



THE
Free Presbyterian Magazine
 AND
MONTHLY RECORD.

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

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

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THE
Free Presbyterian Magazine
And MONTHLY RECORD.

VOL. XII.

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NO. 12.

**A Word to Young Men and Women
Leaving Home.**

IT appears to be the appointed lot of many of our young people that, when their early education is finished, they have to contemplate the prospect of leaving the parental roof and going out into the world to make their first serious start in life. The greater number proceed to pursue a trade or occupation in order to earn an immediate livelihood; a very few, to prosecute their more advanced studies with a view to entering upon one or other of the learned professions. Home-leaving is a special experience of our Highland youth. There is little or no field for their energies among the quiet remote glens and townships of the land of their birth, and not a few are compelled by sheer necessity to go abroad in order to secure a respectable subsistence. Thus they flock to the larger towns of their native Scotland, to the great metropolis of England and other centres of industry there, and still further, to the United States and far distant Colonies.

Now, it cannot be denied that this time of home-leaving is a very critical one in the history of young men and women, and that their future for weal or woe may largely depend on how they will act at this important stage in their career. It is certainly a season of intense anxiety for affectionate parents, and if these parents fear God, they will be much in prayer at "the throne of grace," seeking grace and guidance for themselves and for their children who are about to launch upon the ocean of a largely unknown future. The times in which we live are becoming increasingly perilous to the souls of the young, and it would therefore become fathers and mothers, while desiring an honourable temporal career for their offspring, to be all the more diligent in seeking first and foremost for them an interest in "the kingdom of God and His righteousness." They ought to be deeply concerned as to what associations their young friends should form in their new spheres of activity, and ought to warn them against the many traps and snares that the devil is bound to lay for their feet in their new and unaccustomed surroundings.

It is not our intention, however, in this article to address parents, but rather sons and daughters who are starting life, or who have already started it, at a distance from their native hearths, in our large cities at home, or in the Colonies abroad. Many such saw a good outward example in the home of their childhood ; some of them are the children of truly pious parents. A few, we hope, are endeavouring, by the grace of God, to walk in the footsteps of the flock of Christ, whom they have seen and known. We trust we shall say something more or less appropriate to the case of these various classes.

1. Our first counsel is: Do not forget the religious privileges of your childhood. There is a great tendency on the part of unconverted youth to forget these ; the remembrance of them is apt to arouse the sleeping conscience ; and it is the work of Satan and the carnal mind to keep the conscience at ease in order to secure, effectually, the final destruction of the sinner. We would therefore exhort our youthful readers to endeavour to retain a lively recollection of their early privileges—the family worship observed day by day in the home, the regular attendance of Church from Sabbath to Sabbath, the worthy example and admonitions of parents and friends, the texts of Scripture and verses of Psalms learnt from time to time, the simple Scriptural worship, without modern sensational mixtures, observed in the sanctuary, and the solemn and happy Communion seasons when many of God's people gathered from far and near to celebrate the dying love of Christ, and to have humble and holy fellowship with one another in the various exercises of God's worship. The very recollection of these things amid the swirl and bustle of a large city, or even amid the solitudes of a distant prairie, may, by the divine blessing, awaken the soul to concern about the things of God and eternity. To deliberately forget them is to court a destruction that is eternal.

2. Our second word of counsel is : Do not be satisfied with any kind of public worship which the modern Church may offer you, but seek out, if possible, some place where the Gospel of Christ is faithfully declared according to the Scriptures, and where the worship is simple and Scriptural. Some young people make no conscience of this ; they greedily run to places where they know there is almost nothing but what gratifies the carnal mind. Fine music is all they desire ; and if they get that, they are satisfied, though they hear no gospel or saving truth from the pulpit. It is difficult, indeed, to know what to recommend in many parts of the country where Ritualism and Rationalism prevail in the Churches. It were better to sit at home and read the Bible and good books than to be saturated with such poisonous elements. In England, for example, young people from home are apt to think that the Presbyterian Church will afford a safe house of refuge, but this is a mistake. The Presbyterians there have descended a long way on the down grade, and there is much more of "the truth" to be

found among the Baptists (especially the Strict Particular), the Calvinistic Congregationalists, and the Evangelical Episcopalians. While we do not commit ourselves to any of these bodies, we believe there are some excellent men among them, who faithfully instruct their hearers in fundamental truths. We have, however, special pleasure at the present moment in recognising a little movement in London among young friends from this side of the border for services conducted after the ancient Presbyterian form, which we believe to be a faithful reproduction of New Testament worship, and we trust that many will rally to the standard, and that the Lord will grant an abundant blessing.

3. Let our young people study well what society they shall keep. They are in danger from two classes of persons—from the positively base, who only seek their ill, and from unwise friends who shower mistaken kindness upon them. It may be comparatively easy to keep clear of the former class, but it is not so easy to resist the attentions of the latter. The unwise friends are from the same Highlands as themselves, and were brought up with the same religious privileges; but they have got largely rid of what they consider the out-of-date and antiquated notions of their fathers, and now freely indulge in the concert and the dance and attendant frivolities. They have also got wider in their views of the Sabbath, and regard it very much as a nice holiday with a religious service thrown in to keep up devout appearances. We would warn our young Highland people who have the least tenderness of conscience, and who are afraid of being carried away with the swirl of gay society and the deadening influences of frivolous amusements, to be courteous to these unwise friends, but to keep at a respectable distance from their societies and schemes of pleasure.—“He that walketh with wise men shall be wise, but the companion of fools shall be destroyed.”

4. Our next word is: Remember that you have the same God to do with abroad as at home—in England, America, the Colonies, as in Scotland. The heathen nations in ancient Jewish times had their national gods; and while they looked upon the Lord Jehovah as a real God, they only regarded Him as the national God of Israel. And this erroneous view of things still has a place in the human mind. One would be apt to conclude from the policy of many that they thought there was one God for Scotland, another for England, and a third for the Colonies. It is the same God, however, everywhere, to Whom we shall be accountable at death and the judgment seat. His Word is the same, and His Sabbath the same, however men may twist and adapt them to suit their own pleasure. And to whom much has been given, of them much shall be required, no matter what corner of the earth they may wander to. It is an encouraging thought that the God of grace in Jesus Christ may be sought and found in any part of the globe, however far from external privileges, but it is also a very solemnising thought, especially for the careless sinner, that the all-seeing eye

of a holy and just God is as distinctly fixed upon him in the wilds of South America or Australia as when he sat by the hallowed fireside of his quiet home in the Highlands of Scotland.—“Thou, God, seest me.”

5. A last word of counsel is: That young men and women should, in all their calculations respecting their future work in life, and the place of their activities, take into account the directions of God's Word, and the bearings which work and place shall have upon their spiritual interests. The greatest thing in the world is not to make money or secure outward honour and comfort. These may be had at too dear a price—the loss of the immortal soul for eternity. Young people, for example, should not turn their back too lightly on the public means of grace, and the sound of a faithful gospel, for the sake of purely temporal advantages. We do admit that Providence often shuts them up to the step of emigration to a distance, away from much that is valuable in the way of external privilege. But it is at all times a serious matter to forsake the spot in which God first gives you birth and sustenance, and if this is carelessly done, you may live to rue the day, and may procure a curse and not a blessing in your haste for worldly advancement and success.

The exhortation of the inspired Solomon is much needed—“Remember, now, thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them” (Eccles. iii. 1); and Christ, as heavenly Wisdom, through the same pen still gives the gracious assurance and promise, “I love them that love me; and those that seek me early shall find me” (Prov. viii. 17).

Obituary.—Death has been busy again during the last month, and we mourn the loss of at least three quiet, humble Christian persons, personally known to us in the north—Mr. Robert M'Bain, The Croft, Newtonmore; Mr. William Miller, Olig, Caithness; and Mrs. Andrew, Union Street, Wick. These belonged, we believed, to the meek of the earth, and their removal is a loss not only to their friends but to the cause of truth. Mr. W. Miller was a man of particular discernment in spiritual things, and we cannot forbear quoting a few remarks from a letter of his we received in January. After referring to his prolonged illness, he adds: “But can I say ‘With us He dealt not as we sinned?’ O to get to that spot with Ephraim—Jeremiah, 31st chapter, verse 18. What is in that chapter from beginning to end! But it is the Holy Spirit that can give us eyes to see and hearts to receive it. Philpot, speaking of receiving the truth and the love of the truth, said, ‘Thousands of professors receive the truth in their judgments, and the way of salvation in their creeds, but are neither saved nor sanctified thereby.’”

Brief Notes of a Sermon.

BY THE LATE REV. WILLIAM C. BURNS, M.A., OF KILSYTH,
MISSIONARY TO CHINA.

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“Unto you therefore which believe, He is precious.”—I PETER ii. 7.  
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THERE are very few people who would not agree with the apostle when he says that Christ is precious to believers. All who have been educated in a Christian land, however incorrect their views and however dead their hearts, have a notion, at least, that but for Christ they could never get to heaven; and few or none would therefore contradict the assertion that He is a Saviour to be valued.

But when one comes a little closer and asks professing people why He is precious to them, and in what degree, the answers to this question are indefinite and vague. It is not of Christ *Himself* that most professors will speak. Some will say they need His righteousness; others that they hope in His death. But ah! the genuine child of God alone can say from the very bottom of his heart, “To me Christ is precious.” The heart is so very deceitful, my dear friends, that a man’s attachment to Christ may be nothing more than a name without his being aware of it. Most people’s knowledge carries them the length of a certain desire to have His merits and His blood laid to their account in the eye of God, while their hearts are yet entirely strangers to the words of the text. Christ’s righteousness cannot be separated from Himself, and nothing but faith in a living, conquering, reigning Jesus will save the soul—a faith that clings to Him above all in His character of a King, willing and able, yea pledged, to root out and destroy His people’s iniquities. Neither can His righteousness be separated from His presence in the believer’s soul; He only becomes “precious” by personal acquaintance, and therefore He can be so to none who live habitually at a distance from the mercy-seat. Faith brings about a very close connection between the soul and Him, and this is kept alive mainly by a sight of sin. In a word, we must know Him as our *own* Saviour, while it is not self-interest alone that makes us love Him. It is something higher—it is excellence seen in the Lord Himself that draws out the heart. No mere report of others about Him will do. He must be seen, believed on, and embraced as the portion of the soul. We must get such a sight of Him as would enable the soul to sing that sweet Psalm of thanksgiving to Jehovah-Jesus—

“I love the Lord, because my voice
And prayers He did hear;
I, while I live, will call on Him
Who bow’d to me His ear.”

If you are not God's children, you can scarce go through that Psalm without faltering, and feeling a sad blank and an inability to fill out the words with your own experience.

But now to apply the subject more directly we shall briefly notice a few characteristics in believers themselves which seem to show that to them Christ is precious.

Innumerable marks might be given, but here is a distinguishing one—*Christ is the object nearest to a believer's heart.* He dwells in the soul, nearer than any creature—more closely entwined round the heart-strings than aught beside.

Has Jesus ever got this near place to your heart, dear fellow-sinner? Has He got a deep seat in your soul? Is He reigning there as Lord of the conscience? Do you welcome Him in all His grace and love as a God and Saviour, willingly submitting yourself and all others to His sway? Who in this congregation knows anything of His drawing near *thus*? There is a deep conflict in that hour—a conflict that will hardly end without leaving some traces on the soul of a divine hand at work—traces not well to be mistaken nor lightly to be forgotten. Sin is cast out *then* from its vile dominion; the world is put down; every idol falls, and lies smitten and broken. The affections of the regenerate soul are set on things above; they cluster around the Lord Jesus. Its desires are fixed on His free salvation, and cannot rest amid the fleeting vanities of time. Now, my dear friends, what are you saying to this? Does no counterpart to such a transaction as we have described arise in your memory? If not, to you Christ is not precious.

The second mark of the believer's value for the Lord Jesus is that *he puts no society in comparison with His presence.* No other company has such sweetness or such power to refresh and comfort and purify the soul. Here is a sure and unfailing test to detect the unregenerate. Some of them seem to take pleasure in religious society; others appear almost willing to cast in their lot with the people of God: but then they stop at that, and are satisfied without anything more. But ah! God's true children cannot rest there; whether alone or in company they must have the presence of Jesus. Solitude loses all its sweetness, and the company of the most godly becomes insipid and profitless, unless the Lord be found in both. Try yourself again, dear fellow-sinner—do you know anything of this? Do you know what it is to meet spiritually with Christ? I fear many will answer Yes, without knowing what they say; and even those who do understand its nature fall far short of that blessed fellowship with the Father and the Son which the apostle spake of. Oh! we have all indefinite ideas of this at the best. You think it is merely some kind of feeling; *no*—it is deep, real, personal, spiritual in its nature. It is the very life of the soul, and it brings down actual, rich, and gracious blessings to the needy sinner who has found true access to Jehovah.

The third proof of the estimation in which Christ is held by his people, is, that, *for His sake, and for the love they bear Him, they give up all known sins.* Fellow-sinner! try yourself here. What sin have you given up for Christ? A deep-rooted love for sin reigns in every unconverted soul,—deluded men inflict severe penances on themselves that they may obtain a free license to sin afterwards; yes, and the world sets at nought present peace,—rejects salvation,—seals its everlasting doom, all to gratify its thirst for sin. Oh! how precious then, when a soul is really brought to mortify and deny all ungodliness! I know *you* cannot do this. Ah, no! 'tis beyond the power of man or angel,—no hand but Jehovah's can do it. There can be no casting out of sin till God comes near and does the work for us. Christ must be precious indeed before the love of iniquity, which is born and brought up with us, is weakened and yields. Employ the Physician himself to do it by His Almighty Spirit, and He will bruise both sin and Satan under your feet.

The fourth proof that we shall now mention is, that, where Jesus is precious *His ordinances are highly prized*—we shall value His Word, alone, and in the family, as well as in the House of God. Not because we have received as a tradition that it is profitable so to do—not merely to follow the example of godly parents, nor because it is a good and universal custom to take it up at certain times. No; but because it is the channel of living waters from the upper sanctuary, and a Divine means of meeting with Jehovah, and of feeding on Christ by faith. And so also with His House, His Table, His Sabbath, we shall not wait on these merely because it is a statute for Israel for ever, that men should thus assemble to hallow the seventh day, but we shall value them as meeting-places with an absent Lord; above all shall we love His day because it is a proof of His resurrection, the standing witness in all ages that He came and died for men, and the sure token that, after appearing like a criminal at Pilate's bar, and meeting an accursed death, the surety was set at large by Divine justice, and rose from the grave. "Why was this change made to the first day of the week," the believer will say within himself;—"the Jew still keeps the old day, and why am I now keeping the Lord's day, if not as a seal of my justification in the Beloved?" Let infidels answer that, and tell why the Christian world keeps that first day of the week; where in the book of history could you find a surer proof of His divinity? Ah! there is a testimony *here* that he is the only begotten of the Father, and this makes the Sabbath a precious day to the believing soul, and makes him desire to see all open violations of it arrested and put down, that others, as well as himself, may learn to use it as a time for rising beyond all that is seen, to the things within the veil, and for laying the soul anew by faith on the great foundation stone.

Again: *God's people are precious to the believer*, and in some respects this is also a distinctive mark, though we shall not dwell

on it, as each one can easily apply it to himself; we would only say that they are often *most precious* to a genuine believer when they have nothing else to recommend them; he may also be apt to turn away from them when they are found in ease and prosperity, under the smile of the world; but, when he finds them in prison, naked, poor, forsaken,—ah! the heart of the child of God is drawn out to them in love, he sees them as they will be seen at the last great day with all the Lord's beauty shining on them.

Another mark that Christ is precious to believers is that *they are longing for His second coming*. The way to heaven is to be *in* Christ—and heaven is to be *with* Christ, that is what makes it “far better to depart,” and what enables them to “hasten unto the day of God.”

Now what say you to all these marks of value for the Saviour? Not that your opinion of Him will make any difference. The preciousness of Christ stands eternally separate from your judgment of Him, and it has been attested by multitudes now in glory, and by thousands now in earth: but is He precious to *you*?—as a Redeemer—as a Sanctifier through His Spirit poured forth? For we speak not of a name to be found in history, or of a dead man like the false prophet, whose followers still speak of what he was on earth, though I fear that the Lord Jesus is little more than this in *your* hearts—carnal professors.

No, but we speak of Him who liveth and reigneth—dead, but alive again, and giving evidence at this hour in men's souls that there is a King in Zion. Oh! the blindness of poor sinners, that they can see no beauty in Him. We look up to Jesus, and to the eye of faith He seems “the chief among ten thousand, the altogether lovely” One. We ask of you, and you say there is no beauty in Him. Whence is this? The god of this world hath done it. Lay this to heart, fellow-sinner; be alarmed; say, Alas for me! that He should be so precious, and that I should not feel it! Ah! my dear friend, would you like to taste and see that He is good,—you need no title to obtain it, but that He is God's free gift to a dying world. Jehovah is testifying, “Behold I lay in Zion for a foundation, a stone, a tried stone, a precious cornerstone, a sure foundation.” Only believe on Him, and you will find Him to be the stay and the rock of a sinking soul. Cry to Him like blind Bartimeus, and remain at His footstool until He bless you. It is high time to be up and awake. O that there were some among you becoming persuaded that there is a *reality* in Jesus—no fiction, no mistake, no overdrawn picture, but a real, divine, glorious Christ, ready to become your Intercessor with the Father—your friend in life and death—your all in all to eternity. If I see not *that* in Him, I am lost; if you see not that in Him, you are lost; but ah! you need not remain so. Do not despair—do not limit Him—put Him to the proof, for there is nothing He loves so well as to be tried and trusted by a poor hell-deserving sinner—do it at once—do it now.

And you, believer, press on. Do not think you know enough of Him. Oh! what is any discovery you have made compared with what is in Him! Paul had seen much of His glory and tasted much of His love when he said, "That I *may* know Him." Paul could say in the same breath, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Yet it seemed to him that but a drop from the ocean had reached his breast, and so he adds, like one who as yet knew nothing of Him, "That I *may* know Him." Ah! Paul felt that all he had seen was but a chink opened to let Immanuel's glory into his soul. His glory! Oh, it will be the subject of eternal anthems. Make it all your boast now—be concerned for His glory—hate all that would intercept the shining of His countenance. Let sin be bitter to you. Let error be shunned. Error dims Him, sin offends Him; call upon Him, then, in sincerity and truth. Let us now draw near to Him in prayer. Fellow-sinners! will you not join us in seeking His face? Seek *now*, knock *now*, ask *now*. He is rich to all that call upon Him; and His heart-satisfying, enduring riches will begin to flow in upon your soul from the hour when you first can call Him precious.

A Fast Day for Rain in Australia.

SERMON BY THE REV. W. SCOTT.

AT the beginning of November last there was a great drought in Eastern Australia, and on the 13th of the month a fast-day was held in the Brushgrove-Grafton congregation, the following interesting report of which appeared in the *Clarence and Richmond Examiner* of Saturday, the 16th:—

Wednesday last was observed as a solemn fast, with humiliation and prayer for rain. Public worship was conducted in Brushgrove Church, where a large and representative congregation assembled. After preliminary devotional exercises, the Rev. W. Scott announced as the subject of meditation, 2 Chron. vi., 26, 27; vii., 13, 14; the subject being the part of Solomon's prayer, at the dedication of the Temple, bearing on their own circumstances of drought: "When the heaven is shut up and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them; then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way wherein they should walk, and send rain upon thy land, which thou hast given unto thy people for an inheritance." Why did Solomon anticipate such a calamity as the withholding of rain? He knew the fickleness of man, and his proneness to depart from God. God, moreover, had warned them by Moses in this matter—"Take heed to yourselves that

your heart be not deceived, and ye turn aside and serve other gods, and worship them; and then the Lord's wrath be kindled against you, and he shut up the heaven that there be no rain, and that the land yield not her fruit." (Deut. xi., 16, 17; xxviii., 23, 24.) In his prayer Solomon sought to provide against the extremity of such threatened judgment; and he received a gracious promise from God that if, "when He shut up heaven, and there was no rain, His people humbled themselves and prayed, and sought his face, and turned from their wicked ways, then He would heal their land." This explained their own service that day. They had here the fact that God providentially withholds the rain, and so "turns a fruitful land into barrenness"; and, again, the cause of this, "for the wickedness of them that dwell therein." Such a warning providence was to "teach us the good way wherein we should walk." This was little regarded nowadays, and secondary causes were all the talk in a time of drought. Here, however, they had the primary cause—the explanation that concerned them as moral agents—God making Himself known to a sinning people in judgment, by shutting up the heaven till they acknowledged their offence. King Solomon's sublime utterance in this matter appealed to them now. And, when the heavens were as brass, distilling no dews; and the earth as iron, yielding no fruit, to whom could a people go but unto God? Wealth and substance, even where possessed, could not procure for them a drop of rain; nor could the husbandman plough or sow in hope, unless God watered his furrows. Solomon believed in a people praying for rain. They had a memorable instance afterwards in Israel, when Elijah, the Prophet, prayed earnestly that it might not rain, so that it rained not on the earth by the space of three years and six months; and prayed again and the heaven gave rain and the earth brought forth her fruit. (James v., 17, 18.) Prayer to God, then, in such a strait was their duty and privilege.

But whilst they had these Scripture principles to guide and encourage them under the Divine correction, it was necessary to recognise that God would not regard the prayer of those who went on in their trespass. The direction in the text had reference to those who prayed "towards this place," namely, the Temple. That was where the sacrifices for sin were to be offered. Solomon, during his prayer, we are told, "stood before the altar of the Lord." They were to do the same. Christ was their altar, their sacrifice. He was the way—the one Mediator for them with God, with whom they were to deal. They needed mercy. For this they were to confess their sin, and forsake it, that the tokens of Divine displeasure might be removed. This was made clear to Israel, later on, under Elijah. They had been mixing the worship of Baal with the worship of Jehovah. "How long halt ye between two opinions?" the Prophet asked. Before he would pray for rain, the supremacy of the true God and the purity of His worship were recognised and established before the nation in connection

with sacrifice. Thus they exclaimed, "Jehovah, He is the God." This meant the overthrow of human inventions in worship. When a people repent, they turn from such idols to the true God. In the passage before them, when God shut up heaven and there was no rain, the people were to "humble themselves, and turn from their wicked ways." Hence their own solemn fast. It represented, scripturally, a day of restraint from worldly business or pleasure, along with an abstinence from the ordinary comforts of life for the time. Such prayer, with fasting in emergent circumstances, had been attended with the Divine blessing: "Humble yourselves under the mighty hand of God, that He may exalt you in due time." (1 Peter v., 6.)

In closing, Mr. Scott appealed to the assembled congregation to maintain their loyalty to the Word of God, in its integrity, as their infallible guide, in the face of the infidelity and worldliness all around. He reminded them of the two great pillars of their religion, which it entrusted to them on the highest sanction: "Ye shall keep my Sabbaths, and reverence my Sanctuary: I am Jehovah." (Lev. xxvi., 12.) In connection with these, he felt that their community had sinned a great sin. The Sabbath was openly and increasingly desecrated in various forms; the Sanctuary also was profaned by unscriptural practices, whilst many had forsaken the assembling of themselves together. God had permitted the drought and other evils to come upon them, yet there was His promise, If ye keep my Sabbaths and reverence my Sanctuary, "then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit." (Lev. xxvi., 2-4.) They were but a handful after all, as compared with the population around them, yet it was nothing with God to help whether with many or with them that had no power.

Solemn intercessory prayer followed, and the service was closed with praise and the benediction—the Psalm being, "O God, Thou to Thine heritage didst send a plenteous rain." It is further to be recorded that rain began to fall in the evening after the service.

Roman Catholicism in New Zealand.—There is one grave feature in the promotion of Papists to positions of great responsibility which should not be overlooked. An esteemed friend sends us a portrait of the Right Hon. Sir J. G. Ward, the Premier of New Zealand, with the remark that he is putting all the Roman Catholics that he can into the Post Offices. Protestants stand no chance for any positions where he has a voice. And another friend raises a note of warning as to the mole-like way in which New Zealand is being managed by the Roman Catholics, without any notice being taken. What, we ask, can be done? Two things, for sure—to be instant in prayer to Almighty God, the Ruler of all, and active in instructing the people by every means and on each opportunity.—*Monthly Record of the Protestant Evangelical Mission.*

The Memoirs or Spiritual Exercises of Elisabeth West.

(WRITTEN BY HER OWN HAND.)

(Concluded from page 427.)

PRESBYTERY AND EPISCOPACY.

NOW, a question may be proposed, How shall we know what religion to choose, there are so many opinions now in the world? That one says, We have the faith; another says, We have it; a third says, None other but we have it: now, which of all these shall we believe?

The truth of it is, it is a difficulty to know who is rightest. But, to be particular: There are two opinions now a-days, Presbytery and Episcopacy. They seem to be both one. They worship all one God, they have all one Bible, preach both one doctrine. There seem to be good men of both sorts, and yet they cannot be reconciled together: for they are opposing and contending one against another as much as any two opinions in the world. And yet, we think, there are not two so like other as they are. Now, this holdeth us in a strait betwixt two, so that we know not which religion to choose.

For answer to this question there seems to be difficulty: but the Spirit of God, by His holy Word, can resolve it easily. Whereas you say, There are many opinions in the world; it has been so in all the ages of the Church. There have been many false prophets, false priests, and false teachers that have led their people in a wrong way, and yet made them believe that they were right. Let us, therefore, take the apostle's advice, 1 John iv. i., "Believe not every spirit, but try the spirits." Do as the noble Bereans did, search the Scriptures and see whether these opinions be founded on the Word of God or not, and choose that religion that goes nearest to the rule of God's Word, and that which is freest from the inventions of men mixed in with it. Do not say, I was brought up a Presbyterian, and therefore I love that way best; I was brought up an Episcopal, and therefore it is best; whatever religion I was brought up in I think it the best. This is not right reasoning. You must try these, whether they be right or not. Take not your own thoughts of religion, nor yet another's thoughts of it. May be your fathers were led by bad principles, and you do the same. You must not follow your father's example, if it be wrong, as you may read, 2 Chron. xxx. 3. We used to say, "We should try ere we trust." We take nothing on trust but religion. If it were a matter of the greatest indifferency, if we be receiving money, we will look if it be good, because abundance of ill money goes through the country: when we go to eat, we look if our meat be clean; if we be going on the sea, we will try if our

ship be good ; if we buy an interest, we will look if our security be sufficient. But alas ! religion is taken up at our foot, whereas it is the thing that should be of the greatest concern to us before any temporal thing in the world. Therefore, choose impartially that religion which is nearest to God's Word, and freest of the inventions of men, which have no warrant from the Scriptures. Beg that God would enlighten your eyes, to discern betwixt the right and the wrong way, for if your foot slip into the wrong way, you are then in greater hazard than you are aware of. Whereas you say, you cannot know a difference betwixt Presbytery and Prelacy : assuredly there is one, and a great one too, such as they will never be reconciled together, for as like other as you think them. There are many things like other, that are not of other ; counterfeit is like gold, steel is like silver ; Bristol stones are like diamonds to those that have not good skill. But let us bring both Presbytery and Prelacy to the goldsmiths of the holy Scripture, and there to be tried.

Ye say, They worship both one God. That is true ; but they do not worship Him in like manner. The manner of our worship is to be looked to as well as the object of our worship. It is as great a sin to worship the true God in a wrong way as to worship a false God, which is clear from the first and second commandment. But wherein do they differ in their worship ? say you. There is the same difference betwixt the worship of the Presbyterians and the worship of the Episcopalists that was betwixt the worship of the children of Judah and the children of Israel. The children of Judah worshipped God according to His own appointment in the temple at Jerusalem ; whereas the children of Israel worshipped the same God, but in a wrong manner : for they followed the new inventions of king Jereboam, who set up calves at Dan and Bethel, which became a sin and snare to them : for which God was very wroth and angry, that they had corrupted the true worship of God for the pleasure of their king : for they say upon the matter, " We will obey our king's command, though it be contrary to God's command." In this they complimented the king with their own conscience for inventing such an easy way of worship. The king again complimented them for their quick obedience to his new invented worship, and advances them, making priests of the lowest of the people, though contrary to God's command, as we may read, 1 Kings, xii. 31.

Is it not just the same with Presbyterian and Prelatic worship ? The Presbyterians worship God according to His own appointment, without any inventions of men whatsoever—purely, without mixture ; whereas Prelacy is so mixed with the inventions of men that they are wholly corrupt, both in doctrine and manners ; for which the Presbyterians will never agree with them. There are many things wherein they will never agree, but especially these six things, all which are their own invention.

First, The Presbyterians will never agree with Prelacy because

they have invented a new head to the Church. They will have the king to be head of the Church, so that whatever he commands must be obeyed, under pain of rebellion. The king may invent new laws in the Church when he pleases, though they be contrary to God's command. Yet he was obeyed by the Prelatics and their companions; whatever the king bade them do they did it, and in so doing they complimented the king with their consciences and one of Christ's titles; they robbed Christ of His royal prerogatives—to be the King and Head of the Church, who is a King of kings and Lord of lords. Psalm ii. 6, "I have set my king upon my holy hill of Zion." Now the Presbyterians never consent to this, for they will have Christ to be the only Head and Lawgiver to the Church. And be king or prince who will that would take the crown from Christ's head to set it on theirs, they think it their duty to contend against it with all their might and power, though they should be called traitors and rebels, imprisoned, banished, hanged, beheaded, and tormented, as has been done to many honest men in Scotland for contending for Christ's kingly authority. They cared not for prince's feud nor favour if they could not have it with a good conscience. They believed God's Word to be true which He spoke by the prophet Samuel (1 Sam. xii. 25), "If ye still do wickedly you shall be consumed, both you and your king." Though otherwise they are the best subjects to their king. They will own, protect, and defend him with their lives and fortunes, but only in the Lord; and in so doing they do but what God commands to be subject to the higher powers. Good kings are a blessing to a kingdom, and they are worse than brutes that will not obey their lawful commands. Now, let us tell our minds as in the sight of God. Whether is Presbytery or Prelacy nearest to God's Word? The one will have the king head of the Church, the other will have Christ.

Second, Presbytery will never agree with Prelacy because they have invented new officers to the Church—Lord Bishops. This is a compliment the king puts on them, that they shall be great men in pomp and power to rule and overrule their underlings, the curates. And these proud, ambitious men must have My lord, and Please your lordship, at every word, though they pretend to be ministers of Christ; whereas they will not preach twice or thrice in a twelvemonth, and yet they must have so many thousands yearly to maintain them, their coaches and horses: and who but them! This is not like the bishop that Paul describes to Timothy. There must be no lording over Christ's flock; He is their chief Lord Bishop, and no other deserves the title. The godly in all ages have left their testimony against lordships in the Church. Our great reformer, Mr. John Knox, when King Henry offered him a Bishopric, answered that the proud title of Lordship—it having too great a co-union to antichrist, the Pope—was not tolerable to be in the Church of God. Whereupon the bishops and the rest of the clergy said to him, We are sorry that you will

not agree with our order. He answered, And I am sorry that your order will not agree with Christ's institution. It was a saying of Mr. Alexander Shields: The Lord Bishop is an institution that God never instituted in the Church; for all the officers of the Church have a relation to the flock, but the Lords Bishops rule over the shepherds themselves. But ye may say these are but men's thoughts, so not to be regarded; but will you take Christ's testimony against lordships in the Church? Luke xxii. 24-26. There was a strife amongst the disciples who should be the greatest. Their sweet Lord and Master reproves them and says, "This is the practice of heathens, to exercise lordship over one another, but it must not be so among you; ye must be as servants one to another, and not as lords." So, then, lordships in the Church are contrary to God's Word, and are to be abhorred by all true Christians. Have not Lords Bishops been the greatest plague that ever Scotland met with? A bishop betrayed the Church; the bishops have corrupted the Church with their doctrine and manners. Were they not, for the most part, a pack of proud, ambitious, lazy men? If they got their backs and bellies pleased, and their worldly honours kept up, they cared not what became of the poor folk under their charge. They were like so many proud Hamans; because the poor Mordecais would not give them homage, they up with the gallows, and hanged and beheaded as fast as it was in their power. They were rather like tods to worry the sheep than shepherds to protect and feed them.

Now, the Presbyterians will never agree with lordships in the Church, because Christ is the only Lord Bishop. Now, in this whether is Presbytery or Episcopacy rightest?

Third, Presbytery and Prelacy will never agree because Prelacy hath invented a new way of worshipping God by a set form of prayer, which they call "The Book of Common Prayer." Truly, they have given it a right name, for it is but a common prayer indeed. It is not the book of spiritual prayers, so it cannot be acceptable to God, who only must be worshipped in spirit and in truth. Of all the books in the world it is the most useless and unreasonable. To think that a book can teach us to pray to God, whereas it is the office of Christ, as a prophet, to teach. We need not employ Christ when we have a book to teach us. O, what can ail Prelacy at precious Christ that they strike so hard to rob Him of His glorious titles? The king must have one, the bishop another, the service-book a third! O, unreasonable to print prayers! Prayer does not consist in words; Rom. viii. 26, "The Spirit helpeth our infirmities, with sighs and groans which cannot be uttered." Great Mr. Samuel Rutherford says, They cannot print sighs and groans; so then printed prayers are but toothless and pithless. John Knox, writing to a gentlewoman, exhorts her to beware of the service-book, for it was but the dregs of Popery. It is a most unreasonable book if ye will consider the relation God comes under to His people. He is their Husband, their Father.

What! needs the wife a book to learn her how to speak to her husband, or the child a book to speak to his father? The intimacy that is betwixt them produces converse. But it seems the Prelates and their companions have little intimacy with Christ. For as a godly minister said, They speak to Him as if they had never spoken to Him all their days before. Think they, by their printed prayers, to compliment Christ out of His rights? Many sweet hours the people of God enjoy with Him without a prayer-book. Where got Jacob his prayer-book when he wrestled all night and prevailed? To be sure, printed prayers cannot be called wrestling, so neither can they prevail. What if a man, going to a physician with a distressed and distempered body, one meets him and says, I will give you a book that will teach you how to make your distemper known to the doctor. O! says the man, "That is unreasonable. I know my trouble better than all the books in the world can tell me." They need not want a prayer-book that have an ill heart. So is this new invented way of worship. The Presbyterians will never agree with Prelacy because it is not of God's appointment, for in all the Scriptures we never read of a prayer-book. Now, in this whether is Presbytery or Prelacy rightest—to serve God by a form, or in spirit?

Fourth, Presbytery will never agree with Prelacy because they have invented some holy days, nowhere warranted in all the Scripture, such as the 25th of December, which they call Yule-day or Christmas, on which day they say Christ was born. Therefore, in testimony of their thankfulness, they will eat the best meat and drink the best drink that can be had, and in so doing they think they put respect on Christ's birthday. But the truth is, the observation of this day is rather to please their greedy appetite than any thankfulness for His birth. But that religion goes best down that consists in worldly honours and sensual pleasures. O souls, do ye think that your eating will be pleasing to Him when you are using His good creatures to excess? But how do they know that He was born on this day, or where have we any express command for the observation of it in such a manner? Would you know the original of Yule-day? In the year 1521—in the time when Popery overspread these lands—there was one Julius Cæsar, to whom this day was kept in memory of him, and therefore was called Yule-day; but after this they thought fit to celebrate it to the honour of Christ's birth, therefore it was called Christmas. Now, you see they have no other warrant for keeping this day than what the Church of Rome has taught them. But some may say, May we not eat good meat on that day as well as on other days? Yes, you may, for under the New Testament all meats may be made use of for the support of nature—all days are alike—but to eat that meat that is prepared for the superstitious observers of Yule-day (it being a sacrifice to an idol) is expressly forbidden; 1 Cor. viii. Now, the Presbyterians will never agree with this, and because they knew not Christ's particular birthday,

they will every day remember it with thankfulness, it being the blessedest news that ever came to the world ; therefore they will not be bound up to a yearly but a daily remembrance.

Fifth, Presbytery will never agree with Prelacy because they are avowed enemies to the work of reformation and godliness, especially to the covenants—both National and Solemn League—which were sworn to both by king and country ; and God, in an eminent manner, witnessed with them, in giving His Holy Spirit at that time when it was sworn with lifted up hands. So Scotland was given to God in covenant, and all that were therein. This was our glory beyond all other nations, they being warranted from the Word of God for what they did—2 Kings xi. 17 ; 2 Chron. xxxiv. 31, 32 ; Neh. ix. 38. But Prelacy abhors and disdains to be in covenant with God ; so much they evidenced in that they put the most contemptible disgrace on it that was possible. They burnt it at the Market Cross of Edinburgh by the hand of the hangman, in the sight of the sun, not being ashamed of what they did ; like those in Jer. viii. 31. What unparalleled cruelty did they execute on those that did own the covenant ? There was not a godly person that could live in quietness for them, but was hunted to holes and bores, yea, banished out of the kingdom. Some were intercommuned ; none durst speak to them, nor give them a meal of meat or a night's quarters, under pain of death. And when they got any of them among their hands the gallows and the maiden wanted not employment, as well for women as for men. The hangman had an hot trade of it, as the Cross and Grassmarket can testify. O, how did they spue out their venom against any in whom they saw the image of God ? You know that it is ordinary to desire to hear the last words of a dying person ; but they were so wickedly set against the Lord's servants, that, when they put them to death, for fear that any should have been edified by them, they caused beat the drums so fast that none could hear them. The reason they gave—O, says they, they are madmen. The truth is, they wanted nothing that lay in their power to make them mad. (Solomon says, "Oppression makes a wise man mad.") They took their estates from them ; they left their families destitute of food and raiment ; they were tormented with the boots and thumbkins, which was enough to make them mad ; but God wonderfully supported them ! They were quartered and their bowels ripped up. Yet this was not all ; for after they had beheaded and put them to death, they took their heads and hands, pricked them upon the ports and other public places, that all might see them as they passed by. Mr. Alexander Shields says that the Prelates and their companions did not use so much civility to Christ as the Gadarenes did, for they besought Him to depart out of their coasts ; but Prelacy desperately fought Christ out of Scotland. Christ says, "In as much as they did it to these, they did it to me." But, God be thanked, it lay not in their lordly power so to do. Christ has yet again visited this poor land,

and hath delivered us from their tyrannical government. Now, give your thoughts. What think you of these things?

Sixth, Presbytery will never agree with Prelacy because they have invented a new way of doctrine. They preach up morality as it were saving grace. They say that if we do ill to no man and live honestly with our neighbours, there is no fear of salvation, which is all one as to say that we are justified by the works of the law; which is downright error, as the whole book of Galatians doth testify. Many poor souls have been deluded with this sort of doctrine. The truth is, there can be no true religion without morality—it is absolutely necessary; but our justification is only by Christ's righteousness. There have been a great many that have been good moralists that have come short of saving grace (Mark x. 20). There is a young man that came a great length; he kept all the commandments, and yet he lacked one thing (Luke xviii.) There is a Pharisee that came a great length (verses 11-13), and yet he came short of saving grace. But let men have never so much morality, if they never knew what it was to see themselves lost by nature, and "that all their righteousness is as filthy rags," which hath made them run to Jesus Christ for salvation, all the morality in the world will not save you.

Now, do you see a difference betwixt Presbytery and Prelacy? You thought there was none, but events prove the contrary. When the mask is taken off Prelacy's face it is no more like Presbytery than clay is like gold, or light like darkness. Therefore we may lawfully contend for Presbyterian government against all the opposers thereof.

O bless God, ye inhabitants of Scotland, that God has delivered this poor land from Popery and Prelacy, and beg of God that we may never come under these erroneous bloody butchers' hands again. There are many in Scotland this day that can set their seal to it that they never knew what a work of conversion was on their spirits, until Presbyterian ministers came among them (they were wholly ignorant of that), and that now, through God's blessing, have been made to close a bargain with Christ. And they would not return to Prelacy for ten thousand worlds.

But here a question may be proposed. "What if Prelacy come among us again, and it come to that there is not a Presbyterian minister to be heard, under pain of death, may we not hear a curate, if he be a man of blameless life? Better take coarse meat than die for hunger."

Answer: Were you ever convinced that Presbytery was the way of God; and therefore you have communicated with them, and sworn yourself to the covenanted work of Reformation, be the hazard what will, though persecution should arise? After this to hear a curate! It is perjury, apostacy, and adultery.

First, It is perjury, therefore beware of it. You have sworn to the covenant, as all Scotland have done (for your fathers swore in your name), and yet to hear a curate, one of its avowed enemies; it is no less than a man-swearing of yourselves.

Second, It is apostacy. Beware of it. For the first beginning of it may appear but very small—to hear a curate because he is a man of a blameless life. This will lead you on bit and bit till at last you will make no scruple to hear any of them; and by this means you will apostatize from the truth by drinking in their errors, which are not few.

Third, It is adultery. You know a woman, when she marries a husband, if he of necessity must leave the country for a while, shall she, in a petted fit, take another in his room? No, she must rather have patience until her husband return. It is just so in matters of religion. You must keep yourselves chaste and pure from all others. Though all the powers of wicked men were set against you, you must say, I have married a husband; I cannot take another. I will rather lose my life than be an adulteress. You need not fear want, so as to die for hunger. Your good husband, Jesus (whose cause you have married), will provide spiritual food, and though you want in public, He can make it up in secret. You need not fear. Scotland never wanted pure ordinances in the worst of times, though they were hunted to holes and bores. Beware, then, that you eat not meat mixed with poison, because you cannot get such plenty as you would have. No wise person will do so.

But some may say, Though the curates be not such good men as ye would have them, yet we hope God will pardon us that are their hearers. For answer to this you may read Isa. ix. 16, "For the leaders of this people cause them to err; and they that are led of them are destroyed."

The truth is, the curates is the rightest name that ever they got. They are even such curates as God, by the Prophet Jeremiah, speaks of: "They have healed the wound of the daughter of my people slightly, crying, Peace, peace, where there is no peace." Whenever they saw a man or a woman troubled for sin, O, say they, that is but mad melancholy. God is merciful! You never did ill to anybody; what needs you be so feared? And so they cured up the wound slightly. But they forgot that God had more attributes than one. They never told that He was just and holy, and that without holiness they should never see God; so, in so doing, they did not declare the whole counsel of God. In this they erred. Let a man live as he pleaseth all his life, for a little money they would preach a funeral sermon to him at his death as if he had been a saint; yea, there are some that will preach funeral sermons to one fifty years after they are dead and gone. In this they err also, for in all the Scriptures we never read of a funeral sermon for any of the prophets or apostles; neither was it ever heard tell of but so much as since Popery and Prelacy came to the land. Can any then hear the curates with a good conscience, for their doctrine is full of errors? They will make a people believe they are going to heaven because they are morally honest, whereas they never knew what it was to enter in at the

strait gate of conversion. The pangs of the new birth are wholly unknown to them, without which none shall enter into the kingdom of heaven (John iii. 3). There is a book the curates have among them which they call "The Whole Duty of Man," which book is a clear discovery of their errors; for in all that book there is nothing but morality preached up. The eminent servant of Christ, Mr. James Kirkton, very frequently in the public gave his testimony against this book. He said that it was so far from being the whole duty of man that it was not half the duty of man; for his thoughts were that the whole duty of man consisted in receiving Christ; and in all this book there was never a word of Christ, either as to receiving of Him or employing Him in anything whatsoever. And yet they cry up this book before all others! In their preaching up morality to such a pitch they put an affront on Christ's righteousness. Indeed, there can be no true religion without morality; it is impossible (James ii. 24-26); but there may be many that have morality and have no true religion, as we may read (Phil. iii. 3-6).

Let us, then, abhor the curates and all their ways, and hear them not, for they are such as Christ speaks of (Matt. xv. 10)—"In vain do they worship me, teaching for doctrines the commandments of men." And let us obey the apostle's exhortation (Col. ii. 20-22), which is, that we should beware either to "touch, taste, or handle the doctrines or ordinances and commandments of men," for though they have a show of worship, it is but will-worship. Now let any considerate person, as in the sight of God, declare whether the worship of the Presbyterians or the worship of the Episcopalians be likeliest to Christ's institutions, and which of them is freest from men's inventions.

But some may say, What needs all this ado about our choosing religion? We may be any religion we please, for it will not be asked at the day of judgment whether you were Episcopal or Presbyterian. For answer to this, as we know neither the day nor the hour when the judgment will be, far less do we know what Christ's procedure against the children of men will be. So then this way of arguing is but a too curious and cunning device to keep the conscience quiet, though full of errors, and ought to be answered with silence; as the wise man says "Answer not a fool in his folly." But because this is so often in the mouths of those who have an ill-formed judgment among us this day, it is fit that something should be said to it.

First, Ye say what needs all this ado about religion choosing? If religion be such an indifferent thing, what made godly Joshua to be so earnest with the children of Israel to choose whom they would serve? (Joshua xxiv. 15.) There seems there had been a mixed multitude among them who had never come to a point whom they would serve. Therefore he, seeing the evil of this, says to them, "Choose this day whom ye will serve; let there be no longer delay. I put it to your choice, either to serve the God

of your fathers or the gods of the Amorites. I will tell you my choice—but as for me and my house, we will serve the Lord.” It was no indifferent thing to Joshua. Likewise godly Elijah. In his time there was a people that would not come to a point whom they would serve. (1 Kings xviii. 21.) Well, thought he that it was an indifferent thing? No. Says he to them, “How long will ye halt between two opinions? If Baal be God, serve him; if God be God, serve him.” Once put it to a close whom ye will serve. Now, if any of them should have said, It matters not much whom we serve; it will not be asked at the great day whether we were for Baal or for God! surely we would have called them fools. Why then do we condemn that in others which we justify in ourselves? Therefore, if Prelacy be the way of God, choose it; and if Presbytery be the way of God, choose it: only do not halt any longer between two opinions.

Second, Whereas you say it will not be asked at you at the day of judgment which of these two you was (consider it was the saying of a godly minister). There will be many things laid to our charge that day that we are little thinking on. For this you may read Matthew xxv. 41-43. There, where Christ is judging these on His left hand, He lays things to their charge that they never thought of. “I was hungry, thirsty, naked, and imprisoned, and you neither fed, clad, nor visited me.”

“O!” say they, “Lord, when saw we thee that way? Many things we could have thought would have been asked us, but we never thought on that.” What the Lord will ask at us we know not; but this we know, that we must give an account of every thought, word, and action, and whether we have walked by the rule that He gave us for our direction or after the customs and inventions of men. It is very observable in this passage of Scripture (Matt. xxv.) Christ does not say to them on His left hand, You persecuted me, you imprisoned me, you took away my interest, so as you left me in a starving condition. No, He lays none of those things to their charge; but this only—you did not sympathise with my poor people when their persecutors did such and such things to them.

From this let us learn, First, never to own, choose, or love that religion that is given to persecution. Second, Let us learn that the omission of duties to the Lord’s people—such as feeding and clothing of them—is as great a sin as if we persecuted them. They shall be recompensed with God’s anger and be cast in utter darkness at the day of judgment that have done any evil to the people of God, and likewise He shall do so to them that have done them no good when they stood in need of it. Then, to be sure, Prelacy may fear the day of counting and reckoning as much as any religion for what they have done. Therefore beware of it, for it hath been a plague to this poor land.

O that all the godly, with one consent, would observe these three things concerning Prelacy.

First, Hate and abhor Prelacy, but do not hate the persons who profess this way; do not to them as they have done to you. Feed, clead, and provide for them as far as their necessity calls for, and your ability assists you. Pray for them, that God may convince them in time; and let your godly conversation among them be such as that, by your meek behaviour, you may win them to the right way.

Second, Believe no ill of Prelacy because that others say it, but try it by God's Word in all the parts of it; and if it be the right way, keep it; if not, beware of it. The apostle says (Heb. xiii. 9), "Be not carried away with strange doctrines." How shall I know strange doctrines? Try them, and follow no man's counsel; follow them that follow Christ.

Third, In all your resolutions against Prelacy let it be in the strength of Christ; otherwise your resolutions will be like Samson's cords—they will break in the first trial. "And let him that standeth take heed lest he fall." Many one have come great lengths in profession and yet have made foul defects in their practice. Therefore resolve ye, in Christ's strength, "to be stedfast and immovable in the way of the Lord" (1 Cor. xv. 58). And come what will, as far as the Lord enables you, with zeal and prudence and godly sincerity, contend for the faith that was once delivered to the saints.

"If ye know these things, happy are ye if ye do them."

(THE END.)

Boston's "General Account of my Life."*

THOMAS BOSTON, of Ettrick, is one of the great names in our religious history. His deep piety, accompanied with no ordinary gifts of intellect, made him stand head and shoulders above his fellows. It is but natural, therefore, that all those interested in what is best in the ecclesiastical history of Scotland should be pleased at the publication of any work which throws new light on such an interesting and instructive history as that of Thomas Boston. A volume has recently been published by Messrs. Hodder & Stoughton, under the editorship of Rev. George D. Low, Edinburgh, entitled *General Account of my Life, by Thomas Boston*. The work is a most creditable performance, and whether one views it from the typographical point of view or general get-up of the volume, it makes a very favourable impression on the reader.

The editor's part of the work is well done. His Introduction is a succinct account of Boston's life, and gives the reader, in a narrow compass, the leading events—biographical and ecclesiastical

* *A General Account of my Life*. By Thomas Boston, A.M., Minister at Simprin, 1699-1707, and at Ettrick, 1707-1732. Printed for the first time from the original manuscript; with Introduction, Notes, and Bibliography by the Rev. George D. Low, M.A., Edinburgh. London: Hodder & Stoughton. 1908.

—in which the saintly minister of Ettrick played a strenuous and noble part. In the Appendix there are genealogical references to the Boston family, letter from Rev. Thomas Boston to Mrs. Boston, Mrs. Boston's Will, and proposal for erecting a monument over the remains of the late Rev. Thomas Boston, Minister of the Gospel at Ettrick. The Appendix also contains a very useful though not full bibliography dealing with Boston's works and pamphlets and books written in connection with the Marrow controversy. To the student of ecclesiastical history the careful footnotes are an invaluable source of information. A very full Index concludes the volume.

The book, which is now published for the first time, is the MSS. used by the Rev. Michael Boston in editing the *Memoirs*, and which was used as the basis of that work. In Boston's "Author's Address to his Children" he tells them he is leaving an account of his life in two MSS. "The one is a bound book, in quarto, entitled *Passages of my Life*, at writing hereof, consisting of three hundred and sixty-two written pages, beginning from my birth, ending 19th October, 1730, and signed. I was not arrived at twenty years of age when, without a prompter, so far as I know, I began collecting of these passages for my own soul's benefit; and they, being carried on, have often since that time been of use to me. For which cause I recommend the like practice to you, remembering the promise (Psalm cvii. 43), 'Whoso is wise, and will observe those things, even they shall understand the loving-kindness of the Lord.' The other is the following *General Account of my Life*, at writing hereof, consisting of two hundred and seventy-nine written pages, beginning from my birth, ending 24th October, 1730, and signed. How I was led thereto, much contrary to my inclination, you will find in the manuscripts themselves. But now that it is done I am obliged to say, 'The foolishness of God is wiser than men,' and I bless the Lord who gave me counsel. 'Twas in obedience to His call I did it: 'Let the Lord do with it what seemeth him good.' Ye will not readily have meaner thoughts of that matter than I myself had." A continuation of thirty pages carried on the narrative to November, 1731.

Both these MSS. have been preserved in an excellent state. The *General Account* came into Mr. Low's possession in 1904 through purchase. It had gone a-missing for years. According to Boston's wish, these MSS. were to remain in charge of his descendants, "if any such there shall be as shall addict himself to the holy ministry." The MSS., according to these conditions, passed into the hands of Rev. Thomas Boston, who succeeded his father at Ettrick and afterwards became Relief minister at Jedburgh. At his death they passed into the possession of the Rev. Michael Boston, his son, who was Relief minister at Falkirk. In editing his grandfather's *Memoirs*, he used the *General Account* as the basis of the work. Since Michael Boston's time the MSS. were lost trace of, except that it is known that they must have

been in the hands of Rev. John Brown, of Whitburn, the editor of the well-known *Gospel Truth*.

To the majority of our readers the price of the book will put it beyond their power to obtain it, but it is not one of the worst signs that there are men still who can say with Boston—"As for profit, my conscience bear me witness that I would be content to be a loser, so that they might be serviceable." Mr. Low quotes a saying of Dr. Duncan's which appears to us to sum up in a few words Boston's true character. Dr. Duncan, in asking a student what he was reading, and in receiving as a reply, "*Boston's Fourfold State*," was silent for a moment, then delivered himself as follows: "Boston was a commonplace genius; remember—not a commonplace man, but a commonplace genius." D. B.

Comision Ard-Sheanadh na h-Eaglaise Saoire.

ANNS an aireamh mu dheireadh de *Record* na h-Eaglaise Saoire bha iomradh air a dheanamh ann an litir do'n fhear-deasachaidh gu'm bheil a' *Free Presbyterian Magazine* naimhdeil do'n Eaglais Shaoir a chionn gu'n do nochd i gu tric na doighean anns am bheil an Eaglais sin a teachd gearr anns an aideachadh a tha i a deanamh. Tha e aithnichte do'n t-saoghal uile an aimhreit agus a' chomhstri a tha dol air aghaidh ann an Cleir Dhuineidin. Agus tha e soilleir bho na nithibh a tha tachairt anns a' Chleir so gur "iad naimhdean duine muinntir a thighe fein." Thainig cuid de gnothuichibh na Cleire so fa chomhair a' Chomision a shuidh ann an Duneidin anns a mhios a chaidh seachad. Fhuair Mhr. Coltart moran coire leis a' Chleir agus thubairt e an deigh dha' leughadh anns na paipeirean cunntas mu chomhstri a bha dol air aghaidh gun robh e "fo mhor naire nuair a dh' ainmeachadh neach sam bith ainm na h-Eaglaise Saoire dha." An deigh do ghnothuichibh eile a bhi air a thogail bha run air a chur suas leis an Urr. Seoras Mac Aoidh, Steornabha gu'm biodh stad air a chur air *Reception* a' Mhoderatoir do bhrigh 's gu'n robh "tuilleadh is coir de saoghaltachd anns an Eaglais" agus gu'n robh e iomchuidh gu'm biodh iad air a shaoradh bho "luideagan nan eaglaisean eile" Labhair an t-Urr. Aonghas Mac Aoidh, Baideanach ris an run so gu tuigseach agus gu dileas a' nochdadh gu'm biodh e ni's freagraiche gnothuichean cudthrom-aich an Ard-Sheanaidh a thoiseachadh "le irioslachadh, le trasgadh agus le urnuigh" ann an aite a bhi "'g itheadh agus ag ol." Ach cha d' aontaich an t-iomlan le sin agus an deigh do Phrincipal Mac Cullach a chur an aghaidh cuid de na nithean a bha air a labhairt leis na dithis mhinistirean so tharruing Mhr. Seoras Mac Aoidh air ais an run aige. Tha e soilleir bho'n aideachadh a rinn na ministirean so gu'm bheil moran cearr anns an Eaglais Shaoir agus tha dochas againn nach bi iad air a mheas mar naimhdean a chionn 's gun d' rinn iad aithnichte na nithean sin.

King Edward's Sin.

ATTENTION has already been called in these pages to the great sin committed by our King in attending a Requiem Mass in London. The sin is all the greater when it is remembered that the King took a solemn Oath, in which he swears that he believes the sacrifice of the Mass, as now used in the Church of Rome, to be "superstitious and idolatrous." The following are the words of the Oath :—

"I, Edward, do solemnly and sincerely, in the presence of God, profess, testify, and declare that I do believe that in the Sacrament of the Lord's Supper there is not any Transubstantiation of the Elements of Bread and Wine into the Body and Blood of Christ, at or after the consecration thereof by any person whatsoever; and that the Invocation or Adoration of the Virgin Mary or any other Saint, and the Sacrifice of the Mass, as they are now used, in the Church of Rome, are superstitious and idolatrous. And I do solemnly, in the presence of God, profess, testify, and declare that I do make this declaration and every part thereof in the plain and ordinary sense of the words read unto me, as they are commonly understood by *English Protestants*, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted me for this purpose by the Pope or any other authority or person whatsoever, or without any hope of any such dispensation from any person or authority whatsoever, or without thinking that I am or can be acquitted before God or man, or absolved of this declaration or any part thereof, although the Pope or any other person or persons or power whatsoever should dispense with or annul the same or declare that it was null and void from the beginning." (Act of Settlement, 12 and 13 William III., cap. 2.)

Mrs. Chaplin, whose gift as a writer of verse has been devoted mainly to the cause of Protestantism, has a short poem in the *Monthly Record of the Protestant Evangelical Mission*, which we think worthy of quotation :—

" God pardon thee, Prince Albert's son,
Our King, whom we should love to praise,
Who swore, what time thy crown went on,
Abhorrence of these papal ways;
God pardon thee, that thou should'st seek
The welfare of our land to wreck.
The honour of the Lord of Hosts
Is dearer to Him than thy crown;
And though to-day our country boasts
Of peace and freedom and renown,
Where would they be if He should fling
His judgments on our pliant King?
It is but natural to mourn
The murder of thy Royal friend;
And many a prayer is upward borne
That *thou* be saved from *such* an end.
But what about the 'Oath' which won
Thy favour when thy crown went on?"

Free Church Meetings.

THE Free Church Commission met at Edinburgh on 4th March. Reference was made to the death of the Rev. John Noble, Lairg, Moderator-elect, which took place suddenly on the 31st January. A motion was adopted to send a respectful remonstrance to the King in connection with his recent attendance at Mass in London.

Overtures were submitted from the Presbyteries of Dornoch and Dingwall, requesting that they authorise the Assembly to discontinue "the Receptions" usually held on the evening of the first day of the meetings of the General Assembly, and that the evening be devoted to the ordinary business of the Assembly. The Clerk (Prof. J. Kennedy Cameron) moved that the overtures be remitted to the Assembly Arrangements Committee to consider whether effect could be given to them. He said that the Committee were proposing to have a social gathering, and to take up Sustentation Fund business afterwards. Rev. George Mackay, Stornoway, moved that the Receptions be discontinued. He said there was far too much secularism about the Church, and that they ought to get rid of the rags of other Churches. Captain Morrison, Lamblash, seconded. Principal M'Culloch objected to such an opprobrious term being used in connection with a practice which had been approved and carried on by the fathers of the Church. Major Greig moved that the Receptions be not discontinued. Rev. A. Mackay, Kingussie, said it would be more seemly to have fasting, not feasting, at the beginning of the work of the Assembly. He always thought in this connection of the words, "What, have ye not houses to eat in?" Mr. Coltart (who is reported somewhat variously) said he believed that humiliation and prayer were very necessary, because there were signs of the Almighty's displeasure with their Church, but he doubted whether that displeasure was incurred by these small social gatherings. Last year, he thought, "the Reception" was a miserable affair altogether, and the Receptions, in the form they had been, were not conducive either to the dignity or welfare of the Church. Rev. George Mackay ultimately withdrew his motion, and the motion of the Clerk was agreed to. [It was this Reception that was criticised in the pages of this Magazine in July last.]

There were two applicants for admission. One of these, Rev. George Macarthur, B.A., came to this country last winter as an emigration agent for the Canadian Government. The Admissions Committee did not, on account of his age (55), recommend in his favour; but, on the motion of Mr. Maclean, St. Columba's, it was agreed by 19 votes to 18 that he be admitted. Mr. Mackay, Kingussie, who moved that he be not admitted, said, in reply to Principal M'Culloch, that he did so because Mr. Macarthur had preached in one or two places in Lewis, and the discerning people

in those places were not at all enamoured of his preaching. The other applicant, aged 69, was not admitted.

It is intimated that the Rev. William M'Kinnon, Gairloch, has been appointed to the Moderatorship of Assembly, in the room of the late Rev. John Noble, Lairg.

On the evening after the Commission, a Committee of Commission visited the Elder Memorial Church, Leith, to confer with the Rev. James Watson and his office-bearers, and to put certain questions regarding the use of the organ, and flowers on the Communion Table, to which reference has already been made in these columns. The conference was to be a private one, but the office-bearers decided that it should be open to the press, and the Committee refused to attend. They withdrew after an interview in the vestry of the Church. Mr. Watson then addressed those present, and declared that when the matter was begun in public they thought it surely fair it should finish in public. Mr. Hay Thorburn also spoke, and said that one of the visitors that night had been denouncing him and others as being disloyal to the Free Church. These things were very hard to bear, and he thought the congregation had a right to protest against the misrepresentations that had been manufactured against them. It was the first time in the history of the Church of Scotland that a Committee had been appointed by a snatch vote in Commission to come down with inquisitorial powers and over-ride and dictate to a congregation.

These various discussions speak for themselves, and plainly exhibit the conflicting and apparently incompatible elements in the present Free Church. The foreign element is clearly showing fight, and, it is to be feared, it will hold its own, considering the uncertain methods of those who profess to stand for purity. Mr. Hay Thorburn is very strong in his expressions, but it would suit him better to be quiet and humble. It is not before time that his views and actions were denounced. He has all along wanted uninspired hymns and instrumental music to be open questions in the Free Church, and his methods as General Secretary have been far from commendable. Almost any kind of preacher who came the way was good enough for Mr. Thorburn to send forth among the congregations. Indeed, it says very little for the Free Churchism or consistency of the other leaders that they could have given Mr. Thorburn the high position he has occupied all along, and the sooner he is relegated to a back seat the better for all concerned. That, of course, is the business of the Free Church. Still, we have a duty to perform, and shall perform it, by the grace of God, in spite of all unfavourable criticisms from whatever quarter. We claim to represent the Free Church of 1843, and feel it our Christian duty to expose the hollowness of the cry of "No difference," which many have raised regarding the present Free Church and the Free Presbyterian. In this matter we have a duty to our own people as well as to those outside.

Searmoin.

LEIS AN URR. MR. EOIN BROWN, WAMPFRAY, 1680.

“An sin thubhairt an Tighearn rium, Ged’ sheasamh Maois agus Samuel a’m làthair, cha bhiodh m’anam leis an t-sluagh so; cuir a mach iad a m’fhianuis, agus siubhladh iad air falbh.”—JEREMIAH xv. 1.

(Continued from page 437.)

14. 'Nuair nach gabh sluagh comh-strigh an Tighearn gn ridhe, 'nuair a tha e a' tagradh 'nan aghaidh le breitheanasan na's lugha, ni mò am bheil iad a' gabhail rabhaidh le sin; ach an deigh sin gu'm bheil iad a' dol air aghaidh 'nam peacaidhean, 'an sin, tha aobhar eagail ann, gu'n cuir Dia a dh'aon tarruing buille sgriosach nach urrainn iad a sheachnadh: oir b'e so mar an ceudna peacadh an t-sluaigh so mar a chi sinn, Iere. v. 3. “Bhuail thu iad, ach cha d'rinn iad bròn; chaith thu iad, ach dhiult iad gabhail ri smachdachadh.” Iere. ii. 30, agus xii. 11. 'Sann mar so a bha e mar an ceudna le Israel. Amos iv. 6, agus gu deireadh a chaibideil: tha iomadh breitheanas ann an sin air an ainmeachadh, ach cha d'oibrich iad orra gu pilltinn a dh'ionnsuidh an Tighearn, rainn 6, 8, 10, 12. Agus an sin tha breitheanas gun ainm, no breitheanas gun samhail, breitheanas nach b'urrainn a bhi air a chuir an céill, air a bhagradh, agus tha e air iarraidh orra ullachadh air a cinn; rann 12, “Air an aobhar sin mar so ni mi riut, O Israeil: agus a chionn gu'n dean mi so riut, ullach thu féin gu codhail a chumail ri d' Dhia, O Israeil.” Faic Amos vii., far am bheil iomadh breitheanas air ainmeachadh, ach cha d'rinn an Tighearn fathast làn chrìoch. Ach mu dheireadh, rann 8, thubhairt e, cha ghabh mi seachad orra tuille ni's mo. Agus mar sin a ris, caib. viii. 2. Faic mar an ceudna Seph. iii. 7, Isa. i. 5-8.

15. 'Nuair a tha fòireigin agus ana-ceartas air a chleachdadh 'am measg sluagh, an sin tha deadh aobhar eagail air son buille a thilgeas bun o's ceann; b'e ainneart aon de' na peacaidhean a thug an tuil air an t-seann saoghal, Gen. vi. 11, 14. Agus air son a pheacaidh so, bha Ierusalem air a bagradh le leir-sgrios, Isa. i. 21, 23, 24. “Cionnas a dh'fhàs a chaithir dhileas na striopaich! Ris an dilleachdan cha'n 'eil iad a' cumail cothrom, agus cùis na bàntaich cha'n 'eil a' teachd 'nan lathair.” Uime sin deir an Tighearn, Tighearn nan sluaigh, Tì cumhachdach Israeil, Aha, bheir mi fois dhomh féin a thaobh m'eascairdean; diolaidh mi mi féin air mo naimhdean. Mar sin, Ier. vii. 6. Bha iad a' sàrachadh a choigrich, an dilleachdan, agus na bàntaich, agus a' dòirtheadh fuil neo-chiontach. Mar an ceudna, Ier. xxii. 17, 18. Agus uime sin tha breitheanas ghoirt air a bhagradh air an rìgh Iehoiacim, rainn 18, 19, Gu'm biodh e air adhlacadh le adhlacadh asail, air a tharruing air falbh agus air a thilgeadh an taobh a muigh do gheataichean Ierusalem. Chi sinn ciod a bha air a bhagradh an aghaidh Israeil, Amos ii. 6-8. Air son a pheacaidh sin a' bhi reic

an fhìrean air son airgiod, agus nam bochd air son bhròg, air son saltairt sìos ceann nam bochd ann an duslach na talmhainn, agus a' fiaradh slighe na'n daoine ciùine, agus 'gan sìneadh féin air eudaichibh a ghabhadh an geall, agus ag òl fìon na muinntir a dhìtheadh ann an tigh an dée. Faic mar an ceudna Amos viii. 4-6, far am bheil peacadh an eas-ionracais agus an fhoirneirt air a chuir as an leth; agus an deigh sin, rann 7, "Mhionnaich an Tighearn air oirdheirceas Iacoib, gu deimhin cha dì-chuimhnich mi gu bràth an uile oibre, 8. 'Nach criothnuich am fearann air son so? agus nach dean gach duine a ta chomhnuidh ann caoidh? &c. Mar an ceudna Micah ii. 1, 2. Tha shamhuil sin do phèacadh air a chuir as leth an t-sluaigh sin, agus an deigh sin rann 3, "Air an aobhar sin, mar so a deir an Tighearn, feuch, an aghaidh an teaghlach so, tha mise a' dealbh uilc, o nach buin sibh air falbh 'ur muineal." Agus tha fàsalachd iomlan air a bhagradh, rainn 4, 5. Agus rann 10, tha e air a radh, "Eiribh agus imichibh, oir cha'n i so 'ur comhnuidh; a chionn gu'm bheil e air a shalachadh, sgriosar e, agus bithidh an sgrios mòr." Faic mar an ceudna caib. iii. 1-4 agus 9-12. Chunnac Habacuc mar an ceudna am peacadh so ann an Iudah, i. 2-4. Ainneart, aingidheachd, buaireas, creach, strigh, aimhreit, gun bhreitheanas, ach breitheanas eucoireach. Air an aobhar sin, rainn 5, 6, &c., Bha obair breitheanais do-chreidsinn gu bhi air oibreachadh, agus bha na Caldeanaich gu bhi air an cuir 'nan aghaidh. Agus bha an ni ceudna air a bhagradh le Sephaniah, caib. i. 3-7, 9, air son a pheacaidh cheudna, agus iii. 3. Faic Isa. v. 23, gu crìch a chaibideil.

16. 'Nuair nach lean muinntir slighe Dhé, agus nach pill iad ri achmhasan, ach gu'n d'theid iad air an aghaidh ann am peacaidhean; agus 'nuair a thig olc orra, gu'n gnathaich iad innleachdan feolmhor a chum iad féin a dhìon, agus gu'n ruith iad a dh'ionnsuidh gairdean feòla; 'an sin tha aobhar eagail ann, gu'm bris corruich Dhé a mach agus gu'n loisg e as eugmhais leighis; oir b'e so mar an ceudna peacadh Iudah, cha b'aill leo pilltinn a dh'ionnsuidh Dhé, ach chuireadh iad an dochas anns an Eiphit agus ann an Asiria ann an teanntachd, Iere. ii. 8, 9, 36, 37. Air an doigh cheudna, Isa. viii. 6-8. A chionn gu'n do chuir an sluagh so cùl ri uisgeachan Shiloah, a ruitheas gu sèimh; agus gu'm bheil iad a' gabhail tlachd ann an Resin agus ann an mac Remaliah. 'Nis uime sin, feuch, bheir an Tighearn a nìs orra uisgeachan na h-aibhne, làidir agus lionmhor, eadhon rìgh Asiria agus 'uile ghreadhnachas: agus gabhaidh e roimhe air feadh Iudah, a' ruith thairis agus a' sgaoileadh; eadhon gus am muineal ruigidh e. Mar an ceudna Hosea v. 13, 14. "'Nuair a chunnaic Ephraim a thinneas, agus Iudah a chreuchd, 'an sin chaidh Ephraim a chum an Asirianaich. Gu deimhin bithidh mise mar leòmhann do Ephraim, agus mar leòmhann òg to thigh Iudah: reubaidh mise, eadhon mise fein, agus imichidh mi romham; bheir mi leam, agus cha bhi aon neach ann a thearnas." Agus a rìs, vii. 11, 12, "Tha Ephraim fos mar choluman amaideach, gun

eòlas; tha iad a' glaothaich ris an Ephit, tha iad a' triall gu Asiria. 'Nuair a thrialas iad, sgaoilidh mise mo lion thairte; mar eunlaith an athair bheir mi nuas iad; smachdaichidh mi iad an uair a dh'éisdeas iad ri'n coimhthional." "Tha Israel air a shlugadh suas: a nis tha iad 'am measg na'n cinneach, mar shoitheach anns nach 'eil tlachd air bith. Oir chaidh iad suas gu Asiria." Hosea viii. 8-10.

17. 'Nuair a tha sluagh suidhichte air am brèugaibh, a' fàs mi-churamach, agus féin-mhuinghinneach, gun churam air son ni sam bith, mar gu'm biodh iad air taobh thall ruigsinn air làmh Dhé orra, agus 'mach as na h-uile cunnart; an sin tha aobhar eagail ann, gu'n dean Dia aithnichte gur esan is tréise na iadsan: oir b'è so mar an ceudna peacadh Iudah, Iere. xxi. 13, 14. "Feuch, tha mise a' d' aghaidh, O thusa a ta chomhnuidh ann an gleann Shoir, anns a chomhnard, deir an Tighearn; sibhse ta 'g radh, Cò thig a nuas 'nar n-aghaidh? No cò thig a steach do'r n-ionada comhnuidh? Ach smachdaichidh mise sibh a reir toraidh bhur deanadais, deir an Tighearn; agus lasaidh mi teine 'na coilltibh, agus loisgidh e gach mi mu'n cuairt da." Bha so mar an ceudna air a chuir as leth Israeil le Amos vi. 13. "Sibhse a ta ri gairdeachas anns an ni a's neo-ni; a ta ag radh, Nach do ghabh sinn do ar n-ionnsuidh uachdaranachd le ar neart féin?" Do thaobh sin, faic ciod a tha leantainn, rann 14, "Ach feuch, dhuisgidh mise suas cinneach 'n'ur n-aghaidh, O thigh Israeil, tha Iehobhah Dia nan sluaigh ag radh; agus sàruichidh iad sibh o dhol a steach Hamait gu ruig abhainn an fhàsaich." Chi sinn ni cosmhair ri so ann a Amos ix. 10. "Bàsaichidh uile pheacaich mo shluaigh-sa leis a chlaidheamb, a ta 'g radh, cha bheir an t-olc oirnn, agus cha ghlac e sinn gu h-obainn." Faic Esec. ix. 9, 10. 'Nuair a tha muinntir a' leantainn na'n slighibh peacach so, a dh'aindheoin air iomadh rabhaidh agus earail air an tabhairt, a ris, agus a ris, le seirbhiseich an Tighearn', an sin tha aobhar eagail ann, nach feith Dia riu le rabhaidhean tuille, ach gu'n cuir e d'an n-ionnsuidh, aon uair a mhàin buille leir-sgrios, nach faigh iad le'n uile ghlaodhaich air a philleadh air ais, no air a thabhairt dhiubh; do reir, Gnath. xxix. 1, "Am fear a chonaichear gu minig, gidheadh a chruaidhicheas a mhuineal, sgriosar e gu h-obainn agus sin gun leigheas"; mar an ceudna, Gnath. i. 24-31, "A chionn gu'n do ghairm mi, agus gu'n do dhiult sibhse, gu'n do shìn mi mach mo lamh, agus nach d'fhug duine sam bith an aire, &c.; ni mise mar an ceudnr gaire ri bhur sgrios-sa, ni mi fanoid 'nuair a thig bhur n-eagal; 'nuair a thig bhur n-eagal mar fhàsachadh, agus a thig bhur leir-sgrios oirbh mar ioma-ghaoith. 'An sin gairmidh iad ormsa, ach cha fhreagair mi," &c. 'Sann mar so a bha e le sluagh Iudah, Iere. vii. 13. "Agus a' nis, a chionn gu'n d'rinn sibhse na h-oibre so uile, deir an Tighearn, agus gu'n do labhair mise ribh, ag éiridh gu moch, agus a' labhairt, ach cha d'èisd sibhse; agus gu'n do ghlaodh mi ribh, ach cha do fhreagair sibh." An sin tha leantainn, rann 14, 15 "Uime sin

ni mi ris an tigh so, amhuil a rinn mi ri Siloh. Agus tilgidh mi sibh a' mach á m'fhianuis, mar a thilg mi mach bhur braithrean uile, an t-iomlan do shliochd Ephraim." Agus an deigh sin tha e ag radh, rann 16, "Air an aobhar sin, na guidh thusa air son an t-sluaigh so." Tha'm peacadh ceudna air a chuir a ris as an leth, rann 25-28. Agus an deigh sin, rann 29, "Gearr dhìot do ghruag, O Ierusalem, agus tilg uait i, agus tog suas tuireadh air na h-ionadaibh àrda; oir chuir Iehobhah uaith, agus thréig e ginealach a chorruich." Mar sin, Iere. xxv. 3, tha'm fàidh aig innseadh dhoibh, ann an ceithreamh bliadhna Iehoiacim, gu'n do labhair e riu rè tri-bliadhna-fichead, sin ri radh o threas bliadhna deug Iosiah, ach sin uile 'an diomhanas; agus, rann 4, gu'n do chuir an Tighearn d'an ionnsuidh uile sheirbhisich na fàidhean; ach gu'n robh na h-uile ann an diomhanas, rann 7; uime sin tha breitheanasan dubhach air am bagradh, rann 8-11; eadhon tur fhàsalachd agus thràilleileachd fuidh rìgh Bhàbiloìn air son trì-fichead bliadhna 'sa deich gu h-iomlan, rann 12. Faicibh mar an ceudna xxix. 17-19, agus xxxv. 17. B'e so peacadh Israeil mar an ceudna, Hosea v. 2, agus vi. 5-7, agus ix. 17. "Tilgidh mo Dhia air falbh iad, a chionn nach d'éisd iad ris; agus bithidh iad na'm fògaraidh 'am measg na'n cinneach."

19. 'Nuair nach e 'mhain nach gabh sluagh rabhaidh, ach mar an ceudna gu'm bi iad na'n tosd mu rabhaidhean; an sin feudaidh iad a bhi fo eagal gu'n gabh Dia dioladh dhiubh; oir 'sann mar so bha e le sluagh Iudah, Iere. v. 11-13. Oir bhuin tigh Israeil agus tigh Iudah gu ro-chealgach rium-sa deir an Tighearn. Dh'aicheadh iad an Tighearn, agus thubhairt iad, cha'n e a t'ann; ni mo thig olc oirnn; agus an claidheamh no a ghoirt cha'n fhaic sinn. Ach bi'dh na fàidhean mar ghaoth, agus cha'n 'eil am focal annta. Air an aobhar sin tha leir-sgrìos air a bhagradh leis na Caldeanaich anns na rainn a leanas, 14-17. Faicibh mar an ceudna Iere. vi. 10-12. Mar so, Iere. 12, 13. 'Nuair a bhagair an Tighearn laithean dubhach a thabhairt orra, b'e am feum uile a rinn iad dheth, gu'n dubhairt iad nach robh dòchas ann; ach gu'n imich-eadh iad an deigh an innleachdan féin, agus gu'n deanadh iad do reir beachdsmuain an droch chridhe féin. Tha fhios againn cìod a rinn an rìgh aingidh sin ris an rola do bhagraidhean, Iere. xxxvi. Ach faicibh cìod a lean air sgàth sin, 30, 31. Agus tha rola eile air a sgrìobhadh le tuille air a chuir ris, rann 32.

20. 'Nuair a tha sluagh a' tionndadh gu bhi cho ladarna ann an slighibh, agus cho suidhichte ann an cùrsaibh peacach, air doigh 's nach gluaisear iad leis gach uile rabhaidhean a's urrar a ghnathachadh; ni-h-eadh, ach gu'm bi iad fo chorruich, agus gu'n dean iad geur-leanmhuinn orra-san a chomhairlicheas iad, no a dh'earaillicheas iad gu ath-leasachadh; 'an sin tha a chùis cosmhail ri bhi an-earbsach, agus feumaidh an leir-sgrìos a theachd; oir 'sann mar so a bha e le Iudah, 2 Eachd. xxxvi. 15, 16. Rinn iad fanoid air teachdairean Dhé, agus mhi-ghnathaich iad fhàidhean, gus an d'éirich an Tighearn suas an aghaidh a shluaigh, gus nach robh

leigheas ann. Agus an fhulangais a dh'fhuiling Ieremiah o'n lamhan air son a threibhdhireas, tha a leabhar 'ga innseadh dhuinn, xi., xxvi., agus xxxviii. Mar sin bha e le Israel, Amos v. 10. Is fuath leó esan a bheir achmhasan anns a gheata, agus is gràin leó esan a labhras gu h-ionraic. Faicibh mar an ceudna Amos viii. 10, gu chrìoch, air an do lean, caib. viii. 2. Tha a chrìoch air teachd air mo shluagh-sa Israel, cha ghabh mise seachad orra tuille. Cia mò mhòr a dh'fheudas sluagh no ginealach 'na' measg nach e, a h-aon, no dha, no tearc a mhàin do na peacaidhean so a tha air am faotainn, ach na h-uile dhiubh, a bhi fo eagal, gu'm feud a leithid do bhuille a bhi teachd, nach dean urnuigh no eadar-ghuidhe duine cruthaichte a philleadh air ais? Tha'n Tighearn ag innseadh dhuinn le Esec. xiv. 'Nuair a bhriseas e lòrg an arain, agus a chuireas e goirt air tìr, do thaobh an ciontachadh gu h-an-mhor, ge do bhiodh an triuir dhaoine so, Noah, Daniel, agus Iob ann, nach saoradh iad ach an anama féin, rainn 13, 14. Agus a ris, ma bheir e air beathaichibh cronail an tìr a mhilleadh, ge' do bhiodh an triuir dhaoine so innte, nach saoradh iad mic no nigheana, &c., rainn 15, 16. Mar sin, 'nuair a bheir e claidheamh air an tìr, rainn 17, 18, no plaigh, rainn 19, 20; agus an deigh sin, tha e a' meudachadh, rann 21, "Cia mò mòr tra chuireas mi mo cheithir breitheanasan goirt air Ierusalem, an claidheamh agus a ghoirt, agus am beathach cronail, agus a phlaigh, a chum duine agus ainmhidh a ghearradh a mach as?" 'Se sin r'a radh, Cia mò mhor a theid mise air m'aghaidh agus a sgriosas mi? Agus cia lugha mhòr a ruigeas iadsan a leas a shaoilsinn a dhol as, air son athchuingean Noah, Dhaniel, agus Iob, no air sgàth an daimh riu. Mar sin, ma 'se a's air son a h-aon, no dhà, no teirc de' na peacaidhean a dh'ainmicheadh, gu'm bheil sinn a' tuigsinn, gu'n toir Dia breitheanas do-sheachanta air sluagh no air tìr, agus nach bi stad air e bhi air a chuir an gnìomh, le eadar-ghuidhe Mhaois no Shamueil; cia mò mhòr a dh'fheudas sinne a shaoilsinn, gu'n dean breitheanas chinnteach agus do-sheachanta greim air ginealach a tha ciontach do' na fichead gne chiontaibh graineal so? O'n aobhar so feudaidh sinn uile na leasan an ionnsachadh:—

1. Eagal agus ball-chrith a bhi oirnn am fianuis an Dia so, a' faicsinn gu'm bheil e na bhreitheamh agus na uachdaran cho ceart agus cho geur-theann, agus a' faicinn gu'm bheil e na ni eagalach tuiteam ann an lamhan an Dia bheò.

2. A bhi air ar faicill roimh fhoighidinn a mhi ghnathachadh, oir ciod 'sam bith mar a dh'fheudas i mairsinn car tamull, gidheadh teirigidh 'si mu dheireadh, mar air-son a toraidhean, agus crìoch-naichidh fad-fhulangas air a mi-ghnathachadh ann an leir-sgrìos gun seachnadh, agus ann am buille ceartais do-sheachanta.

3. Na h-uile, co dhiubh 'siad tirean no pearsachan fa' leth, dha'm fiosrach iad féin a bhi ciontach as na h-uile a' dh'ainmicheadh, mar aobhairean air son toilltinn a leithid do smachdachaidhean, bu chòir dhoibh cabhaig a dheanamh, gu sguir dhe'n slighean

peacach, a ni, gun teagamb, leir-sgrìos do-sheachanta, a' luathachadh air aghaidh. B'fhearr faotainn a mach a rathad corruich Dhia ann an tràth.

Ma bhios e air fheorach cìod bu chòir do phobull Dè a dheanamh ann an leithid sin do latha, 'nuair a tha na h-àitean anns am bheil iad beò ciontach agus a' buanachadh anns na peacaidhean cràiteach so, agus nach ruigear a leas suil a bhi ri bheag sam bith ach fearg a bhi air a dòirteadh a mach, air doigh 's nach dean urnuigh, trasgadh, no athchuingean a chumail air ais? Air son freagradh, cuimhnicheadh an leithid sin na dleasdanas is a leanas.

1. Biodh iad air am faicill roimh iarraidh nithe mòr air an son féin, Iere. xlv. Thubhairt an Tighearn ri Baruch leis an fhàidh Jeremiah, rainn 4, 5. Feuch an ni sin a thog mi, tilgidh mi sìos; agus an ni sin a shuidhich mi, spionaidh mi nìos; eadhon am fearann so gu h-iomlan. Agus am bheil thus' ag iarraidh air do shon féin nithe mor? Na iarr; oir, feuch, bheir mise olc air na h-uile fheòil, deir an Tighearn. O'n so chi sinn nach tig e do shluagh Dhè a bhi gu ro-mhòr a' cuimhneachadh orra féin, agus air na nithe a bhuineas dhoibh féin, ann an leithid sin do latha; ach gu'm bu chòir dhoibh a bhi gle thoilichte, na'n d'thugadh an Tighearn dhoibh an anam mar chreach, mar a gheall e do Bharuch.

2. Bu chòir dhoibh strìochdadh sìos, agus an Dia so aorah, ad tha ceart agus firinneach 'na uile shlighibh; bu chòir dhoibh a bhi tosdach 'na làthair, agus am beul a chuir anns an duslach. Cha bu chòir do smuain chomhstrigh aite fhaotainn 'nan cridheachan. Cum do thosd, a deir Sephaniah, ann an lathair an Tighearn Dia, i. 7: oir tha là an Tighearn am fagus: oir dh'ullaich an Tighearn iobairt, thug e cuireadh do dh'aoidhean, &c. 'Nuair a tha'n Tighearn a rùnachadh iobairt a dheanamh ann an tìr, agus closaichean dhaoine a thabhairt do eunlaith nèimh, agus do bheathaichean na machrach; bu chòir do na h-uile fheòil a bhi tosdach, agus bu choir d'a shluagh-san air doigh àraidh a bhi samhach, agus an tosd a chumail 'na fhianuis, as-eugmhais gearan, no bhi a' nochdadh mi-thoileachadh sam bith ris a chùis.

3. B'u chòir dhoibh a thabhairt fainear gloir Dhé a bhi a' dealradh a mach anns a ghnìomh chomhraichte naomh sin do cheartas; a bhi a' faicsinn a mhòralachd, eagalachd, uamhasachd, agus a chruadhas cheart, a chum an cridheachan a shocrachadh ni 's mò air-san, agus a chum uail a dheanamh ann-san. Bha'n là dòrch agus eagalach a bha gu theachd air Iudah, air ainmeachadh, agus iomadh nithe air an cumail a mach, a chum is gu'n deanadh e lorg ni bu doimhne orra.

WE regret we are compelled to hold over until next month several articles of interest. We hope to publish in next volume, among other things, Dr. Love's Addresses to the Inhabitants of Otaheite, and the Spiritual Memoirs of Catherine Collace or Mrs. Ross, a schoolmistress of the seventeenth century, and an intimate friend of the eminent Thomas Hogg, of Kiltarn.

Remarkable Proclamation by the King of Sweden.

THE new King of Sweden has issued to his subjects a proclamation which, from its religious tone, stands out pre-eminently from documents emanating from such high quarters in these modern days. The proclamation is as follows:—

“God’s mercies are new every morning. It is because of this that we, though feeling the burden of sorrow and the weight of responsibility that is put upon us, yet, with confidence and hope, bring to you, at this change of year, our Royal greeting.

“While we think of the overwhelming loss which we and all our people suffered when the highly-gifted, loving, and, in his work as ruler, deeply experienced prince, King Oscar II., was called hence, and, besides, look back over the past year and all the lights and shadows that spread themselves over the memories of it, yet it is the goodness of God that shines most brightly before our eyes. With mercy God came to the dearly-beloved father of us and our country to give him deliverance and peace.

“God has shown goodness towards us all in manifold ways. The course of Nature, which has gone forward, guided by the Almighty, has provided us with the means of existence, if not so abundantly as the spring promised, still not so scantily as the continuous rains of the summer caused us to fear. How courage and hope revived in the sunny days of autumn, and then the harvest was gathered in!

“The progress of the affairs of the world, led by the wisdom of God, has preserved to the Fatherland outward safety, and vigorous work has been made possible in the various fields of labour. Memories, recalled in solemn celebrations, witness also that God has been with the King, the Royal house, Swedish heroes, and the whole nation in times past. Even events which disappointed our hopes have conduced to our welfare.

“Therefore let us give thanks for all to our God and Father in the name of Jesus Christ.

“We show poor gratitude to God if we are disobedient to Him and reject His best gifts. Our consciences accuse us of manifold disobedience against God; and in our country even during the past year startling individual outbreaks of crime have occurred, and the habitual sins of our nation seem undiminished. The divisions among the people have continued, and have assumed even more threatening aspects. ‘Is there no balm in Gilead? Is there no physician there? Or why then is not the health of the daughter of my people recovered?’

“The great cure for our wounds is to be had. God’s mercy, given through Jesus Christ, removes the guilt of sin, subdues the power of evil, gives treasures more precious than gold or earthly

power, and brings forth a love which breaks down barriers, and levels unequal lots. But few heed it. Few have patience to wait for the quiet working of inward powers to overcome difficulties.

"There is widespread indifference to Christ, and even blasphemy against Him may be heard. No one among us can say that he has with word and life so earnestly opposed evil and witnessed for truth and right that he has no share in the responsibility for prevailing sins; and heavy is the responsibility which rests upon a people which rejects God's saving grace. Changes and improvements are indeed sought after in our times, but the most important change and improvement is a Universal Conversion to God. Let us, each for himself and unitedly, confess our sins, and ask God, for Jesus Christ's sake, to forgive our iniquities and heal our diseases.

"By the Reformation the subjects of heart-conversion and God's unspeakably great Gift to broken hearts were emphasized with a clearness which shines out in the history of the world. May, therefore, the memory of the Reformation be blessed amongst us! Let us follow its exhortations, to hold to the Word of God, seek the righteousness with which God clothes us, and aim at such a development and activity of life as shall be like a plant growing out of love and faith in the heart. The Gospel of Jesus Christ, which the Reformation brought anew into the light, like the gold of truth, cleansed from the dross of the inventions of man, shone clearly for Gustavus Adolphus, his people, and army, and it has lost neither its glory nor its power.

"In spite of much enmity shown towards the Gospel of Christ, we see it, even in our times, bring about blessed effects, both in Christendom and in the heathen world. As living seeds are borne over the sea and germinate on foreign shores, so does the Gospel of Christ come to heathen lands. Since we also assist in this work, may it be done with such truth and love as will show that we deeply desire to present to our fellow-men in far-off countries a gift which has for ourselves a priceless value!

"The chief condition for all uplifting of the soul, and the gathering of our people into a solid unity and to strenuous effort towards high ends, is that what has in itself an imperishable worth should also be dear to our hearts. The zeal of many to make the Fatherland precious to the Swedish people is rich in promise; but still more promising will it be if we as well, and before all else, have one and the same precious faith, one hope, one Saviour, and one God Who is the Father of us all. Then we may expect the Lord's help for the country and ourselves in the days to come; and we may be certain that during the new year and at its close we shall have abundant cause to thank our God for spiritual or temporal blessing.

"So we command and admonish you all—clergy and laity, young and old, men and women, who in our kingdom have your habitation, dwell, and live, none excepted, of whatsoever estate

and condition he may be, who is not by absolute necessity prevented—that you, on four days for general thanksgiving, fasting, repentance, and prayer, which we, according to good and ancient custom, have appointed and ordained to be kept in the year 1908—‘Sundays,’ 8th March, 10th May, 12th July, and 18th October—set aside all worldly occupation, and early, with one accord, betake yourselves to the House of God, and there unitedly consider His Holy Word in the specially appointed portions, with prayer and songs of praise.”

A Venerable Secession Lady.

THERE passed away a few months ago, in Edinburgh, a venerable representative of the old Secession Church, whose demise deserves to be noted in the pages of this Magazine. We refer to Mrs. Scott, senior, who died at the house of her son, Rev. William Scott, Dalkeith Road, Edinburgh, on the 11th December, at the ripe age of eighty-seven years. Mrs. Scott had been ailing for some time, but had the use of all her faculties. One of her last messages, which was sent to her son, Rev. Walter Scott, Australia, was in these words: “Tell them Christ is precious to me. My hope, my trust, my confidence, are in Him,” adding, with tears in her eyes, “He is all my desire.” The deceased lady, we understand, was the last surviving daughter of John Macleod, a native of Dunvegan, Skye, and a cousin of the Rev. Roderick Macleod, the well-known minister of Snizort. On her mother’s side she was a descendant of John Stobo, a Covenanter who lived towards the end of the persecution period in Scotland, 1660-1688. Her parents both belonged to the old Secession Church. Her mother’s religious letters were printed for private circulation, and the memoirs of her grandfather, Thomas Stobo, were published after his death. The deceased, in her early days, had sat under the ministry of the Rev. Dr. Thomas M’Crie, the eminent biographer of Knox, and she remembered hearing the last sermon he preached, on the Sabbath previous to his death (1837), from the text, “Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but the chaff he will burn with unquenchable fire” (Matt. iii. 12). Her husband predeceased her by several years. He was a worthy man, and had been elder and session-clerk in Newington under the late Rev. Dr. Begg, but he left the Free Church when innovations were beginning to be introduced. Now the aged widow has also been gathered to her fathers, full of years and respect, leaving an example and a memory that are savoury to her relatives and friends. What a blank is being made in the religious life of Scotland by the removal from time to time of so many aged trees of righteousness who bore the stamp of better days! “Precious in the sight of the Lord is the death of his saints.”

J. S. S.

Protestant Notes.

Roman Catholics and the Education Bill.—At a Meeting of the South London Catholic League, it was stated that a representative deputation had waited upon Mr. Macnamara, M.P., to obtain his views on the new Education Bill. Mr. Macnamara replied that he was not in the secret as to the provisions of Mr. M'Kenna's measure, but the Liberal Party was resolved to stand by the principles of full popular control and no religious tests for teachers. He regretted he could hold out no hope to the Roman Catholic body of any modifications which would satisfy the claims they were making.—*Morning Post*.

Convent Bill Defeated.—Mr. T. L. Corbett presented his Bill on Tuesday, 25th February, to appoint Commissioners to inquire as to the need for the inspection of monastic and conventual institutions. In deference to the desire of the Speaker, expressed to him privately, Mr. Corbett intimated that he did not propose to make any speech in support of the Bill, which was absolutely identical in every clause with that submitted last Session. The House divided: Against, 151; For leave to introduce the Bill, 101; majority against, 50. The announcement of the figures was received with Nationalist (Papistical) cheers.

A Papal Legate.—An international gathering of Roman Catholics, which will be the greatest of its kind that has been held in England since the Reformation, is foreshadowed in the preparations that are being made for the Nineteenth Annual International Eucharistic Congress. The Pope has decided to send a Cardinal Legate, who will be the first Papal Legate despatched on official embassy to these shores for some hundreds of years. Most probably two or three other Cardinals will also attend, with some 200 Roman Catholic Bishops from England and all parts of the world, and a thousand clergy, drawn from the various countries, apart from laity.—*Daily Telegraph*.

Rome's Numerical Strength in the United States.—We learn from our contemporary, the *Boston Pilot*, that, according to advance sheets of the American Roman Catholic Directory for this year, the Roman Catholic population of the United States increased during 1907 by 787,573, and now stands at 13,877,426. In the increase Roman Catholic immigrants are included, but during the twelve months the percentage of Roman Catholics who entered the States was not large. Including the natives of the Philippines, Porto Rico, and the Sandwich Islands, there are now in the territories of the United States no less than twenty-two million Roman Catholics. They form the largest religious denomination in the Republic, constituting over a third of the citizens who profess adhesion to any form of religious belief. The great Republic of the West is becoming a mighty stronghold of the Roman Catholic Church

Notes and Comments.

Allocations of the Churches' Commission.—The Commissioners have allocated to the Free Church a sum of £484,508; well nigh half a million sterling. A great deal was heard at the time of the Union about making sacrifices for what was considered such a desirable object, but we make bold to say that had the men who urged on the Union realised what it was to cost in money, they would not have acted with such a high hand. For it is to be borne in mind that the above sum, large though it be, does not represent the full monetary loss of the United Free Church. To it is to be added the £150,000 gathered for the Emergency Fund, the greater part of which is already spent, and also the sum of £150,000 for "Churches and Manses," for which an appeal is at present being made. When one puts the sum of £50,000 offered by the United Free Church to the Free Church when the former were likely to lose their case, it must make the hard-headed business men of the United Free Church blush with shame. What with all these troubles the United Free Church has had to face a decreasing Sustentation Fund. A Church's life it is true does not consist in these things, but they appeal to certain minds and produce a sobering effect.

Trial for Blasphemy.—Henry Boulter, who had been convicted of blasphemous libel at the Central Criminal Court, London, attended the Court on Saturday, 8th February, to give certain undertakings, which the Judge considered insufficient. After consulting his counsel the defendant submitted an affirmation in which, after expressing regret for his conduct, he promised that he would not "at any meeting in public attack Christianity or the Scriptures" in the language for which he had been found guilty, "or in any similar language, or in any language calculated to shock the feelings or outrage the belief of the public." The Judge stated that he wanted to make it quite clear—not to the defendant, for he had given his promise, but to other people—that any future case would not be treated with this leniency. Perhaps some day we may see some of our leading theological professors and their followers arraigned before Judges of the Criminal Court, but certainly many of their statements concerning Scripture outrage the belief of the public.

Life of Dr. Aird.—Mr. Eneas MacKay, Stirling, has published recently *The Life of Gustavus Aird, A.M., D.D.*, by Alexander Macrae. Mr. Macrae is the United Free Church minister at Bonar-Bridge, and no doubt considers himself the successor of Dr. Aird, for in these times there evidently is much virtue in succeeding a great man, judging by the excessive care that is taken to remind a forgetful public that Mr. So-and-So is the successor of the Rev. Dr. So-and-So. Mr. Macrae's book has been described as somewhat confused, yet it gives some idea of what Dr. Aird

was, though probably, to those who knew him best, a very inadequate idea. Dr. Aird was one of the great ecclesiastical figures of the Highlands, and though his judgment of the Free Presbyterian movement was unkind and unnecessarily severe, yet there are many now in the Free Presbyterian Church who remember with pleasure the preaching of the deceased worthy. In some of the press notices of the late Rev. John Noble, Lairg, it was said he was engaged on a life of Dr. Aird.

Church Notes.

Communions.—John Knox's, Glasgow, 2 Carlton Place, South Side, near Suspension Bridge, 1st Sabbath of April; Lochgilphead, 2nd; Greenock, 3rd; St. Jude's, Glasgow, and Wick, 4th; Oban and Kames, 1st Sabbath of May.

Services in London.—The Rev. Neil Cameron, St. Jude's, Glasgow, will (D.V.) preach in the Conference Hall, Eccleston Street, Buckingham Palace Road, London, S.W., on Sabbath, 29th March, instead of at St. Andrew's Hall, Victoria Street, as intimated in last issue. Gaelic at 11 a.m., and English at 7 p.m. Mr. Cameron will also preach in Conference Hall on Monday, 30th, at 7.30 p.m. The alteration of place of meeting has been unavoidable.

We also intimate that the Rev. John R. Mackay, M.A., Inverness, will (D.V.) conduct a Gaelic Service at 3.30 p.m., in Regent Square Church, London, on Sabbath, 12th April, and an English Service at 7 p.m. in the Conference Hall, Eccleston St.

The late Mrs. Macdonald, Glasgow.—We regret that no notice has been taken hitherto in the *Free Presbyterian Magazine* of the death of Mrs. Macdonald (late of Elphin, Assynt), who died in Glasgow on the 17th day of December, 1907.

Since she was a young woman she bore true marks of having undergone a saving change. During the last fifteen years of her life her lot was to pass through very deep afflictions, which undermined her constitution, so that she continued an invalid all that time. Her resignation to God's holy will, patience and humility under her heavy trials, and implicit faith and hope of obtaining the victory over all earthly troubles through the mercy of God in Christ Jesus, kept her soul in the peace of God till her end came.

We desire to express our deepest sympathy with the bereaved family.

N. C.

Northern Presbytery—A Protest against King and Queen at Mass.—The Northern Presbytery of the Free Presbyterian Church of Scotland have forwarded His Majesty King Edward VII. the following excerpt from their Minutes:—" *Inter alia*: The Presbytery took note of the distressing fact that on the 7th day of February of this year His Gracious Majesty King

Edward VII., and his illustrious Consort Queen Alexandra, the Prince and Princess of Wales, and several other members of the Royal Family, were present at an idolatrous service of Requiem Mass which was celebrated in St. James's Roman Catholic Church, Spanish Place, London, in connection with the assassination of the late King and Crown Prince of Portugal. The Presbytery concluded that, albeit it was very becoming His Majesty to be foremost in expressing his own and the nation's grief on account of the stricken condition of the Royal House of Portugal, yet that the form which this expression of sympathy took upon this occasion was not one that could be justified, in as much as it was not in keeping with God's Word, and the Coronation and Accession Oaths, and that the consequences of such actions, if persisted in, would be anything but good. The Presbytery would therefore, with all due loyalty, humbly direct His Majesty's attention to the fact that by Act of Parliament, 1689, which is fundamental in the constitution of this realm, it has been enacted that: 'All and every person, and persons that is, are, or shall be reconciled to, or shall hold communion with the See or Church of Rome shall be excluded, and be forever incapable to inherit, possess, or enjoy the Crown and Government of this Realm, and the people of these Realms shall be and are hereby absolved of their allegiance.'

Acknowledgment.—Rev. Neil Cameron begs to acknowledge, with thanks, 15/- in aid of Foreign Mission from "a much interested Member."

The Magazine.

Note to Subscribers.—We respectfully remind subscribers that April is 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.

Sermons by J. K. Popham.—These Sermons are to be had, price 2/6 net, postage 4d., from Messrs. Farncombe & Son, 30 Imperial Buildings, London, E.C., or from Mr. Popham, "Normandien," Surrenden Road, Brighton.

Subscriptions Received for Magazine.—M. Beaton, Skye, 2/3; Mrs. M'Millan, Pirmill, Arran, 2/6; A. Fraser, St. Jude's Collectors, £4 3s.; Miss Taylor, 3 Crown Circus, Glasgow, 2/6; Mrs. Urquhart, London, Ontario, 2/6; Hugh Scott, Ivan, Ontario, 2/6—Balance of Dollar, 1/6, Donation; J. M'Kenzie, A. S. Clachtoll, Lochinver, 1/3; Mrs. P. M'Lean, Crowlista, Lewis, 2/6; Miss Murray, London Street, Glasgow, 2/6; A. Friend, Sutherlandshire (Donation), 10/-; J. M'Lachlan, Dresden, Ontario, 4/1; Rev. Y. Doornveld, Holland, 2/8; G. Ferguson, Keith, 2/6; J. Grant, Bank of Scotland, Inverness, 2/6; W. Mackay, Dumbarton, 5/-; Mrs. Murchison, Montague St., Glasgow, 3/6½; W. Ross, Nairn, Ontario, 2/6; J. M'Raild, Dunvegan, 2/6; Mrs. Gillanders, Applecross, 2/6; D. M'Kerrell, Bowmore, Islay, 2/6; Nurse M'Innes, Western Infirmary, Glasgow, 2/6; J. Adamson, Helmsdale, 2/9½; J. M'Donald, Lionel, Ness, 2/6.