



# THE Free Presbyterian Magazine

AND  
MONTHLY RECORD.

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

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

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THE

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## "The Unity of the Faith."

Eph. iv. 13.

THE Epistle to the Ephesians has been very fitly described as, in a special degree, the epistle of "the Church," or God's household among men. In the first three chapters the Apostle Paul enlarges in a profound and glowing manner upon the origin of this household in the choice of God before the foundation of the world, the redemption of its members through the blood of Christ, the experimental application of this redemption to their souls in a day of quickening power, for they are all by nature dead in sins and children of wrath, even as others, and upon his earnest desire and prayer that the portion of this family to whom he is writing would be "strengthened with might" by God's Spirit in the inner man, and would know more and more "the love of Christ, which passeth knowledge, that they might be "filled with all the fulness of God." He then passes on in the fourth chapter to practical precepts for the life of godliness, and beseeches them to walk worthy of the vocation wherewith they are called, while he also directs them as to the way in which this is to be done. They are to walk "with all lowliness and meekness," not with pride, "with long-suffering" and mutual forbearance in love, not with impatience and intolerance of one another's infirmities—thus "endeavouring to keep the unity of the Spirit in the bond of peace." In one word, he entreats them to walk in unity. And he then brings before them several unities in their relations to God and to one another, that all point to this walk in unity as one of the lines in their path of progress onwards towards final perfection in Christ. He reminds them that they are "one body," animated by "one Spirit," and have "one hope, one Lord, one faith, one baptism, one God and Father of all." And, further, he states that the Lord has provided means for the furtherance and completion of their growth in grace. Christ, who descended into "the lower parts of the earth," and then ascended "far above all heavens," has given gifts unto men—apostles, prophets, pastors,

and teachers—"for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," with a view to the following end—"till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." The perfect unity, that is the goal of the Church of Christ, embraces in it, as one of its most conspicuous features, "the unity of the faith of the Son of God."

There is a widespread cry about union at the present day among professing Christians, but there is abundant reason to fear that it is not such a unity as is above described that is sought after. If men get unity of outward organisation, they are not much concerned about the faith. In fact, it would appear to us that it is the Papal idea of unity that is gaining ground even in so-called Protestant Churches—a huge external organisation, possessing a nominal oneness, while all within is discord. This is not the ideal of Christian unity the Scriptures set before us—it is not unity at all in any real sense.

Let us enquire briefly, then, as to the nature of "the unity of the faith" of which the inspired apostle speaks, and we shall observe, first, "the faith," and secondly, "the unity" referred to.

First, then, a word as to "the faith."

This faith consists in a *personal living acceptance of Christ Himself* as the Son of God. The production of this faith in men's hearts is one of the great ends for which the gospel has been sent into the world; it has been sent for the express purpose that men may believe, by the power of the Holy Ghost, in the name of the only-begotten Son of God and believing, have life through His name. The gospel calls to "repentance towards God and faith towards the Lord Jesus Christ," and it is they who, by divine grace, obey this call that manifest the living faith of God's elect—a faith that is invariably attended by repentance for sin. No other kind of faith is vital or saving; and no other will form a living bond of union between the true children of God.

Let it be noticed also that this faith has as its object Christ as "the Son of God." "What think ye of Christ? Whose son is he?" are all-important questions as bearing upon vital Christianity. It is not enough for us to believe that Jesus is the Son of man; we must believe that He is the Son of God as well. And they, who are taught of the Father, believe this with their whole heart and soul, and delight in the very thought that Jesus of Nazareth is none other than the eternal, only-begotten Son of God, possessing the same nature and attributes with the Father and entitled to the same honour. It is utterly vain, then, for men to think that they can be at sixes and sevens about the person of Christ—as to whether He is God over all or not. The faith of Christ's Godhead belongs to the very essence of saving religion, and no man is a true Christian without it. All true believers seek to join in the apostle's song concerning Christ. "God was

manifest in the flesh; justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

The faith, of which the apostle speaks, consists also in *acceptance of the doctrine of Christ*. Religious teachers in the present day distinguish unduly between acceptance of the person of Christ and acceptance of the doctrine of Christ. They seem to imagine that a man can consistently accept the one without accepting the other. But this is a mistake and a delusion. The Son of God, Jesus Christ, is the Father's prophet, and we are told in the clearest and most emphatic terms that "every one which will not hear that Prophet shall be destroyed from among the people."—(Acts iii. 33.) The words which the Father gave Him, He has given to us, and it is our bounden duty as well as our highest privilege to receive these words as words of unerring truth concerning the things of God, and the things of men. Every true believer in Christ, therefore, accepts the whole doctrine of Christ as set forth in the Holy Scriptures, which are inspired by the same Spirit, with which He was anointed above measure.

The very context of the words before us clearly bears out this view. For the apostle goes on to say that the perfecting of the saints, as believers in the Son of God, raises them above immaturity and ignorance, and has, as one of its objects and fruits, that they "be no more children tossed to and fro with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive." Faith in the Son of God has a distinct relation to His doctrine as well as His person, and they who are well taught in the knowledge of Christ are not tossed about by every wind of error that may blow their way. It may be observed also that the apostle is not very charitable to those who advance erroneous doctrine; he speaks of them as crafty men, and evidently regards error in the faith as generally mixed up with deceit in the practice. Such men were ready to impose upon simple Christians by their plausible and deceptive speech, and he takes the straight method of condemning their sin rather than the smooth method that obtains at the present day, when the cry is heard on almost every hand, "There must be freedom of opinion," and "Oh, he is a good Christian, though astray on some points!" no matter though the points belong to the very fundamental principles of Christianity.

Secondly, let us consider "the unity" spoken of.

And here, we observe, first, that it is real oneness of faith and practice that is presented us in God's Word as the standard of Christian unity. There are not two ways of faith and holiness. It is "one Lord, one faith, one baptism"—not many Lords, many faiths, many baptisms. Many people are apt to think that because there are so many different denominations of professing Christians at the present day that such a oneness shall never be attained, and in fact is neither designed nor attainable. But this view of the

case proceeds from unbelief. The early Christians had real oneness in the faith, and He who had power in the past to produce this, has power to do so still. There is complete oneness of view among the redeemed in heaven, and there will be a very near approximation to that blessed state in the world in the glorious time yet to come, when the glory of the Lord will fill the whole earth.

Let it be secondly noticed that the true Christian ideal is union, not in any set of opinions, but "in the faith of the Son of God." Apart from this "faith once delivered unto the saints," no union is worth the name! This faith embraces "all the counsel of God," and nothing less than this must constitute the confession of the Church of Christ. Some men nowadays seem to think that they have liberty to cut and carve "the faith" as they please, to take as much and as little of it as they like. But this is a false liberty and proclaims them not free men, but bondslaves to the subtlety of Satan, turning the grace of God into licentiousness. They have set aside the fundamental truth of the infallible authority of the Holy Scriptures, and they are launched upon an ocean of uncertainty and mist that will be their inevitable destruction.

It may also be added here what is generally recognised, that some sections of the Christian Church have been enabled to realise the standard of faith and unity more fully and faithfully than others. Such sections are not, however, at liberty to sacrifice any of their attainments with the object of securing greater numbers of adherents, or even a probable extension of the Kingdom of Christ. We are not to do evil that good may come—this is strongly condemned by God's Word, and partakes of the nature of Popery and Jesuitism. We must hold fast the good at all costs, and a Church, however small, adhering faithfully and consistently in the fear of God and in dependence upon the grace that is in Christ Jesus, to His whole counsel, as given in His Word, is unspeakably better than a large, or larger, organisation that does not exemplify the same loyalty to the standard of faith and unity presented in the Scriptures.

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## A Sermon.

BY THE REV. JAMES S. SINCLAIR, JOHN KNOX'S, GLASGOW.

The Conversion of the Ethiopian Eunuch.—Acts viii. 26-40.

IN the opening verse of this chapter we are told that at the time of the death of the martyr Stephen, "there was a great persecution against the Church which was at Jerusalem," and that the disciples were "all scattered abroad throughout the regions of Judea and Samaria, except the apostles." The storm of persecution, however, was overruled, in the providence of God to the spiritual advantage of many, for "they that were scattered abroad went everywhere preaching the word." Philip, the deacon, was one of these preachers, and it is stated that he "went down to the city of Samaria and preached Christ unto them." His preaching was attended with great success in Samaria for "the people with one accord gave heed unto these things which Philip spake, hearing and seeing the miracles which he did." "And there was great joy in that city." Philip had one conspicuous convert in the person of Simon, the sorcerer, but this man eventually showed himself, in the presence of the apostles Peter and John, to be only a believer in name, and not in reality—still "in the gall of bitterness and in the bond of iniquity." But if Philip lost Simon, it was ordered in God's grace, that he should find another soul who would more than make up for the loss, in the person of the Ethiopian eunuch. The apostles were now come to Samaria, but the Lord had work for Philip still, and He directs him away to a very unlikely place where he should have anything to do in advancing the kingdom of Christ. The probability is, however, that the conversion of the one man of Ethiopia was a host in itself—a link in the chain of the conversion of hundreds in the dark country to which he belonged. Tradition has handed down that he was the first preacher of the gospel in Ethiopia.

We shall now proceed, in dependence on the Spirit of God, to consider this very interesting narrative. Let us then observe:—

I.—Philip's call to "go toward the south unto the way" between Jerusalem and Gaza;

II.—The account given of the Ethiopian eunuch;

III.—Philip's introductory meeting and conversation with him;

IV.—Philip's sermon; and

V.—The fruits of the sermon in the conversion and baptism of the eunuch.

I.—Let us notice briefly Philip's call to go to the highway between Jerusalem and Gaza.

1. Our first remark on this point is that the call was a very clear one. It was given by an angel of the Lord. An angelic messenger from heaven commanded him to "arise and go," and gave him explicit instructions as to the direction in which he should

travel. This was a great privilege—he might have every confidence that in obedience to this call he was walking in the right path, the path the Lord approved of. And although the days of such supernatural communications have now ceased, it is always important that the servant of Christ, whatever position in life he may occupy, whether that of a preacher or anything else, should seek to be assured in regard to any step he may take that he has the authority and direction of the Lord for it. The word written has been given as a light to the feet and a lamp to the path, and it is possible to be assured from that word as to what the Lord would have us do. It is very sinful and dangerous, in any case, to act contrary to it. “Order my steps in thy word,” says the Psalmist.

2. The second thing we observe, is that the call was to a very unlikely place for any good to be done. It may be remarked that it is not Gaza that was “desert”—Gaza was a town of the Philistines—but the highway leading to it which passed through a desolate wilderness. The Lord directed Philip to leave behind him the populous villages of the Samaritans, where there seemed every prospect of spiritual success in preaching the gospel, and to pursue his journey towards a part of the country where there was no inhabitant. This, no doubt, appeared strange and mysterious to the eye of reason and sense. But the Lord’s ways are right and dictated by infinite wisdom, even when they are foolishness in the eyes of men. The Lord called Philip to the desert place—not a very pleasant or comfortable locality—but He had wonderful work for him to do there—perhaps greater and more enduring in some respects than anything he did in Samaria. The great thing to know is, what is the will of God; all other considerations must be made subordinate to that; and the results also must be left with Him—“He that doeth the will of God abideth for ever.”

3. The third thing that may be noted is that the Lord did not tell Philip beforehand what would take place in the desert way. This part of the future was hid from him. The mission might mean death as well as service for Philip. He did not know what dangers he might be exposed to on his solitary journey, neither had he the encouragement of knowing the precious fruit that was to be the issue of it. The Lord calls for faith on His people’s part. He requires that they should put unreserved confidence in Him, when He directs them to the performance of any work whatsoever, and especially when He leads them in some path hitherto untrod. They must not expect to know all the future contingencies that lie before them. It should be enough to know that He knows the end from the beginning, that He doeth all things well, and that He is able to supply all their need out of His riches in glory by Christ Jesus.

4. The last thing we here remark is that Philip was very obedient to the heavenly vision; “he arose and went.” There is no record of any hesitation or unwillingness. He “did not stay

nor linger long as those that slothful are," but made haste to obey the voice of the Lord. He obeyed as well as believed the message. His faith showed itself to be a vital and lively one by the alacrity with which he obeyed the divine command, though he went out, in a measure, like Abraham, "not knowing whither he went." And the spirit which Philip showed is in more or less degree the characteristic of all the Lord's faithful followers. They show their faith by their obedience. "Faith without works is dead." Faith without obedience is dead. Men may know and believe with the head all the things that are necessary for salvation or service and may even preach about them very fluently, but if they do not "do" them, their knowledge and faith are dead. May the Lord give us an obedient spirit ready to do His will, in dependence upon His grace, whatever may be the consequences. "He arose and went," and if Philip had any fears or misgivings when he set out, he had abundant occasion for praise in the end.

II.—We now go on to consider the account that is given of the eunuch of Ethiopia whom Philip met on the desert highway. It was for the express purpose of meeting this remarkable man that the Lord had sent Philip on this journey, and as we shall see more particularly further on, he was directed explicitly by the Spirit to go near and join himself to the eunuch's chariot. It would appear as if the eunuch sitting in his chariot was the first sight that met his gaze on the road. There are many things wonderful about the conversion of this man. Every particular concerning him provides us with an illustration of the truth that "the Lord of hosts is excellent in counsel and wonderful in working."

1. Notice the eunuch's *nativity*. He was "a man of Ethiopia." Ethiopia, a northern section of Africa, was a dark place of the earth. The people were dark in skin and dark in heart—Gentiles, afar off from the commonwealth of Israel, and strangers to the covenants of promise. Such was the case of this Ethiopian also by nature, and such also is our case spiritually, though we may have a fairer outward complexion than had he. "Man looketh at the outward appearance; God looketh upon the heart." But God, who is rich in mercy, had a purpose of grace towards the dark Gentiles as well as the more enlightened Jews, and this purpose of grace was fully manifested in due time when the Son of God came in the flesh, and obeyed and suffered and died that Gentiles as well as Jews might be reconciled to God, and made heirs of eternal life. The conversion of this Ethiopian was thus a fruit of God's eternal purpose of love towards the Gentiles, and a fruit of the travail of Christ's soul upon the Cross. It was also an earnest of the fulfilment of the inspired prophecy of the Psalmist—"Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God." (Ps. lxxviii. 31).

2. Observe his *social position*. It was high. He was no ordinary man in any respect—"a eunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her

treasure"—something like the Lord Chamberlain of the Queen's household, or the Chancellor of the National Exchequer. He was evidently a man of great weight and influence. Here we see a trophy of divine power. "Not many mighty, not many noble, are called;" but some are, and this man of great authority was one of them. The Lord is able to bring down the pride of the most lofty of mankind, and make them humble suppliants and believers at the feet of Jesus. Here we also see the divine wisdom displayed. The Lord has the design of making one creature instrumental for good to another. He intends to use great men as well as small to advance His cause. Princes as well as peasants will be employed as vessels of mercy to convey the blessings of the gospel to their fellow-men. It is a blessed thing when men high in state are found humble followers of the Lamb, as it is, indeed, one of the greatest curses that can befall a nation when her rulers and great men are servants of "the god of this world." May the Lord deliver us as a nation from this plague which has befallen us, and may He raise up now, as He did in the past, men in the higher ranks of society who will be living epistles of Christ, and zealous promoters of His truth and glory in our own country and throughout the wide world!

3. Consider his *religious character*. The eunuch was not without a religion when Philip met him. In fact, it would appear that he had renounced the heathenism of his birth, and had become a proselyte to the Jewish faith. On this very occasion he "had come to Jerusalem to worship," and was now returning home again. We are not told to what extent he was enlightened in the knowledge of the Lord Jehovah, nor can we definitely gather in what spirit he held the faith of Israel. As far as the narrative goes, we do not see anything of the Pharisaic spirit appearing; in fact, quite the opposite—a humble spirit. But, at anyrate, he had not come to the right foundation until he heard the gospel from the mouth of Philip; he did not know "the Lamb of God, who taketh away the sin of the world." Divine grace and power appear in this, that he was not left satisfied with the defective religion he already possessed; he was brought to long after and find Jesus Christ, the one Saviour of the lost. Humanly speaking, it is generally more difficult to convert to the true faith of Christ people with some religion of a kind than those with none. But the things that are impossible with men are possible with God.

4. Lastly, let us notice *his exercise* when Philip met him. He was reading, and reading "Esaias the prophet." He was reading aloud, probably for the benefit of his charioteer. This was an excellent exercise, and he set a good example to others. Jesus commands us to search the Scriptures; and while reading or even searching God's word, with the natural intellect merely, will not give us the saving knowledge of the truth, yet we know not when the Lord may appear to our souls, and He makes use of the

reading as well as the preaching of the word, as one of the doors by which He enters in. It was when the eunuch was reading and searching the Scriptures that the Lord sent Philip as a messenger of salvation to his soul. Let unconverted sinners read, and persevere in reading the word of God; at an unexpected moment the Spirit may apply it with saving power, and it will then become to them the Word of eternal life. Our times are in the Lord's hand, and we know not the day or the hour when the Son of man cometh, in grace as well as in providence.

III.—The next step we have to notice is Philip's introductory meeting and conversation with the eunuch.

1. As to the meeting, we are not to think that it was an easy matter for Philip to approach this man, or that he would have likely done so without explicit divine direction. The eunuch was a man of high worldly position, and the circumstances of his chariot and of his personal garb and bearing would, no doubt, denote, not only his foreign birth, but his exalted rank, so that he was to the outward eye, not one that a humble preacher of the despised Nazarene would naturally approach with ease, or would suppose was a promising hearer of the gospel of Christ. It was necessary, therefore, both for Philip's direction and encouragement that the Lord should give him an express word of command to approach the chariot. And this is what he did get. "Then the Spirit said unto Philip, Go near, and join thyself to this chariot." And such was the power with which the word came that Philip not only went near, but actually "ran thither." The Spirit's command conveyed strength as well as light, and Philip ran with a holy energy and alacrity to the work that was before him. He was lifted above all fear of man, and was ready to speak the word of the Lord to princes with gracious boldness.

2. The conversation that took place. Philip, when he drew near, heard the eunuch reading Esaias the prophet, and as an ambassador of that glorious King of kings whose word was in the Ethiopian's hand, he did not hesitate to introduce himself to his notice, and to do it with a very important question, "Understandest thou what thou readest?" The eunuch at once answered, "How can I, except some man should guide me?" There is something very striking in the humility manifested in this answer. The eunuch might have resented such a question from an entire stranger as an impertinence. But he did not. It is evident that his mind had been brought to a humble and teachable frame by God, and also that there was a point and impressiveness that attended Philip's question, that made him entirely willing to hear what the stranger had to say. The Lord was with Philip, and his words were with power; and He was also working in the heart of the Ethiopian. All worldly distinctions vanished, and to shew his true and sincere desire to be taught, "he desired Philip that he would come up and sit with him." This Philip did, and it was found that "the place of the Scripture which he read was this," in

the fifty-third chapter of Isaiah, "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth." "And the eunuch answered Philip and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?"

Could any portion of God's Word be more appropriate than this for Philip to take up—a passage directly referring to the Messiah in His sufferings and death? We may wonder why the eunuch should put such a question as even suggested that the prophet might be speaking about himself and not another. But probably the solution is as follows:—He had been at Jerusalem, and had heard, no doubt, much discussion as to the claims of Jesus of Nazareth to be the true Messiah. Before Christ came, the Jewish Rabbis, with one accord, regarded the liii. chapter of Isaiah as referring to the Messiah, but now that Jesus had appeared, such was their opposition to Him, that they would fain make the passage apply to the prophet himself—in any case, some other than the Messiah. The eunuch had probably heard these discussions, and was anxious to have the question solved, a thing that his friends at Jerusalem had evidently not been able to do for him. Whether this is the exact explanation or not of the origin of his enquiry, he could not have failed, in these stirring times at Jerusalem, to have heard of Jesus and His followers, and he was clearly anxious to know further about Him. Was He the person of whom Isaiah spoke, or was He not? seems the underlying concern. And from the spirit in which he answered Philip, and the ultimate issue of the conversation, we are safe in concluding that there was more here than intellectual enquiry—there was a desire on the eunuch's part to know the Redeemer of Israel and the Saviour of sinners, whoever He was, for himself. And this was the blessed knowledge he attained to before Philip and he parted from one another.

Let us notice, at this point, that the first question Philip put to the eunuch is of importance for all of us still. "Understandest thou what thou readest?" It is not enough that we read the Bible, though that is good in itself; do we understand what we read? Do we understand it in a spiritual and saving way? The question is not, "Comprehendest thou?" but "Understandest thou?" We cannot comprehend many things that we can understand or apprehend. There is nothing whatsoever in the kingdom of nature or the kingdom of grace that we can comprehend in all its fulness. The infinite and unfathomable marks all the works of God. But we can apprehend or know much that is beneficial for us. And this is what is needed in relation to divine truth as bearing upon the salvation of our souls. We must understand, by divine illumination, the things concerning sin and salvation, otherwise we shall perish for ever. It should be the desire, therefore,

of every man who has the least concern about his eternal state, that his understanding and conscience would be enlightened as to his condition as a sinner before God, and as to the way of salvation by Jesus Christ, and that the Lord would so effectually instruct him that he would, with his whole heart, receive God in Christ as his Saviour from sin and all its consequences. "And this is life eternal that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John xvii. 3.)

It is admirable also to notice in this connection the eunuch's answer to Philip's question, "Understandest thou what thou readest?" Though a man of great authority, and, no doubt, of superior intellectual powers, he readily acknowledges his ignorance, and declares his entire willingness to be taught by any other man who can guide him into the truth. And so it is in regard to all enlightened of God in divine things. They are made willing to acknowledge their ignorance, and to receive instruction from any instrument the Lord may be pleased to use to communicate it. Men, however, are always to be viewed only as instruments, and their words are to be brought to the test of "the law and the testimony." The soul must look beyond them to the great High Priest, "who can have compassion on the ignorant, and on them that are out of the way," and who has not only "the truth" to give, but can make the sinner both willing and able to receive it. "Good and upright is the Lord; he will teach sinners in the way."

IV.—We now pass on to observe the sermon that Philip preached from the text that the eunuch gave him. It was Isaiah liii. 7, 8, and the inspired writer says, that "Philip opened his mouth and began at the same Scripture, and preached unto him Jesus." Luke is very brief on the matter, and sums up the sermon in one word, but a great one, "Jesus." Who can tell what a wealth of grace and glory is wrapped up in this name, for there is none other name given under heaven among men, whereby we must be saved?"

1. We remark first, that Philip, a man full of the Holy Ghost, preached Jesus, and not another, from the 53rd chapter of Isaiah. This chapter has indeed convinced infidels in the past of the truth of Christianity; only the blind unbelieving Jews could not see Jesus in it. It has been reserved, however, for the blasphemous higher critics of our degenerate age professing Christianity—to say that Isaiah does not speak of Christ. We heard one of them with our own ears—the late Professor Davidson, New College, Edinburgh—say that he thought it was not the Messiah but "the invisible Church" that was spoken of. And this is stated in the face of the express testimony of the Holy Ghost by Philip and others in the New Testament. Truly such unbelief is appalling and bespeaks judicial blindness. Moreover, it is the men who thus defy the authority of God's word, that in our miserable day are praised to the skies for their gifts and virtues, and are exalted to the most responsible offices in the professing Church. People talk about "Back to Christ," and "Loyalty to Christ," and condone

and justify the most blatant unbelief. Truly God is sending "strong delusion" that men may "believe a lie," that they all may be damned who believe not the truth, but have pleasure in unrighteousness.—(2 Thess. ii. 11, 12.) If you have any common pity for your fellow-creatures, pray that they may be delivered from the influences of the teachers of infidelity that are in the chairs of learning, belonging not to secular societies, but to what claim to be the most enlightened Christian Churches of the day. "If the light that is in thee be darkness, how great is that darkness."

2. We have no doubt that Philip pointed out the remarkable correspondence between the description of the Messiah by Isaiah and what was true of Jesus of Nazareth in His character, sufferings and death. No beauty in His outward appearance to attract the carnal eye of man; holy and spotless in His words and deeds—"he had done no violence neither was any deceit in his mouth;" merciful and compassionate to the sorrows and sins of men—"he hath borne our grief and carried our sorrows," and made intercession for the transgressors; meek and silent under all the unjust accusations of His enemies; the sin-bearer, bearing the iniquity of His people, and brought as a lamb to the slaughter for their transgressions, and yet, though dying, living again, seeing His seed, prolonging His days, and the pleasure of the Lord prospering in His hand. Philip preached Jesus Christ, and Him crucified and Him risen, to the listening eunuch, as the one Substitute and Saviour of sinners, and he evidently also declared Him to be, as we learn from the sequel, not a mere man, but the Son of God, of whom Isaiah speaks in another place in these soul-quickening words—"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace." (Isaiah ix. 6.) Philip also spoke of baptism as an ordinance of Christ, and a sign and seal of the remission of sins.

This, then, is the true Christ of God whom Philip preached, and the Christ that must be preached and believed in to-day as then, if men are to be saved in the Lord with an everlasting salvation. No other Saviour will meet our case but God incarnate, obeying, suffering, dying, rising again, and ascending into heaven, as the representative of His sinful people. All other Christs are false, and will land men in perdition at last.

V.—We come now, in the fifth and last place, to the fruits of Philip's sermon in the conversion and baptism of the eunuch.

1. It is remarkable to observe the silence of the Scripture as to the inward emotions of the eunuch under Philip's preaching. What wonderful changes of thought and feeling must have passed over his soul during this time, until at last he is enabled, with all his heart, to believe in Jesus of Nazareth as the Son of God and the Saviour of the lost, and to declare, with holy and humble confidence, his faith in this glorious Redeemer! The Holy Spirit

who guided Philip to this place, manifestly accompanied His words with power. "The gospel came, not in word only, but in power, and in the Holy Ghost and in much assurance," and the eunuch is prepared to confess Christ without further delay. The Lord is able, when He pleases, to do a great work in a short time, and this was frequently illustrated in the apostolic age, and has been also since.

2. The eunuch desires to be baptised. It appears that they came to a certain water, and that, when the eunuch saw it, he said, "See, here is water; what doth hinder me to be baptised?" Now, this desire was not a little thing, and very especially as coming from such a man, and in such circumstances. The confession of Christ meant much in those primitive times. To go back to Ethiopia a believer in the despised Nazarene, and to endeavour to follow in His steps, might involve the loss of everything the world counts dear, even the loss of life itself. The eunuch, by his acceptance of Christ and his willingness to be baptised, practically declared his readiness to suffer the loss of all things for the name of Jesus. He presents his request, also, in an honest and humble way, which confirms his sincerity. "What doth hinder me to be baptised?" he asks—as much as to say, "Have you, Philip, any objections? Are there any obstacles in the way?" He shows that he recognises that there may be hindrances to his acknowledgment as a believer, and is willing to accept Philip's judgment in the matter.

3. The eunuch's confession of faith—"I believe that Jesus Christ is the Son of God." This confession was drawn from him by Philip, who answers in regard to the question of baptism, "If thou believest with all thine heart, thou mayest."

Philip here points out (1) that there may be a faith that is *not* with *all* the heart. There is a merely intellectual or moral faith that is only in the understanding or conscience, and that does not carry the will or the affections—the whole soul with it. Many believed in this way in the time of Christ, but in the stress of trial or persecution, they went back and walked no more with Him. This faith is not saving in its nature. Sin and self still reign in the heart. Philip impresses the truth (2) that saving faith is a *faith with all the heart*. It is a faith with the consent of all the faculties of the soul. The whole soul is freed from the bondage of sin and is gained to Christ. It flows from and gives evidence of a new birth—a new creation. No other faith is saving but this. No other man believes in Christ to the saving of the soul, or is vitally united to Him by the Holy Ghost, but the man who is the subject of this great change. Such an one is wholly for Christ, and not for another.

To Philip's searching word, "the eunuch answered and said, I believe that Jesus Christ is the Son of God." He here expressed in a few impressive words his faith in the Messiahship and Divinity of Jesus, and that as one who was receiving Him as his own personal

Saviour. It may be easy for us to-day to make such a confession of Christ, after the evidences of nineteen centuries, though many are not doing even this who are under the power of infidelity unknown to themselves. But it was not so easy for the Ethiopian eunuch who had heard little or nothing of Christ before Philip met him. It bespoke a wonderful change, that he can give such a decided and cordial confession of the Divine Sonship of Jesus of Nazareth, after such a brief acquaintance with the truth concerning Him. He confesses Him as Christ, that is, the Messiah, and he confesses Him as the Son of God. Not a son merely on equality with other sons in the divine family, but *the* Son on an equality with God the Father—of the same substance with the Father and the Holy Ghost in the undivided Godhead.

It is no doubt possible for a man, by a process of argument, to come to an intellectual faith in Christ as the eternal Son of God; but it is more than this the eunuch confesses. It is such a faith as Peter had on a memorable occasion, when Jesus put the question—"Whom say ye that I am?" and Simon Peter answered, and said, "Thou art the Christ, the Son of the living God." And Jesus answered, and said unto him, "Blessed are thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. xvi. 16, 17.) This faith, which stands not in the wisdom of men, but the power of God, makes a man willing to bear testimony, at all costs, for the sake of Christ, and fills him with a joy unspeakable and full of glory. And these were its attendant accompaniments in the case of the eunuch. Happy are those souls who can say, with all the heart, as the result of the Father's teaching, "I believe that Jesus Christ is the Son of God." They have everlasting life.

4. The last particulars to be observed are that Philip baptised the eunuch, "the Spirit of the Lord caught away Philip," and the eunuch "went on his way rejoicing."

(1) In regard to the baptism, we only pause on this occasion to remark that nothing can be definitely concluded from this passage as to *the mode* of baptism. It does not prove immersion. If the words "went down into the water" are brought forward to prove that it was, then it is stated that *both* went down. The baptism could have been done by sprinkling or pouring; and the word in the lii. chapter of Isaiah, in the context of Philip's text might have been fulfilled—"He shall *sprinkle* many nations." But, as we have said, nothing can be definitely gathered from this passage as to the mode in which baptism is to be administered. Our Confession of Faith does not restrict baptism to any one of the three modes. All or any may be employed, in our opinion, and that quite scripturally.

(2) "The Spirit of the Lord caught away Philip, that the eunuch saw him no more." Philip appeared in a very remarkable way to the eunuch at first; and now he disappears from his view in a still more remarkable way. The Lord

sent him, by a direct command, through an angelic messenger, and now the Lord snatches him away in a supernatural manner, for the words clearly mean that he was caught away bodily by the Spirit. And, however strange it may appear at first sight, we think that this was designed as a confirmation of the eunuch's faith. The Lord made it manifest before his very eyes that Philip was His devoted servant, completely under His guidance and control both as to body and soul. The same divine power that attended the words of Philip with such sweet, irresistible force and unction to the heart of the eunuch, now is exerted upon Philip himself, and transports him out of view in a visible yet miraculous manner. The eunuch was thus fully assured that Philip was God's ambassador to his soul, and that his faith in Jesus Christ as the Son of God was by the revelation of the Father who is in heaven.

(3) "And he went on his way rejoicing." The eunuch had lost Philip, but he had found Christ. For the time, he had lost the servant, but he had found the Lord. His sorrow at the loss of Philip was entirely swallowed up in the joy of finding "the pearl of great price," the heavenly Saviour, "whom having not seen," he now loved, and in whom believing he now rejoiced "with joy unspeakable and full of glory." He, no doubt, loved Philip much, but he loved Christ more. Philip was his minister, but Christ was his Redeemer. This joy of his, after Philip's departure, is another evidence of the reality of his faith in Christ. It did not depend upon Philip's presence; its spring was in heaven. And this is a mark of the faith of the Lord's true and faithful people in all ages. However much they may esteem any man as the messenger to Christ to their souls, they do not put that man in the place of Christ. Their faith and walk are not dependent on the creature but on the Creator. It is certainly a bad sign of any when they do not value the true ministers of the gospel, or sorrow at their removal, but it is equally bad when people who profess Christ speak and act as if their spiritual sustenance or salvation depended on ministers, and as if they would need to follow ministers no matter where they would go. Such show that their faith is either a mere formality or in a decayed condition, needing quickening from above. In the present case, Philip was clearly carried away to the situation the Lord had marked out for him; and the eunuch went on his way rejoicing. He did not stay to look after Philip, but went on in his own divinely appointed path, rejoicing in the presence of the Lord and glad in His salvation.

There are many things in this interesting narrative full of instruction for us. We must believe in the same Jesus as the eunuch believed in, if we are to be saved for eternity. Time is short; we know not what a day or an hour may bring forth; and Jesus says, "If ye believe not that I am he, ye shall die in your sins." Nothing but death eternal awaits every soul that continues in unbelief and impenitence. It is either repentance towards God,

and faith towards the Lord Jesus Christ, or eternal damnation. May the Lord, in infinite mercy, incline and enable sinners to flee for refuge to the hope set before them in the gospel! Jesus is willing to receive sinners—even the chief—and He is “able to save them to the uttermost, who come unto God by him.” And may those who were enabled, in a day of grace, to believe in Christ unto salvation, endeavour to live more and more by the faith of Christ, and to delight themselves in Him and His abundant grace, who is fairer than the sons of men, the chiefest among ten thousand, the altogether lovely one, who died that His people might live, and who lives at the right hand of the Father, that they may reign with Him for ever and ever. May the Lord bless to us His Word!

## John Paterson, of Penyenie.

A CHAPTER FROM THE “TRADITIONS OF THE COVENANTERS.”

BY THE LATE REV. R. SIMPSON, D.D., SANQUHAR.\*

JOHN PATERSON, of Penyenie, was born in the year 1650—ten years prior to the Restoration. When he grew up, he embraced the principles of the persecuted people, and followed their preachers in moors and mosses, at the risk of his life. The farm which he rented belonged to Logan, of Camlarg, a man who, like the most of the landed proprietors of the period, in order to save his estate, fell in with the ruling party, and submitted to their measures.

One day when John Paterson called at Camlarg, for the purpose of paying his rent, the laird remarked that the roads must have been very foul, as his feet was so much besmeared with moss and mud. In his simplicity, John informed him that he had that morning come from Mayfield Hill, from attending a conventicle, which happened to be held there. At this Logan stormed, and severely reprimanded his tenant, pointing out the dangerous consequences that would certainly ensue if the circumstance were to become known to the authorities. In those days of misrule and oppression, the lairds were made responsible for the behaviour of their tenants, and servants, and cottagers; and Camlarg distinctly saw the danger which threatened himself if it should be discovered that any of the people on his grounds had transgressed the ecclesiastical law of the times. Logan, therefore, remonstrated with John, and stated that, if he did not desist from the practice of attending field conventicles, he would be obliged, in self-defence, either to inform on him or to eject him from his

\* These “Traditions,” though so named, are reliable and trustworthy stories of the Covenanters, written in an edifying and attractive style. Penyenie is in Ayrshire. John Paterson’s house was “on the right hand of the road from Cumnock to Dalmellington.”—ED.

farm. In Paterson, however, he found a man of unyielding principle, and one who, having counted the cost, was prepared to sacrifice every earthly comfort, and even life itself, in maintaining what he deemed to be the cause of truth and righteousness. When he came home, he informed his wife of what had passed between the laird and him, and intimated his suspicions of what was likely to happen. His wife, who entertained the same views on religious matters with himself, was equally prepared to endure hardship in the cause of Christ. She encouraged her husband, by every virtuous consideration, to maintain an unflinching adherence to the principles which he had espoused. "If it be the will of God," said she, "let us suffer in well-doing; and, at the same time, let us make all necessary preparations for our defence, in case of an attack from the enemy."

It was now obvious to John that more than ordinary precautions were necessary. He began to consider how, in case of a surprise, they might be able to conceal themselves from their persecutors in places about the house and out-buildings; and it occurred to him that a small opening might be made in the wall, by which a passage might be secured into the adjoining office-houses, and from thence into the fields. Having, therefore, dug a hole in the gable, through which one person at a time could creep with ease, and all other things being prepared, he, in order to conceal the aperture in the wall, placed before it a large wooden seat, yclept a *lang settle*, a piece of furniture very common in the old farm-houses in Scotland. In a day or two, as was anticipated, the soldiers paid them a visit; and Paterson observing their approach, made his way through the opening, and hid himself in a deep trench cut in the moss, not far from the house. The soldiers having, according to their custom, examined every place in which they thought there was any likelihood of his being hid, and not finding him, they became very uproarious, and used very threatening language to his wife. They at last retired, and Paterson returned to his house unscathed.

Some time after this, our worthy attended a conventicle at a place called Fingland, near the source of the Water of Ken; but the meeting having been apprised of the approach of a company of Highland soldiers, broke up, and Paterson pursued his way homeward. As he was proceeding onward, he observed two dragoons on horseback following him; but the ground being very soft and boggy, they made no speed, while he, being on foot, made his way lightly through the moss. It was his intention to conceal himself in some deep hag among the shaggy heath till his pursuers had passed by. Accordingly, having passed the summit of what is called "Meikle Hill," he found a mossy furrow, into which he leapt, and lay close in the bottom. The troopers, however, had dogs with them, which they put on the scent, and directed them after him. The animals advanced over the broken surface of the morass, exactly in the line of his hiding-place: he heard them

approaching, and expected every moment that they would present themselves on the edge of the trench above him; but just when they were about to spring forward to the place where he lay, a fox jumped from his lair, in their very face, and bounded down the hill. The hunt commenced; the joyous dogs left their former scent, and stretched themselves out at their full speed after the fugitive reynard! The soldiers, like the dogs, oblivious of the principal object of their pursuit, followed in the chase, and passed Paterson in the moss, a few yards distant from the place where he lay. Hearing the hubbub, and not knowing what was the matter, he raised himself from his smeary couch; and peering cautiously over the edge of the deep hag, he observed the fox, the dogs, and the soldiers in full race adown the heathy slope, leaving him far behind in comfortable seclusion. From the place where he had ensconced himself, he had a full view of the whole track to the door of his own house. He observed the movement of the party in the line of their route till they reached the house, at which they stopped for a short time, and then moved off in the direction of Dalmellington. He then cautiously left the height, and came home unobserved. Next day Logan sent for him, and informed him that he was publicly denounced as a rebel, and that a reward was offered for his apprehension, and that now he might consult his safety in the best way he could.

Matters having come to this pass, Paterson resolved to leave his house, and to take up his residence in Benbeoch Craigs—a place well adapted for concealment. From this situation he descended, as frequently as he found it consistent with his safety, to visit his household. One day, as he was preparing to go to his house, and had just left his retreat, he observed a company of dragoons approaching. He instantly retraced his steps, but was noticed by the troopers, who, seeing him hastily ascend the hill as if wishing to avoid their observation, concluded that he was either the man they were seeking, or some other equally obnoxious; and, accordingly, they rode after him. As he was climbing over the stone-dyke which stood a few hundred yards from the bottom of the crags, he turned round to see what progress the horsemen were making, and perceiving the speed with which they advanced, he sprang from the wall, and ran to seek his hiding-place. In this place there are large masses of coarse granite, torn from the hill in the vicinity, and tossed to a considerable distance from the parent mountain, obviously by some powerful convulsion of nature. As Paterson in his haste was passing the base of one of these granite heaps, he fell, and tumbled into a deep and dark cavity underneath the rocky pile. Here he found a seclusion altogether unexpected, and much preferable to his usual hiding-place. When he fell into the cavern, he lay in utter astonishment at the incident; and, being partly stunned, could scarcely persuade himself that it was not a dream. As he lay in darkness and silence, he imagined he heard the party, who were in search of him, talking and moving

from place to place among the stones. In reflecting on the occurrence, he could not fail to perceive the special hand of Providence, in thus, suddenly and unexpectedly, covering him from the view of those who came to seek his life, and who, if they had found him, would, without ceremony, have shot him on the spot. When he considered the gracious care of that God in whom he trusted, his heart swelled with grateful emotions, and he often looked back to the time he lay under the rock as a season of the purest spiritual enjoyment he ever experienced on earth. It was a Bethel in which he found God; and so delightful was it, as a place of communion with the Saviour, that he did not leave it till next day, when his anxious wife came to seek him, not knowing what had befallen him. John crept from the cavern, and met her in a transport of joy, and recounted his providential deliverance, and the outlettings of divine goodness to his soul, and then the husband and the wife knelt down on the grass and prayed, and gave thanks to the God of their life. The incident at the granite rock was cherished in this good man's memory till his dying day, not simply on account of the temporal safety it afforded him, but more especially on account of that full assurance of his salvation which, during that night, it is said he attained, and of which he made frequent mention on his deathbed.

Paterson was in raptures with his new hiding-place, which had been thus incidentally revealed to him; and he began instantly to arrange the interior, which he found capacious enough to contain several persons at a time, that he might render it a fit habitation for himself and for any other wanderer who might happen to sojourn with him. It would be easy to make such a place very comfortable, by removing the loose stones, and spreading the earthy floor of the cavity with dry straw, or with soft and scented hay—the common carpeting of the floors of the houses of even the nobles of Scotland in ruder times. The entrance to this retreat he contrived so to form that no stranger could easily find it; and thus the place was rendered so secure as to become a very eligible asylum in the time of danger. To this place he conducted the refugees that fell in his way, and it was here that he lodged Hugh Hutchison, the incidents that befel whom, when he sojourned with Paterson, have been already noticed. Though none knew of his particular hiding-place but friends, the people in the neighbourhood, by whom he was greatly respected, were ready to give warning to his family when danger appeared. Among others, the farmer who lived on the side of the valley opposite to Penyenie agreed to give notice by crying across the ravine the common watchword, "The nowt's i' the corn," and by this means he escaped on several occasions the vigilance of his enemies.

Some time after this he was in Galloway, at a place called Irelington, attending a conventicle kept there by Mr. Renwick. The meeting was held in the night season, under the serene shining of the bright moon—the night being preferred to the day

to avoid discovery. As the company were listening to the preacher, from whose lips the words of eternal life distilled like the refreshing dew on the grass of the field, a sound was heard in the distance, and anon there appeared a huntsman's dog in full chase, but without any apparent object of pursuit. The fleet and hilarious animal bounded several times round the outskirts of the assembly, and then darted in among the crowd. The circumstance attracted the notice of the congregation, and the preacher paused for a moment, and expressed his fears of approaching danger, especially as the dog seemed to have come from a distance, and not to be known to any person present. When they were beginning to deliberate on the propriety of separating, the warder, who had been stationed in the distance to give warning in case of the approach of the enemy, came running in breathless haste to announce the appearance of a company of Highland soldiers, who were cautiously advancing in the direction of the conventicle. In an instant the meeting was dispersed; for it was now obvious that their gathering was known to the enemy. Paterson, with five of his acquaintances, David Halliday, John Bell, Robert Lennox, Andrew M'Roberts, and James Clymont, took refuge in a barn in Irelington, and hid themselves in the midst of a quantity of wool that was piled up in a corner of the building, and by this means escaped detection.

But the danger consequent on his attendance on conventicles did not deter him from meeting with the worshippers in the fields or in the mosses whenever an opportunity offered. He again attended a meeting near Little Mill, which gave serious offence to the lairds of Carse and Keir, who complained of him to Logan, who sent for him, and remonstrated with him on the assumed impropriety of his conduct, but without effect. Logan and his fellows did not comprehend the principles on which such men as Paterson acted; they were themselves worldly men, and shifted with the religion or the times from mere expediency, and to retain their earthly possessions—so hard is it for rich men to enter into the kingdom of heaven. The wealthy frequently possess far less independence of mind than the poor; for they have to guard their worldly interests, and to change their opinions and professions to suit these interests; while the poor pious man, finding that the chief things which he has to protect are truth and a good conscience, acts independently of worldly considerations, not seeking to please men, but God. "Buy the truth, and sell it not," was to those worthy men, in the lowly walks of life, an injunction of the most sacred obligation. They indeed sold their lives, but they would not part with the truth. The great men of that time were mean and shuffling characters compared with the upright and noble-minded peasants, who, reckless of every worldly advantage, stood bravely by the cause of liberty, and high religious principle. They were men, many of them, in whose presence the truckling gentry of the nation were not worthy to stand an hour, and before whom they actually quailed, and from whose face they slunk away, vanquished by an oppressive sense of their own baseness.

Logan probably really wished Paterson well, although, for self-interest, and to ingratiate himself with the ruling party, he was obliged to appear displeased with him. He projected a sort of well-meant though silly scheme, with a view to bring our Covenanter, in some measure, into the good graces of the neighbouring proprietors, who had conceived a very bad opinion of him. A number of the small lairds, whose grounds lay on the pleasant Water of Doon, had proposed to construct a dam across the stream, either for irrigation or some other purpose, and a day was appointed when they and their dependents should meet for the purpose of executing the plan. Logan, who intended to meet with them, sent for Paterson, and asked him to go with him to assist in the operations, stating that he hoped his compliance would tend to produce a favourable impression on the minds of the gentlemen respecting him. John replied, that if his attendance on that occasion was to be construed into a compliance with the measures of the times, he would sooner subject himself to any suffering than move one foot in advance of another to lend his aid in the work. Logan answered, that all he wanted was his appearance there as a well-disposed neighbour, ready to assist in any useful undertaking.

Having agreed to accompany the laird, John returned home, and informed his wife of what had passed, and how he had promised to go with Logan to help in constructing the dam on the Doon. His wife, who understood the temper of the men with whom he had to deal, suspected that a plan was laid to entrap her honest husband, who, in the simplicity of his heart, had consented to present himself among the enemies of that cause in which he was a sufferer, and attempted to dissuade him from carrying the matter further. John could not deny that his wife had reasons enough to suspect treachery, but he had promised, and therefore was resolved to perform.

On the day appointed, the party convened on the banks of the Doon, and Logan appeared with John at his side. They applied themselves vigorously to the work, and all went on smoothly and comfortably during the day. Towards night, however, an incident occurred which broke up the harmony of the company, and threatened serious consequences. M'Adam, of Waterhead, in lending assistance to the workmen, lifted in his arms a large sod, and, staggering forward with his burden, flung it with force on the watery embankment, from which it sent a muddy spray, which, reaching in a shower the place where Logan stood, bespattered his clothes, and especially his fine white stockings, which so enkindled his ire, that he broke out in furious and profane expressions against the individual who had unintentionally been the cause of so much annoyance to him. The matter was beginning to assume a serious aspect, and the wrangling of parties was likely to issue in more substantial mischief, had not a peacemaker been at hand. Paterson was distressed at the altercation, and much more so at

the profane language, of which there was no sparing use made by the parties. His spirit was stirred, and he stood forward, first as a reprover of sin, and then as a promoter of reconciliation. He was in the presence of men where danger was to be apprehended, on account of his well-known nonconformity, and to dare to speak to them in the language of rebuke might be regarded as a reason sufficiently strong to deliver him up to the military; but Paterson stood with undaunted breast, and spoke his mind freely, at the risk of incurring the high displeasure of men already exasperated. He had a duty to discharge, and he was not to be deterred from its performance. He addressed himself particularly to Logan, whom he reprimanded, as in the sight of God, for his daring and blasphemous expressions. The whole company stood mute and struck with awe; for there was a solemnity and majesty about his manner that quelled their spirits and bereft them of power to reply. In the ardour of his address, and when he saw the advantage that he had gained, he drew, it is said, a Bible from his pocket, and read, with great gravity and impressiveness, the parable of the rich man and Lazarus; and, in his own plain way, endeavoured to draw a contrast between rich and wicked persecutors and the pious poor whom they oppressed for conscience' sake. What permanent effect his speech wrought on his auditors at Loch Doon, is not said; but the party separated quietly, and none ventured to assail the honest speaker, nor is it known that any injurious consequences followed.

Paterson died so lately as the year 1740, at the great age of ninety, having long outlived the dreary period of persecution. His head was laid in an honoured grave, and his memory is still cherished in the locality where he lived. There were doubtless many interesting incidents in the history of this good man which tradition has not retained, but so many have been preserved as to keep his memorial alive, as a devoted follower of the Redeemer and as one whom God cared for.

**Calvin's Life of Suffering.**—When one looks at the more than fifty goodly volumes that stand to the credit of Calvin, it seems almost incredible that they were written by one whose life was burdened by severe bodily suffering. Prof. Doumergue, in the third volume of his great work, *Jean Calvin*, refers to the extent of Calvin's labours and his sufferings as follows:—"This extraordinary labour," he says, "resulted in an extraordinary series of maladies. It would be easier to recount the diseases Calvin did not have than those of which he became successively the prey. He passed a life of simplicity and labour in the Rue de Chanoinés, but he passed there especially a life of suffering—suffering, the continuity and intensity of which is absolutely exceptional, startling, prodigious."

## The Memoirs or Spiritual Exercises of Elisabeth West.

(WRITTEN BY HER OWN HAND.)

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(Continued from page 468.)

ABOUT this time, the condition of my father lay very near my heart, and that because I could see nothing like a change on him to the better, but particularly on the 7th of January, 1700, it being Sabbath, I was strangely weighted with it, and was made to plead the out-making of the promise on his account, that he would show wonders to the dead. Having the impression of his death on me (though at that time he was well in health), I often made use of that word in prayer, Psalm cxix., "It is time to work, Lord, it is time for thee to work. He is growing old, and wearing near his grave; O Lord, let free grace be glorified in his salvation, according to thy promises."

On Thursday next, in a sudden he takes a purging of blood, and in the afternoon he vomited excessively, so that none thought he could put off this night; I knowing nothing of it, for I was not at this time in my father's house.

On Friday morning, they sent and told me my father was not well. No sooner I heard this, but I concluded it was his death; which immediately put me in a praying posture for him, that now free grace might be exalted in his salvation, according to His promise.

The first sight I saw of him, I told him with tears, that it was death approaching, and besought him to lay it to heart. He made me little or no answer: but grievous were the looks he gave me; which sent me to the throne of grace, inquiring at the Lord, what could be the matter I was sent so many errands for him, both at communions and other solemn occasions, and so loaded with him for ordinary in prayer, where I would have got liberty for him, when I could have sought no other thing, since now they were all like to come to nought, he on a death-bed, and no appearance of a work of grace begun yet. This tossed me up and down in a terrible manner as ever any was. It was not the loss of him, as my parent, that so troubled me; no, no; in this respect, I could have parted with him freely; but the thing that troubled me was, fearing he would be a castaway. The thoughts of this made me utter these words before the Lord in prayer, "O Lord, in the days of Thy flesh, some came to Thee for their servant, some for their son, some for their daughter, some for themselves, and they got all good answers: now, I come for my father; O deny me not for thine own name's sake. Consider, Lord, that my great enemy, unbelief, is waiting for my halting; and, in appearance, this is the

last request ever I will seek for him." And many such impertinent expressions I uttered this day ; being like one half out of their wits, when I was alone, still seeking a sign out of His own mouth, that might be some ground of hope to me ; but I was denied this, and was upbraided for my unbelief, in not believing His naked word of promise.

At afternoon he seemed to be somewhat calm, and every one had hopes of his recovery. But, for my own part, I believed none of their words, and told them they would be disappointed ; for it was not only death, but death very near ; so I desired them not to be secure. A little after this he again vomited blood so excessively, that we all thought he would never move again.

Now, only the Lord knows what a rack my spirit was on, until the time he recovered his senses. Then I posed him what he thought of himself ? All the answer he gave me was, that he was in a most deplorable condition all the time Mr. John Moncrief was praying with him. I cannot but say, there were some words he expressed which yielded no small satisfaction, which were these : " O Lord, Thou dealest variously with the sons of men ; some Thou calls in the third hour of young age, some at the sixth hour of riper years, and some Thou reservest to the eleventh hour of old age ! " O how reasonable was that word to me, none can conceive !

As the Lord helped me, I tried all sorts of duty wherein I thought he would be found. I joined in prayer with another, and we both got great liberty in pleading for him. On Saturday morning, that word came, " The devil is gone out of thy daughter," yet still my fears continued. Then that word came, " Ye are complete in him who is the head of all principalities and powers." O what I saw in that word, " Ye are complete in him ! " Yet for all this, my spirit was like to be overwhelmed. There were some of my godly acquaintances that pled at the throne of grace for him, and they brought me all good answers ; but this could not quiet me either. Oh the perplexity I was in through this day ! I was almost demented.

About nine o'clock he grew very weak, and his speech failed him ; then I cried to the Lord to hear my last request for him. I continued pleading with a troubled and vexed spirit, until it pleased the Lord in His great condescendency to bear in that word in my mind (Mal. iii. 17), " He shall be mine, in that day that I make up my jewels ; and I will spare him, as a man doth his son that serveth him." This brought with it a sweet calm and composure of spirit to me ; so that I came patiently, and saw him depart this life, about eleven of the clock at night, being the 13th day of January, 1700.

On the morning, being Sabbath, I was strongly assaulted to misbelieve that he was well ; but I laboured to resist it as much as possible, knowing this was a secret I was not to dive into, since now the sentence was past. O how much of God's love and power did I see in the dispensation of providence ! With the Psalmist I

may sing of mercy and judgment; though the cup was bitter, yet it was sweetened with mercy. It was very bitter to us that he was so suddenly pulled away; but it was a mercy that there was one hour lengthened out to him, and that he fell not down dead on the street; for he was not half-an-hour come home when he fell in such a dead fit, that none thought ever he would come again. Now, if this had been on the street, he would both have been a spectacle of wonder to those that passed by, and it would have been a wonder if ever he had recovered it, it being in the cold of the year. Now is His word made good, that He doth all things well. There is none living in the world that hath more reason to record the loving kindness of the Lord than I have, though, alas, none walks more unanswerably to the mercy received, every manner of way: to my shame I may speak it. After all this, that word continued with me, "Despise not the chastening of the Lord, neither be ye weary of his correction." By this I knew that there was some other trial I was to meet with, yet had not the least supposition what it might be.

Yet, fearing that my mother (by reason of her grief she was under) should be taken away, I thought, maybe that would be it. O but I found a great unwillingness in my heart to part with her! but it pleased the Lord, that was not my trial, which made all other things the easier borne with by me.

A little after this I sustained a considerable loss, as to the world's part of it, and that by a near and dear relation of my own, which was another piece of my trial. On Saturday night as I was coming from our society, where we met for prayer, one comes and tells me how all my affairs were going; but they told me it in a very unchristian-like and imprudent manner, which a little surprised me; but immediately that word came, "Thou art my sure portion, O Lord." This brought me more solid comfort and joy, than if they had told me that I was made an heir to a monarch; and, notwithstanding my loss, I cannot say it was an hour's trouble to me. In the meantime, I got many sweet meditations on the vanity and uncertainty of all things in time, and how great fools they are that set their heart on anything hereaway.

About this time, there happened a very lamentable providence in the city. The 3rd day of February, about ten at night, a fire broke out in the Meal-market, the like of which, I believe, was not seen in many generations. It burnt so vehemently, that it was thought the most part of the city would have been consumed. The flames were so terrible, that none durst come near to quench it; it was also a very great wind, which blew to such a degree, that with the sparks which came from the fire, there was nothing to be seen through the whole city, but as it had been showers of fire like showers of snow, they were so thick. It was to me as an emblem of hell, and oftentimes Sodom came in my mind that night. O but it was a sad and lamentable sight to look upon, to see the most populous place in the city (the Parliament close) in a red flame, the flames

flying in the elements, and no hands endeavouring to put them out; I cannot but remark, that this night these words were fulfilled, which I heard pronounced against the city, by Mr. John Moncrief, in the College-kirk, the Sabbath after the fire in the Canongate-head; the words were these, Micah vi. 9, "God's voice crieth to the city, and the men of wisdom shall see thy name; hear ye the rod, and who it is that appointed it." There was much of God to be seen in this fire, for He gave warning of it before it came. Sabbath before this there was such a smell of burning, that those in the Meal-market, the Kirk-heugh, and Parliament close, went from house to house, to see if there was anything like fire among them, but none could be found; and this broke out the Saturday following. And, for my own part, a considerable time before this, I had such impressions of fire on my spirit, that sleeping and waking it was with me; and that word accompanied my fears, "The sun rose fair to Sodom that day it was destroyed." But passing this, there were some things very remarkable in this fire; 1st. It began in his land who gave the covenant to the hangman out of his own hand to be burnt, being the youngest bailie in that time; and it was very observable, he had never the use of his hand as formerly after that time; and now God in His providence had sent a burning among his lands so that that which was eleven years of building, was not six hours of burning; notwithstanding this, he was a good man, and lamented to his death the burning of the covenant. He was also very helpful to the Lord's prisoners, during the late persecution; yet it was well observed by one, as burning was the sin so burning was the punishment. 2nd. It was observed, that as it began in his land, who burnt the covenant, so it never rested till it came to the place where it was burnt, and there it stayed without any cause whatsoever; but it had its commission from the Lord, "Hitherto shall ye go and no further." This opened the mouth of both good and bad, to express, "O the burnt covenant! O the burnt covenant! This is come upon us for burning of the covenant." 3rd. It is very observable, that this fire did resemble the fire of the late persecution, kindled by a prelatie party against the Presbyterians, in these four respects:—1. It was not in the power of any to stay this fire, till the Lord in a wonderful way did it; so neither was it in the power of any to stay these tyrants in their rage and fury against the Lord's people, till by a wonderful providence, wherein the Lord's hand was eminently seen, a way that could never have been conceived by any, He brought about their delivery. 2. This fire in a very short time laid many families desolate, and so did the malignant party in a short time lay many families desolate—they bereaved women of their husbands, and children of their parents; some they forfeited, others they banished; so that great was the desolation they made through the whole kingdom. 3. This fire had no regard to one by another, neither the rich for their honour and dignity, nor the poor for their poverty: so it was with the episcopal party, they had regard to none. The nobles and

gentles of the kingdom, they suffered at scaffolds and gibbets ; no respect was put on them, the flame was so violent. As to the meaner sort, there was no pity to be shown to them either, but all must go one gate. 4. It is very observable, that the most part of them that suffered at this fire were rich people, and anything they lost was but their household furniture, and their outward accommodations for a while ; but few or none of them lost their stock there ; it was somewhere else, so that the fire could not reach it ; so we may apply this to these that suffered under the fore-named party ; they were, for the most part, rich in God's account, and anything they lost was but their outward accommodations for awhile, and some of them were even restored a hundredfold in this life. But it lay not in their power to take their stock of grace from them, that was in a surer hand, they could neither head nor hang that, it was better laid up, nor to come among their hands ; and though for awhile they suffered here, yet one moment in heaven would make it all up to them ; for their light affliction which was here but for a moment, wrought for them a far more exceeding and eternal weight of glory. I cannot tell what effect this present dispensation had on my spirit, I thought it dang me stupid and senseless in the time of it, so that I could not do so much as pour out a prayer for the quenching of it ; only this, it confirmed me of the vanity of all earthly enjoyments whatsoever, and how great fools they are who spend too much time in laying up treasures on earth, seeing that, even that, which takes both time and pains of gathering, a few moments will undo and waste to nothing ; then, where is their labour ? I think a man or woman, in their gathering the world, is like a spider working its web ; O what pains doth it take in spinning it out : and when it is spun, it sits down in the midst of it to take its rest ; but when the maid comes to sweep the room, one touch of the besom sweeps it clean away, as if it had not been.

O but the world be a foolish thing to trust to ! and they are the greatest of fools that trust to it ; they are fools in these three respects. 1st, It is known to the world that the world is a very uncertain friend to lippen to ; for though it be a fair promiser, yet it is an ill performer, it is both a cheat and a liar. What though it promise pleasure and satisfaction to the owners thereof ! It is but a mere cheat, for we see that none have more sorrow, than those who have it ? What trouble and vexation have they in gathering of it ? What weary care and anxiety in keeping of it ? Though sometimes, let them keep all their hands about it, yet it will away. Riches take unto themselves wings, and oftentimes take the flight when there is most need of them, and that is when old age and sickness come on. That motto cannot be written upon the world, "A friend in time of need." I remember a very good observation one hath on the world ; speaking to those that made a god of it, he said, it was a token of great wisdom to keep the god they choosed ; but it is a sign of the greatest folly, to choose a god they cannot keep. 2nd, They are fools in this respect— Shall all the pains they are at in working and hoarding up the

world gain them anything? It is but for the shortest time; none of it will pass current in another world, where we are to be through all eternity. It is said of the godly, that "their works shall follow them" to another world; but the worldly man leaves all his work behind him. Are they not great fools that spend so great time to so little purpose? Psalm xlix. is a clear proof of this. The rich fool in the gospel, and the rich glutton, should be as beacons and warnings to all. I remember a note of a sermon I heard by that servant of Christ, Mr. John Blair, and though I was but young when I heard it, yet I cannot but say it had some effect upon me, which made me remember it better than I have done other things of as great moment: as far as I can call to mind, this was the first public preaching that durst be avowed by the Presbyterian ministers. In this sermon he was showing what a foolish and vain thing it was to be seeking the world, and forgetting to make ready for eternity; where he told us a story of a nobleman, who had a fool for his divertisement, and being so well pleased with him (being one of the greatest fools in the country) he gave him a staff, and desired him to keep it till he found a fool greater than himself, and give it to him. Some time after this the nobleman fell sick, so he sent for his fool, to divert him with some of his fool sports; when the fool came to his master, he asked him what ailed him? "O," says he, "I am going to another world." Then, said the fool, "How long will you stay? a month, or the like?" "No," says the nobleman, "I will stay many months." "How many months will you stay? will it be a year?" "O," says he, "it will be many years." "How many years will it be?" says the fool. "It will be to all eternity," says the nobleman. "O then," said the fool, "master, that is a long journey to eternity; what have you provided for this long journey?" "Nothing at all," said the nobleman. "Then, master, take your staff again; for you are a greater fool than I am yet." Assuredly, any may think this was a wise man's answer to a fool, rather than a fool's to a wise man. This story was told to show what folly it was to provide for the vain world, and neglect to make ready for eternity. 3rd, The world-gatherer is a fool in this respect; for he gets neither thanks nor good deeds for all the labour he has been at, from them that possess it after him. How justly may they be compared to a bee, who is at great pains to work a curious piece of work to lay up its winter provision therein, whereas this industry of theirs is the only means of their overthrow! Is it not so with those who are at great pains to lay up sums of money for others, and neglect the one thing needful? It will prove their ruin at the great day, and those that possess it will think no more of them than they that did at the honey of the dead bees. O how happy are they that, in using the world, learn not to abuse it! not running on extremes, either as to the gathering of it, or to the spending of it.

At this time the Lord was at great pains to instruct me of the vanity of time's enjoyments, not only from other folks' experience,

but even by experience of my own, which He was pleased to lengthen out to me, one after another as He saw good for me. I may say, in some respects, my trials were like those of Job; they came all one after another; the hindermost seemed to be the sorest and sharpest; but, by the by, I must say, it hath been good for me, that I was afflicted, even with respect to the things of the world.

(To be Continued.)

## Letter from Rev. John B. Radasi.

THE following letter was received by the Rev. Neil Cameron, Glasgow, on the 30th March:—

C/O NATIVE COMMISSIONER, BEMBESI,  
MATABELELAND, 8th March, 1907.

MY DEAR MR. CAMERON,

I received your kind and most welcome letter some time ago. I am sorry that I did not manage to reply to it sooner, but I have been kept very busy as usual. As I am all alone at present, and besides keeping the services, I have to teach in the day school and evening school, and often feel tired and done up, I was obliged to put off writing until to-day. I hope you will pardon me for the delay.

In my last letter, I told Mr. Mackay that one of the Wali boys was seriously ill, and that he was vomiting blood, and was not expected to live. You will be sorry to hear that he has since died. At the beginning of his illness he seemed to have been in great darkness—was full of superstition. He was under the impression that he had been bewitched at his home for having come to the mission. He used to say that his people were unwilling that they should come and that was why they had bewitched him. I continued speaking, reading the Bible and praying with him; he did not seem to be paying any attention at all to what I was saying, as he used to cover himself up with his blanket whenever I began to read the Bible and speak to him, and seemed so restless, and so gave me cause for great anxiety for his eternal welfare. However, a few days before the end came, light from on high seemed to have dawned on him. He now began to listen to the Word read with very great interest, and before he was taken away gave every evidence, as far as I could judge, that he was a sinner saved by grace. The other Wali is also not very well, and has had to take a change home. I got a letter from him to-day, telling me that he had not yet quite recovered, and that he intended, if all's well, to be back to the mission before the end of the month.

Chief Ngege's son is still here, and am thankful to say that he is still enjoying good health. My father at home is still sick, though not laid up. I think you saw in Mr. Mackay's letter that I got married last December. We both wish to be remembered to the friends in Scotland, as I am always telling her about our people in Scotland.—Yours sincerely,

JOHN B. RADASI.

## Thomas Boston, of Ettrick.

AS noticed in last *Magazine*, the first day of May sees the two hundredth anniversary of the induction of Rev. Thomas Boston to the charge of the Parish of Ettrick. It was the beginning of a remarkable ministry, in which consecration of life to a high calling and deep concern for the eternal interests of those committed to his trust were beautifully blended. Apart altogether from the fact that Boston was the author of the *Fourfold State*, he has claims to our attention as one of the most faithful of Scotland's pastors. With unwearied interest, he watched over his flock as one that had to give an account, and, though for many years he looked in vain for any fruit, yet after the years of famine came years of plenty, in which the seed sown in tears was reaped with joy. Fortunately, Boston has left in the *General Account of My Life* and *Passages of My Life* as full a record of his spiritual experience and of the incidents connected with his history as one could well wish. The two MS. books referred to were used by his grandson, Michael Boston, as the basis of the interesting *Memoirs of Thomas Boston*, and the serious reader will find in it one of the most instructive and edifying books in our Scottish religious literature.

Thomas Boston was born at Duns in 1676. At the early age of eleven, while listening to the preaching of Rev. Henry Erskine, the father of Ralph and Ebenezer, the truth came with power to him. The sermons that most impressed him were from the texts, "O, generation of vipers, who hath warned you to flee from the wrath to come?" and "Behold the Lamb of God, which taketh away the sin of the world." In after years, referring to this important event in his life, he says, in his "Soliloquy on the Art of Man-Fishing"—"Little wast thou thinking, O my soul, on Christ, heaven, or thyself when thou went to the Newton of Whitcome to hear a preaching. When Christ first dealt with thee, there, thou got an unexpected cast."

In 1699 he was called to Simprin. A minister could scarcely have entered on a more forbidden sphere of labour. The people were grossly ignorant, and, as a result, there was a chilling indifference to the exercises of the sanctuary. Nothing daunted, the young minister accepted the call, and, as a keynote to his ministerial labours, preached his first sermon from the text, "For they watch for your souls as they that must give account." And from that day there was a watching for souls that hallowed Simprin forever in his memory. He devoted his time to pastoral visitation, studying, praying with and for his people. He instituted prayer meetings and catechisings, and gradually the blighting frosts of a long and dreary spiritual winter began to show signs of passing away. To use the Scriptural figure, "instead of the thorn there had come up the fir tree, and instead of the brier there had come up the myrtle." When he came to Simprin there was no family worship held in the place, but ere he left it worship was kept in every home. The recollection of the happy days he had spent at Simprin drew from him in after years the grateful acknowledgment,

"Simprin was a field which the Lord had blessed; Simprin! O, blessed be He for His kindness at Simprin!" In 1706, a call was presented to him from Ettrick, and, after serious consideration, he decided to accept it. The wrench from Simprin was painful in the extreme; and, as he beheld the deep grief of his beloved and attached people, his tears mingled with theirs. "How could my eyes fail," he said, "to trickle down with tears." He bade them farewell in those words of the Lord Jesus, so suggestive of great opportunities passing by, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink."

He was inducted to his new charge on the 1st day of May, 1707. He soon learned, to use his own expression, that he was away from home. The people of Ettrick, he tells us, were "naturally smart, and of an uncommon assurance; self-conceited and censorious to a pitch, using an indecent freedom both with Church and State. . . . And for the Sabbath's sermons, they were but coldly enough received; but remarkable was the pricking up of ears when anything relative to the public fell in, which was a wounding observe to me." In 1708, a public fast had been appointed by the civil magistrate, and, as the people of Ettrick regarded this as an interference of the civil power with spiritual things, they were vehemently opposed to the observance of the fast. We find the following entry in the *Memoirs* concerning the matter:—"But the Lord's Day immediately thereafter, it was so stormy, that I had only a few to preach to, in the house. Then I found myself like a bird shaken out of its nest, and was an owl in the desert. Instead of the converse I, sometimes a-day, had with exercised Christians about their own spiritual case, I was engaged in disputes about the public, and about separation, and how to defend the lawfulness and duty of hearing me preach the Gospel, and for the most part to no effect. So that many a time it was a terror to me to go out among them; and coming in particular places I often looked very blunt, finding myself beset with contemners of me and my ministry; who often kept not within the bounds of common civility. The humour of deserting my ministry and breaking off from under it, continued from time to time, without any notable step, till the affair of Closeburn brought it about nine years after. Since that time there has been a remarkable settling among them in that point; howbeit, even since that time I have had as much of that treatment as will not suffer me to forget where I am." No small part of his trials came through the Union of 1707 and the Abjuration Oath of 1712, though he was against both. The Abjuration Oath was one of the unwelcome outcomes of the union of the English and Scottish Parliaments. It was regarded by the stricter Presbyterians as a snare to take away their liberties, being so constructed as to involve the swearer in the approval of an Act of Parliament which provided that the successor to the Crown should always be of the Episcopal communion. All the ministers of the Established Church had to take this oath before a certain date, under a penalty of £500 if they refused. Boston

had fully made up his mind to refuse; but the Government, finding so many Scruplers, as those were called who were opposed to the Act, wisely refrained from enforcing obedience.

In 1716 he received a call to Closeburn; this awakened his people to realise that they were in danger of losing the minister whom they had treated so coldly. "Herewith," he tells us, "the people were much alarmed, and in their own rough way showed a mighty concern for my continuance among them. And thus the trouble of the parish about *me* began just about the time when, in the year preceding, my trouble with *them* was going to the highest pitch." Many attempts were made to get him to accept this call, but he resolutely refused. "That which," he says, "was the real ground of my aversion to Closeburn was that I had a most uncomfortable life at Ettrick, and my work among them had all along been exceeding heavy, through the disposition of the people—selfish, conceited, and tending toward the schism\* (*i.e.*, the Reformed Presbyterians), which was most deep-rooted in this place; hence proceedeth contempt of ordinances, ministers, etc., to the great breaking of my spirit. To have gone to Closeburn, a parish of the same character, I reckoned would have been just to begin my weary task anew; in one word, to have cast me 'out of the frying-pan into the fire.'"

In 1717, the first Simson case was decided by the General Assembly. Simson was charged with having leanings towards Pelagianism; but, notwithstanding, the Assembly passed a very lenient sentence. Boston was deeply concerned at the lack of faithfulness manifested by the Supreme Court, and predicted future trouble from Simson. The prediction was soon fulfilled. Simson now went a step further in his heretical teaching, and promulgated views that were regarded as distinctly Arian. The Assembly, instead of deposing him, simply suspended him from the discharge of his ecclesiastical functions. Boston felt that there was a betrayal of his Lord, and, rising in the assembly, addressed the Moderator in these memorable words—"I cannot help thinking, Moderator, that the cause of Jesus Christ, as to the great and essential point of His supreme Deity, is at the bar of the Assembly requiring justice; and, as I am shortly to answer at His bar for all that I say or do, I cannot give my assent to the decision of this act. On the contrary, I find myself obliged to offer a protest against it. And, therefore, in my own name, and in the name of all that shall adhere to me, and if none here will, for myself alone, I crave leave to enter my dissent against the decision of this act."

In the famous Marrow controversy, which agitated the Scottish Church, Boston took a very prominent part, but as that subject has already been dealt with in these pages, and as our space is well-nigh exhausted, we pass from an account of this controversy meantime. No account of Boston's life would be accurate which failed to bring before the reader the deep spirituality of the pastor

\* Though Boston held this opinion of the R.P.'s, it is not to be understood that we are committed to it.—D. B.

of Ettrick. He was a man of prayer if ever there was one in Scotland. Special days were set apart and devoted to fasting and prayer. Scattered up and down through his *Memoirs* there are innumerable references to these exercises. The result of it was that Boston came forth to preach and to write as one who felt the awe of the Holy One of Israel resting upon him. It is this, more than anything else, that has made his writings a treasure-house for the serious and pious people of Scotland for generations. We cannot here enter on a discussion of these works, but hope to return to the subject in a future issue, if that be the Lord's will. Boston also occupies a very high place as a scholar and a theologian, but his claims to these honours have been lost sight of in what he was as a pastor and a writer of books, dealing with experimental religion.

Boston did not see the Secession of 1733, having died the year previously. Death to Boston was a serious matter, and we find this entry in his *Memoirs*—"On Tuesday, the 2nd, I kept a secret fast in preparation for death. The night before, apprehending that I would not be able to go through that work all at once, I resolved to pursue it on different days; and having begged of God that He would raise me up in the morning, even about six o'clock, I did accordingly rise long before day; and after my ordinary devotions, addressing myself to that work, in order to review my sins . . . I got a humbling sight of myself. Then, bowing my knees before the Lord, I did silently read over the confession before Him, which done, I prayed, and made confession of my sins as fully and as particularly as I could, and there I got a view of my whole life, as one heap of vanity, sin and foolishness. It appeared a loathsome life in my eyes, so that my very heart said I loath it, I would not live always, and I loathed myself on account of it."

But we must hasten to a conclusion in this very imperfect sketch of one of the saintliest of Scotland's ministers, and cannot do better than quote his own last words in his *Memoirs*. "Upon the whole," he says, "I bless my God in Jesus Christ, that ever He made me to be a Christian, and took an early dealing with my soul; that ever He made me a minister of the Gospel and gave me some insight into the doctrine of His grace; and that ever He gave me the blessed Bible and brought me acquainted with the originals, and especially with the Hebrew text. The world hath all along been a step dame to me, and wheresoever I would have attempted to nestle in it, there was a thorn of uneasiness laid for me. Man is born crying, lives complaining, and dies disappointed from that quarter. 'All is vanity and vexation of spirit.' I have waited for 'Thy salvation, O Lord.'"

"The great, the grave, judicious Boston's gone,  
Who once, like Athanasius bold, stood firm alone;  
Whose golden pen to future times will bear  
His name, till in the clouds his Lord appear."

D. B.

## Jocal Zomraidh air Mr. Robison Urramach.

(LATE OF KINGUSSIE.)

**R**UGADH Mr. Iain Robison, 's a' bhliadhna 1757, ann an Achanahraig, dlùth air Caisteal Gòrdon, an Siorramachd Bhainbh. Fhuair e cothrom sgoile ann an làithibh 'oige; agus thog e a chuid ionnsuchaidh gu h-ealamh. Fhuair e bhì 'n a mhaighstir-sgoile 's 'a bhliadhna 1778; agus chuir an Comunn urramach an Dun-éidin e, 's an dreuchd so, do Sgìreachd Far, ann an Siorramachd Chataobh, gu àite d'an ainm Ach-a-nis, am bràighe na sgìreachd sin. Cha robh e ach ùine ghoirid 's an dreuchd, agus 's an àite so, gus am faca ministèir tuigseach 's a' choimhearsnachd, gu 'm bu duin' òg e air an do bhuilich an Tighearn tiodhlacan agus comasan inntinn a bha neo-àbhaiseach. Agus mhisnicheadh e leis a' mhinistèir sin, agus le ministèiribh eile ann an Cléir Thunga gu dol air aghaidh am foghlum, agus amharc ri dreuchd na ministèireachd. Cha ruig sinn a nis air iomradh poncail a thabhairt mu 'n àm, no mu 'n dòigh àraid 's an do thoilich an Tighearn obair nan gràs a thòiseachadh 'n a anam; ach a mhàin làn dearbhachd bhì againn gu 'n do thòisicheadh ann i, an làithibh 'òige, agus gu 'n do dhearbh a chaithe-beatha sin, anns gach ceum. Cha b' i gairm dhaoine a mhàin a fhuair e; agus dhearbhadh sin gu pailt, leis an tomas mhòr agus fharsuing 's an d' aidich an Tighearn a sheirbhis an déigh sin. An déigh dha feitheamh air meadhonaibh an fhoghlaim iomchuidh ann an Oilthigh Dhun-éidin, fhuair e comas searmonachaidh 's a' bhliadhna 1788, agus air an ath-bliadhna ghairmeadh e gu bhì 'n a fhear-teagaisg do choimhthional Acharainidh, ann an Gallaobh—cha b' Eaglais Sgìreachd i san robh e 'n a Mhissionary. An déigh dha bhì mu chùig bhliadhna 's an àite sin, fhuair e an ath ghairm gu dol do chèarna eile do 'n fhion-lios,—Eirioball, ann an Dùthaich Mhic-aoidh, far an robh aige bhì a' searmonachadh do thrì coimhthionalaibh, an Sgìreachd Thunga, an Sgìreachd Dhiùirinis, agus an Sgìreachd Eadar-a-chaolais. Agus an ceann chùig bliadhna a rìs, fhuair e an ath ghairm, o 'n choimhthional Ghàidhealach ann am baile Bhòid. Shaothraich Mr. Robison 's a' choimhthional sin ma aon bhliadhna deug; agus fhuair e an ath ghairm, an déigh sin, gu Sgìreachd Chinne-ghiùbhsaich am Bàideanach, far an do bhuaich e 'n a shaothairibh, mu ùine chùig bliadhna deug, gus an d' fhuair e gairm an Ard-mhaighstir dol dachaidh; air a' cheathramhlà do mhios meadhonach an earraich, 's a' bhliadhna 1825.

Tha aon ni sònruichte r' a amharc air ann am beatha an duin' urramaich so,—mar fhuair e co iomadh gairm, agus co iomadh atharrachadh a thaobh ionadan a shaothrach, ann an seirbhis an t-soisgeil. Agus ged tha so ri amharc air 's a' choitchinn, mar ni nach tigeadh do 'n Eaglais no do a luchd-teagaisg bhì an geall air; gidheadh, feudar a ràdh le saorsa, nach b' ionann Mr. Robison agus iomadh duin' eile. Agus ann an amharc air a' chùrsa 's an do ruith e, rè làithean a chuairt; bha, agus tha fathast, comharraidhean sònruichte air an tabhairt, gu 'n robh obair àraid aig an

Tighearn r' a dhèanamh leis, anns gach àite agus cèarna far an do shaothraich e. Bu duine Mr. Robison, a bha a' tighinn beò do rìreadh, am fagus do 'n Tighearn. Bha a sheasamh aige ann an comhairle an Tighearn. Tha a rùn-san aig an dream d' an eagal e gu fìor: agus bha sin r' a fhaicinn air an duin' urramach so. Ged bha an Soisgeul air a shearmonachadh roimh dha dol ann, anns a' cheud dà àite far an do shaothraich e, chunnacas ath-bheothachadh iongantach air obair an Tighearn, an déigh dha dol ann. Agus fhad 's a thoilicheas an Tighearn a shoisgeul glòrmhor féin a chumail air chois, agus fianuisean dha féin a measg an t-sluaigh, cha di-chuimhnichear gu bràth, teagasg agus saothair agus cliù Mhr. Robison. Tha iad fathast r' am faotainn anns na cèarnaibh ud mu thuath, gu 'n aithnicheadh tu air an gnùis, ri luaidh ainm an duine bheannaichte so, gu 'n do chuir an Tighearn do rìreadh buaidh dhoibhsan 'n a theagasg. "Seadh, tha an Spiorad ag ràdh, chum gu 'm faigh iad fois o 'n saothair; agus leanaidh an oibre iad." Agus ged nach b' i sin beachd an t-saoghail, cha ghearain teaghlach a' chreidimh gu 'n abradh sinn e, —a thaobh an dà choimhthionail mu dheireadh, far an do shaothraich Mr. Robison,—nach robh an Soisgeul, gu fallain no gu soilleir air a shearmonachadh 'n am measg, agus an do stiùir an t-Ard-bhuachaille Mr. Robison d' an ionnsuidh, agus sin air slighe nach b' aithne dha féin, agus an d' ràinig gach gairm dhiubh sud fa leth e; agus an sin, gu 'n d' fhuair e breithneachadh gur h-ann o 'n Tighearn a bha iad. Eadar eeféin is an coimhthional ann am baile Bhòid bha ceànglaichean ro-dhlùth, fo bhannaibh an t-soisgeil. Bu "lòchran lasarach agus dealrach e," cha b' ann a mhàin 's a' choimhthional sin féin, ach air feadh nan cèarnan timchioll: agus ged b' iomadh sàruchadh a fhuair e, eadhon o luchd-dreuchd Eaglais, a bha coimheach, bha an Tighearn 'g a aideachadh;—bha an fianuis aige-san ann féin; agus tha fianuis fathast a' leantuinn a shaothrach. Mu thimchioll a shaothrach agus mar dh' aidicheadh e ann an Sgìreachd Chinne ghiùbhsaich—cha tig dhuinn labhairt gu farsuing; ach ann am focal, a ràdh, gu 'n robh an Tighearna maille ris. Tha iad fathast a làthair 's an Sgìreachd agus air feadh na dùthcha sin, a dh' aidicheas, gu 'm b' e là an sonais dhiobh, an là, 's an d' fhosgail an Tighearn dorus dha gu tighinn 'n am measg:—tha; anama, agus tha dòchas nach ainneamh iad, d' am bi a chuimhne blasda, fhad 's a chaomhnas an Tighearn iad 's an fhasach. Aidichear leo-san, gur h-e an Tighearn a chuir ann e.

Bu duine Mr. Robison, gu 'm b' ainneamh a leithid, air iomadh dòigh. Cha tuilleadh 's a' chòir-dhuinn a ràdh, gu 'm b' urramach e eadhon a measg nan urramach! Bha a chomasan, eadhon mar thìodhlacaibh nàdurra, àrd, foghainteach, bunaiteach, farsuing. Agus 'n uair dh' analaich an anail bheò orra sin; 'n uair dhealraich an solus a stigh orra, 'n uair bhaisteadh le teine iad, mar a rinn-eadh do rìreadh; an sin, b' aillidh agus bu chumbachdach an t-inneal a dh' ullaich gràs, air sòn na seirbhis a chum an do

ghairmeadh e. Gun a dhùthchas bhi Gaidhealach, b' fhianuis do na tiodhlacaibh a chaidh a bhuileachadh air, mar choisinn e a' Ghaelig; gu 'n d' fhuair e a leithid do ghreim oirre, eadhon mar chànan, nach aithnicheadh duine 's am bith nach b' i a chànan mhàthaireil, dhùthchasach i, b' i eadhon bu roghnaichè leis féin: agus bha iomadh, d' am bu choimh-dhèis am focal éisdeachd anns a' chànan so no 's a' Bheurla, leis am bu roghnaiche Mr. Robison éisdeachd 's a' Ghaelig. Agus b' e féin aig an àm cheudna idir nach do chaill a chuid Beurla, ach a dh' fheudadh a labhairt ri righribh. O thùs na réise a ruith e, 's ann a thàinig Mr. Robison a mach, ann an treunad neirt. Gheibhteadh 'n a theagasg saoihbheas do bhlasdachd nan gràs. Bha bunaiteachd, soilleireachd, farsuingeachd agus ùghdarras r' am faotainn 'n a theagasg, a bha iongantach, ainneamh r' am faotainn. Bha tomad, brìgh, agus farsuingeachd tuigse ann an cuartachadh 's ann an cuimseachadh nithe spioradail, ann an togail inntinn an Spioraid 's an fhocal; bha so uile ann a leithid do thomas air a bhuileachadh air, agus nach robh, theireadh tu, focal a labhradh e, nach seasadh air a bhonn féin:—ach cha b' ann! ach air bonn neo-ghludach na firinn a sheasadh, 's a dhealraicheadh iad, ann am maise 's an sgèimh na firinn, mar tha i sin ann an Iosa Criosd. Chiteadh gu soilleir, gu 'n d' rinneadh 'inntinn do rìreadh 'n a h-ionmhas a bha saoihbhir. Ann an sgoltadh 's ann an mineachadh theagasgan bunaiteach an t-soisgeil far am bu shoilleir do a luchd-éisdeachd gu 'n fhuair e féin fois agus sòlas, bha soilleireachd, teas ghràdh, mineachd, agus ùghdarras mar a' co-choiseachadh a chéile: agus e gu dian agus gu dileas a' treòrachadh a luchd-éisdeachd a chum na Carraige bithbhuan, mar bhrìgh agus mar shùim theagaisg. Ma 's ceadaichte dhuinn sloinneadh an duinealas a thoirt do ghiùlan agus do ghnuis fhir teagaisg ann an tigh 's ann an seirbhis Dhé cha b' aithne dhuinn idir, 's cha 'n fhaca sinn, e' aig an robh e mar ann an gnùis Mhr. Robison; agus so cha b' ann idir mar an-dànachd; ach fo fhiamh agus eagal diadhaidh, a chiteadh aig an àm cheudna eadhon 'n a eudan ceanalt;—a thuigse agus a ghràdh araon mar ag iarraidh greim a dheanamh air anamaibh; agus gu 'm faigheadh e an giùlan leis air falbh o dhìomhanas, 's o thruaillidheachd, 's o dhìteadh; 's a' foillseachadh a' ghràidh sin, chiteadh a shùilean làn, agus cha b' ainmìg a shìl iad. Ach 's ann gu sònruichte, ann an co-fhaireachduinn ri cloinn na h-ath-bhreith, 'n an àmgharaibh agus 'n an amhuinneachdaibh, a gheibhteadh araon a chaomhalachd, a dhìlseachd, agus a ghràdh, ann an spàirn cleachdaimh, 'g an gairm, agus 'g an táladh a dh'ionnsuidh ionaid am fasgaidh agus an suaimhneis. Is ann an so, cuideachd, a chiteadh fìor irioslachd agus fìor chaomhneas, a' cur dreach air a ghnùis, a bheireadh fianuis do 'n anam shàruichte, gu 'n robh an duine ud, e féin, gun teagamh, air ionnlad ann an tobar a' ghraidh shìorruidh, a shuidheachadh aige ann an dearbh uchd a' ghràidh shìorruidh, agus e 'g a' mhineachadh 's 'g a mholadh. B' urramach, agus bu ghràdhach an sealladh, os ceann gach àite eile 's an

seasadh e, Mr. Robison, aig ceann bòrd an Tighearn ; a chridhe làn, 'anam mar air a dhòrtadh a mach, an am briathraibh spioradail, sèimhe, cudthromach agus e mar ann an làthair a' chroinncheusaidh, a' moladh agus a cliùthachadh an Uain. Is tric a shaoil sinn gu 'n d' fhuair e an sud, air dhòigh àraid, èarlas an òrain nuaidh, 'n a uchd agus 'n a bhilibh ; agus a spiorad a' géilleadh fo chumbachd a sheallaidh air ionmhasaibh do-rannsuichte gràidh Dhé ann an Crìosd. A Mhr. Robison urramaich ! chuir Saor-ghràs an t-urram ort 'n ad latha, gu 'n do thionaileadh a stigh leat na caoraich chaillte gu lìonmhor,—gu 'n do bheathaicheadh an treud leat ! gu 'n d' altrium thu naoidheana an teaghlach, agus gu 'n d' fhàs iad suas fo 'n ionaltradh, a thugadh dhuit as an leth gu a roinn orra. Agus gu cinnteach b' e sin do shonas 's an fhàsach. T' fhalluinn gu 'n tuit air do chloinn 's air cloinn do chloinne ! Gu 'n togadh an Tighearna suas do leithide, ann an àm feuma aobhair an Rùin shìorruidh, 'n ar n-Eaglais.

### Obituaries.

WILLIAM FRASER, DINGWALL.—We regret to record this month the decease of Mr. William Fraser, elder in the Dingwall congregation. He died on the 26th March, at the age of 78 years, and is much regretted. A sketch of his life will (D.V.) be given as soon as possible.

D. M'F.

JOHN MACRAE, PLOCKTON.—It is with sorrow we announce the death, on the 13th inst., of Mr. John Macrae, our missionary at Plockton, Lochalsh. He was a godly man, and eminently faithful in his adherence to the doctrines and principles of the Word of God. He lived to a good old age, being ninety years past when he passed away. We express our sympathy with his aged widow and all the members of the family. A further notice of him will appear in a future issue.

N. C.

DONALD M'LEAN, GLASGOW.—We notice also, with sorrow, the death of Mr. Donald M'Lean, deacon, St. Jude's, who passed away to his everlasting rest on the 22nd day of March. He was a truly God-fearing man, and faithful to truth and conscience. He was over 80 years of age.

N. C.

### Protestant Notes.

A Useful Volume of Essays.—Mr. Walsh in the *English Churchman* calls attention to Dr. Law's *Collected Essays and Reviews* in the following words:—"Those of my readers who take an interest in the political action of the Papacy in England and Scotland during the sixteenth and seventeenth centuries will find a vast amount of valuable material in the 'Collected Essays and Reviews of Thomas Graves Law, LL.D.,' published by T. & A. Constable, Edinburgh, in a handsome volume of 406 pages. Mr.

Law was at one-time a priest at the Brompton Oratory, but subsequently he left the Church of Rome, and died in 1904. His exposures of Jesuit and Papal tactics are most valuable. Amongst other subjects he treats at length on the 'Letters and Memorials of Cardinal Allen,' 'English Jesuits and Scotch Intrigues, 1581-82,' 'The Spanish Blanks and Catholic Earls, 1592-94,' 'Father William Creighton, S.J.,' and 'Devil-Hunting in Elizabethan England'—the last being a powerful exposure of frauds by Romish priests. Useful historical information can be found in this volume which cannot be acquired from any other book of the kind.

**Protestantism in the House of Commons.**—The April issue of the *Protestant Observer* devotes its leading article to the discussion of the above subject. During the present session four new Bills will come on for debate in which the interests of Protestantism are closely connected. Two of these have already been introduced and are waiting for second reading—the object of these two Bills is the expression of the Romanising movement in the Church of England. The other two Bills expected to be introduced are Government Bills, and if one is to judge from forecasts they are likely to help Popery in Ireland.

**Nuns that never Speak.**—The *Protestant Alliance Magazine* has begun a series of articles, copiously illustrated, on the Bernardine nuns. This series is a sequel to those describing the life of the Carmelite nuns. This latter series was issued in pamphlet form and may be had for sevenpence, post free. That the pamphlet serves its purpose may be gathered from the fact that the Roman Catholic press have bitterly attacked it.

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## Notes and Comments.

**Correction.**—We regret that the following note was omitted from last issue:—"The writer of the sketch of Roderick Mackenzie, Achmore, Lochbroom, which appeared in the January number, desires to state that his information was defective when he stated that Roderick became a communicant under the Rev. George Macleod. Mr. Macleod urged him to take the step, but it was not until Mr. Macmillan's time the writer now finds he actually became a communicant."

J. R. M.

**Calvin's so-called Austerity.**—Dr. Warfield, in the April number of the *Princeton Theological Review* in a notice of Doumergue's work referred to above, makes the following pertinent remarks:—"The historians may not be able to feel Calvin's heart beat, he (*i.e.*, M. Doumergue) rejoins; everybody about him did, and something surely must be the matter with a history which sees a personage in an entirely different light from that in which he stood out to his contemporaries. If he had no heart, no

charm, how did he so seduce his contemporaries? And not content with advancing an overwhelming body of proof from Calvin's, not companions and friends only, but his mere acquaintances, that it was precisely the heart which made the man, he passes on to show further that it was also precisely the heart that made the theologian. 'The heart in the theology of Calvin' is the title of the last section of the discussion, and it is shown beyond dispute that it was not to the bare intellect but to the heart that Calvin addressed himself throughout his system."

## Church Notes.

**Communion.**—Oban and Kames, 1st Sabbath of May; Edinburgh, 2nd; Glendale, Skye, 3rd; John Knox's (Christian Institute, Bothwell Street), Glasgow, 4th; Bonar (Creich), 1st Sabbath of June.

**Acknowledgments.**—Rev. Neil Cameron begs to acknowledge, with thanks, £1 from "A Lady, New York," for Bibles for Rev. J. B. Radasi's school, Matabeleland, and the Editor also acknowledges, with thanks, 10/ for same purpose; also 10/, anonymously, for Rev. J. B. Radasi. Mr. Cameron received 5/ for St. Jude's Building Fund from a Friend, Annat, Torridon. The Editor acknowledges, with thanks, 10/ for Magazine Fund, from Peebles.

**Donations to General Funds.**—Mr. Clunas, the General Treasurer, begs to acknowledge, with thanks, the following donations:—

- (1) £20 from "A Friend in the North" towards the Sustentation Fund;
- (2) 12 Dollars (£2 9s. 3d.) from "A few Free Presbyterians in Ontario, Canada," towards the Organisation Fund.

**Deceased Wife's Sister Bill.**—The Southern Presbytery has adopted the following resolution, and forwarded it to the Prime Minister, the Lord Chancellor, and the Earl of Crewe:—  
 "The Southern Presbytery of the Free Presbyterian Church of Scotland strongly protests against the Marriage Affinity or Deceased Wife's Sister Bill, now before Parliament, and appeals to the House of Lords and the House of Commons to reject it for the following reasons:—(1) Because it is contrary to the Word of God (Leviticus chap. xviii., verses 16, 18, and chap. xx., v. 21), and will consequently bring guilt, jealousy, and other demoralising results into the homes of the people; and (2) because it is contrary to the Confession of Faith of the Church of Scotland (chap. xxiv., sect. 4), which sets forth the law of Scotland concerning marriage, both ecclesiastically and civilly, since 1647, and which cannot be changed without an infringement of the Treaty of Union between Scotland and England."

## The Magazine.

**Note to Subscribers.**—We respectfully remind subscribers that April was the end of the Magazine year, and that payments for past and future will now much oblige—all to be sent to Rev. J. S. Sinclair, 248 Kenmure Street, Pollokshields, Glasgow. Receipts for sums under 5/- are returned enclosed in the following Magazine.

**Volumes of Magazine.**—It has occurred to us that some of our readers, who have not back copies, or who might wish to present a volume to a friend, would be willing to procure a copy of the *Magazine* for the year, if to be had in bound form. The Editor will therefore be pleased to forward the *Magazine*—May, 1906, to April 1907—bound in cloth, at the reduced price of 3/6, including postage; 3/8 to countries abroad.

Single back numbers, since February, 1906, are still to be had.

**Subscriptions Received for Magazine.**—Miss Livingstone, Portnairk, Ardnamurchan, 2/6; Miss Coltart, Glasgow, 5/-; Mrs. Campbell, Kilcreggan, 5/-; John Leitch, Bannockburn, 2/6; Mrs. M'Lean, Shildaig, Gairloch, 2/6; John Dallas, Kingussie, 9/-; Donation, A Friend, 11/-; D. Crawford, Tarbert, Loch Fyne, 10/9; Mrs. Gillanders, Clachan, Applecross, 3/-; W. M'Kinnon, Auchnamara, Lochranza, 2/6; J. R. Campbell, Shinness, Lairg, 5/-; J. Hamilton, Whiting Bay, 2/6; A. M'Iver, Stornoway, £1 7s. 3d.; A. M'Leod, 59 North Tolsta, 2/6; Miss M'Kenzie, Main Street, Shildaig, 4/7; A. MacFarlane, Schoolhouse, Raasay, 2/6; D. M'Leod, Tarbert, Scourie, 2/6; D. M'Leod, Dunoon, 2/6; Eric Ross, Golspie, 1/6; A. Bruce, Wick, £1 16s. 6d.; James Coltart, Bearsden, 2/6; J. Gillies, Ardue, Applecross, 3/-; Miss Leslie, Laggan Bridge, 2/6; A. Sinclair, Kilwinning, 2/6; A. Fraser, for St. Jude's Collectors, £2 8s. 6d.; Mrs. Fraser, Inverness, £1 17s. 9d.; R. M. Wakeley, Rainham, Kent, 2/6; Alexander Graham, Ulva, Knapdale, 2/11; Miss Fraser, Wark, North Tyne, 2/6; Miss Kerr, Skelmorlie, 2/6; John Maclean, Greenock, 14/-; J. Macdonald, Post Office, Fochabers, 2/6; D. Bethune, Tarbert, Harris, 8/-; J. M. Young, Arisaig, 2/6; Mrs. D. M'Rae, Kyle of Lochalsh, 2/6; D. Forbes, Acton, London, 2/11; Miss J. Miller, Southend, Campbeltown, 2/6; J. M'Cuish and D. Matheson, Malaclait, Lochmaddy, 2/6 each; Miss Cameron, Lawrence Street, Partick, 2/6; Miss Munro, East Side, Uig, Skye, 2/6; H. Gunn, Jr., Upper House, Kinloch-bervie, 3/4; J. M'Donald, Avoch, Ross, 2/6; Miss M'Kenzie, Mambeg, Garelochhead, 2/6; Mrs. M'Lennan, Milltown, Applecross, 2/6; Mrs. Lamont, Otter Ferry, Tighnabruich, 2/6; L. Macintosh, Raasay, 2/6; D. Fraser, Farley, Beauly, 2/6; Mrs. D. M'Kenzie, Arrot, Torridon, 2/6; Miss Murray, London Street, Glasgow, 2/6; Miss C. M'Dougall, Jura, 2/6; Mrs. Stirling, Pollokshaws Road, Glasgow, 2/6; J. Mackay, Achnashellach, Ross, 2/6; Captain Nisbet, Willowbank Crescent, Glasgow, 5/-; Miss M'Gillivray, Hospital, Saltcoats, 2/6; J. Adamson, Helmsdale, 2/9½; W. Menzies, Ailsa Craig, Ontario, 4/1; Miss M'Lean, Lancaster Terrace, Kelvinside, 2/6; Miss B. M'Kay, Ardshave, Dornoch, 2/6; M. M'Kenzie, Laid Reef, Coigach, 2/6; Miss Macaskill, Braeholm, Helensburgh, 2/6; Miss J. Murray, Brara, 2/6; J. M'Leod, Bridgend, Lairg, 16/6; P. M'Leod, Staffin, Skye, 16/-; R. M'Lean, Bendorraig, Strathcarron, 2/6; D. M'Lean, Jr., Ardcharnich, Garve, 2/6; N. M'Rae, Achduart, Ullapool, 7/6; Mrs. Anderson, Seaton Delavel, Northumberland, 5/-; Mrs. Morrison, Beauly, 4/9½; Miss M'Kenzie, Blairgowrie, 3/7; John White, Saltcoats, 2/6; D. Clark, Easdale, 2/6; J. Mackay, Missionary, Portmahomack, 2/6; J. Mackay, Clashfern, Scourie, 5/-; W. Finlayson, Auckorn, Wick, 2/6; H. M'Kenzie, Culkein, Stoer, 2/6.

*(Further Subscriptions will appear in next Issue.)*