I pray the Virgin del Pilar to secure for me those gifts from Her Adorable Son, to whose Majesty I hope your Grace, custodian of the temple of the Queen of Heaven, will also appeal on my behalf. In the future, where circumstances and the will of my august husband permit, I confidently trust I shall be able to visit such a famous sanctuary, and be fortunate enough to kneel before the statue of the Virgin crowned by the Spaniards.'"

## Notes and Comments.

**The San Francisco Earthquake.**—The following is a quotation from a letter dated 25th June, by a Scottish subscriber for the *F.P. Magazine*, who is engaged near San Francisco :—"I certainly do believe the fire and earthquake in San Francisco were a visitation from God ; very sure his hand was there. But the earthquake did not do, as far as I know, 5 per cent. of the damage. It was the fire that took three parts of the city and left the fourth part—nothing was left but ashes and twisted iron. God made the 'quake strong enough to break all the main pipes for the water. It also split chimneys and broke live electric wires and started fires all over, and the city burned for three days. We are 10 or 12 miles from the city, but the ground is very level, and we could see the fires from our house, especially in the night. There was a cloud right above the city all the time—not the smoke that went from the fires, as the wind carried it away in every direction—and as soon as they got control of the fire, it was seen no more. One thing, they have not sold any liquor since, and there is a little more respect for the Sabbath. The most wicked part of the city is gone, and there is nothing left but ashes." We regret to learn from the press that the moral situation in "Frisco" is not so favourable since above letter was written. The Mayor has consented to allow the saloons to be opened at the payment of £100 license each.

**Leighton's Acceptance of a Bishopric.**—The Laird of Brodie happened to be in London when Leighton and the arch-traitor Sharpe, the Judas of Covenanting times, were offered bishoprics. This is what he says of Leighton :—"I perceived he was not averse from taking on him to be a bishop : all was clear to him ; he approved the organs, anthems, music in their worship. He said the greatest error among the Papists was their persecution and want of charity to us. His intention was to do good in that place and not for ambition. He was against defensive arms ; men in Popery, holding all their tenets, might be saved. He had no scruple in any thing which they did, repeating oft this word—Religion did not consist in these external things, whether of government or ceremonies, but 'righteousness, peace, and joy of, etc.' I prayed for him, as for myself, and was feared that his charity misguided might be a snare to him."

**China Awakening.**—An Imperial Edict has been issued in Peking, as the result of the recommendations of the returned Commissioners sent to "study the Government system and political economy of Japan and Western countries," ordering the abolition of the use of opium, both foreign and native, within ten years. The Edict strongly condemns the opium vice, and orders the Council of State to devise regulations for the enforcement of the prohibition of smoking and of the cultivation of the poppy. This

step will mean a loss of several millions annually to our Indian revenue, but it is gratifying to those who have conscientiously opposed the pernicious traffic for years that at last such action has been taken, and it is noteworthy that it emanates from China herself.

**Crusade Against the Opium Traffic.**—The Anti-Opium Committee of the Representative Meeting of the Society of Friends are putting forth strenuous efforts to awaken public interest in the opium traffic, which is a disgrace to our country. Literature is being freely circulated, and ministers of the gospel are informed that Mr. Rowntree's *The Imperial Drug Trade* will be presented free if they send postage (3d.) to the honorary secretary, Miss Braithwaite, 312 Camden Road, London, N. It is interesting to recall that the present House of Commons, in May last, passed unanimously a resolution asking the Government to take steps to bring the Indo-Chinese opium trade to a speedy close.

**Durham's Great Work.**—James Durham, whose memory is still fragrant to the readers of the old Scottish theology, left as a legacy to the Church of Scotland, his *Dying Man's Testament or Treatise concerning Scandal*. It is a very remarkable book in its way, and one must be callous indeed who is unmoved by the beautiful spirit which it breathes. Its great purpose is to show the danger of divisions, and the desirability of unity. It is well to remember, however, that the divisions that pained Durham were those between Resolutioner and Protester, neither of whom Durham would acknowledge. To us, whose sympathies must inevitably be with the Protesters, Durham's pleadings have all the appearance at times of concessions that border on complete surrender. The Protesters may have been rash, they may have used too strong expressions, but history has proved to the full that they had a clearer vision and a better understanding of the times than their more catholic-minded brethren, the Resolutioners. One should bear this in mind in reading Durham, and, along with his famous book, MacCrie's discourses on the unity of the Church should be read, where the sanest and best-balanced statement in Scottish ecclesiastical literature bearing on this extremely difficult but important subject of the unity of the Church will be found.

## Church Notes.

**Communion.**—Oban and Dumbarton, first Sabbath of month; St. Jude's (Glasgow), and Tarbert (Loch Fyne), second; Edinburgh, Dornoch, and Helmsdale, third; John Knox's, Glasgow (Christian Institute, Bothwell Street), Ullapool, and Halkirk, Caithness, fourth.

**Meeting of Synod.**—The Synod will (D.V.) meet in St. Jude's Hall, on Tuesday, the 13th November. The retiring Moderator, Rev. D. Beaton, Wick, will preach at 12 noon.

**Call to Probationer.**—The combined charge of Halkirk and Helmsdale has addressed a call to the Rev. Norman Matheson, probationer.

**Free Presbyterians and the Churches Commissioners' Local Inquiries.**—Unfortunately for themselves, some Free Presbyterian office-bearers have been cited as witnesses by the United Free Church to these Inquiries. According to the Churches' (Scotland) Act no one could be a claimant of church property unless he or she was in connection with the Free Church up to the Union in 1900; and also either in the Free Church or United Free Church at 11th August, 1905. This of course excluded Free Presbyterians completely. Nevertheless some Free Presbyterians signed Free Church lists, while a great number of those who joined us after the Union also signed the lists, but according to the reading of the Churches' Act they too were excluded as not being in connection either with the United Free or Free Church at 11th August, 1905. The United Free Church was, of course, determined to disqualify these, and cited Free Presbyterian office-bearers to prove that the disputed persons were adherents or communicants of the Free Presbyterian Church. To reasonable men it is unnecessary to say that Free Presbyterians have no sympathy with the United Free Church, and the appearance before the Assistant Commissioners was not such a savoury business that any office-bearer might long to put in an appearance.

**Financial Matters.**—Recently, readers of the northern press have had their attention called to the alleged shortcomings of the Free Presbyterians in financial matters. Meantime, we pass by the charges made against the Magazine Committee by the former publisher of this Magazine—the Committee are quite capable of defending themselves. But reference may be allowed to a spiteful letter which has appeared the other week in the columns of the *Oban Times* and *Northern Chronicle*. The writer, in carefully-chosen phrases, dilates on the great crime of transferring the money at the credit of the Foreign and Jewish Mission Fund to meet the law expenses in the *Munro v. Macrae* case. The simple explanation of the matter is, that the money was transferred only for the time being, as there was not sufficient at the credit of our Organisation Fund to meet the expense incurred in the lawsuit, and the Synod has, of course, the fullest intention of refunding the money. The writer of this letter, who, it is scarcely necessary to say, is no longer with us, knew sufficient about the above case to keep him from making an uncalled-for attack on Rev. A. Macrae. These excursions into the field of finance are not fitted to add lustre to the fame of the writers, and it is to be sincerely regretted that they have demeaned themselves so far as to speak of their old friends as they now do.

An interesting and encouraging letter from Rev. John B. Radasi may be looked for in next issue. It has come too late for the present.

**Shirking Responsibility.**—In last issue of the *Free Church Monthly*, the editor, in a brief note written in a kindly enough tone, makes reference to some remarks made by the Rev. Murdo Mackenzie at a recent meeting of the Inverness Free Church Presbytery. It is to the editor's credit that he quietly ignored the remarks made by another member of that Presbytery on the same occasion. But it is not with the intention of reviewing the Presbytery proceedings, but to join issues with our friend, the editor, on a simple question of ethics, that this note is written. If a speech dealing with a subject of vital importance is reported in a prominent journal like the *Scotsman*, and no contradiction comes from the speaker, the public are entitled to believe that the report is a fair account of what was said. It may not be as full as the speaker could wish, but, if it is misleading, the interests of truth demand that the speaker correct the report, provided always, of course, that he has seen such report. We take for granted Rev. Murdo Mackenzie saw the report of his Assembly speech in the *Scotsman*, and if it was unfair or untrue it should have been corrected. Mr. Mackenzie assured his brethren at Inverness that he was quite serious when he spoke of *Demonic Possession* in such scathing terms as he did; the editor of the *Free Church Monthly* holds that he dealt with certain matters in a humorous vein, and the *Scotsman* reporter was evidently of the same opinion. But, in the very nature of things, it is only just to acknowledge that Mr. Mackenzie knew his own mind much better than either the editor of the *Free Church Monthly* or the *Scotsman* reporter.

**The Late Roderick Mackenzie, Lochbroom.**—We are very sorry to learn the death of Mr. Roderick Mackenzie, Missionary, Achmore, Lochbroom. The deceased was an excellent man, and his removal is a loss to the Church. We hope to have a brief account of him in an early issue.

## The Magazine.

**Subscriptions Received for Magazine.**—Norman Macleod, Edinburgh, 19/11; D. Macleod, Clay of Allan, Fearn, 2/6; Miss A. Mackay, North Berwick, 2/6; A. MacIver, Stornoway, £2 13/2; F. MacIver, Inverness, £2 0/6; M. Beaton, Waternish, 1/11; John Mackenzie, Udrigle, Antieba, 15/; Mrs. M'Lennan, Dallas, 2/6; Mrs. Fraser, Inverness, £2 17/4½; J. M'Laine, Portree, £1 15/3; W. M'Gillivray, Gorthlick, 7/9; Mrs. M'Pherson, Inch, 2/6; H. Mackintosh, Gairloch, £1 10/; W. Day, Edinburgh, 4/6; Miss C. Matheson, Bonar, £1 2/; Eric Ross, Golspie, 1/5½; A. Mackay, 84 Govanhill Street, 1/3; John Macleod, Lairg, £1 13/; Miss Mackay, Strathly Point, £1 17/4½; Mrs. F. Munro, Thurso, 2/6; Rev. William Scott, Edinburgh, 2/6; J. Maclean, Greenock, 15/; D. Crawford, Tarbert, Loch Fyne, 9/; J. Adamson, Helmsdale, 2/9½; Angus Mackay, Rogart, £1 7/; P. Macleod, Staffin, Skye, 16/; Misses Urquhart, Invergordon, 12/11½; D. Mackinnon, North Ballachulish, 2/6; D. Macpherson, Kames, £1 14/8; Mrs. C. St. Clair, Bridge of Weir, 2/6; J. Noble, Grantown-on-Spey, 2/11; B. A. Nicolson, Wendover, Bucks., 2/8½; D. Ross, Tain, 12/; Rev. J. A. Macaskill, Onich, 2/6; H. M'Queen, Kilmartin, 2/6; A. M'Donald, Hougharry, Lochmaddy, 2/6; H. M'Ewan, Silvercraig, Lochgilphead, 14/.