



# 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.*

---

### CONTENTS.

	PAGE.
“LEAD ME TO THE ROCK,”	161
A SERMON. By the Rev. John R. Mackay, M.A., Inverness,	164
DINGWALL FREE PRESBYTERIAN CHURCH,	175
THE MEMOIRS OR SPIRITUAL EXERCISES OF ELISABETH WEST,	177
IN LOVING MEMORY OF MISS MARY MACBEATH, HALKIRK,	184
THE LATE MISS MARY MACBEATH, HALKIRK, CAITHNESS,	185
SEARMON. Leis an Urramach Ralph Ersine,	188
NOTES OF CATECHISINGS. By the late Rev. Archibald Cook, Daviot,	194
THE FREE PRESBYTERIAN SYNOD'S DELIVERANCE <i>re</i> THE NEW SCHOOL CATECHISM,	197
NOTES AND COMMENTS,	198
CHURCH NOTES,	199
THE MAGAZINE,	200

---

N. ADSHEAD & SON,

Printers and Bookbinders,

11 and 92 UNION STREET, GLASGOW.



PRICE TWOPENCE.

THE

# Free Presbyterian Magazine

*And MONTHLY RECORD.*

---

---

VOL. XII.

SEPTEMBER, 1907.

No. 5.

---

---

## "Lead me to the Rock."

PSALM lxi. 2.

THE sweet Psalmist of Israel was a man of trouble from his youth upwards, and his Spirit-given songs have been made useful in subsequent ages to the tried and afflicted family of God. The saints, during the old dispensation, were called to go through fire and water on their journey to the wealthy place, and this is their appointed lot in more or less degree under the new economy also, for Christ said, not merely to His immediate disciples, but to all His followers unto the end of time, "In the world ye shall have tribulation." Many are the kinds of tribulation through which they have to pass; and if some of them have not one form of affliction, they certainly have another. There are troubles of an outward nature pertaining to the body and their external circumstances in the world; and there are troubles of an inward nature pertaining to the state of their souls, and their relation to God and eternity. They have the former in common with the rest of mankind—the latter, as peculiar to themselves. But very frequently the outward troubles give occasion to inward and spiritual ones, for they stir up inward questionings and fears as to the soul's relation to God—fears as to whether the subjects of such troubles are the objects of God's favour and love, or only the targets of His righteous displeasure. And, indeed, this is the fundamental trial of those in whom the true life of God is—their frequent lack of any distinct evidence of being among the children of God, and, as a result, their fear of being among the reprobates at last—for they think that if they had a sensible assurance of God's love in Christ, they would find it unspeakably easier to bear many other afflictions they are called to suffer.

The Psalmist was in great distress when he uttered the words, "Lead me to the Rock that is higher than I," which will form the basis of the following remarks, but he knew from past experience where his safety was to be found, and he puts on record this and other petitions for the direction and encouragement of others who would find themselves in circumstances of trial and sorrow similar to what he experienced. He did not plead for guidance to the

Rock in vain, for he is able to conclude his song with expressions of assured confidence in the favour of God and of resolve to sing praise to the name of the Lord for ever.

1. Our first remark is that even the most highly favoured of God's people may be at times "overwhelmed" in heart with pungent sorrow. They may be called to realise storm after storm breaking out upon them, and perhaps waves of trouble from almost every possible quarter meeting upon their souls at one and the same moment. Earth and hell, the world, the flesh, and the devil, may appear arrayed for their destruction, and even the Lord Himself may seem for a season as if He were fighting against them. In such circumstances they can join with the Psalmist in saying, "My heart is overwhelmed," and they will also be ready to add with Jacob, "All these things are against me." To the eye of sense everything seems to make for their final confusion and perdition, and they fear the very worst for time and eternity. The case, however, is not so hopeless as it appears to be. There is another eye but the eye of sense in the gracious soul, namely, the eye of faith, and although this eye may be dimmed for a time by the mists of unbelief and darkness, yet God has provided means for its cleansing and quickening, and He will enable His poor and afflicted people to see in the light of His infallible Word another rendering of their troubles than they were themselves disposed to give, and a way of deliverance out of all their distresses. The Lord chasteneth in love; He killeth and maketh alive; He casteth down that He may raise up again. The fire purges away the dross. The billows drive the ship nearer and nearer Immanuel's land.

2. This leads to our second remark—that there is a Rock higher than poor sinners, that is designed for "a shelter" from the storm and "a strong tower" from the enemy. This Rock is none other than God Himself—a covenant God in Jesus Christ. The Psalmist speaks many times of the Lord as his Rock; and the Lord Jesus describes Himself as the Rock upon which He will build His Church. There are at least three thoughts associated with this heavenly Rock throughout the Scriptures—a strong tower to flee to for protection, a foundation to stand upon with security, and a fountain from which "living waters" flow. And is not God in Christ all these things to His people? The very God against whom they have sinned, and whose holy wrath they have justly incurred, has been pleased to reveal Himself as a God of mercy in His Son, and sinners everywhere are invited and encouraged to flee for refuge to this strong tower from all the curses of a broken law, the stings of a guilty conscience, and the pursuit of numberless foes. "God is in Christ reconciling the world unto himself, not imputing unto them their trespasses." Here is also the foundation upon which the fleeing sinner must build his hope for eternity. Every other foundation but Jesus Christ is a foundation of sand, that sinks utterly beneath his feet

in the day of storm and flood, and he finds no sure footing, no stable support, until—by grace and through faith—he lays his helpless, guilty soul upon the sure, immutable Rock of ages, against which the gates of hell shall never prevail. The Son of God, in His glorious person, finished work, and unsearchable fulness of grace, is the one foundation of righteousness and strength for poor sinners in view of a holy God and an endless eternity. And still further, is not this Rock the fountain from which living waters flow to revive, refresh, and comfort the poor and needy in Zion when ready to perish with weariness and thirst? "The soul of the people," as we have been trying to show, is sometimes "much discouraged because of the way." They are ready to give up in despair; but there is a Rock that follows them, and that Rock is Christ. The rock gave streams of water to the children of Israel in the wilderness when they were about to die of thirst. And so it is oftentimes when the poor and needy are ready to perish, the Lord quickens and revives their hearts by communications of His grace through the application of His Word and promises to their fainting souls. They get some new view by the Spirit of the once crucified but now risen and triumphant Redeemer, that gives them a spiritual resurrection, and is as life from the dead.

3. The third thing to which we call attention is the prayer, "*Lead me to the Rock.*" Remarkable to say that, though the Rock of salvation is brought nigh to us in the Scriptures and in the overtures of the gospel, we are so blind and foolish that we do not naturally see the excellence of this Rock, or make choice of Him as our house of refuge. "The god of this world has blinded the eyes of the children of men lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." We are ready to flee to every other place of hiding rather than to the right one. Unstable and lying refuges are more to our mind and taste than Jesus Christ—"the way, the truth, and the life." Souls, therefore, under first convictions of sin, need this prayer, "*Lead me to the Rock that is higher than I,*" for, if such are left to themselves they will never find Christ; they will stumble helplessly on the dark mountains of unbelief and despair; they must be led unto Him by the supernatural power of the Spirit of truth. How manifest this is when even a child of grace who has had much past experience of divine favour and protection needs to put up this petition! The Psalmist knew the Lord as his shelter and strong tower long before he was brought into the circumstances which produced this Psalm. And yet he needed again to pray, "*Lead me to the Rock,*" as if he had never done so before. He could not find the Rock of his salvation by his own inherent ability. All he could do, and even this, by grace, was to cry mightily to the Lord for His light and power that he might be enabled anew to take shelter in the clefts of the Rock that was higher than he, and powerful to protect him from the blast of the enemy.

We have just to remark, in conclusion, that this ought to be the daily prayer of all to whom the word of salvation is sent—from those who have the least sense of the need of salvation to those who have had long and repeated proofs of a saving interest in Jesus Christ. It is not the lesson of a few days, but of a lifetime, to understand that salvation is of, and in, the Lord alone. We are so ready to seek "the living among the dead," to dig into our own hearts and frames and feelings, thinking we shall find Christ and salvation there. No doubt Christ must visit the soul by His Word and Spirit, otherwise there is no vital union with Him whatsoever. But the flow of divine life is neither begun nor renewed by looking to the creature, but to the Creator; by looking to the sinner, but to the Saviour; by looking to the stream, but to the Fountain. And oh, it were well if those who are taught their utter poverty and destitution would cleave closely by faith to the living Rock, in whom "dwelleth all the fulness of the Godhead bodily," that "of his fulness" they may receive, and "grace for grace," until at length they obtain the final victory over all their foes, and see their divine Redeemer as He is within the gates of that city where sorrow and pain shall be known no more for ever.

## A Sermon.

BY THE REV. JOHN R. MACKAY, M.A., INVERNESS.

Delivered at the Opening of Dingwall Free Presbyterian Church,  
on 24th July, 1907.

*(Taken down by a Hearer.)*

~~~~~

"And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."—HEB. ix. 15.

~~~~~

DEAR friends, although these are the opening services in this house, which is set apart for the worship of God, you are not to think that we associate any idea of consecration with them in the sense in which that word is oftentimes used. There are some that entertain the notion that, when a house is consecrated by the proper parties, henceforth worship is more acceptable to the Creator of heaven and earth in such a consecrated place than it would be in any other place. We repudiate notions of that kind. We believe they are not properly associated with New Testament worship, as it is said that "neither in this mountain nor in Jerusalem" we should worship the Father, but that true worshippers must worship Him "in spirit and in truth." And we think it is an idea that is very far astray indeed when people entertain such a fancy as that the mere fact of their worshipping

under a certain roof renders that worship more acceptable to God, who is a Spirit. We, doubtless, are of the opinion that, when, in the providence of God, it is possible for His people to erect and to have a suitable place of worship, it is becoming and appropriate that such a place should be set apart and devoted exclusively to the public worship of God, but we do not on that account associate with such an house any idea of consecration in the sense in which we have just explained; nor do we consider that the services of this day consecrate this house in any other sense than that in which it may be said to be consecrated whenever the Word of God is preached in it. On this account we do not purpose, nor need you expect us, in speaking from this portion of God's Word, to say anything but what might be said on any ordinary occasion on which it should be our privilege to speak that word.

Dear friends, the gospel is the only instrument for the salvation of lost sinners, and that gospel is presented to us in the Word of God under various aspects. In our text it is presented to us under the aspect of a testament, that is, a will. You know that people possessed of estates as a rule before they die dispose of those estates for the benefit of their friends by means of a written instrument or document, which is signed by the person who thus disposes of his estates, and also by at least two witnesses. Such an instrument or document is, as you know, commonly called among us a last will or testament: and that is the representation given to us of the gospel in the words of our text. That it is so, will be, we think, evident to anyone that carefully considers how the apostle goes on to speak in the verses succeeding our text, for he says, "Where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." These are circumstances that are perfectly well understood among ourselves also, and circumstances that make it quite evident that the apostle here represents the gospel as a last will or testament. In meditating, then, upon the gospel as a last will or testament, we shall, as we may be enabled on the present occasion, consider:—

I.—The legatees, or those that benefit by this will;

II.—The will or testament, which is spoken of here as a new testament—"He is the mediator of the new testament";

III.—The Testator, to whom the estate belonged; and

IV.—How the legatees benefit in virtue of this will or testament.

I.—In endeavouring to understand the mind of the Spirit of God in this portion of His Word, we are called upon to consider the legatees; and inasmuch as there be many that seek to deprive these legatees of what is theirs, we must be careful to indicate who they are exactly, so that those who oppose them may fail in their end.

(i) The legatees are sinners of mankind. We should listen to

what the Spirit declares regarding the provision and arrangement of this testament, that we may ascertain whether we ourselves have any interest in it, and if so, to what extent we have an interest in it. Well, then, it ought to be glad tidings to us that the Testator, to whom the estate of an eternal inheritance belonged, passed by the angels that sinned, but did not pass by the human race, although we deserved to be so passed by. He willed that sinners of our race should be made legatees; and do not think that the Testator will be grieved at you—be you who you may—if you seek an interest in Him as a near kinsman. He is displeased rather at those who seek no interest in Himself as to His person, nor an interest in His estate as a legacy; and we should rejoice to say, “I am a sinner of the human race, and I am glad that I am not excluded at the very first intimation that is made concerning those who are to be legatees.”

(2) Another thing to be noticed is that this “will” differs very much from the ordinary wills of men. For when people possessed of estates think of disposing of them, they generally call to mind those who are their friends; but it was not so with regard to this Testator. It was not of friends that He thought. “God,” it is said, “commendeth his love toward us, in that while we were yet sinners, Christ died for us. . . . For if, when we were enemies, we were reconciled unto God by the death of his Son, much more, being reconciled, we shall be saved by his life.” The fact of our being enemies implies that we owe a debt to the justice of God which we are for ever unable to pay. But “He looketh upon men, and if any say, I have sinned and perverted that which was right, and it profited me not; he will deliver his soul from going into the pit, and his life shall see the light.” If we have reason to say that we are not excluded at the first intimation that it was on behalf, not of angels that fell, but of the human race, that the will was made; so also ought we to say that we are not excluded because of its being made on behalf of enemies. And if we have not yet come to regard ourselves as enemies, and as people who, because enemies, owe an infinite debt to the justice of God, it is just owing to the greatest stupidity in the light of God’s Word. We do not think there shall be any who take to heart in time their own true character, and look simply to the grace of Him who could have thought, not of friends, but of enemies, in order to bestow an eternal inheritance upon them—we do not think that any of these shall go without an interest in the benefits of this will. And we proceed on that account, in the second place, to speak something regarding the will itself.

II.—You will observe that this will is spoken of as a new will—that this testament is spoken of as a new testament. This fact implies an older testament going before, and our very text speaks of such an older testament when it indicates that the sufferings of Christ’s death were for the redemption of the transgressions that were under the first testament or first will.

Dear friends, we have thought of the Church of God as a family that fell into very poor circumstances, yea, into worse than poor circumstances—into deep debt, and who, on account of that debt, were in danger either of dying of starvation or of being imprisoned to their shame. Just when they were in such a state as that—ere the worst had come to the worst—news came to them that a friend of theirs had died in a distant land, that he had been wealthy, that before he died he had disposed of his wealth by means of a will, and that in that will they were mentioned as large sharers. So may we say with regard to the Church of God. They were a people who were in danger; they had exposed themselves, on account of the debt they owed to the justice of God, to the liability of being imprisoned in an eternal prison-house, which is the second death; and it was in due time—ere the worst had come to the worst—that intimation was made concerning a Testator who thought upon them in their low estate, and made a will on their behalf, and that, through His dying, it was possible they should now realise the benefits of that will. We should consider this—that there is no other way in which a sinner of the human race can have his debt to the justice of God cancelled, or can be made truly rich, but just by becoming interested in this last will or testament of which our text speaks.

We may say with regard to the Church of God, that they are a people who have been concerned with two or three wills in their history. There is a will that is in a manner still earlier than that which is called here the first testament. We take it that the new testament and the first testament are really two wills that belong to one Person, but there is another will that is still earlier in the sense in which it concerns our race, and it is what may be spoken of as the will of the first Adam. You know there are some estates that fall so deeply into debt that, instead of being a benefit to the heirs, they are only a burden and a loss to them. So may we say with regard to the estate which became ours in virtue of our union with the first Adam. What is the nature of that estate? "By one man's disobedience many were made sinners." We come into the world with a corrupt nature. That nature itself, as one has put it, is sin or guilt, and at the same time the punishment of sin, inasmuch as it is because of Adam's breach of covenant and our union with him in that breach that we inherit this corrupt nature, and it is certain that this corrupt nature binds us over to suffer punishment. It is thus both sin and the punishment of sin, and, it may be added, the cause of much more sin. For out of this evil heart proceed evil thoughts and all things that defile, by which we are bound more and more deeply in our debt to the justice of God. That is the kind of inheritance with which we enter this world, and as if we were not pleased with our deep debt, we go on by actual transgression to accumulate more debt. That, then, is the first will of all!

But when mention is here made of a first testament and again

mention is made of the new testament, we take both to be the testaments of Christ, who alone thought of us in our low estate. Now, we sometimes find that a man possessed of an estate makes a will, and then after writing it out, he is somehow displeased with it, and disannuls it altogether, or adds new clauses to it. As long as he lives he has perfect power over it; but when he dies, according to the law of the land, the last will written and signed, and that in the presence of witnesses, is taken as his irreversible testament. So, although there is no variableness nor shadow of turning with Christ, because He is the same yesterday, to-day, and for ever, yet we think the Spirit of God suggests to us that we may make use of the illustration of which we have been speaking even in regard to Christ Himself: for He made a will first, and then, "finding fault" with it He made a new will, which new and last will He confirmed with His death, and because He did so, it is irreversible in its nature. What, then, was Christ's first will to His church? It was just the covenant He made with Israel in the day in which He brought them up out of the land of Egypt. That was of the nature of a will, for you find the apostle here speaks of it as a will or testament, for he says in the 18th verse "Neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats with water and scarlet wool and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you." And so Christ, though there is no variableness nor shadow of turning with Him, is here represented to us as being, as it were, dissatisfied with the first will, and consequently as making a new will. With regard to His first will, we may say that there was in it a resuscitation or revival of the covenant of works, and at the same time a shadow of better things to come, or of the way of salvation by Jesus Christ. Now, you see how much better this new will of Christ's is. In the first will He said as much as that He would write His law upon two tables of stone—that was certainly a great benefit—but now in the new will He says, "I will write my law upon their hearts, and I will put my statutes in their mind, and I will give them of My Spirit that they may walk in my statutes." I am not just now to enter upon the question of the extent to which the Church under the Old Testament participated in the benefits that truly belong to the New Testament, but we speak of those wills here merely to contrast the one with the other. By the first will He bequeathed this unto them, that on one day in the year, the tenth day of the seventh month, their representative, the high priest, should enter into the holiest of all with the blood of bulls and of goats, and have nearness in that sense unto God. But by the last will the nature of the benefit is that through Jesus Christ all believers should draw near in truth unto God and the Father.

Again, in the first will He gave them the land of Canaan as an inheritance. He promised it by oath to Abraham, Isaac, and Jacob, but now He considers that is not good enough, if we may use such an expression. It was good enough for a shadow, but He says, "I will give them an eternal inheritance"; "I will be to them a God, and they shall be to me a people." And this will be their song—

"God is of mine inheritance and cup the portion,  
The lot that fallen is to me Thou dost maintain alone.  
Unto me happily the lines in pleasant places fell;  
Yea, the inheritance I got in beauty doth excel."

These, dear friends, are only some of the things in which this new will is better than the former will. Certainly the first will was also Christ's will, and it served an excellent purpose, only time would fail us on the present occasion to enter upon the good purposes it actually did serve. Yet, notwithstanding, He acted as one that had power over it, and could disannul or add to it, and so He made a new will, in which He bequeathed to them such benefits as that He would write His law upon their hearts and put His statutes in their minds: "I will be to them a God, and they shall be to Me a people: they shall all know Me from the least unto the greatest, for I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more." Thus, my dear friends, is the great debt which we owed to the justice of God cancelled. It could not be cancelled by means of the blood of bulls and of goats, but it was cancelled by the blood of Him Who, through the Eternal Spirit, offered Himself without spot unto God. That, then, is the nature of the new will, which is rendered of force through the death of the Testator, which death is itself the ransom by which the infinite debt to Divine justice was paid. And that brings us, in the third place, to speak somewhat concerning the Testator.

III.—You know that no testator, in his right mind, would, by a will, dispose of goods of which he was not possessed. This, then, must surely have been a wealthy Testator who was capable, not only of cancelling the infinite debt to the justice of God, but over and above that, of rendering His people eternally rich. He promised this in the testament:—"I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more." He promised to bestow upon them spiritual and eternal riches, when He said that they would all know Him from the least unto the greatest; that He would be to them a God; and that He would write His law upon their hearts. None other than God was adequate to be the Testator in such a case, and yet here you will observe that when the gospel is regarded as a will in contradistinction to a covenant, we must consider the gospel as having for its Author the Second Person of the adorable Trinity. When the gospel is regarded as a covenant, we may say that God and the Father of our Lord Jesus Christ is the Author of it: but when it is

viewed as a testament or will, we must say that the Second Person of the Trinity is the Author of it, because a testament or will is of such a nature that it is of no force while the testator liveth. Now, God, in the Person of the Father, did not die: it was the Son of God Who died: and so we must consider that it is the Son of God Who is here represented to us as the Testator. This will of the Son of God is more ancient than the everlasting hills. It is spoken of as the book of life of the Lamb that was slain. This is the Lamb's own book of life, in which He wrote out His will before the mountains were brought forth, and if we may venture to use such boldness we may say that He signed it before the foundation of the world, and that He promised He would see to it that the proper legatees should be put in possession of everything promised in this will, for He regarded them as a people that had fallen into infinite debt, and yet as a people upon whom He purposed to bestow an eternal inheritance. And although there was no creature in existence, the will was not on that account without witnesses, because the other Persons of the Godhead were witnesses to this will. This was a wonderful will, because, as we have said, before legatees can benefit by a friend's will, that friend must die: and so it was in this case. But, ah! that itself was a wonder greater than could have entered the thought of any finite creature, for He had not a nature in which it was possible for Him to die, and in order to His dying it was absolutely necessary that He would have a nature that should be His own nature, and yet a nature in which it would be possible for Him to die.

Again, ordinarily, friends benefit by a will when the testator can no longer help it. He tries, and that rightly, to keep himself alive as long as he can, and when he can no longer help it, his friends benefit by his last will and testament. But it was not so with regard to this Testator, because it was willingly that He died, and if He had not been willing to die, He would never have died; therefore says He, "Lo, I come, in the volume of the book it is written of me, to do Thy will, O God." And this is the will by which "we are sanctified through the offering up of the body of Jesus Christ once for all." But not only was it a willing death He died, it was a painful and a violent death. So the prophet views it, "It pleased the Lord to bruise Him: for the iniquities of My people was he smitten." There was no death so painful as His, because it means that He endured the infinite wrath of Jehovah. And yet, notwithstanding all that, He was willing to endure it, because there was no other way by which this will should become of force; no other way in which the debt could be cancelled; and no other way in which it was possible, consistent with the glory of the attributes of Jehovah, that this poor people should ever become interested in what He had, in unmerited love, designed to bestow upon them.

Now, you will observe that our text speaks of Him as the

Mediator of the New Testament. When mention is made of a mediator, it is implied that there has been some disagreement between parties, and that there is a desire on the part of such parties that that disagreement should come to an end. Now, the parties here were God and sinners of mankind, between whom there was a disagreement, and Christ is the Mediator in this sense—that through Him and through His will the benefits of the everlasting covenant are mediated to such sinners in a way that is consistent with the glory of God. Well, we see that the Gospel may be spoken of as a covenant, or it may be spoken of as a testament; and when speaking of it as a covenant, we say that God the Father is the Author of it, and when speaking of it as a testament or will, we say that the Son of God is the Author of it. The way that Infinite Wisdom found out in order that the benefits of the everlasting covenant should reach sinners consistently with the glory of the attributes of Jehovah, was as follows:—The Son of God must take a nature which would be His own as truly as the Divine nature which was His from all eternity, and yet a nature in which it would be possible for Him to die, yea, the nature of the legatees. In this nature He must die the accursed death of the cross, in order that His own will may be rendered of force, and that the promises and benefits of the everlasting covenant, which have their source in the goodwill of God—even the Father of our Lord Jesus Christ, would be mediated to hell-deserving sinners, and all in such a way as would redound to the glory of every attribute of Jehovah. And now, dear friends, what we are called upon to do in the Gospel is this. Christ is indeed the Son of His bosom, and God wishes us to come to His bosom by leaning upon Him who is the Son of His bosom. It was just through this will that the covenant was mediated. That is to say, it flowed from an infinitely holy, sin-hating God to hell-deserving sinners in a way that was consistent with the glory of all the attributes of Jehovah. In the Mediator all His promises are yea and amen. “I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed.” As all things are of the Father, all things are through the Son: so all things are of the covenant, and all things are through the testament. On that account Christ is spoken of as the Mediator, and it is just in the very act of His thus mediating that the covenant passes over into a Testament. So much then with regard to the Testator. A wonderful Testator truly, as John Bunyan puts it, having “two natures in one Person, easy to be distinguished, but impossible to be divided,” by Whose incarnation, humiliation, and obedience unto death the promises of an everlasting covenant, made before the eternal ages, are mediated to hell-deserving sinners in such a way as that there should be in connection therewith, “Glory to God in the Highest, peace upon earth, goodwill towards men.”

IV.—We now come, in the last place, to speak concerning the

way in which the legatees benefit through this will. "By means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." You see the first testament was like a two-sided instrument; on the one side there was the law of God, and that was heavy enough, but on the other side there was only the shadow of good things to come, and the shadow was not of itself adequate to meet the necessities of creatures who, by breaking that law, had come short of the glory of God. But now, in virtue of this new will, which is entirely made up of promises, things are so arranged as the better to meet the condition of those who were "without strength." You find that mention is here made of them as the "called," and this call is no doubt a call according to a purpose, and we may speak of it as an irresistible call. Not in the sense that it is not in any degree resisted, but that, notwithstanding the resistance it meets, it finally triumphs, and wins over those that are the objects of it. Being a call according to a purpose, it is more than an outward call—it is an inward call. It is a call that affects the understanding; it is a call that affects the will; it is a call that affects the conscience. But do not think that there is any inconsistency between grace and duty; between the call which we have explained as irresistible—the inward call—and the outward call, which is to everyone whatsoever that hears the word of the truth of the gospel. There is no such opposition. For, what is grace? For my part, since I regard grace as unmerited favour, I cannot think of grace unless I first realise duty, and then impotency in regard to that duty, and finally, strength vouchsafed from without to perform that which I ought but cannot myself perform. And what really is the meaning or result of this inward call? It just means that you and I cease from contradicting God. God charges impenitent, unbelieving sinners with contradicting Him when He says they are sinners, hell-deserving. They, in heart, say "No." And when He says that this is His beloved Son, and worthy of all acceptance, and that if they come to Him they are welcome, they contradict Him. Now, don't you think it is the duty of every rational creature to cease from contradicting God? The people here spoken of, in common with the whole human race, or at least so many as heard the word of the truth of the gospel, at one time contradicted God, that is, "made God a liar," with regard both to His law and to His gospel. But now they have ceased from contradicting Him on these heads, and that they owe to divine grace. They are distinguished from others by the very fact that when God says they are sinners they do not contradict Him, and when God bears such a testimony concerning His well-beloved Son as that He is worthy of all acceptance they do not contradict Him, but rather they fall in heartily with it; and that is just their calling, and Christ, the Testator, becomes precious to them. Ah, dear friends, you should consider this—that it is your bounden

duty to accept of Christ, and, as we said at the beginning, God is not displeased at your claiming kinship with Him. May you not plead that He is your Creator—that you are the work of His hands? May you not say that He has your nature—that He came under the law you broke; and if you thus persist, He will one day come to you—He will intimate to you His love: “Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.” You will be brought to apprehend that there are such excellencies in this matchless Testator, who willingly died such a painful death in order that such eternal benefits might, in such a glorious way, accrue to sinners that deserved to eternally perish, that you cannot but cleave to Him as to your kinsman-Redeemer.

This people are said to have a promise of an eternal inheritance. Well, in their Head they had the promise of God, who could not lie, before the foundation of the world, but, as creatures, they were not then in existence. But in the fulness of time, through this very way of which we speak, they became members of His body, of His flesh, and of His bones, and the promise of eternal life now flows down to the members. “This is my covenant with them, saith the Lord: My Spirit which is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith the Lord, from henceforth and for ever.” Thus we see God is willing to become their Friend, and to manifest His faithfulness, not only to Christ the Head, but also to every member of His mystical body. And you will find that the well-informed Church of God was wont not only to plead His mercy, but also His faithfulness. “Remember, Lord, Thy gracious word” (remember it Thyself because Thine honour is bound up with my salvation) “which, as a ground of my sure hope, Thou causedst me to take.” “Let thy loving kindness be for my comfort, according to thy word unto thy servant.”

We have already spoken of Christ as the Mediator of the New Testament in the sense that He, consistently with the glory of the attributes of Jehovah, mediates its benefits to hell-deserving sinners. On the other hand, He is the Mediator in this sense, that, as to this people was promised an eternal inheritance, He should so reign over all things in Church and State, in heaven and on earth, on their behalf, as that He should not suffer any of those promises to fail, nor suffer any of His people to fall in the wilderness through unbelief. And so you see in this world they get grace. He gives grace. They are often not rich in this world, but they are spoken of as those to whom all things belong, “As having nothing, and yet possessing all things: As poor, yet making many rich.” And so they have their ups and downs, according to whether they look to their own poverty or to the riches that are in Christ; but they shall receive a competent portion of grace throughout their wilderness journey, and, in the end, an eternal

inheritance. It is a wonderful thing that a people, in themselves finite, should be heirs to an inheritance that is infinite. However large an earthly inheritance may be, it has an end, but although these creatures are finite, there is an eternal inheritance awaiting them, and they shall have an endless eternity to enjoy it.

And now, dear friends, some of you may think our subject is not a very appropriate one for the opening of a new Church, yet if you consider the matter, it is more so than you may imagine. For what is the object of setting up a Church? It is in order that the news of this eternal inheritance may be proclaimed in the ears of perishing sinners of mankind, so that through grace a multitude of heirs to this inheritance may come, in a spiritual sense, into being, and that those thus born heirs to the eternal inheritance may be fed with the hidden manna that is in Jesus Christ when the arrangements and provisions of this new covenant or testament are expounded. We may, indeed, say that one of the main reasons for our having taken up—some fourteen years ago—a distinctive position as a denomination was a wish to adhere to the theology of the covenants, and to the doctrines of the covenants. But as Mr. MacFarlane, after prayer and a psalm, will make a statement in regard to this, and I may perhaps say a few words before concluding, I shall not enter upon that aspect of things just now.

Dear friends, we have been endeavouring to bring before you that by nature there is not one of us but has fallen into infinite debt to the justice of God, and that if we do not get that debt cancelled in time we must eternally die the second death. God will be true and every man a liar, and the only method whatsoever that has been revealed under the heavens of God as to a way of salvation is that we should get our debt cancelled by a will that has been confirmed and made of force through the death of a near kinsman, Who is living, and was dead, and is alive for evermore. Every one who seeks to be rich in this way can and will be rich. If it be yet asked, "Who are the legatees?" Well, we say, everyone willing to be a legatee shall be a legatee: and in the day of judgment it will be found that there is a perfect conformity between those who are willing to take Christ as their kinsman, willing to be rich through His poverty, and those whose names, before the foundations of the world were laid, were written in the Lamb's book of life. There will be a perfect correspondence between them: and don't you at all think that Christ will be displeased with you, whosoever you be, for looking upon Him as your kinsman and your Redeemer: and don't think that by your doing so, you will be out of conformity with what was in the purpose of God before the eternal ages. These two will agree very well together: and rest assured there is absolutely no other way whereby you can be eternally rich but by the death of the Friend of enemies.

## Dingwall Free Presbyterian Church.

### OPENING OF A NEW CHURCH.

THE new church erected by the Free Presbyterian Church congregation of Dingwall in Hill Terrace, was formally opened on Wednesday, 24th July. There was a large audience which packed the church, and included many people from a distance. Rev. J. R. Mackay, Inverness, who was accompanied to the pulpit by the Rev. D. Macfarlane, minister of the congregation, officiated, and preached an eloquent sermon from Hebrews ix. and 15,—“And for this cause He is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.”

Rev. Mr. Macfarlane, at the close of the sermon in the course of a few remarks, said that after the gospel sermon they had listened to he did not intend to say very much. They had to acknowledge God's great kindness to them as a congregation in providing for them in his good providence, a church in which to worship. With regard to the cost of building the church they had found all the friends to whom they had appealed, willing and liberal in contributing to the building fund, and money had been sent by several parties without application at all. That was the second church with which he had been connected more immediately, and he appreciated all the more the willing readiness of friends in their own church and in the various congregations, in helping them. They had had to appeal to the congregations when they had put up a church and manse at Raasay, and again when erecting the manse in Dingwall, and he felt a delicacy in appealing so soon again to the same friends when they required to build a church. But this last appeal had been responded to as if they had given nothing before, and they ought to acknowledge that. When the church took up its position in 1893 they were deprived of two churches and manses, one at Raasay and another at Sheildaig. And now after fourteen years had elapsed since they had taken up that position in defence of the truth of God in a backsliding age, they had about thirty-three Churches, not to speak of several meeting-houses. The two Churches were taken from them by men for adhering to the principles, and God had given them instead thirty-three Churches. He might also mention that whereas they had only two ministers in 1893, they had now twelve, and they expected more. They had got, in God's providence, a new Church, but they did not purpose preaching a new gospel. They adhered to the old gospel which they had heard that day. They had proposed as in the past to preach the gospel that was preached to their first parents in the Garden of Eden, the gospel that was preached by the prophets in the Old Testament, by the apostles, and by all true ministers of Christ, and the gospel which

would be preached by all true servants of Christ until He come again. They were sometimes called Seceders. They denied that. They claimed, and that justly, that they were the representatives of the Free Church of 1843, and in order to stick to the position taken up then, they refused to move away. It was those who removed from the position who were the seceders, not those who remained faithful. They also claimed to be the true representatives of the Presbyterian Church of Scotland in its best days. They claimed to be the true representatives of the apostles because they held the same doctrine that the apostles preached, and kept the same mode of worship which they practiced, and adhered to the same Church Government which they had. With regard to the erection of the new church, he said that the builders, Messrs. Spiers, Glasgow, had received £189, but including all the expenses the total cost would be about £284. Of that they had £223, and they had much cause to be thankful that so much of the debt had been paid. They still required £60, and he had no doubt at all that that would come, and perhaps very soon.

Rev. Mr. Mackay said he thought it was not out of place that he should congratulate Mr. Macfarlane and his congregation upon the success that had attended their efforts in erecting that church. He was inclined to say that if the people of the Free Presbyterian Church, after having fourteen years to meditate over it, thought that Mr. Macfarlane had wittingly or unwittingly misled them in 1893, they would not have at that time of day, shown their liberality in such a manner. He did not mean that all the money had come from the Free Presbyterian Church people. Others outside the Church had contributed, and to those they were much indebted, but most of the money had come from people in the Free Presbyterian Church, and the fact that they had contributed so liberally showed that they were convinced of the righteousness of the step they had taken in 1893. He criticised the building as a neat, substantial, and commodious place of worship, and had a very pleasant situation.—*Ross-shire Journal*.

---

**Spread of the Bible.**—Never before in human history were so many millions of Bibles circulated as in recent years; last year 5,977,453, complete or portions, were disseminated by the British and Foreign Bible Society. In 400 different languages or forms of speech the Society has produced and sent forth the Word of Life to mankind. Seven out of every ten human beings in the world may now have it in their own tongue. Yet some 450,000,000 of our fellowmen have no portion of the Bible in any language they can understand. If all the Bibles ever published were distributed to-day, one to each person, there would still be millions of people for whom no copy would be available.

## The Memoirs or Spiritual Exercises of Elisabeth West.

(WRITTEN BY HER OWN HAND.)

~~~~~  
(Continued from page 143.)

SABBATH next I was in Dalkeith Kirk, where Mr. Campbell was on Psalm cx. 3—"Thy people shall be willing in the day of thy power." Where he spoke to some marks of those whom he had called by a day of his power, which marks I durst not but lay claim to. This revived my hopes a little, but continued not long, for through this week I was in such an ill case that I could scarce breathe after the Lord, and any duty I performed was but mere form, for, though my body was present, my heart was to seek. In this weary frame there arose so great fears on my mind which perplexed me exceedingly, and put me in a great consternation: my fears were that the Lord would, in justice, suffer me to prove a scandal to religion, and that I would apostatize from his way, with several other fears which I cannot name. This vexed me to a degree, and was no small trouble, though none in the world knew of it.

But on Saturday night (a night never to be forgotten by me) as I was at prayer, I could compare myself to nothing but like one drowning in the water, when I thought I was over head and ears, and there was no help; even then, at that very instant, did the tender-hearted and gracious Lord take pity on me (for He is always a help in time of need), and darted in these two Scriptures with light, life, and power:—"I will be your God and guide even unto death. I will guide you by my counsel, and afterwards bring you to glory." Now, who can think or conceive what a change this wrought on me in the twinkling of an eye? My dull, lifeless, and frozen heart was in a moment turned into a flame of love and admiration that the Lord should be so condescending to such an unworthy creature—this reviving being so suitable to my present case, as also it was solving me as to that doubt which troubled me—that I never got a promise of glory. The consideration of these things put me in a lively frame for duty; but which is more remarkable, how the Lord confided this to me, not only in secret, but in public worship.

To-morrow, being Sabbath, the impression of that I met with was very refreshing to me; but when I came to the place of worship, Mr. John Millar, a young man, preached on Psalm xxxi. 24—"Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." He observed that it was often the case of God's own people to be trysted with many disquietments and perplexing fears, such as fears of their interest, fears of their acceptance, fears of their not walking up to their engagements,

fears of their want in the world, fears of their not persevering in religion. He endeavoured to solve these fears by bringing suitable Scriptures to the purpose, and I was helped to make application of them all. Then spake he to the fear that I was so much perplexed about. "O, say some, I'll never win through this world and keep my garments clean, but I shall be a reproach to religion. But you need not fear that, for He hath said, 'I will be your God and guide, even unto death: I will guide you by my counsel, and afterwards bring you to glory.'" At this I was struck with admiration that the Lord had sent His servant to confirm these two Scriptures in the same way and manner I received them. This was a blessed sermon to me through all the parts of it, and I desire to bless the Lord for this day, it being among the greatest ever I felt for confirmation and hope of glory, it being the 30th of August. The impressions of this kept up my heart for some time, and I was helped to lie about the Lord's hand for counsel and direction in some temporal concerns; and though, for a time, I got no distinct answer, yet there were some remarkable Scriptures borne in on my mind, on which I was helped to act faith and believe that counsel should be given me when need required.

I abode in this place for several weeks, and was much refreshed in hearing Mr. Campbell on the Sabbaths I was there. After this I was for some short time at Inverkeithing, but what the Lord's way with me in that place was I cannot distinctly record: only this, Mr. Charters being minister there, his ministry was also satisfying to me, and I got leave to pour out my requests, though not with such observation as at other times. For the sensible communications of His Spirit were but sometimes my allowance, for at this time the Lord was frequently speaking to me by His word. There were some things lay very heavy upon me concerning some outward providences. I shall set down some of the Scriptures that abode with me when I began to ponder on these things:— Psalm xxxii. 8—"I will guide thee with mine eye." Psalm xci. 11—"He shall give his angels charge over thee, to keep thee in all thy ways." Isa. liv. 5—"For thy Maker is thine husband; the Lord of Hosts is his name." Psalm cxxi. 8—"The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore." But it well becomes me to speak of the loving kindness of the Lord, for His ways are so many wonders, that the Lord should have been so condescending as to screen and guard me about with promises in order to help me to bear the trial which He was hasting to bring on; but His goodness would not send me out to the stormy seas without some suitable provisions for the trial I was to meet with. I have sometimes compared myself to one going a long journey in the winter season, it being dark and gloomy, the way also being full of mires, sinks, and snares, all which are very dangerous; but this I must observe, before I came at these places, I got either sun or moon light to

discover them, so that I might never be surprised at, nor entangled in, them, so as to despair of a recovery. And was not this great favour conferred upon me?

I returned to Edinburgh on the 15th of November, 1702, where I met with a severe trial, and though it be not convenient to set down the particular circumstances of it, yet it was sharp, heavy, and likely to be continued, it being from the hand of a near and dear relation. My trouble in this concern was very great, and that which increased my sorrow was that there was one who was nearly concerned in this trial (whose grief and vexation was to me as if it had been my own), and in this affliction they could scarce be supported, but were like to sink with grief and sorrow, and it was like to prove a death stroke. O but this was a sore and double trial to me! especially one Sabbath day, we being both exceeding grieved, not knowing what to think of this dispensation. In the meantime, these three thoughts were suggested to me:— First, How often have you grieved the Spirit of God and yet have been little troubled for it? When He is (for ends known to Himself) grieving your spirit, how do you grieve and fret? Secondly, That this present trial was not singular; for many of the Lord's people have been so trysted, as both Scripture and experience will prove, as Samuel and David. Thirdly, That word ran in my mind, "The cup which my Father hath given, why should not I drink it?" There is not one drop in your cup but what the hand of a kind Father hath mixed, and why should ye not bear it patiently?

My reflections on these things were very satisfying, where I subjected myself to the Lord's will and pleasure; let Him wind up His trial to the highest pitch, I shall desire to be silent because the Lord hath done it. On the morrow after it pleased the Lord to prevent our greatest fear, and the affliction was not removed, yet was somewhat lessened, which was no small mercy.

1703.—Now, as for the Lord's way with me in 1703, I shall (if the Lord will) in some measure declare, there being some things in it remarkable. At this time there was more than an ordinary concern on my spirit towards the interest of Christ; this being a time wherein there were great fears among the godly lest we should again be entangled in our late bondage of Prelacy. This sent me many errands to the throne of grace, that the Lord might prevent it from all the corruptions and inventions of these men. This lay near my heart, both in private and secret.

I must record that, having one night met with several of my comrades for prayer (as it was our ordinary—once a week), there arose a very puzzling question among us, and it was this: What was the difference betwixt the Presbytery and Prelacy? Since they be so like other, in that they worship one God, have one Bible, and preach one doctrine, wherein do they differ?

To this question I found myself very unfit to answer, and yet could not think to let it pass without a reply (though not at this

time) lest it should be said we were professing a religion that we could not defend when it was opposed. I came home and brought this before the Lord, and I desired He would give me light in this matter; and that very same night, I must confess, I got something suggested to me wherein these two differed, but this remained so dark and confused that I could not make language of it, nor know how to put it in order. But I was helped in the way of duty to rely upon the Lord—that He would discover to me more clearly wherein these two differ in doctrine and practice. But what I am to say, it was the Lord, telling me in these two things: First, It was in the way of commanded duties I received them. Secondly, Every one of them was backed with His own words who cannot lie. And indeed this matter was no small case of conscience to me before I was resolved in it.

There was a word brought to my mind—"Contend for the faith once delivered to the saints"—from which the Lord taught me two lessons. First, That as the Lord had handed down a faith to His people, so it was their duty to be so settled, confirmed, and established in it that they may be able to contend for it when it is called in question. Secondly, That in all ages of the Church there have always been some to contradict and oppose the faith, otherwise there had been no need of contending for it. This night the Lord was graciously pleased to clear up many things to me which before were dark and confused, and they being so remarkable, I must set them down. There were some things in religion which I saw that everyone should contend for, and some things which everyone should contend against. First, The Lord's own people should contend for Christ's rights and prerogatives, that none lay a claim to them but Himself. Secondly, That all the ordinances, worship, and government of His house be according to His own appointment, and that it should be kept free from the inventions of men mixed in with it. Now, I began to compare this with Prelatical government, and saw how it was so corrupt with the inventions of men in their worship and government, and that they had taken the titles of Christ and given them to men, which is quite contrary to the principles of Presbyterian government, and ought to be contended against in these six particulars: First, They have invented a new head to the Church (the king), whereas Christ is the only King and Head of the Church—Psalm ii. 6, "I have set my king on my holy hill of Zion." Secondly, They invented new officers in the Church (Lord Bishops) contrary to Christ's appointment—Luke xxii. 25, 26. Christ is the only Lord Bishop Himself; all others are but overseers. Thirdly, They have invented a new sort of worshipping God by a set form of prayer, which is nowhere warranted, but rather contradicted—Romans viii. 26, "Sighs and groans which cannot be uttered." Fourthly, They have invented the observation of some superstitious days as an ordinance in the Church, such as Yule-day, etc., which have no warrant from the Word. Fifthly, They have

invented a new doctrine, viz., that morality is the whole duty of man. So much have they set forth in the book called "The Whole Duty of Man," wherein there is nothing but morality pressed, without so much as making mention of Christ's righteousness, or employing Him any manner of way. This is not the doctrine of the prophets and apostles, so ought to be contended against. Sixthly, They are avowed enemies to the covenanted work of Reformation in Scotland, especially the Solemn League and Covenant. It having God's warrant on it, therefore they disdained it and burnt it most shamefully, and put many to death for owning it. Now these were the things I saw to be the difference between Presbytery and Prelacy. And I desire to bless the Lord for what light He gave me in these things.

At this time began the fears of the Lord's people's interest, lest Prelacy should be again established in Scotland. For indeed the Prelatic party were boasting mightily that they would be restored to their own posts, and they were not ashamed to profess that, if ever they got power, we had but the sample of Episcopacy before, but now they would have pure Church of England. The hearing of those things put sometimes a new edge on my spirit to pray against these unhappy designs. Particularly one night, which I cannot but remember—it being the 5th of March, 1703—I, being in a very dead and lifeless case, could neither be concerned for my own condition nor yet for the case of Zion. I went to an exercise of Mr. Hogg's about the evening, but could hear nothing to profit, which made me resolve to leave the exercise before it was done. Yet this I durst not do, though I resolved it; and glory to God, I did it not, for before the exercise was ended I found a wonderful change. Life was sent me from heaven, and I was persuaded that it was the Spirit of God working with the spirit, for it brought to my mind, and put me in order to perform, a duty which I had no thought of before; and it was this—to spend the night in wrestling with God concerning the present state of the Church of Scotland, and that the Lord would prevent the in-bringing of Prelacy again. I resolved that, if the Lord would preserve this good motion, I would spend this night alone in prayer; but providence so ordered it that there was a comrade of mine who offered to join with me in this duty before ever I had made known to her my design, the which I willingly consented to, and thought there was something in this more than ordinary.

This night we spent together, and a glorious night it was. I am sure the Lord was with us in a more than ordinary manner, and a great measure of the spirit of mourning and supplication was poured out upon us, by which I was firmly persuaded that Prelacy should not be Scotland's trial at this time. I have sometimes read the seventy-fourth Psalm, but never with such light as this night, when we were helped to plead the same petitions—every verse had more weight than another, and every way suitable to the present circumstances.

Next day the General Assembly sat down, and a most faithful sermon was delivered by Mr. David Williamson—Psalm cii. 13, "God will arise and have mercy on Zion." This sermon was refreshing to many, and no less to me than to any, it being so suitable to the purpose for which we had spent the last night. From this sermon I cannot but remark that it is the Lord's ordinary way with me that when He is calling me to any duty by the secret motions of His Spirit, then, for the most part, He sends out a word by His servants in the ordinances to confirm it; and this is an unquestionable proof that it is no delusion. As to the particulars in this sermon, they were both so many and so good that I would but spoil them to set them down; only the whole subject he was upon was—What a great plague Prelacy had been to Zion, the Church of Scotland, and what a mercy it was to be delivered from it; where he warned all to beware of it. At this my heart was glad. In and about this time I cannot but observe the Lord's way with me, both inwardly and outwardly. There arose great and strong impressions on my mind, which I never felt before; and it was this fear of reproach for what, or by whom, I knew not, but still could not get these words out of my mind—"Report, say they, and we will report; come, let us smite him with the tongue." This was somewhat disquieting to me, fearing that I should be left to do something that would reproach religion, for which I besought the Lord to prevent my fears.

I revealed my mind to some of my comrades—what they thought of this?—whose answer was that they knew none had so long escaped the scourge of the tongue as I had done. Therefore that I might lay my account that when it came it would be both sharp and severe; which indeed came to pass, though not for a considerable time after this. At this time there was something concerning my outward condition for which I besought the Lord for counsel and direction; it being in order to go to a family in station of a servant, to which I found a great unwillingness for several reasons. But the Lord cleared it up from His Word that this was of and from Himself, and therefore I durst not reject it though contrary to my inclination. But to return to that which lay nearest my heart of anything in the world, and that was concerning the Church in this land.

About the beginning of May the Parliamentsat down, and then there was ground of fear indeed; for the Episcopal party was busied about nothing so much as in writing petitions to the queen to grant them a toleration to be installed in kirks again. And also in the Parliament they had a great many friends ready to do them all the service they could, and it was thought by many it would be granted to them.

Now, it is known to none in this world how these things affected my heart with fears, and I thought it my duty to supplicate the Lord against it. And one day, being in prayer beseeching God that this toleration might not have success, then that word came, "See, I have accepted you in this thing," where I was helped to act faith that it should not be granted. At this time it pleased

the Lord to open the mouths of our ministers to speak for the truth and interest of Christ's Church, and declare their great aversion at this toleration ; but particularly there was a sermon preached against it by Mr. Meldrum on these words, "Pray for the peace of Jerusalem." This being before the Parliament, he had a faithful and free sermon, testifying what hurt a toleration to the Episcopal clergy would do to the Church of Scotland ; and used several weighty arguments to show the danger of it, and what sad consequences it would produce.

Notwithstanding all the ministers could say, yet there was a malignant party in Parliament that would have it granted. But what say I? God was not wanting to give a new demonstration of His love and care for the Church of Scotland.

One day, the Parliament being met, it was concluded by many that the toleration would pass that day ; but God in His providence sent such confusion among them that the like was never heard of, for they were like mad men, to stick and gore one another with drawn swords, which made them dismiss without doing anything. Then the noise ran that the toleration was passed, at the hearing of which I thought to have fallen down dead in the place where I was, for it struck me to the heart. Then that word came in my mind—When Moses held up his hands, then Israel prevailed ; but when his hands hung down, Amalek prevailed. So that I thought that it was our hanging down our heads in duties that hath provoked the Lord to let this Amalek prevail. A little after this I heard it was not passed, but was to be done next meeting. This was no small comfort—that there was a night and a day left to wrestle with God concerning it. O, but the Lord was gracious to me ! When I was in prayer that word ran much in my mind—"Our help is in the name of the Lord, who made heaven and earth," and that He would turn all the counsels of the wicked to nothing, where I was helped to believe on the power of God, who can turn hearts when He pleaseth. Next time the Parliament met there was no small trouble on my mind what the day would produce ; but glory to God, who prevented our fears and our enemies' expectations, for the Lord wonderfully turned the hearts of enemies to be friends. That day this matter was ended, so that there was no more word of a toleration to be heard of at this time, for which cause my heart desires to bless the Lord.

Short while after this I was for some time in the east country, where the Lord dealt very graciously with my soul, and made over much of Himself to me in that sweet day of meditation. I wanted not Christian converse with some, which was refreshful to me, and as for the ordinances, they were both sweet, satisfying, and suitable ; all which helped me to bear up under some small bits of trial I had to undergo in that place. Notwithstanding of the goodness of God to my soul, yet I found a body of sin and death strongly prevailing against me.

*(To be Continued.)*

### In Loving Memory of Miss Mary Macbeath, Balkirk.

**A**H! mourner lone in Baca's vale,  
 Methinks I hear thy plaintive cry,  
 And see thee sitting solitary  
 With sad and tearful eye.  
 Deep sorrow now broods o'er thy heart;  
 Across thy path is cast a gloom:  
 For Zion's hidden ones are called;  
 His jewels are gathered home.  
 Thine is not causeless sorrow, friend;  
 It is, indeed, a time to mourn,  
 When earth's excellent are removed—  
 The righteous from us borne.  
 How canst thou but be grieved,  
 When Jacob's tents are bare!  
 Her Bethels are so desolate,  
 That once were bright and fair.  
 And ah! our dear loved friend has gone,  
 Who nigh forty years had passed  
 Upon the couch of suffering  
 With weakness sore harassed.  
 But she bore the yoke with meekness,  
 Through His grace who reigns above;  
 Resigned so sweetly to the burden,  
 For the chastening was in love.  
 He gathers His lilies when He pleaseth,  
 For who can stay His sov'reign hand?  
 To the realm where death ne'er cometh;  
 No sin or sickness in that land.  
 The accuser cannot enter there;  
 There, no partings as before;  
 Crowned are Christ's with endless bliss,  
 Enrapt in pleasures evermore.  
 The heritage she lovèd well  
 Will miss her sore indeed,  
 Who found beside her soul reviving  
 In these times of dearth and need.  
 For the Bible was her treasure,  
 Its riches were her choicest theme;  
 Her delight was in the fellowship  
 Of those who feared His name.  
 Pleasant memories shall linger;  
 For oft around her lowly bed,  
 The salt of the earth have gathered,  
 And sweet praise and prayer have led.  
 To Jacob's seed He never said  
 Seek ye my face, in vain;  
 May then the prisoner's cry be heard,  
 "O Lord, revive Zion again."

## The late Miss Mary Macbeath, Halkirk, Caithness.

EVERYONE of Christ's lilies is not planted in a place of equal prominence in the garden of the Church. Some are raised up to occupy conspicuous places, while others are destined to grow in hidden corners. Some of Christ's followers are called to a life of much public activity in His service, while others are appointed to a life of passive endurance, and quiet submission to the will of God, within the privacy of their own homes. The latter was the lot of the subject of this brief sketch—one of Christ's hidden lilies in the far north of Scotland.

Mary Macbeath was born in the quiet sequestered district of Westerdale, in the parish of Halkirk, Caithness, in the year 1853. Her father was William Macbeath, a weaver to occupation, and a very worthy man, who was a witness for truth in his day. He died in Halkirk eight years ago, and a notice of him appeared in this Magazine. As a young girl Mary was very exemplary in her conduct—exceedingly respectful to her parents, and always willing to obey their requests. But at the age of fourteen, in the all-wise though mysterious providence of God, she took a very serious illness—rheumatic fever—with the result that she became a confirmed invalid for the remainder of her life, and a sufferer on bed for the long period of 34 years. In the year 1873—at a comparatively early date in her life of trial—she was deprived of her mother by death, a great loss to her, but a loss the Lord was pleased to make up by the devotion and attention of sisters and brothers. Two years after this event, the family removed to the town of Thurso, and it was hoped that the change of air might have a beneficial influence on Mary's health, but it did not affect her favourably to any great extent. In Thurso, however, she had the advantage of being visited by many who took a sympathetic interest in the sick, including not a few of God's people then in the town, who frequented her bedside. Her father, who had strong sympathies with the contendings of our Covenanting ancestors, chiefly attended at this time the Reformed Presbyterian Church.

We cannot give any minute details of the beginning of the "good work" in Mary's soul—to all appearance it was carried on gradually, by comparatively gentle stages—but it is evident from the spirit and exercise of mind which she manifested at and after this period of sojourn in Thurso, that her trouble and the ministrations of godly friends were blessed to her abiding spiritual benefit. Some of the worthies who used to visit her in Thurso were Robert Campbell, John Budge, and George Mackay, Shore Street. The latter took a very particular interest in her spiritual case, which seemed much laid on his mind. He was a fisherman to occupation, and often turned in to speak to Mary on his way

home from the sea, saying, "I could not go home till I saw you." George was a man of deep experience and keen discernment, and his weighty words of warning and instruction were made useful to Mary, who often spoke of him in after years.

In 1878, after three years' stay in Thurso, Mary was taken by her father to Halkirk, where she abode until the last messenger came. Here her father attended the Free Church, and the minister, the late Rev. Hector Fraser, was a constant visitor, some of whose remarks at Mary's bedside were made instrumental in conveying much comfort to her soul. In 1893, when the Revs. Messrs. Macfarlane and Macdonald made a stand for Free Church principles and doctrines, condemning the Declaratory Act of 1892, and abiding by the constitution of the Church as settled in 1843, William Macbeath was one of the most ready and prompt in Halkirk to fall in cordially and loyally with the action of these witnesses for truth. For many years William was dissatisfied with the course of events in the then Free Church, and on occasion spoke with no uncertain sound about the declensions and innovations of the times. Mary, who was a constant reader of good books and of pamphlets dealing with current matters in the Church, was in fullest sympathy with her father's views, and became identified in heart and soul with the Free Presbyterians, whose ministers and other office-bearers regularly visited her and endeavoured to minister to her spiritual needs. It appears that it was shortly after her first coming to Halkirk that she received the most signal comfort in her soul, and her path ever since, though often marked by cloud and trial, was, we believe, the path of the just which shineth more and more unto the perfect day. Her friends desire us to record one special season of spiritual comfort she enjoyed. It was at a little meeting held at her bedside several years ago, on the evening of the day on which the mortal remains of Chirsty Gunn, Westerdale, a saint of precious memory, were committed to the dust. The Free Presbyterian minister, who attended the funeral to Dirlot, came to Halkirk in the evening, and held a meeting in Mary's house. He spoke chiefly on "the King's daughter," and "her fellow virgins" brought unto the King, as described in Psalm xlv. 13-15, and Mary said afterwards that she never felt at any time in her life so willing to depart from the world that she might be with Christ.

It is not too much to say that this Mary bore some resemblance to another whose name is honourably recorded in sacred writ and of whom it is said that she "sat at Jesus' feet and heard his word." The word of Christ seemed to dwell richly in dear Mary Macbeath. One of her favourite chapters was the 14th of John. She fed upon the truth as it is in Jesus, and often brought forth some text or other as speaking to her in connection with her own case or the case of others. Not that she claimed a high place for herself; she was manifestly one of the humble ones, who are willing to sit in the lowest room. It was evident that she was adorned with "the

ornament of a meek and quiet spirit which is in the sight of God of great price." By divine grace she was enabled to bear in a gentle uncomplaining spirit the cross of many years' confinement and prostration which the Lord appointed for her, and her very countenance, so chaste, refined and meek, was as a mirror of her soul, and preached many a sermon to her visitors when her lips spoke but little. Many a little meeting was held in her humble dwelling, when speakers and hearers could say, "It is good for us to be here;" such was the spiritual liberty felt in word and prayer and praise. But now the saintly occupant is gone, and a painful blank is felt by friends in Halkirk and in many other parts of the country, who knew and esteemed her. She suffered much during her last illness, but was tenderly cared for by her sister—her devoted nurse for 25 years. A verse she often quoted on the occasion of severe suffering was the following (Psalm l. 14):—

"And in the day of trouble great,  
See that thou call on me;  
I will deliver thee, and thou  
My name shalt glorify."

The last Psalm she asked her minister, the Rev. N. Matheson, to sing was the 23rd,—that sweet song of confidence in the Shepherd of Israel for the supply of every need,—which showed that her faith and hope were upheld as she went down to the dark waters of Jordan. She died on the 25th day of June, and her remains were laid to rest beside those of her parents in the quaint, ancient burying-ground of Dirlot, where the bodies of not a few of the godly wait the sound of the last trumpet on the morning of the resurrection. Much sympathy is felt for her surviving relatives. "Blessed are the dead that die in the Lord."

J. S. S.

**The Canadian Lord's Day Act.**—This Act, which came into operation on the 1st day of March of this year, is a remarkable measure, and though it is far from going the length that lovers of the right observance of the Lord's Day would like to see, yet it is putting a check on certain glaring breaches of the Fourth Commandment, as is evident from the following, taken from the *Toronto Globe*:—"Rev. T. Albert Moore, Provincial Secretary of the Lord's Day Alliance, spoke on the work of that organization. He had just returned from Philadelphia. While there a prominent publisher had told him that the passing of the Lord's Day observance law for Canada had shut out of the Dominion over 100,000 copies of papers that formerly came into this country on Sabbaths. The law had also resulted in freeing from Sabbath labor more than 75,000 persons. The speaker denounced the railways for ignoring the law, and stated that in the near future the courts will deal with cases in which the Alliance charges the roads with breaking the Lord's Day Act. 'The Crown Attorney of the county of York has several cases ready,' declared Mr. Moore, with uplifted hand."

**Searmon.**

LEIS AN URRAMACH RALPH ERSCINE.

~~~~~  
"Is e d'fhear-posda do Chruithfhear."—ISAIAH liv.. 5  
~~~~~*(Continued from page 156.)*

2. Cuir dearbhadh air le roghnaichean a phòsaidh.

[1] Mu tha 'm pòsadh so air a dheanamh suas eadar Criosd agus thusa, 'an sin chuir thu air falbh na h-uile fear-gaoil eile a thuille air Criosd; bithidh an lamh dheas air a gearradh dheth, 'san t-sùil dheas air a spionadh a mach; bithidh tu air do dhealachadh ris na h-uile luchd gaoil eile, gu sònruichte ris an lagh. Feumaidh sibh a bhi marbh do'n lagh, a chum 's gu'm bi sibh air bhur pòsadh ri fear-posd eile, eadhon ri Criosd. Ach their sibhse, ciod e sin a bhi marbh do'n lagh? Freagaiream, cha'n e chuir a thaobh mar riaghailt umhlachd; oir bithidh an lagh do ghnà na riaghailt agus na dhearbhadh air umhlachd, beatha, agus giùlan a chreid'mhich; ach a bhi marbh do'n lagh, 'se sin a bhi dearbhte nach urrainn an lagh ar saoradh mar chumhnant oibre. A bhi tabhairt thairis na h-uile dòchas air a bhi air ar fireanachadh leis an lagh, no le'r n-oibre, no ar n-umhlachd féin dha. Tha mi faicinn gu'n d'thug Criosd, am Fear-pòsd gloir-mhor sin, a steach fireantachd shiorruidh, freagarrach gu h-iomlan do'n lagh. 'Se so an trusgan a dh'fheumas mise chuir orm, agus mo luideagan salach féin a thilgeadh air falbh.

[2] An d'thug thu aonta chridheil air là a chumhnaint; an urrainn thu a radh gu'n robh thu air do dheanamh comasach air a ghabhail, mar an Salmaidh, "O m'anam, thubhairt thu ris an Tighearn, is tu mo Thighearn agus mo Dhia," mo cheann, m'fhear-pòsd? An d'thug thu aonta reusonta dha? 'Seadh, aonta o's cionn reusan, agus os-cionn nàduir? Aonta chùramach, ghlan, shuidhichte, sholeimnte, iomlain? An dubhairt thu e le creidimh, agus mar oighre air neamh, gu'm bu leat féin e, agus sin gu siorruidh? Tha e fìor, gu'm feud muinntir a bhi air am pòsadh ri Criosd, nach urrainn an dearbh àm a chomharrachadh a mach. Feudaidh an Spiorad oibreachadh aig iomadh àm air doigh nach urrainn sinne aithneachadh; gidheadh 'se a dhoigh gnàthaichte le a chéile féin, an deigh iomadh luasgaidhean, a bhi briseadh a steach le millseachd bhuadhach, chomh-eigneachaidh, gu a h-anam a tharruing a mach a chum dùnadh a steach sholeimnte chomharrachta ris féin, agus aontachadh leis.

An robh thu ma ta air do chuir fuidh cheangal gu thu féin a thoirt thairis do'n Fhear-nuadh-phòsd' so, le tiomnadh saor dhìot féin dha-san, nach h-e 'mhàin gu'n do ghabh thu e gu h-iomlan, agus gu siorruidh, air son naomhachd agus sonas, air son solus

agus beatha, air son gràs agus glòir, ach mar an ceudna 'ga do thabhairt féin seachad dha, anam agus corp, ciod sam bith a tha thu, ciod sam bith a bha thu? An robh sibh mar so air bhur tabhairt gu sibh féin a strìochdadh do'n Tighearn? An bheil sibh 'n'ur n-aon ris? Am bheil agaibh an t-aon Spiorad ris? Am bheil sibh do'n aon chreidimh ris? de'n aon slighe ris, a' deanamh 'ur dichìoll gu imeachd mar a dh'imich esan? "An tì a tha ceangailte ris an Tighearn is aon Spiorad ris e." 1 Corint. vi. 17.

[3] An urrainn thu a radh air là a phòsaidh, gu'n d'fhuair thu tìodhlaic pòsaidh o'n Fhear-nuadh-phòsd? Ann an measg na'n Iudhach, bha am fear-nuadh-phòsd gu tìodhlaic phòsaidh a thabhairt do a chéile féin. 'Nis ciod an tìodhlaic a fhuair thusa air là a phòsaidh so? An urrainn thu a radh, gu dearbh fhuair mise an trusgan bainse; chòmhdach e mi le fhieantachd, a shnìomh e mach a chridhe féin, a rinn e fhigheadh le a lamhan féin, agus a rinn e dhath le fhuil féin; agus mar sin tha m'uile chiont air a chòmhdachadh, tha a mhallachd air a tabhairt air falbh? Is tearc iad gu dearbh a tha ruigsinn air a so; gidheadh, bha, agus tha, cuid comasach air a radh, tha mi air mo shaoradh o'n fhearg a ta ri teachd, agus cha'n 'eil dìteadh sam bith dhomhse; agus aig a leithid sud do àm fhuair mi mar an ceudna seilbh d'heath na gràsan maille ris an Spiorad a tha mi a' caitheamh mar sheudan, sin ri radh, creidimh, gràdh, umhlachd, foighidinn, irioslachd; agus fhuair mi gealladh air a cheud uibhir ann an so, agus tha dùil agam ri tuille tìodhlaicibh fathasd, mu'm bi am pòsadh iomlan; tha dùil agam ri tuille dearbhachd. Tha mi beò ann an dòchas; tha dùil agam ri maitheanas air a sheuladh o' m'uile pheacaidhean, agus tha mi a' sealltainn air son earlas an Spioraid fhaotainn, agus tuille gach là.

[4] 'Se roghainn eile 'sa cheangal-phòsaidh so, gu'm bheil a bhean-nuadh-phòsd, air an là sin, a' cuir dhi aon ghnùis-bhrat, agus a' cuir oirre gnùis-bhrat eile. B'e so cleachdadh na'n Iudhach, tha na mnathan-nuadh-phòsd a' cuir dhiubh brat na saidealtachd, agus a' cuir orra brat na h-umhlachd. Cha'n urrainn do chéile Chrìosd, roimh na phòsadh, amharc air an Fhear-nuadh-phòsd anns an aghaidh, tha i fuidh nàire amharc air: ach tha i air a tabhairt gus a ghnùis-bhrat so a chuir dhi ann an làthair a ceud luchd-gaoil, agus gu Chrìosd a ghabhail air làmh, agus ann an sin tha i cuir oirre gnùis-bhrat na h-umhlachd, leis am bheil i a' gealltainn, ann an neart a ghràs, i féin umhailteachadh do thoil a Fir-phòsd. An do gheall sinn mar so a bhi umhailt d'a dh'àithntibh, ann a neart féin, ciod sam bith ni a tha e 'g iarraidh oirnn a dheanamh no fhulang?

3. Dearbh so le toraidhean a phòsaidh. Am b'àill leat aithne fhaotainn ma tha coimh-cheangal eadar Chrìosd agus thu féin? Dearbh e ma ta leis na toraidhean a leanas air ball.

[1] Am faca tu an Rìgh ann a mhaise, agus a leithid sin do ghloir agus do mhòrdhalachd ann-san nach b'urrainn a bhi air a choimeas ri uile ghloir deich mìle saoghail?

[2] Ciod e an còmhradh a bha agad ris air là a choimh-chean-gail? An urrainn thu a radh, ghabh e mi ann a ghàirdeanaibh, agus ghabh mise esan ann mo chridhe, agus bha companas agus cho-chomunn mhilis eadar Esan agus mise?

[3] An robh thu air do chrùnadh air là a phòsaidh, air a leithid do dhoigh 's gun robh thu air do dheanamh aithnichte do mhuintir eile, mar gu'm b'eadh, gu'n robh thu a'd' chéile do Chrìosd? Cha'n e mhàin gu'n do chrùn na h-Iudhaich am fear-nuadh-pòsd, ach a bhean-nuadh-phòsd mar an ceudna. Chi sibh an crùn bu chòir a bhi aig bean-nuadh-phòsd Chrìosd, Taisb. xii. 1, "Agus chunncas iongantas mòr air neamh, bean air a sgeadachadh leis a ghrian, agus a ghealach fuidh a cosaibh, agus air a ceann crùn do dha reult dheug." Tha céile Chrìosd air a crùnadh le teagasg an dà Abstoil dheug.

4. Tha céile Chrìosd a fuireach aig a bhaile, agus a' gabhail tlachd ann an seòmar na mna'-nuadh-pòsd'. 'Se so a tlachd uile laithean a beatha, i "Bhi a chòmhnuidh ann an tigh an Tighearn, a chum a bhi 'faicinn a mhaise, agus a bhi fiosrachadh 'na theampull." Bithidh òrduighean milis, air dhoibh bhi 'nam meadhonaibh anns am bheil an Rìgh air fhaicinn.

[1] Cuir dearbhadh air a chùis le gnèthibh agus le dleasdanas a bhean-nuadh-phòsd'. Tha e mar fhiachaibh air na h-uile bean am fir-phòsda féin a ghràdhachadh; ni's mò mhòr, tha e mar fhiachaibh air a chreid'mhach, gràdh a bhi aig do Chrìosd, an tì a nochd ni 's mò mhòr do ghràdh do'n bhean-nuadh-phòsd' so, no a rinn fear-pòsd sam bith eile riamh a nochdadh do a chéile féin. "Ghradhaich e i, agus thug se e féin air a son." Dhoirt e an fhuil bu teotha na chridhe a chum a saoradh agus a tearnadh. Agus gràdhaichidh tus esan le gràdh iartais; "Le m'anam mhiannaich mi thu anns an oidhche." Gràdhaichidh tu e le gràdh tlachd; "Bithidh mo smuainte air milis." Le gràdh deadh-ghean, a' guidhe air son a shoirbheachadh; "Ma dhi-chuimhniceas mi thu a Ierusalem, di-chuimhniceadh mo lamh dheas a seòltachd; leanadh mo theangaidh ri mo ghial, mur cuimhnich mi ort, mur fèrr leam Ierusalem na m'aoibhneas a's airde." Salm cxxxvii. 5, 6. Iadsan a tha gu cleachdaichte a' gràdhachadh am fir-phòsda, mnaì-phòsd, clann, saibhreas, no ni sam bith eile ni's mò na Crìosd, cha'n 'eil aobhar aca a bhi 'n duil gu'm bheil iad air am pòsadh ris.

[2] Ma tha sinn air ar pòsadh ri Crìosd, cuiridh sinn ar dòchas ann, agus earbaidh sinn as ar Fear-pòsd. Co ann a chuireas bean a h-earbsa, mur cuir i ann a fear-pòsd féin e? Tha'n creid'mhach aig earbsa' ann an Crìosd air son gràs agus glòir, agus ag earbsa' na h-uile nithe ris, a' cuir na h-uile ann an cunnart air a shon, agus bithidh dùil aige ris na h-uile nithe uaithe. Tha'n t-anam a tha air a phòsadh ri Crìosd ag amharc ri buaidh neo-chrìochnaich fhola, ri éifeachd neo-chrìochnaich a Spioraid, ri lanachd neo-chrìochnaich a ghràis, meudachd neo-chrìochnaich a ghràidh, fireantachd neo-chrìochnaich a gheallaidh: anns na nithe so gu léir

tha e a' faicinn bonn dòchais neo-chriochnaich, agus ri sin tha e g-earbsa', agus a' suidheachadh na h-uile air. Ann an so, a' deir e, fanaidh mise agus gabhaidh mi fois; 'an so togaidh mi mo thigh; ann an so tha rùn orm fantainn, a bhi beò agus bàs fhaotainn.

[3] Mu tha sinn air ar pòsadh ri Crìosd, bithidh againn eud air son a ghlòir. Tha cuid aig iobradh còir Chrìosd a chum an onair féin. Ach tha'n creid'mhach ag radh, biodh mo Mhaighstir a' fàs, agus mise a' lughdachadh. Ge d' nach biodh m'ainm-se gu bràth air iomradh anns an t-saoghal, biodh Crìosd air àrdachadh. O tha céile Chrìosd ag radh, B' àill leam-sa gu'm bitheadh an saoghal uile a' teachd agus a' tabhairt aoradh dha! B' àill leam gu'm biodh an saoghal uile 'ga mholadh! Air dhòigh àraidh, 'nuair a tha i fuidh ghluasadaibh beothail sam bith O an sin their i, na'm biodh fios aig na naimhde is mò ciod a tha ann ar Tighearna, thigeadh iad agus cheangladh siad iad féin ris, mar a rinn mise!

[4] Cha'n urrainn do chéile Chrìosd a bhi beò as eugmhais. Bithidh e duilich le bean onaireach a bhi beò iomadh bliadhna as eugmhais a fear-pòsd'. O tha e aig cuid do dh'amaibh mar ifrinn do chéile Chrìosd a dhol am mearachd air aig òrduighean! O tuiridhean goirt agus osnaichean trom an anam fuidh threigsinn, aig an robh roimh mothachadh air a mhilseachd! "Och gun fhios agam c'ait am faighinn Esan, agus g'un tiginn a dh'ionnsuidh àite!" Iob xxiii. 3. "Och nach h-ann a bhiodh e leam mar anns na miosachan roimhe so."

[5] Ma's sibhse céile Chrìosd, bithidh fadail oirbh, aig cuid do amaibh, air son a dharra teachd: anns a bheag, no a mhòr, bithidh iarrtais agaibh air son là a bhreitheanais, agus faduidheachd air son àm a theachd. 'Se comh-dhunadh uile chomh-labhairt mhilis chéile Chrìosd, "Luathaich ort fhir mo ghràidh, agus bi comshail ri earb, no ri laogh féidh air beanntaibh na'n spiosraidh. Gus am bris an là agus an teich na sgàilean." Agus 'se comh-dhunadh a Bhiobuill uile, "Thig a Thighearna Iosa, thig gu grad." Taisb. xxii. 20. An urrainn dhuit a radh gu'n robh faduidheachd ort air son là a theachd. Tha mi a' faicinn gu'm bheil an diabhol a' rioghachadh 'an so, agus cha bhi nithe gu bràth ceart gus an tig e ris anns na neulaibh, agus gu'n cuir e neamh agus talamh na'n lasair, 'nuair a thòisicheas greadhnachas a phòsaidh so, gu bhi air a chliùthachadh, agus a mhaireas a bhanais am feadh a mhaireas an t-siorruidheachd.

[6] Ma tha pòsadh eadar Crìosd agus bhur n'-anamaibh, ann an sin tha agaibh cuid do na comhuraidhean gràidh so, ullamh gu'n tabhairt air làthair; tha mi 'ciallachadh cuid do mhothachaidhean, agus cuid do nithe ri 'n aithris mu thimchioll coimhcheangal a ghraidh. Is urrainn dhuibh innseadh, aig àm àraidh, gu'n d'thug e sibh gu tigh na cuirm, agus gu'n do sgaoil e bratach gràidh os 'ur ceann: air àm àraidh gu'n do chuir e 'ur n-anama ann am farsuingeachd le dìon-iarrtais agus faduidheachd ann an geall air féin, agus gu'n do shàsuich e sibh le saill a thigh. An t-anam a tha do rìreadh air a phòsadh ri Crìosd, bithidh aige gu h-athluadh ni-eigin do mhothachadh air a ghràdh ri innseadh.

[7] Tha céile Chrìosd na céile theisteil. Cha'n fhaigh iodholan àite na cridhe gu bràth mar aig amaibh roimh' so; ge do dh'fheuda- i an tràths' agus a ris sealladh fiar a thabhairt, gidheadh cha bhs aig iodholaibh an cumhachd agus an t-àite a bha aca 'na h-aignidhi ean aon uair. Tha i fuidh eagal ni sam bith a dheanamh a dh'fheudas a bhi air son mi-thoileachadh no eas-onair dha-san: do réir sin, chi sinn a chéile ag analachadh a mach iarrais dhùrachd- ach agus athchuingean ri Dia, gu'm bitheadh i air a cumail agus air a treòrachadh ann an slighe na fireantachd; "O nach robh mo cheumanna air an stiùreadh a chum do reachdan a choimhead." Salm cxix. 5. Uaith so tha i aig osnaich suas a cor, "O an duine truagh a ta mi ann! co a shaoras mi o chorp a pheacaidh agus a bhàis so?" Rom. vii. 24.

[8] Ma tha sinne 'n-ar céile do Chrìosd, bithidh sinn 'n-ar céile tharbhach. Rannsaicheamaid, an robh riamh againn leanabh de' ghràs, no de dheadh oibre? "Tha do bholg," (deir Crìosd ris an Eaglais), "mar dhùn cruithneachd." Dàn-Sholaimh vii. 2. Tha fios agaibh gu'm bheil cruithneachd gle tharbhach. An t-anam aimrid, nach do ghabh aithreachas riamh, nach do ghradhaidh riamh, nach d'thug deirc riamh, nach do chlaoidh miannan riamh, 's nach do thaisbean riamh air son Dhé, cha'n 'eil an t-anam aimrid sin na chéile do Chrìosd tarbhach.—An uiread so ann an rathad dearbhaidh.

(4) Air son earalachadh. Am bheil pòsadh spioradail eadar Crìosd agus creid'mhich? O ma tha! nach bi iompaidh air a chuir oirnn gu theachd agus dùnadh a steach ri Crìosd mar ar fear-pòsd, agus ar Cruithfhear a ghabhail air son ar fear-pòsd', ar Dia air son ar fear-pòsd? Ma tha sinn glòir-mhiannach, 'se so mullach na glòir-mhiann, Iosa Crìosd; ma bhitheas sinn sanntach, ann an so tha'n saibhreas fìor, cìod sam bith a tha sinn, no cìod sam bith a bha sinn, ma thig sinn d'a ionnsuidh-san, cha tilg e air chor sam bith a mach sinn. Tha e fìor nach urrainn sinn a theachd dh'inn féin, eigheamaid, a Thighearn', ma bhàsaicheas mi, bithidh mi air m'adhlaiceadh fuidh chaithir na tròcair, ag urnuigh, a' guil, ag amharc mar is urrainn mi; agus ma theid mi a dh'ifrinn, theid mi ann le Crìosd ann mo chridhe cho mòr 'sa 's urrainn dhomh. Thig d'a ionnsuidh, agus bheir Esan buaidh air do neo-chomas. Cuir do chùis na làthair, ag radh, Thighearn', tha mi am chreutair truagh anns a cheum as àirde: Thighearn', ann an so tha tairgse mhòr air a thabhairt, ach cha'n 'eil cridhe agam dha; O thig agus thoir foillseachadh dhomh air staid chailte, agus air do ghlòir oirdheirc féin. O tarruing a mach mo chridhe ad' ionnsuidh, agus faigheam bàs air ball ni 's roghnaichte na Crìosd a dhiùltadh gu bràth tuille.—Thugaibh fainear—

1. Ionmhuinneachd agus maise Chrìosd. Tha a sgiamh iomlan. Tha e ionmhuinn 'na phearsa, ionmhuinn 'na nàdur, ionmhuinn 'na dhreuchdan, ionmhuinn ann a staid irioslachaidh agus ardachaidh, ionmhuinn ann a uile dhaimbean. Tha a sgiamh cruth-arrichte: ni e a bhean-nuadh-phòsd' sgiamhach mar an ceudna. Tha e

saor. Tha a chéile air a deanamh sgiabhach trid a sgiabh-se. 'Nuair a labhras sinn mu mhaise Chrìosd, bu chòir dhuinn leigeil le naoimh 's le ainglibh os àirde, aig am bheil ni 's mò de' gheur-eòlas ealamh air dealradh boisgeil a chusbair bheannaichte so, a dhol air an aghaidh a chuir an céill a ghlòir. Tha na h-uile ni a th'ann ionmhuinn, agus cha'n 'eil a bheag sam bith eile ionmhuinn as eugmhais-san. Cha'n 'eil a bheag sam bith ionmhuinn ach sin a tha 'sruthadh uathsan, agus a' dol a rìs d'a ionnsuidh. Tha e cho ionmhuinn 's nach 'eil e so-dheanta gu'm biodh e air a chaochladh. Is esan prìomh, agus ceud-thùs na h-ionmhuinneachd ro fheumail.

2. Thoir fainear, mar a tha e ionmhuinn, is amhuil sin a tha e gràdhach. Tha a ghràdh sìorruidh agus neo-chrìochnaichte, saor, eadar-dhealaichte, eifeachdach. Cha do ghràdhaich duine riamh cosmhail ris-san. O cia iomadh fìlleadh a th'anns a ghràdh so, nach urrainn gu bràth a bhi air a lan-fhoillseachadh?

3. Thugaibh fainear, ma dhùineas sinn a steach ri Crìosd, bheir sinn dha cridhe aoibhneach. Tha a chridhe aoibhneach 'san là sin, 'nuair a ghabhas e peacach bochd air lamh. 'Se là a phòsadh là subhachais a chridhe. Cia lion uair 'sa chràidh sinn e le 'r cealgaireachd, agus ar foirmealachd, 's ar mì-thoileachas? Agus am b'àill leinn a nis cridhe aoibhneach a thabhairt dha, an àite gach cràdh a thug sinn dha roimh so? 'An sin ma ta, gabhamaid ris mar tha e air a thairgsinn anns an t-soisgeil, agus an sin bithidh e subhach. Cìod uime, 'nuair a chi e toradh am taghaidh, toradh an t-saoraidh, toraidh a bhàis, toraidh ais-eirigh, toraidh a dhol suas, toraidh eadar-ghuidhe; ann an sin tha e faotainn air ais teampull an Spioraid Naoimh; tha a chaora chaillte air a faotainn a rìs: ann an sin tha e faotainn air ais ball de a chorp féin.

Dh'fheudainn ni-eigin a thabhairt ann an rathad seòlaidh. Feudaidh sibh a radh, Cìod a nì mi ma 'seadh, a chum 's gu'm bi mi air mo phòsadh ri Crìosd?

Ann an aon fhocal, na'm b'àill leat Crìosd a bhi agad mar t-fhear-pòsd, O! ann an sin ma ta gabh ri thairgse, agus éisd ri iarrtais agus ri a ghluasadan suiridhe! Am bheil e cuir gathan no dearsaidhean soluis a dh'ionnsuidh bhur cridheachan, agus a' leigeil fhaicinn dhuibh olc peacaidh àraidh anns an robh bhur tlachd roimhe so? O na cuiribh ann an aghaidh na tairgse so, le mairsinn ann am peacachadh an deigh so! Am bheil e a' neartachadh an t-soluis sin air a leithid do dhoigh 's gu'm bheil a choguis air a cuir na teine le mothachadh air peacadh, agus eagal na feirge? O na mùch an teine so gus am faigh thu uisg' a tobraichean na slàinte! air-neo tha thu a' cuir ann an aghaidh a shuiridhe'. Am bheil e a' tabhairt air aghaidh a shuiridhe' nì's fhaide, agus a' gluasad suas bhur n-aignidhean le iarrtais an deigh Chrìosd! O na mùchaibh na gluasadan so! ach éighibh ris an tarung a dhaingneachadh cinnteach, agus an obair a thabhairt air a h-aghaidh, gus am bi am pòsadh air a cho'-dhunadh. 'Nis, dh'fheudainn focal earail a thabhairt dhoibh-san a tha pòsda, agus a tha air an ceangal ann an cumhnant ri Crìosd.

'Se so uile na their mì: O biodh céile Chrìosd beò air-san, agus a' gabhail na h-uile uaith-san! cosmhail ri bean bhochd a tha pòsda ri duine saibhir; tha i beò air a shaibheas-san.

Tha mòran ullamh gu a radh, na'n gairmeadh Crìosd a chéile féin dh'inne, gu'm b'àill leinn a bhi beò oirnn féin; dheanadh sinn urnuigh, aithreachas, creidsinn, &c.: ach feumaidh céile Chrìosd na nithe so uile fhaotainn ann-san, agus na h-uile a ghabhail uaith-san, agus a bhi beò gu h-iomlan agus gu saor air-san. 'Nuair nach b'aithne do a chuid bràithrean Ioseiph, bha iad a' reic agus a' ceannach maille ris; cha b'àill leo a bheag a ghabhail gun airgìod; ach an uair a dh'aithnich iad gu'm b'e am bràthair e, a dh'aindheoin gach oibheum a thug iad dha: bha iad toileach gach duine dhiubh a dhol sìos, agus na h-uile a ghabhail uaith gu saor. 'Se so an doigh a dh'fheumas sibhse a dheanamh ri Crìosd, 'nuair a bhios sibh air bhur pòsadh ris. Cha'n fheud sinn, maille ris a mhuinntir laghail, ar n-aithreachais agus ar dleasdanas féin a bhi againn: feumaidh sinn na h-uile a ghabhail agus fhaotainn gu saor uaith-san, an Tì as se ionad tasgaidh uile lànachad na diadhachd, an nì is e cuid a chreid'mhich a bhi faotainn a mach as an lànachd sin gràs air son gràs.—Amen.

## Notes of Catechisings.

BY THE LATE REV. ARCHIBALD COOK, DAVIOT.

(TAKEN DOWN BY A HEARER.)

(Continued from page 92.)

WEDNESDAY, 6TH JANUARY, 1850.—Question 92. *What is a Sacrament?* A. *A Sacrament is an holy ordinance instituted by Christ, wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers.*

The head of the family examined.—Q. From whom do the strength and the happiness of the creature come? A. From the Creator. Mr. C. How? Is it not because there are three Persons in the Godhead? An old wealthy woman asked a poor minister, which of the parishioners glorified God most? He said it was a poor dumb boy. She asked, "How?" He said, "Come and see him." They went. He offered the boy a penny, then two pence, but he frowned and refused them, but when he offered him *three*, he grasped them at once. When death comes, no fewer than three Persons will do you. Q. Was it necessary that Christ should suffer, and why? A. Because sinners could not be saved without the shedding of His blood. Mr. C. If it had not been that man fell, we do not know if the mystery of the Three Persons in the Godhead would have been opened to us. Poor creature, that feels your ignorance, and that you cannot come to the knowledge of God by your own understanding and your own diligence, be seeking that the Spirit may apply "the blood" to your soul.

The wife examined.—*Mr. C.* Every day you rise you ought to remember that you were baptised in the name of the Father, Son, and Holy Ghost, and so renew your vows. *Q.* Who ordered baptism? *A.* The Creator. *Q.* Does outward baptism communicate grace to the soul? *A.* No. *Mr. C.* There are two sorts or ways of ingrafting into Christ—sensible or visible, and spiritual. The one is only an emblem of the other. Simon Magus was baptised, and many in the visible Church who are as destitute of grace as he was, yet the Lord may communicate grace in His own ordinance, and He often does it. *Q.* Is it not a sin to omit it? *A.* Yes. *Mr. C.* But, O creature, be thine eye higher than the ordinance. You have many promises that you can plead—"I will be a God unto thee and unto thy seed after thee," etc., etc. *Q.* Is it not good to have promises to plead? Are there not many things to take a person's feet from them? *A.* O yes, many things. *Mr. C.* When the creature is awakened about his state, all the powers in hell will also be awakened to overcome him.

*Mr. C.* Does baptism save or condemn any creature? It is likely that those who believe will be saved though not baptised. Christ said, "Go ye and teach all nations, baptising them in the name of the Father, the Son, and the Holy Ghost"; "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Also, "Except a man be born again he cannot see the kingdom of heaven." A child in the womb may be united to Christ by the Spirit, and shine yet like the stars and sing the praise of free grace as well as grown-up persons. O! parent, consider that baptism will not save your child or bring it near to God, more than the Turks, until there be a new creation wrought in the soul. Do you know yet that you have a soul? God will be good to your bodies so long as His name is upon you, but it will be taken off you at the day of judgment, and you will not get a drop of water through eternity. Oh, would I not be a devil if I would not tell you these things? You would be cursing my bones through all eternity. If we had grace we would feel ashamed, when we would think upon ourselves, that we were ever baptised in the name of the Father, the Son, and the Holy Ghost—the seal of the covenant of grace.

Why were the vessels of the temple called holy? Was it not because they were set apart to a holy use? So is the soul of a creature. It is no better of outward baptism; only it is set apart to a holy use by that ordinance. If your eyes were opened, you would wonder you are not beyond the reach of mercy, and if you get grace, you will be praising the Lord through eternity that you were baptised. In baptism a creature takes God as his Lord and Saviour, and to walk by His Word as a rule of life. The parent becomes bound to perform all commanded duties for his child. I remember myself a man telling his children about the principles of religion, and the tears would be running down his cheeks, and when done he would retire to the barn and pray. Was it any

wonder that the word would have effect, and religion be commended and transmitted from one generation to another? And is it a wonder that the Lord is now raising up a seed out of dark families, when professors do not their duty? Christ will own this ordinance at the day of judgment where it is faithfully observed.

Another person.—*Q.* Are you satisfied with the service of Satan? *A.* No. *Mr. C.* Be you praying that you get *that* in your heart. *Q.* In what way shall a person leave the service of Satan? No answer. *Mr. C.* By removing the heart off earthly things, as the setting the heart on the world is serving Satan. Should you not set your heart on your Creator? If you set it on other things you are only a robber. O, drunkard, you are a dirty slave to the devil! *Q.* Is it a shame for a creature to be thinking on the soul and God? *A.* No. *Mr. C.* Though the world may hate you, yet say you, "I am baptised." And are you ashamed you were baptised? This is a thought to many a poor creature—"I was baptised, and so I am afraid I will be a reproach to the cause, though I am sure I did not get grace." Has not Christ two families—the baptised, who are the visible Church, and the invisible? O, be seeking that He will not cast you off, that you may be His in the day that He makes up His jewels.

It is the Lord that puts a drop of fear in the soul. Can any save the soul but the Trinity? Well, creature, if there come a drop of belief in you that you have an immortal soul and are going to eternity, you will be offering yourself to the Lord. "Noah, being moved with fear, prepared an ark." It will be an awful thing to see those who were dedicated to the Lord in baptism on the left hand among heathen.

*Q.* When a person becomes concerned about his soul, do not fears awaken in his breast and thoughts in his soul about eternity? What is it that awakens concerns or fears that he will not get mercy? *A.* Oh, it is the Lord that puts these fears in the soul. *Q.* But is there not some ground that the creature has for fear? Is it not sin? Will there be any little sins then? *A.* Oh, no. *Q.* Those who feel that they are sinners, will they not be often at the footstool of the throne of mercy? Will you yourself be afraid that the Lord will not have mercy on you? *A.* Sometimes. *Mr. C.* Oh, just so; there are none in hell but were *sometimes* afraid they would not get mercy. Those that are unconcerned about their state will have to bend to the sovereignty of God. Christ did this while He wept over Jerusalem when its day of grace was over. Though the Lord pardons His children, He still keeps a frown to them, to keep their sins in mind; and so the evil of sin is revealed to the soul. And you, that do not feel mournful days on this account, will have them through eternity. If you have the nature of children in you, you will be creeping in about the feet of the other children, envying them. Others, who have only a natural conscience, will go away from God, as Cain went away from the means of grace.

(To be Continued.)

## The Free Presbyterian Synod's Deliverance *re* The New School Catechism.

(PREPARED BY A COMMITTEE.)

THE Synod of the Free Presbyterian Church of Scotland desire to call attention to the new Catechism which has been recently issued by a Committee consisting of representatives of several Scottish Churches, such as the Church of Scotland, United Free Church, Scottish Episcopal Church, Wesleyan Methodist Church, and Congregational Union, and which is professedly designed "for use in schools where children of various churches are taught together."

The Synod call attention to the fact that the well-known Shorter Catechism has held the place referred to in the public schools for many generations in Scotland with the most beneficial results, and that, whatever the framers of the new Catechism may profess in the matter, there are strong reasons for concluding that the aim is to supersede the Shorter Catechism. The Synod feel that they cannot too highly commend the Shorter Catechism, which has been recognised by the most competent judges to be one of the most perfect manuals of religious instruction for the young that has ever been produced in the Christian Church. The Shorter Catechism sets forth in simple, clear and well-defined language the doctrines of grace, and has, by its statements of truth, proved an excellent safeguard against the inroads of erroneous doctrine into the minds of the Scottish people.

The Synod further direct attention to the serious fact that the framers of the new Catechism being drafted from churches whose doctrinal standards are so divergent from one another as are those named, have naturally and designedly ignored such doctrines as would be repugnant to the views tolerated in any of these denominations. The new Catechism, therefore, makes no statement that is at variance with the views of Evolutionists about the creation of the world and man, or with those of the Higher Critics about the Bible, or with those of Arminians regarding the doctrines of grace, or with the views of such as deny eternal punishment as the ultimate end of the wicked. Moreover, there is nothing found in this new Catechism about the creation of man in the image of God, or of the fall of Adam and the whole human race in and along with him, or of the doctrine of endless punishment, or of election, and particular redemption by Christ, or of Christ's mediatorial offices as Prophet, Priest, and King, or of justification and adoption, or, except in a very faulty manner, of the work of the Holy Spirit in effectual calling and sanctification.

In the Shorter Catechism, as in all the symbols of the Reformation period, the formative principle of the teaching is grace—the free and sovereign grace of God. The Covenant, in virtue of which sinners are saved, is "a covenant of grace;" Justification

is "an act of God's free grace;" Adoption is "an act of God's free grace;" Sanctification is "a work of God's free grace;" Faith in Jesus Christ is "a saving grace;" and Repentance unto life is "a saving grace." All spiritual blessings from first to last are of "grace." But on the other hand, though the word, grace, occurs once and again in this new Catechism, grace is not there as the foundation and all-pervasive principle of the salvation of lost sinners, and this is a vital defect, though little to be wondered at in a scheme which omits the Bible doctrine of man's creation and fall.

The Synod can scarcely doubt that the framing of the new "School Catechism" is but the first step towards a contemplated union of all the Churches that have been parties to it, a consummation which, in view of the unsatisfactory doctrinal basis likely to be adopted—as may be seen from this Catechism—the Synod cannot regard with anything but the greatest anxiety, as a future menace to the cause of truth, and danger to the spiritual welfare of the country.

The Synod desire to impress upon all whom it may concern, the very alarming circumstance that if this Catechism is introduced into the schools, children belonging to Churches that have no sympathy with the new scheme of doctrine are in danger of being alienated from the doctrines of the Reformation, and won over to a new and dangerous system of belief.

The Synod, in view of the foregoing statement, would earnestly appeal to the School Boards of the country not to introduce this new Catechism into any of their schools. They would also impress upon parents their solemn responsibility in the matter of the religious education of their children and urge them to refuse to allow their children to be taught this new Catechism, but rather to employ all lawful means to have them taught the excellent and God-honoured Shorter Catechism.

## Notes and Comments.

**Deceased Wife's Sister Bill.**—This Bill, we regret to see, has passed the second reading in the House of Lords and is likely to become law,—an event which we can only regard as a calamity. The license this Bill is fitted to give will deeply affect the purity of family life in the country.

**Valuable Booklets.**—Miss Mackay, 85 High Street, Dingwall, will be pleased to supply the following on terms stated:— "Emilia Geddie: An Interesting History of the Ripe Spiritual Experiences of a Young Child;" 2½d. post free; 12 copies, 2/- post free. "A Gem from an Old Author, on the Supreme Excellency of the Bible;" 1 doz., 3d.; 100, post free, 1/10. "A Booklet for the Present Time," by the late Dr. Kennedy, Dingwall; 1½d. post free; 12 copies, 9d. post free.

**Left-hand Defections and Right-hand Extremes.**—

This is one of the significant and pregnant phrases often used by Patrick Walker in his *Remarkable Passages of the Life and Death of Mr. Alexander Peden*, and the following may be quoted as illustrating what he means by "right-hand extremes." "I know that unhappy argument," he says, "that has done so much unspeakable hurt in all the backsliding times of this Church. Together with divisions, especially the many right-hand extremes, have also done much hurt to these few Non-Jurants, viz. :—'That many of these swearing ministers, *i.e.*, those who took the Abjuration Oath, are good men, and, therefore, cannot withdraw from them.' But whatever be their goodness, this is no part of it; and the better they are, it aggravates their guilt in the departing so far out of the way, causing so many to stumble, and made themselves so contemptible and base in the eyes of many of their most serious, zealous people; their empty kirks, these years past, through many places of Scotland can witness this; and if they get not a cast by common, it may be with them as it has been with great and good men who have had a gloomy evening, and their sun setting under a cloud with them. What famous Mr. Rutherford said to David Dickson, who shined bright in his young days, but in his old age was one of the ministers of Edinburgh, and took part with the Public Resolutioners, 'Davie, Davie, ye'll shine in heaven, but no more on earth.'"

We have received for review a volume, "The Psalms in Worship," from the United Presbyterian Board of Publication, Pittsburgh, U.S.A.

**Church Notes.**

**Communion.**—Vatten (Skye), Plockton, and Strathenich, first Sabbath of month; Ullapool, Strathy, and Finsbay (Harris), second; Tarbert (Harris), and Stoer, third; Laide, fourth.

**Acknowledgments.**—The Treasurer of the Dingwall Congregation begs to acknowledge, with thanks, the following donations, received per the Rev. Donald M'Farlane, for Church Building Fund:—Mr. George Forrest, Brucefield, Ontario, £10 12s. 2d.; A Friend, Inverness, 10/; Mrs. Mackintosh, Auchintoul, Moy, 2/6; Shieldaig Congregation, Lochcarron, £3; Postmark "Glasgow," 10/; Lady Friend, Oban, 5/; A Friend, Portree, per the Rev. Neil Cameron, £1. Received per Treasurer:—Friends in Resolis and Invergordon, per member of Congregation, 16/; Friend, Resolis, 2/; Mrs. Ross, per Miss Bryden, Conon, 5/; Friend near Newtonmore (second subscription), £1; Free Presbyterian, Tomatin, 2/6; John Mackintosh, Esq., Solicitor, Inverness, 10/; Friend, Inverness, 6/; Hamilton, Whiting Bay, Arran, 5/; A Friend, Colorado, U.S.A., per Mr. A. Mackay, Tailor, Lochcarron, 10/; Messrs. Speirs & Co., Glasgow, 21/; Mrs. Macdonald, Latheron, Caithness, per Miss Grant, Dornoch, 5/; A Friend, Daviot (second subscription), £1.

Rev. Neil Cameron begs to acknowledge with thanks £1 from Friend for Students' Aid Fund, and 10/ from a Friend, Queensland, for Bibles for Mr. Radasi. Rev. J. R. Mackay, Inverness, acknowledges with thanks 5/ from a Friend, Ballinalloch, towards putting Psalms in Kaffir metre.

### 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 S. Morrison, Goderich, Ontario, 8/; Miss A. M'Kenzie, 11 Montgomerie Drive, Glasgow, 1/3; A. Burnett, Kishorn, 2/6; Miss C. Mackay, Strathy Point, £1 10s.; Mrs. H. Cattanach, Kingussie, 2/6; A. Robertson, Torbeg, Shiskine, 2/6; M. Beaton, Hallin, Skye, 2/1; Miss F. M'Kenzie, Glendarroch, Lochinver, 2/6; D. M'Millan, Ballachulish Quarries, 5/; J. Morrison, Caledonia Hotel, Ullapool, 1/3; D. M'Rae, Erbusaig, Kyle, 2/6; D. M'Aulay, Kyleakin, 2 6; Miss J. M'Donald, Fassag, Torridon, 2/6; L. M'Lean, Bruthen, Victoria, 2/6; D. Cameron, The Lodge, Kinlochewe, 2/6; J. Park, Corpach, 2/6; K. M'Leod, Sea View, Kishorn, 2/6; John Weir, Tarbert, Loch Fyne, 2/6; J. M'Kenzie, Lower Paible, Stornoway, 4/; R. Sutherland, Castletown, 3/6; Miss M'Callum, Oban, 2/6; J. M. Stevenson, Ardrishaig, £1; Mrs. Sayers, Stevenston, 2/6; Miss Mackintosh, Leeds, 2/6; C. Campbell, Tayvallich, 2/6; W. Grant, Winifred Grove, London, 2/6; Miss Mackay, Dalnottar House, Old Kilpatrick, 2/6; Miss Mackay, Hamilton Street, Toronto, 2/6; J. M'Donald, Winton Street, Ardrossan, 2/6; Rev. E. Macqueen, Bonar, 2/6; D. M'Pherson, Kames, £1 15s.; W. Love, Glasgow, 13/4; D. Gordon, Kishorn, 2/6; Donald A. M'Dougall, Brockton, Mass., U.S.A., 3/11½; Mrs. Hay, Aberdeen, 6/10½; D. M'Aulay, Oldney, Stoer, 2/6; M. Beaton, Waternish, 2/1; A. M'Lennan, Paisley, Ontario, 3/11½; A. M'Leod, Achmelvich, Lochinver, 2/6; Rev. W. Scott, Brushgrove, New South Wales, 10/; H. Grant, Woodford Leigh, N.S.W., 5/; Mrs. H. M'Swan, Woodford Leigh, N.S.W., 5/; Miss M. M'Donald, Grafton, N.S.W., 2/6; A. M. Cameron, Cherry Point, N.S.W., 2/6; Mrs. M'Gregor, Wanganui, New Zealand, 3/6; K. M'Iver, Glasgow, 2/6; Mrs. Fraser, Inverness, 5d.; K. Paterson, Cape Wrath, 2/6; D. M'Kinnon, Struan, Skye, 10/; Mrs. D. Polson, Clayock, by Halkirk, 2/6; Miss E. Mackay, Halkirk, 7/2; Mrs. Clarkson, Gillebrand River, Australia, 5/; Mrs. D. Mackay, Ardneskan, Lochcarron, 2/6; R. H. Lundie, Dundee, 2/6; D. Mackenzie, Fearn, 2/6; Miss B. Mackenzie, S. Laggan, bound vol., 3/6; W. Day, Edinburgh, 8/4; Mrs. M'Leod, S. Osaig, Raasay, 2/6; J. Adamson, Helmsdale, 2/9½; M. M'Kenzie, Milngavie, 2/6; D. M'Kinnon, N. Ballachulish, 2/6; Miss Harper, Thurso, £1; R. M'Leod, Elphin, 2/6; A. Tallach, Missionary, Lochinver, 2/6; Allan Grant, Inverness, 10/.