



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. XIII.

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NO. II.

Protestantism or Popery.

PETITION AGAINST CHANGE IN THE KING'S DECLARATION.

WE are glad to observe that a petition, issued by the Protestant Alliance, London, against Mr. William Redmond's Bill, and the changes proposed therein, is being circulated throughout the country, and we trust that Protestants, old and young, everywhere will awake to a sense of their responsibilities and sign the petition. There cannot be enough lawful effort put forth at the present crisis to resist the new assault upon the bulwarks of our national stability and prosperity. May the Lord Himself arise and defeat the plots of the great adversary, who is doing his utmost to destroy the cause of truth and righteousness in the land!

It may be useful to notice that the enemy employs much subtlety in the advancement of his schemes, and that in connection with the matters presently at stake, this subtlety is conspicuously in evidence. Many, for example, who favour a change in the King's Protestant Declaration give as a reason that its terms are unnecessarily offensive to the Roman Catholics. We do not believe that its terms were ever drawn up with the set purpose of offending the Roman Catholics or anybody else, but it is an absolutely necessary Christian duty to defend what we believe to be the truth, no matter who is offended. The Lord Jesus Christ and His apostles have set the example of pleasing God rather than men. Further, the Papists have no just cause of offence in regard to the terms of the Declaration. It merely sets forth the simple truth as held by Protestants concerning Transubstantiation, the Invocation of the Virgin Mary, saints, and angels, and the Sacrifice of the Mass. The wonder is that the Declaration does not contain much more by way of condemnation of other aspects of Popery, such as perjury, say, to its claims of civil supremacy. Moreover, it is free from all maledictions or threatenings against the Church of Rome. It bespeaks, indeed, shameless audacity on the part of Romanists to find fault with this mild Declaration, when the authorised oracles of their Church do

not hesitate to pronounce the most dreadful anathemas and curses upon all Protestants, adjudging them over, for no other reason, to eternal damnation.

Again, it will no doubt be argued that the proposed change is a comparatively small one, and that it does not really affect the Protestant character of the Declaration. The method of minimising the extent of a suggested alteration is a well-known device of innovators, and has done much harm to Church and State. But supposing the change were a small one—which it would not be in the present case—ought not a small change for the worse to be resisted, both on its own account and because its tendency is to lead to more? Further, the proposed change will undoubtedly affect the Protestant character of the Declaration. If the King is only asked to declare that he “will maintain the laws of God, the true profession of the Gospel, and the Protestant Reformed Religion established by law,” he may make this declaration and be a Papist. James II. (the Duke of York) entered into such an engagement as this, and as a Papist did grievous harm by plot and persecution to the people of the three Kingdoms. As we remarked in a previous article, a Papist may promise to “maintain” many things he does not personally approve of, if he can only secretly advance the interests of his Church thereby. Should it happen that the Episcopal Church of England would be disestablished—a not impossible event in the future—then the words about “the Protestant Reformed Religion established by law,” would no longer be necessary, and would, as a consequence, fall out. This would leave only the words, “the laws of God, the true profession of the Gospel,” and a Papist could with the utmost ease adopt such expressions as describing his own faith.

Another argument which misguided Protestants, who are disposed to make concessions, are ready to bring forward at such a crisis, is to the effect that the changes will do no harm to the cause of Protestantism—that this country is so sound at heart that it will never yield to the supremacy of the Church of Rome. This form of speech betokens a spiritual blindness to the nature of man as fallen, whether he be found in Great Britain or anywhere else. The hearts of the British people are, by the Fall, no sounder than those of the Portuguese, and it is only because we have learned by bitter experience in the past the horrors of Romanism, and have been better instructed, by the grace of God, in the doctrines of the Gospel of Christ than some other countries, that there is as much Protestantism among us as there is. The Roman system is Satan’s masterpiece in the form of religion for deceiving and destroying the souls of men. There is something very attractive to the unenlightened conscience and the carnal heart in the sensuous worship and legal doctrines of the Romish Church, and therefore let no member of these kingdoms think he is safe from its fascination, apart from divine grace. Indeed, blindness as a judgment from God for neglected truth, seems to have happened

to this country of ours in the matter of Popery. Our charity towards its emissaries is excessive to a degree, and will yet lead to dire results, unless the Lord prevent. Italy and France are acting far more wisely, and it does seem passing strange that when they, our neighbours, are opening their eyes to the truth about the Church of Rome, the people of our empire, high and low, are shutting their eyes to it.

We earnestly pray that the Lord may send an awakening among Protestants at the present time, and that more than the usual degree of effort will be put forth to resist the course of events. The civil, moral, and religious interests of the country are at stake. Now is the time to stand fast in the truth and liberty with which the King eternal has made us free, and to do all in our power, in dependence on strength from above, to carry the battle to the gate. Many may yet wring their hands in unavailing sorrow for their indifference and apathy in the cause of Protestant truth at this critical time.

Notes of a Sermon.

BY THE LATE REV. LACHLAN MACPHERSON, ONTARIO.

Dated 31st May, 1846.*

~~~~~  
“Who is this that cometh up from the wilderness, leaning upon her beloved?  
I raised thee up under the apple tree: there thy mother brought thee  
forth; there she brought thee forth that bare thee.”—SONG viii. 5.  
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THE question put in the beginning of the verse is put by the daughters of Jerusalem. The person about whom the inquiry is made is the Church, the bride or spouse of Christ, and the other person on whom she is leaning, called her Beloved, is Christ. In the foregoing verse the Church is giving utterance to her longings after her Beloved, and is here interrupted by a significant hint, in the form of a question, suited to remind her that she was evidently very near to and in close communion with the object of her ardent desires, notwithstanding how far off she might suppose herself to be from Him. Longing desires after Christ are a sure sign that He is not far off.

In speaking from these words, let us notice—

- I.—The place where the Church is said to be;
- II.—The nature of the progress she is making;
- III.—The particular posture in which she is represented during her progress.

I.—The place in which we here find the Church is “*the wilderness*.” This may represent her spiritual state. Sin has changed

* We understand that these “Notes” are taken from Mr. MacPherson’s own manuscript.—ED.

the soul, which was once like a well-watered and fruitful garden, into a wilderness—a dry, parched, and barren waste—from which condition, although renewed by grace, she is only escaping. It may also represent her local position, as sin has changed this world into a moral wilderness. The soul of the unconverted sinner is a wilderness—a desolate, hard, and barren place—and the souls of all such constitute the great wilderness of this world—“*the world that lieth in the wicked one.*” It was in this wilderness that Christ found His spouse. All were wandering in a dry and parched land, having forsaken God—a pathless desert in which they lost their way, and were continually going farther off from safety and rest, and without the slightest prospect of ever finding any path to lead them out of their deplorable condition. Such is the spiritual state of the sinner! His soul has become a barren waste—a howling wilderness—where nothing useful grows, nothing but thorns and briers. There is no true spiritual beauty, but everything bearing the impress of sin. His understanding is darkened; his conscience is defiled with guilt and dead works; his will is depraved and only moving against God. His mind is carnal, and enmity against God. His affections are wholly placed on earthly things. There is no fruit brought forth but the fruits of the flesh—no fruit to God—no love, no obedience; but instead of this, the thorns and briers of disobedience and rebellion—things that are not only useless, but hurtful and troublesome and fit only for the fire. There is no trace of that spiritual character which he once had; everything shows the desolation that sin has caused in his soul. This is the state of every individual sinner. What, then, must all sinners put together be? What must the unconverted mass be but a vast wilderness—a cheerless, dreary waste? But, alas! the unconverted world do not view it so. True, indeed, they feel many of the evils which sin has occasioned, and groan under them. They are uneasy, dissatisfied, and continually seeking rest, but find it not. They have no desire to leave the wilderness; they have no proper conception of a better place. Born and brought up in the wilderness, they have no desire to leave it. It is to the Church alone that it appears truly a wilderness. To her there is nothing in it but thorns and briers, which tear and annoy at every step; no water to quench her thirst; no spiritual food to satisfy and nourish her soul, for in the wilderness nothing of this kind grows. Nor is there any part better than another, for all is but one continued waste. There is no real friendship or sympathy from the world, for all are thieves and robbers, and hate and injure her as much as possible. She is as the lily among thorns—like a single lily among a great wilderness of thorns—struggling through them, pricked and wounded on every side. The thorns are strong and many, and allow her as little room to grow in as possible, but still she maintains her existence—still she grows and thrives. She is the only lovely object in all the wilderness! What a wonder it is that she should be found there at all!

Christ found all His people in this wilderness ; it was here that He espoused them to Himself. He is called Wonderful, and how wonderful that Christ should go forth to the wilderness in search of a spouse ! He left heaven with this object in view ; He went into the wilderness in search of her, where she lay in common with all others, lost and miserable. The Good Shepherd went into the wilderness to seek the lost sheep, and there He found it, and laid it upon His shoulders, and brought it into the fold. He found His spouse, the object of His love, wandering in a pathless desert. There He offered Himself to her ; there He wooed her, and won her heart, and married her to Himself, and having done so, caused her to follow Him to a better country. No sooner is the soul married to Christ than it immediately sets out for that better country of which her Lord is the King.

II.—The nature of the progress she is making. (1) Coming *up*, (2) from the wilderness. The Church is in the wilderness, but is continually progressing. She is not satisfied in the wilderness, but is escaping from it. Although in the world, yet she is not of the world, for Christ, her husband, hath chosen her out of the world. At the moment of the soul's union to Christ a spiritual progress commences. The soul then sets out ; she "forgets her own people and her father's house" (Psalm xiv. 10). Like Rebekah, she must not tarry any longer with her own people—not a day, nor a moment. Her journey is through the wilderness, but it is a *coming up*. The unconverted sinner is *going down* into the wilderness to perish there. This was her course also in her unconverted state. The sinner in his natural state has no thought of leaving the wilderness. His affections are not set on the things that are above, where Christ is, but on things on the earth. The sinner's back is turned upon God ; he is continually penetrating deeper and deeper into the wilderness—going farther off every day from God and safety. His soul inclines *downward*, and consequently his progress is downward. The men of the world cannot lift up their affections even for a moment to heaven, but, like Bunyan's man who was raking the straws and had his eyes always on the earth although a crown was suspended over his head—an object more worthy of his affections than his straws—their whole soul is intent on earthly objects. There is no advance made upward, however great their outward privileges may be. But the renewed soul is born from above, and therefore his affections are towards his own country. His country, his Lord, and his people are above, and he is continually progressing towards them—upwards.

All are moving in one direction or another—either upwards from the wilderness, or downwards. There is no such thing as standing still. The soul must either be drawing nearer to God or going farther from Him—either growing in grace or growing in sin. The upward course is the more difficult of the two. Sinners take the easier, that which is most natural, the downward course.

"*Coming up*" reminds us of several important things. (1) That there is a strong desire for objects above itself, viz., God, heaven, holiness. In the renewed soul there is a hungering and a thirsting after righteousness. Strong desires going forth after Christ, the object of its affections, after holiness, deliverance from sin, conformity to His image, fellowship with Christ, a desire to glorify Christ—in all these things the soul is leaving the world and rising far above it in its principles, aims, and desires. These desires are moving in a contrary direction to those of the world; they are upwards. Where there is no desire of this kind, it is evident the person is not in a safe state.

One may feel very languid and feeble in his desires. He may feel overcome by worldliness of mind, and have, experimentally, but little fellowship with Christ, but even then, like her, he is mourning an absent Lord. His desires are towards Him and the remembrance of His name. The language of his soul is, "O that I knew where I might find him." And he is continually inquiring, "Saw ye him whom my soul loveth?" But the soul that is dead has no desire, and therefore makes no effort—no desire after anything above. He cannot desire things which he dislikes—does not like God—feels no need of a Saviour. He cannot desire holiness nor deliverance from sin because he likes it.

(2) *Coming up* implies growth in grace. Each step, as it advances, it comes nearer to God and that rest which awaits it when it reaches home. She is coming up, continually advancing, growing in holiness, humility, deadness to the world and regard for the wilderness. She is growing in her love to the Saviour—her spouse. It is a bad sign when we see people, instead of coming up in this respect, going backwards; returning again, as it were, into the wilderness which they once appeared to leave—when we see people growing more worldly—less zealous—less diligent in the use of means. When it can be said of an individual, that once his affections seemed warm and his love ardent; that once he greatly delighted in the society of Christians and would on no account miss an opportunity; that once he was watchful, humble, suspicious of himself, and tender in conscience with regard to sin and duty; but now that he seems to have lost his first love, that he can take more pleasure now in the society of the world than then, that he is not so watchful, not so tender, and less frequent in his attendance on spiritual duties—these things are sad appearances of decay, if not proofs that the work was only superficial from the beginning. "Grow in grace and in the knowledge of the Saviour, Jesus Christ," is the injunction of Scripture.

The Church is not said to be coming up a certain distance in the wilderness, where she is to stop as having come far enough, but she is spoken of as coming up *from* the wilderness—her aim is to come *out* of it altogether, and she is putting forth every effort to gain her point. She is never satisfied until she reaches her destination. "Forgetting those things that are behind, and

reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. iii. 13-14).

This was the practice of Paul, and it was also the practice of the Church at all times. It is not said that she *has come up* a certain distance, but that she *is coming up*. The measure to which the soul has attained to-day wont suffice for to-morrow. Neither is there such a thing as moving at all, however slowly, and not coming nearer the "mark of the prize, etc." When the soul is first espoused to Christ, it is then but in its infancy, it must not remain so always, but it must be coming up. It must grow daily until it arrives at the stature of a perfect man in Christ.

3. *Coming up* also implies that the spiritual progress of the believer is attended with difficulty—it is uphill travelling—it is in the face of much opposition. The Christian's course is compared in Scripture to a warfare (Isa. iv. ; 1 Cor. ix. 7 ; 2 Cor. x. 4). "The weapons of our warfare are not carnal" (1 Tim. i. 18). It is going against wind and tide—opposition from every quarter, from within, from the devil, and from the world without. The Christian's path is one beset on every side with dangers and difficulties, and none of these more formidable, and constant in their opposition than the enemies within himself. His own soul is the seat of the greatest part of the warfare. There is an unremitting struggle there between two rival nations—two rival principles, the one urging him forward, the other dragging him backwards. Many severe conflicts are maintained here without its being apparent to the world that there is any emotions. The remains of corruption make it very difficult for the Christian to advance—these are continually warring against the law of his mind and bringing him into bondage as much as possible. His unbelief, pride, lusts of the flesh, worldly-mindedness, and other inward foes are great hindrances, and make his progress much slower than he could wish.

The temptations of the devil also do much to hinder him. The great adversary is very subtle, and lays his plans with great skill, in order to turn the soul from following Christ. Satan, the father of lies, slanders Christ and the path in which He leads His church. He insinuates much to the dishonour of Christ in order to withdraw the affections of His spouse from Him. He slanders the way of holiness, and endeavours to raise as many dark suspicions in the soul as possible. In spiritual prosperity when things go well with the soul, he will endeavour to sap the foundations of its hope by raising suspicions that all is a delusion and that the soul was only deceiving itself, or he will try to make the soul feel secure and satisfied with what it has done. He will endeavour to awaken feelings of pride, self-sufficiency and self-complacency: and so diminish its vigilance, and that by this means the soul may be either lulled into carnal security, or hurried to the commission of sin. If Satan succeeds here, he then tempts the soul to despair and

tells him there is no hope for him. Satan never grudges the time and pains spent in tempting: he is always at the work and spares no pains to make it succeed.

But the world without—the inhabitants of the wilderness through which the Christian is passing—are continually opposing his progress. Sometimes with open violence, laying hands upon him, sometimes by its temptations; sometimes it mocks and tries to put him out of countenance—"What is thy beloved more than the beloved of another?" It will call him fool, hypocrite, proud, self-conceited, unsocial, and such like. It will endeavour to throw stumbling-blocks in his way and turn him away from his purpose: and their evil example is continually before his eyes. They and he are going in different directions. He is coming up, they are all going down, and if at any time he prevails upon some of them to accompany him, they soon grow tired of the way and his company, and seldom go far when they return to their own people, like Pliable who followed Christian a short distance, but returned as soon as the first difficulty occurred to try his spirit.

It is very difficult for the Christian to make progress in some cases. Sometimes he is so situated that he seldom sees anything but the worst example; perhaps destitute of the means of grace and Christian fellowship, and those with whom he is immediately connected, strangers to Christ. In such circumstances he finds it peculiarly difficult to advance. But though the path of the spouse is thus beset with difficulties, there is one circumstance which must not be lost sight of, and that is they are difficulties which are *overcome*. He is still *coming* up. They do not prevent him from going forward. Let no one suppose that it will excuse him that the opposition which he had to encounter, and which stopped his progress, was great. No, it is through much tribulation that the Christian must enter the kingdom of heaven. None get there without trial. They are said to be *conquerors*, which shows that they had to fight, but they are conquerors only through Him that loved them and gave Himself for them.

"*From the wilderness.*"—This is descriptive of her own views regarding her situation. She felt that the place was a wilderness. None feel this like the Christian. Natural men do not see their real condition as it is—they are contented with it as a whole. Coming up from the wilderness is also descriptive of her prospects. "Come out from among them therefore, and be ye separate, saith the Lord, etc." Once she was as satisfied with the wilderness as others, but now she is not satisfied there. She will never rest until she has left it altogether. It would not do to come to the skirts of the wilderness; no, but her aim is to leave it altogether.

The soul, therefore, that is united to Christ must turn its back on its former objects of delight—it must come out *from* them. It must forget its former sources of delight, its affinity with them must be broken. It must have no sympathy with the practices, prospects, and pursuits of the world—its people must no longer be their people, and its god must no longer be their God. All the

spouse leaves behind is but a dreary wilderness. She can see nothing around her that could tempt her to stay.

Let professing Christians look to themselves and see how does the conduct of the spouse and theirs agree. Have they turned their backs on the wilderness in which by nature they are wandering, and have they turned their backs on this world, having obtained the promise of a better country? Are they conformed to this world, or are they transformed?

III.—“Leaning upon her beloved.”—It might occur to one on hearing of the opposition offered to her—of the difficulties with which she had to encounter, that it was truly strange how a poor weak woman could succeed in making any progress whatever, and especially that she could continue successful in her progress for any length of time. But, my friends, the true secret of her coming up is to be found in what is here related to us—namely, her leaning on her Beloved. It was He that first laid hold upon her, and ever since He first laid hold on her He continued His hold, and none could pluck her out of His hand. In herself she had no strength for a single step of the journey, but all her strength and safety were from Him; and He caused her to lean upon Him—lay all her weight upon Him and feel secure from every assault. There is implied in this leaning two things—(1) felt weakness in herself, and (2) strength in Christ her beloved.

(1) Believers are, in themselves, all weakness. They are only children—babes in Christ—helpless creatures. Not even strong enough to lay hold on Him, they can only lean. They are unable, of themselves, even to think one good thought. Besides, their enemies are strong and crafty and numerous. A woman, also, is naturally timid and easily disheartened. If the Lord had not been on their side when men rose against them, believers would be swallowed up of them. It is good for the Christian to feel his weakness, that he may the more readily and constantly make use of Christ; and the cause of the many falls and backslidings of Christians is no other than their trusting to their own strength. “When I am weak, then am I strong.” “I live, yet not I, but Christ that liveth in me.”

(2) Strength in Christ. The spouse experienced this. He was mighty to save. “His legs are as pillars of marble set upon sockets of fine gold” (Song v. 15). He is “the Lord strong and mighty, the Lord mighty in battle” (Psalm xxiv. 8). His strength was tried when, on His mighty shoulders, He bore up the elect and kept them from sinking into hell, when He bore our sins upon the Cross and made atonement for our guilt. He also triumphed over Satan and all the host of hell. He spoiled principalities, made a show of them openly, and triumphed over them in His death. He also triumphed over the world. No arm can withstand Him, for He is God omnipotent. The Church also experienced His strength in subduing her to Himself, and her confidence in His strength is such that she can, without doubt or hesitation, lean upon Him and feel secure. But let us attend a

little more closely to what is meant by leaning upon Christ, or in what way may she be said to lean upon Him.

"Leaning upon her beloved" means the exercise of faith upon Him, both in respect of what He has done for her, and what He promises yet to do.

(1) Leaning to His atonement. By this her guilt is atoned for and the wrath of God turned away from her. In Him she has a righteousness in which she need not be afraid to stand in the presence of God; it is a spotless righteousness and an everlasting righteousness. It is when thus trusting to Christ for pardon through His blood that the soul comes to enjoy peace (Romans v. 1). And the reason why some find so much difficulty in their progress is their want of confidence in Christ for righteousness; they look for something from themselves; they are trying to mix up part at least of their own righteousness with that of Christ. They have not entirely renounced their own filthy rags, but when the soul comes to renounce these, she can feel secure, resting her whole weight upon her Beloved.

(2) Leaning to Him as her Head of spiritual influence—life from the dead. "Because I live, ye shall live also." He gave Himself for the life of the world. He is a living head, and they who are in Him live through Him. Sinners are dead spiritually, and through Christ they are brought alive and made partakers of eternal life. From Him she derives her spiritual character—holiness, heavenly mindedness, meetness for heaven, a new nature. She is conformed to His image; His beauty makes her comely, and fit to appear in the court of the Most High.

(3) Leaning to Him for food—daily food—to support the new life. The Israelites in the wilderness were made wholly to depend upon their God and Saviour for their food and water; their food came from heaven without their labour in procuring it. He fed them with manna, which came down every day in sufficient quantities for the wants of the day, and He gave them water from the rock. In the wilderness nothing would grow; besides, they were wandering from place to place, and had no means of procuring it in the ordinary way.

(4) Leaning upon Christ as the source of all true knowledge. He is made of God to them wisdom, etc. Left not to their own understanding. He not only communicates wisdom, but He is Himself infinitely wise, and He is their prophet, to teach them.

(5) Leaning upon Him for protection from all dangers. (6) Leaning upon Him for strength to perform duties; to overcome in spiritual warfare. (7) Leaning to His promises—His faithfulness. (8) Leaning upon Him as the kinsman Redeemer, as God-man, Mediator, Prophet, Priest, and King.*

In leaning thus they have communion with Him and are near to Him.

* It is evident that Mr. MacPherson did not fill in these heads in his Notes, but left this until the time of delivery.—ED.

Scottish Heroines of the Faith.

BY THE REV. D. BEATON, WICK.

(Continued from page 374.)

ISABEL ALISON.*

ISABEL ALISON and Marion Harvey both belonged to the stricter section of the Covenanters, acknowledging as their ministerial leaders the famous and highly respected Covenanter ministers, Richard Cameron and Donald Cargill. No doubt, because of the cruel oppression the Cameronians had to endure, they were led at times to speak unadvisedly and to act in a way that we, in altered circumstances and no longer exposed to the fury of the tempest, may feel inclined to criticise. But taking them all in all, the sternness of the Cameronians arose from their high sense of principle and an utter failure to recognise what they considered sinful compromises. They have been severely censured. They were few in numbers—their social position did not give them a commanding position in the land—but, with all their failings and shortcomings, they were men who discerned the times, and the ushering in of the Revolution with the acceptance of William and Mary as sovereigns of these realms is, to a certain extent, history's vindication of the justness of the contentions of the followers of Richard Cameron. More than twenty years of a cruel and relentless persecution had thinned the ranks of the Covenanters. Three Indulgences had been offered, and a great number of the Presbyterian ministers accepted one or other of these Indulgences, until at last only a few stood out. By the Sanquhar Declaration the Cameronians had renounced allegiance to Charles II., regarding him as a perjured person, having sworn to uphold the Covenant at a time when, if not in communion with the Church of Rome, he yet had strong sympathies in that direction—at least so far as a man of his character can be said to have sympathies with any kind of religion. By the laws of the realm, therefore, they became rebels, but, judged by higher laws, it was their deep concern for the crown rights of the Lord Jesus that made them take up an attitude of uncompromising hostility to the government of King Charles II. in Scotland.

Donald Cargill had seen many days in the service of his Master: Richard Cameron was but young. The elder was of a timid, shrinking nature, but strong and immovable as the rock when great issues were at stake; Richard Cameron, on the other hand, was by nature of a bolder disposition, but it was not his natural boldness that made him such a faithful servant on the side of his Master, though no doubt the Holy Spirit used this

* This sketch, now somewhat altered, appeared in the *Protestant Woman*.

feature of his character for His own service. There is something peculiarly affecting in the strong union that existed between these two servants of Christ. After the disastrous Battle of Bothwell Bridge they were the only ministers who preached in the fields, with the exception of John Blackadder, until young James Renwick appeared. The followers of Richard Cameron and Donald Cargill held no communion with the Indulged. Blackadder, on the other hand, while regarding the Indulgence as a snare and a trap, did not take up such a strong attitude as the Cameronians towards the Indulged, and would not follow them in their step of renouncing allegiance to the King. As has already been noticed in the Introduction, the impression made by Richard Cameron on his contemporaries was extraordinary. When it is remembered that he belonged to a party which were regarded as fanatics and rebels by the ruling powers, and as narrow-minded bigots by the great bulk of Presbyterian Scotland; and that he was but young in years and in service, yet, notwithstanding all this, Richard Cameron is one of the great commanding figures in Scottish ecclesiastical history. The flame kindled by God burned with a vehemency that gave the warning that it was but for a season. He was indeed a burning and a shining light, and many rejoiced in him for the comfort and consolation that he, as a messenger of Christ, brought to them.

Isabel Alison espoused the cause of Cameron and Cargill, and, owing to some remarks she had made on observing the harsh treatment meted out to a few non-conforming religious people at Perth, she was apprehended. She was dismissed by the magistrates, but soon afterwards was again apprehended by a party of soldiers, and was carried to Edinburgh, where she was thrown into prison. She was then brought before the Privy Council, and an effort was made by cross-examination to extort from her a confession that would lead to her entanglement in the meshes of the law. Throughout her examination she retained her self-possession, and was enabled to answer her interrogators with calmness and wisdom.

Bishop Paterson asked:—"Have you conversed with Donald Cargill?"

She replied:—"Sir, you seem to be a man whom I have no clearness to speak to." He desired another member of council to put the same question; which being done, she answered:—"I have seen him, and I wish that I had seen him oftener."

"Do you own what he has done against the civil magistrate?"

"I do own it."

"Can you read the Bible?"

"Yes."

"Do you know the duty we owe to the civil magistrate?"

"When the magistrate carrieth the sword for God, according to what the Scripture calls for, we owe him all due reverence; but when magistrates overturn the work of God, and set themselves in

opposition to Him, it is the duty of His servants to execute His laws and ordinances to them."

"Do you own the Sanquhar Declaration?"

"I do own it."

"Do you own the papers taken at the Queensferry on Henry Hall?"

"You need not question that."

"Have you conversed with rebels?"

"I never conversed with rebels."

"Have you conversed with David Hackstoun?"

"I have conversed with him, and I bless the Lord that ever I saw him, for I never saw ought in him but a goodly pious youth."

The favourite incriminating question was then asked her:—

"Was the killing of the Archbishop of St. Andrews a pious act?"

"I never heard him (*i.e.*, David Hackstoun of Rathillet) say that he killed him; but if God moved any, and put it upon them to execute his righteous judgments upon him, I have nothing to say to that."

This was the great stumbling stone set before the stricter Covenanters, and when the issues were presented to them whether the killing of Archbishop Sharp, on Magus Moor, was murder or not, they recoiled from stamping the deed with the foul brand of criminality, regarding it more as the just judgment of heaven than a crime. As Dr. Smellie has well said, "Sharp's character was despicable. His presence was a menace and a blight. But these facts do not excuse his murder. There are, of course, elements of extenuation. . . . It was condemned, soon and utterly, by the responsible leaders in the army of the Covenant. The captain of the band, moreover, that ferocious and iron-hearted John Balfour of Kinloch, was not a religious man; he was an enthusiast, whose enthusiasm darkened into the bigotry of the fanatic; but he showed no sign of godliness, and, even before the sanguinary 3rd of May, he was kept back from sitting down at the Sacramental Table: his was not a nature sensitive to the highest and holiest things." The most that can be said about the rough method adopted in removing Archbishop Sharp from the scene of his oppressive activities may be summed up in the lines written when Cardinal Beaton met with a similar fate—

"As for the Cardinal, I grant
He was a man we weill culd want,
And we'll forget him sune;
But yet I think the sooth to say
Although the loon is weill away,
The deed was foully dune."

Isabel was further questioned:—

"What think you of that in the Confession of Faith—That magistrates should be owned though they were heathens?"

"It was another matter," came the quick reply, "than when

those who seemed to own the truth have now overturned it, and made themselves avowed enemies to it."

"Who should be judge of these things?"

"The Scriptures of truth and the Spirit of God, and not men that have overturned the work themselves."

She was now brought before the lords justiciary and tried on the confession she had made. After the indictment was read she was asked if she had any objection to offer to the charges. She answered in the negative. When the names of the jury were called, it was found that two had absented themselves, for which they were fined. Another was so opposed to having any part in the proceedings that he pled to be relieved, but this was refused him. When he was sworn in, he trembled so much that he could not hold up his hand. Before the trial commenced, Isabel addressed the jury, saying, "I take every one of you witness against another at your appearance before God, that your proceeding against me is only for owning of Christ, His gospel and members; which I could not disown, lest I should come under the hazard of denying Christ, and so be denied of Him." Sir George MacKenzie ("the bluidy MacKenzie" of Covenanting tradition) was prosecutor. The jury unanimously found her guilty "conform to her confession of adherence to the fourth article of the Fanatics' New Covenant, and to the Declaration at Sanquhar, and to the Bond of Combination; but as actor or receipter of rebels, they find it not proven." The sentence was delayed until 21st January. On this date she was again brought before the court and her sentence read to her. She was to "be taken to the Grassmarket of Edinburgh, upon Wednesday next, the 26th instant, betwixt two and four o'clock in the afternoon, and there be hanged on a gibbet till she be dead, and all her lands, heritages, goods and gear whatsoever, to be escheat and inbrought to our sovereign lord's use, which was pronounced for doom." It was a heavy penalty to pay for the opinions she held, for her enemies could not produce an item of evidence that she had openly resisted the law of the land. During the few days that intervened between her condemnation and her execution, God did not forsake her. "O, how great is His love to me," she said, "that hath brought me forth to testify against the abominations of the times, and kept me from fainting hitherto, and hath made me to rejoice in Him. Now I bless the Lord that ever He gave me a life to lay down for Him. Now, farewell all creature comforts; farewell sweet Bible; farewell ye real friends in Christ; farewell faith and hope; farewell prayers and all duties; farewell sun and moon. Within a little while I shall be free from sin, and all sorrows that follow thereon. Welcome everlasting joy, everlasting life!" On coming to the scaffold she sang:—

"How lovely is Thy dwelling place,
O Lord of hosts, to me!
The tabernacles of Thy grace
How pleasant, Lord, they be.

My thirsty soul longs vehemently,
Vea, faints, Thy courts to see:
My very heart and flesh cry out,
O living God, for Thee."

Her last words on the scaffold were:—"Farewell all created comforts; farewell sweet Bible, in which I delighted most, and which has been sweet to me since I came to prison. Farewell, Christian acquaintances. Now into Thy hands I commit my spirit, Father, Son, and Holy Ghost!"

(To be Continued.)

The late Alexander Mackay, Dunvegan, Skye.

THOSE of our readers who had the privilege of knowing the late Mr. Alexander Mackay, Harlosh, Dunvegan, will be surprised that no notice was taken of his death before this date in our Magazine. He died on the 10th February, 1908.

Though comparatively little known beyond the boundaries of his native parish, the deceased impressed all with whom he came in contact in a manner they could not readily forget. We can only give a very meagre account of his early life, for, though several attempts were made to get such an account, his reserved disposition proved them all futile. He was evidently but young when he came under the power of divine truth, and from words which inadvertently fell from his lips, we gathered that this great change was brought about through the instrumentality of the late Rev. Roderick MacLeod, Snizort, during the Fairybridge Revivals. Of Fairybridge he once said, "There is a spot there *io* which I could point," and then suddenly stopped. A friend present added, "Where you were converted." "I am afraid," he answered, "that that day has not come." Another friend remarked, "Was that the day you were justified?" "I fear," he replied, "that it was the day I deceived myself; but if it were deception, it was very sweet."

Old Sandy, as he was familiarly called, was a man whose character a stranger would be ready to under-estimate. At first sight he might be taken as a simple, unintelligent man, but a very slight acquaintance would convince one that he was a person who had a very intelligent grasp of the profound doctrines of the Gospel and of Church matters relating to the position he took up in regard to the cause of Christ in 1893. He was very much attached to the Free Presbyterian Church, and the least appearance of departure from her original position, with a view to union with other Churches, was a source of great grief to him.

His sincere humility and godly simplicity were very marked.

It was with great difficulty that he could be got to speak to the "Question" on the Friday of Communion, as he considered himself so much inferior to others. On one occasion, when asked to speak, he replied, "It is only people who don't know me that would ask me." When he rose he was brief and to the point. He remarked once that "Godliness was not a thing which one could learn from others." On another occasion he said that "In the Lord's people there were two great armies, each seeking to have the victory, but that Christ, the Captain of our salvation, would gain the day." He was of a most patient disposition, and we never saw his temper ruffled.

He very reluctantly became an elder of the congregation about six years before his death, and his wise counsels in the Kirk-Session were most helpful. The combined faithfulness and tenderness with which he dealt with applicants both for baptism and the Lord's Supper were greatly to be admired. He was no stranger to the subtle devices and assaults of Satan. During a severe illness some four years before he died, he was greatly tried with the temptation that he ought never to have publicly addressed his fellow-sinners. The thought that he had been guilty of presumptuous sin pressed him so sore that he longed for restored health that he might get once more to the Schoolhouse, where our services were held, so as to tell the people that he had been deceiving both them and himself. He got his desire so far realised: his health was restored; but the Lord evidently had dispelled the temptation, for the first day he appeared and presided at the meeting the chief subjects of his opening prayer were, praise to the Lord for bringing him back, and entreaty that the house of David would grow and that the house of Saul would be diminished.

Though very poor in circumstances, he was always contented with his lot, and no one ever heard him complaining, but always expressing his surprise at the Lord's goodness to such an unworthy person. Indeed, we never saw a man in whom the Scripture, which says, "I have learned, in whatsoever state I am, therewith to be content," seemed more fully exemplified.

We feel that in this short sketch we are giving a very inadequate account of one whom to know was to love and admire. We sympathise very much with the congregation of Vatten who are deprived of his services, and especially do we feel for the young, to whose credit it may be said that they appreciated his services and highly respected him. May the Lord of the harvest raise up some from among them who will take his place! He has gone to his rest, and with all confidence we may conclude that from the Judge of all he heard the words, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

N. M.

Addresses to the People of Otaheite.

*Designed to assist the Labour of Missionaries and other
Instructors of the Ignorant.*

BY THE LATE REV. JOHN LOVE, D.D.

(Continued from page 339.)

TENTH ADDRESS—*Continued.*

WHEN Jehovah designs to punish wicked men, He lets loose other wicked men and the wicked spirits of hell upon them. And it was so when Jesus, the Man who is Jehovah, suffered punishment for the wickedness of others. Wicked men and wicked spirits were then gathered round Him. His wicked countrymen, who hated Him for His purity and goodness, were filled with murderous rage against Him. And a great multitude of them came to that garden, armed with swords and staves, just when that terrible agony was ended, and, to heighten His distress, one of those who had been among His most intimate companions was their leader. Jesus looked at them, and by speaking a word or two, made them fall back to the ground; for He could in a moment have opened the earth under their feet to swallow them up, or have wrapped them round with clouds of fire. But He thought of the sins of the world which lay upon Him, and meekly surrendered Himself into their wicked hands.

Do ye not wonder, ye inhabitants of Otaheite, at the presumptuous wickedness of these men who dared to lay their hands on the Man who is Jehovah? Do ye not wonder at the humility and love of Jesus, who suffered His own creatures thus to insult and abuse Him?

They led Him away, bound like a malefactor, that He might be tried before their judges; for they wanted to give the colouring of justice to their wickedness. These judges were, all of them, wicked men, and most of them the inveterate enemies of the holy Jesus, and had long been thirsting for His blood. Many false accusations were brought against Him; but they were obliged at length to ground His condemnation on a charge of blasphemy, because He declared Himself to be—as indeed He was—the Son of God. But it was not a common death that would gratify their malice. They would not strike Him at once in any vital part. Having cruelly insulted Him all that night, and having set a crown of thorns upon His head by way of derision, they at length murdered Him in this cruel manner: Having set up a large beam of wood with a cross beam on its top, they seized the holy, glorious Man, and drawing up His two arms along the cross beam, they drove a large iron nail through each of His hands, fastening them immovably to the beam. Then they stretched out His body along the upright beam till all His bones were disjoined, and pulling down His legs, they drove other two iron spikes through His feet.

Thus they nailed Him to the cross, that there He might slowly bleed to death. In the meanwhile Jesus restrained His own power from bursting the nails and the cross in pieces, and from spreading destruction among His murderers. For He looked at the throne of Jehovah the Father, and love to miserable sinners, for whom He suffered, kept Him fastened to the cross. And the first words He uttered when He was lifted up on that engine of torture were these: "Father, forgive them, for they know not what they do." There He continued hanging for several hours, His blood gushing down, His torment constantly increasing, and His strength wasting away. Behold, ye people of Otaheite, this astonishing spectacle—the Man who is Jehovah dying in agony on that cross! And when you think of it, always consider who He was and why He hung there, and how He was employed in His soul within Him while He endured these torments!

The glorious Man, Jesus, hung upon His bleeding wounds upon the cross, but He regarded not the bloody nails nor the pains of His body, for His heart burned with love to Jehovah the Father and with love to miserable sinners, whom He came to save. He was thinking of vast multitudes of sinners, and the evils which they had committed and would yet commit. He was thinking, among many others, we hope, of you, ye people of Otaheite, and of your iniquities. And He said within Himself, Let the punishment come upon me; let these wretched sinners be saved from the black world of darkness and fire. While He was thus revolving in His thoughts, full of love and of anguish, there came a darkness over the land where He was, and the sun withdrew his shining. Then—as it had been before in the garden, so now in a still more terrible manner—He saw the throne of Jehovah, and Jehovah the Father frowning awfully upon Him for the crimes of the many people whom He came to save. And now He felt in His soul a terrible darkness and agony, so that He cried out, "My God, my God, why hast thou forsaken me?" But this terrible frown of Jehovah could not last very long, for Jehovah the Father melted over Him in unutterable love, and the suffering of Jesus, who is Jehovah, soon appeased divine anger against the crimes of men. His suffering for a little was better than their suffering for millions of ages. At length, having again cried out with a loud voice, He gave up His spirit, which, leaving His body dead on the cross, was immediately carried into Paradise and filled with unutterable joys.

Beloved brethren and sisters, there are many other circumstances respecting the sufferings and death of Jesus, the anointed Saviour of the world, which we will hereafter declare to you. These things which we have now told you are sufficient to open to your minds the mystery of the love and justice of Jehovah, and to show you how the vilest sinners may be saved. "Behold the Lamb of God, who taketh away the sin of the world!" Oh, that you knew the sweetness, the peace, and joy, which we have felt in

thinking of Him, and in remembering His bloody sufferings and His dying love. Oh, that you had one glance of His beauty, His compassion, and holiness; how it would melt your very souls. Then you would begin to live; then you would disregard all the pleasures you ever felt; and then you would love one another in a new manner, like the angels of heaven. We hope, dear friends, you will sit down by yourselves and think of these things again and again, and that you will cry to Jesus Jehovah, that He would make you know the mystery of His death. As for us, we are going to retire—each by himself—to pray to Jehovah for you; and all the night long, while you are asleep, some of us will be weeping over you before Jehovah our God, entreating Him to enlighten, to save, and to comfort you. And for ourselves, we are resolved to live and die praising the Lamb of God, glorying in His cross, and recording the honours of His love and of His redeeming power. Amen.

ELEVENTH ADDRESS.

DEAR brethren and sisters, it was with trembling awe that we observed your behaviour at our last meeting, while we presented to your view the great Saviour of the world suffering and dying on the cross for the sins of many. Our souls trembled within us and melted over you with the anxiety of love. We feared lest the wicked spirits of hell should come among you, and should darken your minds, and turn you away from the path of salvation. But while we were speaking to you, our hearts cried to Jehovah our God, that He would drive away the wicked spirits of darkness and send His wonderful light into your minds. We know that He heard us, and with joy we beheld your solemn attention. We saw that you understood our words, and that you felt in your souls a desire to know the Saviour of the world. In a little while some of you will be weeping with joy at the foot of the cross, knowing that Jesus suffered for your sins, and that Jehovah forgives all your iniquities for His sake. And they will say to their friends and neighbours, "Now we are happy; O, the sweetness of the love of Jesus, the Man who is Jehovah! O, taste and see that Jehovah is good!"

Incline your ear, ye people of Otaheite; hear, and your souls shall live. Behold Jesus, the Lamb of God, who was slain upon the cross for the sins of men. His wicked enemies were glad when they saw Him expire, and when they beheld His glorious head hanging down and His body become a lifeless corpse. And one of them, soon after, to make sure that He was dead, plunged a large iron spear into His very heart.

But the moment His holy soul left His body on the cross, it was embraced with infinite sweetness by Jehovah the Father, its wounds were instantly healed, and streams of living delight flowed in, expelling all grief and sorrow.

The holy soul of Jesus, ravished with His Father's love, and brightened with the splendours of His own Deity, looked forth in the unseen regions like the morning, and was seen in the world of spirits like a rising sun.

Immediately the armies of pure angels, who had been beholding Him with sweet astonishment in His sufferings, drew near and clustered round Him, adoring His eternal Godhead, venerating the surpassing excellencies of His human nature, and triumphing in the work which He had finished. Jesus accepted their homage, and appointed them to attend as His retinue. But their defence He needed not. At the sight of His brightening splendour the infernal spirits who had been assembled round His cross were terrified, and began to hasten their flight. And as He passed through the air the princes of hell, pierced with shame at the view of His sweet excellency and dreading His power, skulked away on every side.

Wherever He passed, it was Paradise; it was heaven. At length, moving onward with the rapidity of light, He and His bright retinue arrived at the heaven of heavens, the ancient and eternal residence of Deity. Having there visited the joyful assembly of the righteous, who had been collected from this earth through many ages, and having soared upwards to the throne of Jehovah, the blessed soul of Jesus soon began its returning course towards that mangled body which He had left on the cross. For He had told His friends in this world that He would raise Himself from death on the third day.

In the meantime tokens of His majesty had, on earth, marked His expiring moment. The earth on which His cross stood was awfully shaken; the rocks were rent asunder; and the graves of many saints were opened, and sent forth the bodies which had been confined there. Wonder and fear seized the multitude around the cross; they smote their breasts and returned. His friends and acquaintances could not look at Him hanging, all bloody, pale, and silent, on the cross without an inward death of anxiety and anguish. Two of them, however, roused to a new boldness, sought leave from the judge who had condemned Him, to bury the sacred body. Having obtained permission, they approached the awful cross, unfastened its nails, and, bathing His face and limbs with tears of love, rolled up the corpse in linen and laid it in a new sepulchre—the property of one of them—hewn out of a rock, in a garden near the place of the cross. There His mourning friends left Him, having rolled a great stone to the door of the sepulchre. But His presumptuous enemies, knowing that He had promised to rise from death on the third day, set a strong guard of soldiers round the grave, and sealed the stone with all possible exactness, pretending to be afraid lest His friends should steal Him away and falsely declare that He had risen.

Think, beloved brethren and sisters, of that solemn spot where the body of the Lord Jesus was shut up in darkness, where that

princely head was laid so low, and where death and the enemies of God seemed to triumph over Him. The shades of night closed round the sepulchre which held this mighty Captive; the eyelids of the morning were opened upon it, and saw it covered with silent horror. Another night came, and still He lay in the dust. But when the next morning began to dawn the triumphant spirit of Jesus, which had been traversing the unseen regions, filled with glory and delight, was now at hand, accompanied with multitudes of the holy angels. They came, not to rescue His body from death, but to witness the display of His own power, and the honours bestowed on Him by His eternal Father. Suddenly the earth felt the approach of Him who created it, and shook all round the sepulchre. A bright angel, becoming visible in human shape, came near to the great stone, rolled it back, and took his seat upon it. The terrors of death seized the wicked soldiers who stood round to guard the place.

But the scene of glory was within the gloomy sepulchre. There, in a moment—in the twinkling of an eye—the whole disfigured and mangled body of Jesus was changed into beauty, strength, and immortality, while His glorious soul—rich with the joys of eternity—entered it as its everlasting mansion, the bright temple of His Godhead. He came forth majestic from the tomb. Some of the attending angels took up the grave clothes as they dropped, and folding them together, laid them down where His body had been stretched out. Then they sat down, visible, at each end within the sepulchre, waiting the approach of His disconsolate friends.

The glimmering light of the dawn now discovered two of the friends of Jesus, whom love to Him made bold and drew to the grave, where they expected to find Him. They were women, and one of them had once been uncommonly wicked, but, being saved from her wickedness by the power of Jesus, she loved Him exceedingly. Immediately the angel who sat on the great stone at the entrance of the sepulchre, softening the glory of his countenance, said to them, "Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead." They obeyed the command of the angel, and, with trembling joy, ran to inform some of the chief men among His disciples, who returned with them immediately to the place. But still Mary Magdalene—the woman who, having once been very wicked, now loved Jesus exceedingly—could not be at rest, but stayed after the others were gone, unable to leave the spot. The angels tried to comfort her, but she continued weeping and looking mournfully into the sepulchre. Ere she was aware, Jesus Himself stood behind her, and when she turned round and saw Him, at first she knew Him not; for though she loved Him greatly, she had not faith enough to expect to meet Him alive. But when Jesus called her by her

name, immediately she discerned His voice and felt the majestic sweetness of His address. He then said to her, "Go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God."

The disciples and friends of Jesus were at this time overcome with sorrow and dejection of spirit. They had seen the rage of His wicked enemies; they had witnessed His expiring agonies; and the spirits of hell filled their minds with darkness. They would not, therefore, at first believe that He was risen from the dead. But Jesus pitied their weakness, and many times showed Himself to them, spake to them, permitted them to put their hands upon His body, and to view the scars of the wounds in His hands and His feet, till their doubts were entirely removed.

For forty days He tarried on the confines of this earth, triumphing in the love of Jehovah, His Father; conversing with superior spirits who joyfully surrounded Him; and often suddenly appearing among His beloved disciples. But though His heart burned with love towards them, they were not yet capable of being with Him in His state of immortality; nor was it fit that He should dwell constantly with them, as in the days of His suffering He had done. While, therefore, He gave them the fullest proofs that He was indeed risen from the grave, and that His compassion and love towards them continued in all their strength, He impressed them with the awe of His kingly majesty, and taught them to long for that period when they also, having passed through death, should possess the strength and joy of eternity. At the same time He instructed them respecting the affairs of His kingdom in this world, and how they should be employed in declaring His glory to miserable mortals around them.

But from His wicked enemies, who had despised and hated Him in His suffering condition, He now kept at a solemn distance. They were unworthy to behold the beams of His glory. They had no right to this pledge of immortality, which belonged only to His friends and followers.

At length the day arrived when Jesus, the Man who is Jehovah, should ascend—in body and soul, all glorious—to His throne in the heaven of heavens. Come, ye people of Otaheite, behold the majesty of Him who, from love to sinners, once hung in agony on the bloody cross.

With inexpressible condescension, sweetness, and familiarity, He was conversing among a number of His disciples, and had given them a solemn charge concerning the affairs of His kingdom in this world. His heart overflowed with love to them, and stretching out His hands towards them, He was pronouncing a solemn blessing upon them, when suddenly His countenance began to shine with new brightness, and a heavenly lustre, too great to remain in this world, was diffused over His person. Still stretching out His hands towards His beloved friends, He began

to rise from the ground, and gradually ascending over their heads, mounted aloft, becoming brighter and brighter, till a cloud covered Him from their eyes. Burning with love towards the unworthy inhabitants of this earth, His eyes surveyed it from on high, with triumphant majesty, as the place where many sinners would know the sweetness of His salvation. Meanwhile the armies of heaven thronged around Him, and multitudes of the wicked spirits of hell, who had formerly troubled and assaulted Him, were compelled to howl under His feet. He moved onward with rapidity, far on high, till He again arrived at heaven, the seat of the glory of Jehovah. What ecstasies of divine pleasure filled the vast assembly of glorified men and holy angels when Jesus appeared among them, and what triumphant songs and shouts then filled the most holy place, no man while living in this world can comprehend, nor can mortals conceive with what joy He was received into the presence of His eternal Father, and with what majesty He sat down upon His throne. It is at the hour of death that we enter into the full sight of these hidden glories. Therefore, though whole armies of the wicked should surround us and assault us with murdering rage, we would not fear them; for immediately we would see Jesus, the Man who is Jehovah, in the midst of the throne. He would smile upon us; He would welcome our departing spirits into the bosom of His love.

Consider well what we say, ye people of Otaheite. We are the friends of Jesus Christ, the Man who is Jehovah. He is the Lord of heaven and earth. This great sea and all its islands are His. If He should only frown upon this island where we now stand, it would tremble, and the sea would rise like mountains and roll over your heads. But we come to speak to you as your friends, and we invite you to the knowledge of Jesus, the Saviour. He hung bleeding on the cross, full of love to unworthy sinners. He is now in heaven, full of power to save you. If you cry to Him, He will come among you in the power of His salvation; you shall know Him in your hearts; and joys will break in upon you like to the joys of heaven.

(To be Continued.)

John Howie of Lochgoin.—In the January number of the *Princetown Theological Review* Dr. Hay Fleming gives an interesting account of John Howie of Lochgoin, the author of the *Scots Worthies*. Of all the works written on the great Covenanting struggle no book has had such popularity as John Howie's *Scots Worthies*. It occupies a foremost place among the religious classics of Scotland, and, in days gone by, well-thumbed copies with tattered leaves told how diligently its pages had been turned over. We may return to John Howie of Lochgoin in a future issue.

Memoirs or Spiritual Exercises of Katherine Colace or Mrs. Ross.

THE RELIGIOUS EXPERIENCE OF A SCHOOLMISTRESS OF THE
SEVENTEENTH CENTURY.

(Written with her own Hand.)

(Continued from page 350.)

ANOTHER remarkable passage was : The sore sickness I fell into, threatening death, which was a check both to my friends and me for being so unwilling to part when He called me so to do ; which, some of them perceiving, told me that if I recovered and were pressed to go from that place, they should not any more oppose it, which proved a beginning of deliverance to me from that sickness. The causes which the Lord discovered to me of this long and sore sickness, and of His changing one of the fairest days that I ever yet met with (and that for a quarter of a year uninterrupted) into a sad night of desertion, were these : 1. The neglect of a duty I had been many times and ways encouraged to, and have been many times sharply rebuked and chastised for the omission thereof, which aggravates it exceedingly, viz., that I dealt not sincerely with God in seeking and waiting His mind in a particular though of no great consequence, my mind being biassed ; which provoked the Lord to leave me to another sin, which He had likewise been at pains to teach me to shun, which was unadvisedness in words and carriage, and both these in one day, after the Lord had put me in one of the desirable frames, both in reference to the public and private, that ever I remember to have been in. From which I observe : First—That reiterated guilt, together with the foresaid aggravations, win not away without a sicker stroke, where the Lord intends special mercy. Secondly—That there is ever the greatest hazard of falling into some hand-weakening sin, through security, after the Lord hath appeared most gracious to the soul. Moreover, one sin makes way for another, and all contributes to the Lord's withdrawing. I suffered the weight of my afflictions to come upon me, notwithstanding of the Lord's declaring against this frequently, willing me always to rejoice in the great goodness of God that through grace He had made me partaker of, and to reckon that the sufferings of this life were not worthy to be compared to the glory that was to be revealed in me. And this, which was my sin, became my punishment ; for when I would have shunned the weight of my troubles I could not, my strength in a great measure having departed from me. But the Lord, who hath ever taken the occasion of my destroying myself to become my help, took the opportunity of my plunging myself into these

depths, to bring to the exercise of faith, and thereby both supported me and drew me out, even when I may say, Deep called unto Deep.

The Lord taught by this affliction (1) Living by faith and wrestlings; and by this giving me the victory over my sins, crushing them in the very roots thereof by His mighty power, as also my tentations and afflictions, and having by degrees brought His work in my soul to some period by His sensible presence, made it an easy work to keep the victory over all these. But I having provoked the Lord to withdraw His sensible and comfortable presence from me, He hath been training me all alongst to mortify sin, to overcome temptations, and to bear afflictions, by the exercise of faith without sense, driving me to the promises; He having in His great mercy, in my greatest extremity inward or outward, kept clear the knowledge of my interest in Him, in whom all the promises are yea and amen. (2) The confirmation of a lesson that the Lord had many times taught me formerly, viz.: That the Lord afflicts not willingly. Which He made appear to me thus: First—As His manner hath been for the most part, He showed me a way to avoid the trouble before it came. Only, through the deceitfulness of my heart, I did not so thoroughly see to evade this trouble before it came as I have done at other times, and as now I do. Secondly—By the Lord's threatening before He struck. Thirdly—By the Lord's striking me with lesser strokes, and an easy gentle sickness for six or seven weeks together, compared with what I met with after, which I could not want. This I note, with indignation at myself, and to the praise of the admirable faithfulness, condescendency, free and rich mercy of God in Christ. (3) Tribulation and anguish must be on every soul that doth evil, and, though He forgive, vengeance must be on their inventions. And in this not only His goodness and faithfulness to His people appears, but His holiness also in appearing against sin in them whom He loves most dearly. (4) To prize the Word highly, in being most useful in this strait. (5) All enjoyments beneath prove broken cisterns in times of extremity. (6) The Lord hath been teaching me by this sickness to keep my heart in a constant and careful readiness to go out of time, and to keep loose from all entanglements. (7) The sins that I see the Lord takes most notice of in me are those that relate to man, either the people of God or the world. (8) In making enquiry after the Lord's mind in affliction, 'tis necessary that the circumstances thereof be not neglected. (9) Mercies misprized and little noticed by me, the Lord hath discovered to be among the very greatest of mercies. As, for instance, I having been seeking deliverance from some trouble, the Lord answered me with a promise of strength to my soul. I, apprehending that that presupposed a lengthening of my trouble, did really misprize it; yet the Lord in His wonderful goodness both gave it me and continued it with me, and afterwards withdrew it, and made me to know the worth of it by the

want of it; but was pleased to bestow it upon me again after frequent seeking and seeing my folly in misprizing so great a mercy. And now, through His great mercy, He hath brought my neck to undergo His yoke voluntarily as long as He shall think fit, if He put strength in me, which I am bound to believe He will, because of His promise. (10) I find it dangerous sometimes to refer the clearing of a case to Providence. (11) Our unbelief will not make the faith of God of none effect.

The next thing I notice is, the mercies I met with in this affliction. And, 1. The great pains the Lord was at to prepare me for it a long time before it came. 2. The bringing it on by degrees. 3. All the time I had ready access to a throne of grace, though the Lord was pleased to deny an answer as to a present outgate, but gave that which was certainly better. 4. Suitable promises were given against all my fears, which were many, and I had an opportunity thereby to exercise faith. 5. In all my troubles, outward and inward, from the Lord's absence and Satan's constant temptations, I was never tempted to question my interest. 6. Light and teaching accompanied this affliction. 7. No difficulties to part with them that were dearest to me, and this because I was confident that I was going to Christ that is best of all. 8. Little or no trouble about what might become of my family after my death, but committed them confidently to the Lord. 9. The company and sympathy of them that were dearest to God in that place I lived in, and dearest to me, and so most desirable. 10. Nothing wanting to my body, either as to attendance, diet, or quietness; and she who attended me supported all the time, which was a great wonder, circumstances considered. 11. I was brought back from death to life merely by the Lord's condescendency to His people's prayers; this was palpable. "My soul, bless the Lord, and all that is within me bless his holy name; who forgiveth all my sins, and healeth my diseases." These, and many more mercies, the Lord was pleased to bestow upon me, and, according to His faithful Word, suffered me not to be tempted above strength, but gave frequent breathings, at least once in twenty-four hours, and so drove gently; the night was also short, for I could sleep none in it; and He mixed sweetly my bitter cup of inward and outward troubles, and did not bring upon me an only evil.

(To be Continued.)

International Commission on Opium Traffic.—This Commission has been meeting at Shanghai during February, with a view to consider the assistance of China in its desire to terminate the Opium traffic, and we earnestly hope that the Commissioners may have wisdom to come to the right decision. There are representatives of Great Britain, the United States, Holland, and other countries, Continental and Eastern, sitting. May the Most High bring to an end the great curse of China!

Proposed Change in King's Protestant Declaration.

APPOINTMENT OF FAST DAY BY PRESBYTERIES.

THE following letter is issued to the several Congregations of the Free Presbyterian Church :—

Dear Friends,—It is a matter of common knowledge that at the present moment the Protestantism of Great Britain is almost unprecedentedly imperilled. Mr. William Redmond, one of the Irish Roman Catholic Nationalists in the House of Commons, was recently permitted to bring into that House a Bill by which it was meant to alter the Accession Oath taken by the Sovereigns of Great Britain at their coronation, and also to throw open to Roman Catholics the Lord Chancellorship of England and the Lord Lieutenancy of Ireland — the two offices from which, together with the Crown, Roman Catholics are by the Emancipation Act of 1829 excluded. This Bill also proposes to repeal the enactments against the Jesuits which even the framers of the Emancipation Act found it necessary to retain.

What is, in this connection, still more serious is the fact that the Prime Minister has intimated his intention to modify the King's Protestant Declaration so as to render it more palatable to Roman Catholics. The Declaration, which this country, after a long and painful experience of Popish intrigue, found necessary to impose upon our Sovereigns at their coronation, as a condition of enjoying the Crown, is as follows :—

“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.)

There can be no question that the Declaration which has proved such an effective weapon against Romanism in the past is at this hour needed as much as ever it was. Several attempts in times past were made to alter this thoroughly Protestant Declaration, but they were without success. These efforts, however, were put forward by private members, and now for the first time is a Revision of the Declaration in favour of Romanism to be made by the Government of the day, and this alteration is likely to be placed among matters by which the Government will stand or fall. When we consider the strength of the present Government in the House of Commons, and the apathy of the party in opposition in regard to matters that are of vital importance to sincere Protestants, we would be inclined to say that, so far as man can see, the realization of the proposed change in the Oath is a foregone conclusion. But the Church of God in times past have often had to see that man's extremity is God's opportunity. The Courts of our Church feel that our only help is in God, and with this conviction, have resolved that they should in this emergency call upon the praying people of the Church to engage in united prayer to Almighty God that he would frustrate the purposes of those that are ready to serve the plots of the Papacy.

We have several examples of remarkable deliverances, recorded in His own Word, following such a cry unto God on the part of His people, when they were in straits. We need only remind you of the conduct of Moses and the children of Israel, when at the Red Sea pursued by the Egyptians; of that of Jehoshaphat and Judah when threatened with a great multitude from beyond the Dead Sea; and of that of Mordecai and the Jews when threatened with destruction from Haman. These called upon the Lord, and He answered them; and who can tell, but, if on our part, at this juncture, earnest supplication be made at the throne of grace that our Protestantism as a nation be not further weakened, we may have an answer in peace.

We are, at the same time, but following the example of the godly in the past, when we resolve conjointly to hold Tuesday after the first Sabbath of March as a Fast Day, on account of our imperilled Protestantism. We trust all our Congregations and people will give good heed to this resolution.

We may add that it is the purpose of our Church Presbyteries to give an early opportunity to members and adherents of the Free Presbyterian Church to petition the Legislature against any change in the King's Protestant Declaration, or against any concession to Papal claims.

(Signed)

JOHN R. MACKAY,
Clerk, Northern Presbytery.

JAMES S. SINCLAIR,
Clerk, Southern Presbytery.

NEIL MACINTYRE,
Clerk, Western Presbytery.

PETITION BY NORTHERN PRESBYTERY TO PRIME MINISTER
AGAINST CHANGE IN THE KING'S PROTESTANT DECLARATION.

"The Humble Petition of the Northern Presbytery of the Free Presbyterian Church of Scotland to the Right Hon. Herbert H. Asquith, K.C., Premier, and to the other Members of His Majesty's Government, sheweth :

That the Presbytery have heard, with grief and alarm, of the Premier's purpose to modify, if it be possible, the King's Protestant Declaration ; That it appears to the Presbytery that to question that Great Britain's exalted place among the nations is in close connection, on the one hand, with her repudiation of Popish superstition and idolatry, and, on the other hand, of her assertion of Protestant truth, were tantamount to questioning the fact of God's providence in the world ; That Rome has not ceased to claim a right to govern the nations of the earth, but that, on the contrary, Rome, being now more than ever under the dominion of the Jesuit Order, is putting forth unprecedented efforts to bring the British Government, in particular, to bow to the Pope's will in all things ; That to yield in the least degree to this Papal claim is but another step towards the demoralisation and downfall of the British Empire, and that the Presbytery fear that, if such a step is taken by His Majesty's Government, the consequence in the long run will be civil war ; That His Majesty's Government ought not, at this juncture, to lend only a deaf ear to the earnest remonstrance of many of His Majesty's loyal Protestant subjects against making any change in the Royal Protestant Declaration, because, although for the moment the Government is backed in the House of Commons by a large majority, if the Lord has yet a favour towards this land, He will assuredly overthrow that party that seeks to undermine the Protestantism of Great Britain ; That the words in which the Sovereigns of Great Britain are, at their Coronation, asked to disown Papal claims, are mild in comparison with those execrations by which the Papacy everywhere curses Protestant truth ; and that history has shown that Protestantism, in order to maintain its own existence, must meet Rome's falsehood with a firm negation, and that herewith our liberties as citizens are bound up.

The Presbytery, therefore, in God's name, implore the Prime Minister and the other members of His Majesty's Government, not to touch the King's Protestant Declaration, and your Petitioners will ever pray, etc.

In the name, and on behalf of the Northern Presbytery of the Free Presbyterian Church of Scotland.

(Signed) DONALD MACFARLANE,
Interim Moderator.

JOHN R. MACKAY,
Clerk."

Uilleam Ames air an aon Salm deug thar da fhichead.

(Continued from page 397.)

AN t-ochdamh *Leasan*: Aig an neach 'tha ag aideachadh a pheacaidhean ann an rathad aon fhille, agus firinneach, bithidh mar an ceudna a pheacaidhean ann a' fhiannis an comhnuidh, r. 3, *Tha mo pheacadh a' m' lethair a ghnath.*

Aobhar. 1.—Do bhrìgh agus gu'r h-ìad na nithean leis an toirear gu h-àraidh buaidh oirne, na nithean is docha dluth leantuinn ri ar cuimhne, mar a their muinntir gu coitchionn: *Bheir mise faineas gu'm bi cuimhne agad an comhnuidh air an la an duigh.* 'Nis d'a thaobhsan a ta ri aithreachas, 'sann gu h-àraidh le a pheacaidhean a bhuaidhaicheadh air.

Aobhar. 2.—Do bhrìgh agus gu bheil coguis an neach 'tha ri aithreachas a ghnath ag iarraidh reite agus sìth ri Dia, agus air an aobhar sin tha e iomaguineach gun sgur mu thimchioll a' pheacaidh, do bhrìgh agus gu'r h-e sin 'n a aonar 'tha seasamh ann an rathad a shith. Salm xxxviii. 3.

Aobhar. 3.—Do bhrìgh agus eadhon an deigh do reite agus do shith a bhi air am faotainn, tha e feumail agus iomchuidh gu'm bitheadh cuimhne bhuan againn air ar peacaidhean. (1) Airson irioslachaidh. Deut. ix. 6, 7. (2) Airson taingeachaidh a thaobh Dhe. 1 Tim. i. 12, 13. (3) Airson rabhaidh, gus na peacaidhean ceudna a sheachnadh 'san am ri tighinn. 1 Cor. vi. 11. (4) Airson gu'n coimheadeamaid seimheachd a thaobh peacaidh cosmhuil rinn fein. Tit. iii. 3.

Feum.—Airson dìtidh, 'nan aghaidhsan a leigeas dhuibh, cho furasda, cuimhne air am peacaidhean, agus 'tha g'an sìtheachadh fein le coguis bhruideal.

An naodhamh *Leasan*.—Airson aideachaidh aon fhille a bhi ann, tha e air iarraidh gu'n tugamaid an aire an toiseach do na peacaidhean sin 'tha 'an aghaidh Dhe a mhain, r. 4, *A' d' aghaidh, a' d' aghaidh fein a mhain pheacaidh mi.* Tha na briathran so air an gabhail le luchd-mineachaidh mar gu'm bitheadh iad a' cur an ceill an dara cuid gu'r h-e Dia a mhain a bha fiosrach air peacadh Daibhidh ann an gnothuich Uriah, air neo gu'r h-e Dia a mhain a bha comasach air peanas a' dheanamh air, air neo gu'r h-e Dia a mhain aig an robh comas a mhaitheadh dha, air neo, fadheoidh, gu'n robh an t-olc ann an aghaidh Dhe ann am peacadh Daibhidh 'toirt barrachd air na h-uile eucoir 'bh'ann a thaobh dhaoine, air aon mar a bha a' chuis ann fein, agus mar a bha e air a mhothachadh ann an coguis Dhaibhidh, ionnus agus gu'r h-e so a mhain a bha gu 'bhi air a chumail air cuimhne leis. Ach tha a' cheud da mhineachadh, a dh' ainmich sinn ann an so, fallsa, agus cha-n urrainnear aon de an da mhineachadh mu dheireadh a tharruing

o bhriathran Dhaibhidh, mar gnathaich sinn ainneart d' an taobh, agus cha mo tha iad ag amharc mar gu'm bithheadh iad a' tarruing a mach ciall nam briathran gu h-iomlan. Tha e ag amharc uime sin, mar gu'm b-i inntinn Dhaibhidh anns na briathran so, a bhi ag aideachadh a' mhi-churam, an t-suaimhneas, an t-an-danadas sin leis an do bhrosnuich e Dia ionnus agus gu'n do leig E dha a bhi air a tharruing a stigh ann am buairidhean adhaltrannais agus marbhaidh. 2 Sam. xii. 9.

Aobhar. 1.—Do bhrìgh agus gu bheil aideachadh de' nghne so a' dol a mach e choguis peacaidh a ta sealltuinn dìreach ri Dia 'na aonar, agus mar sin 'tha e gu h-àraidh ag aomadh agus a' cosnadh a' chreutair gu a bhi ag iarraidh reite ri Dia.

Aobhar. 2.—Do bhrìgh agus gu'r h-ann ann am peacaidhean a tha gu h-àraidh ann an aghaidh Dhe tha tobar nam peacaidhean eile uile. (1) Gu buadhach, mar a ta iad a' toirt air falbh sin a bha seasamh ann an aghaidh pheacaidhean eile, agus mar sin 'fosgladh doruis dhoibh. (2) Ann an rathadh cosnaidh, mar le a bhi a' treigsinn Dhe tha sinn 'ga gluasad-san gu bhi 'ga air treigsinn, agus 'air toirt a stigh ann am buaireadh. Tha, uime sin, aideachadh aon fhille air na peacaidhean so, 'gabhair a stigh ann aldeachadh diomhair air na peacaidhean eile uile.

Aobhar. 3.—Do bhrìgh agus gu bheil aideachadh dhe'n t-seorsa so ag oibreachadh gu mor chum peacaidhean a sheachnadh anns an am ri tighinn, do bhrìgh agus gu bheil e a' bualadh dìreach air an aobhairean agus am freumhaichean.

Feum.—Airson seolaidh, chum agus ann an ordachadh ar beatha, agus ann an rannsachadh air coguis gu'n gabhamaid beachd shonruichte air na peacaidhean 'tha folaichte o dhaoine, agus 'tha aithnichte do Dhia a mhain.

An deicheamh *Leasan*.—Tha air t-aideachadh so, ma tha e firinneach, dhe'n t-seorsa so, gu bheil breitheanais air bith Dhe air am meas leis a' chreutair soar o gach coslas aingidheachd, r. 4, *Air chor as gu'm fireanaichear thusa 'nuair a labhras tu, gu'm bi thu glan 'nuair a bheir thu breth.*

Aobhar. 1.—Do bhrìgh agus gu bheil an creutair a' faicinn aobhar cothromach a thaobh nam peacaidhean 'tha air an aideachadh, cha-n e a mhain air son na breitheanais sin a tha air an cur an gnìomh nan aghaidh, ach eadhon airson breitheanais fathast ni is ro thruime. Salm cxix. 75, 137; Neh. ix. 33; Dan. ix. 7; Tuir. iii. 32.

Aobhar. 2.—Do bhrìgh agus gu bheil a' gabhair e a stigh ann fein strìochdadh iriosal fo laimh chumhachdaich Dhe. 1 Peter v. 6; 1 Sam. iii. 18; Is. xxxix. 8; 2 Sam. xv. 26.

Aobhar. 3.—Do bhrìgh agus air an doigh so gu bheil sinn a' toirt a' ghloir uile do Dhia, airson a Cheartais ma 'se a thoil peanas a' dheanamh, agus airson a throcair ma 'se a thoil maitheanas a' thabhairt.

Feum.—Airson seolaidh, chum agus gu'n iarramaid ar n-aideichidhean a bhi a reir an riaghailt so.

An t-aon *Leasan* deug.—Chum air 'n irioslachadh, bitheas e cuideachail ma 'se agus gu'n d' theid sinn sios cho domhain ri ar peacadh gin leis an d' thainig sinn chum an t-saoghall so, r. 5. Rom. vii. 14.

Aobhar. 1.—Do bhrìgh agus mar is làine, agus mar is doimhne a bhitheas ar n-aideachadh 'sann is coimhlionta agus is eifeachdaich a shruthas ar n-aithreachas a mach.

Aobhar. 2.—Do bhrìgh agus gu'r h-e air truailidheachd gin sin is aobhar do na h-uile peacadh gnìomh. 'Nis chan'eil toradh air bith air a thuig-sinn gu ceart 'na nadur, mar bi e air fhaicinn 'na aobhairean. Dealachte ri aideachadh air an truailidheachd so, cha-n'eil e comasach dhuinn nadur ar peacaidhean gnìomh 'aithneachadh, gun a radh a' thuigsinn gu ceart.

Aobhar. 3.—Dò bhrìgh agus gu bheil aideachadh air an truailidheachd so ag oibreachadh gu mor chum ar fein-aicheadh, chum a bhi a' tagradh gras Dhe, chum a bhi a' ceusadh an-t-seann duine, chum faire ni's frithealtaiche air ar cridheachan fein, agus chum a bhi a' seachnadh pheacaidhean anns an am ri tighinn.

Feum. 1.—Gu 'cur 'an aghaidh nam muinntir 'tha gu tur ag aicheadh, air neo co dhiubh a ta a' feuchainn na's uirre dhoibh chum an truailidheachd gin so a nochdadh mar ni beag.

Feum. 2.—Chum ditidh na dream sin dha'n gnath a bhi a' lughdachadh am peacaidhean eile fein, a chionn agus gu bheil nadur truailte aca, ged 'sann a dh' aobharaich so do Dhaibhidh a bhi a' faicinn a' pheacaidh fein air a mheudachadh, 'se sin o bhi a' faicinn an aomaidh a bha ann o bhreth chum peacachaidh.

Feum. 3.—Air son seolaidh. (1) Chum gu'n cleachdamaid sinn fein ann an irioslachadh domhain a bhitheas ag eiridh o bhreithneachadh eifeachdach air an truailidheachd a bhuineadh dhuinn o ar gin. (2) Chum agus nach bitheadh sinn riarachtaiche le a bhi a' gearradh sios geugan ar peacaidhean gnìomh, ach gu'n iarramaid, ann an ath-ghineamhuinn fìor, gu'm bitheadh freumh an uilc air a' spionadh as.

An dara *Leasan* deug.—Cuidichidh e gu ro mhor chum ar cridheachan irioslachadh ma 'se agus gu'n eirich sinn ann ar n-aidlachadh chum naduir agus toil ro naomh Dhe, r. 6.

Aobhar. 1.—Do bhrìgh agus troimh a bhi a' coimeas nadur Dhe agus ar naduir-ne gu'm bi e, 'san uair sin, soilleir cìod e cho mor agus a dh' fhalbh sinn o choslas agus iomhaidh sin Dhe anns an do chruthaich sinn, agus a chum am bheil sinn a nis as ùr air ar gairm. 1 Peter i. 15, 16.

Aobhar. 2.—Do bhrìgh agus gu'r h-e toil ro dhìreach Dhe a bu choir a bhi 'na riaghailt d'ar toil-ne ionnus agus gu'n tugamaid fuath do nithean d'am bheil Esan a' tabhairt fuath, a gus gu'n gabhamaid tlachd anns na nithean sin anns am bheil Esan a' gabhail tlachd. Tais. ii. 6. 'Se, mar an ceudna, an toil ro dhìreach so am fear-breith is fearr air ar caime, agus d'ur a bhitheas an t-iomlanachd so air a' chur fa chomhair ar truailidheachd, bithidh an truailidheachd air 'fhaicinn ni's soilleire.

Feum.—Air son seolaidh, chum agus gu'n cleachdamaid sinn fein ann a bhi 'togail aithne cheart oirrne fein, o a bhi a' gabhail aithne cheart air Dia.

An tras *Leasan* deug.—Is taitneach agus ro phriseil ann an sealladh Dhe ionracas agus aon-fhillteachd cridhe, a reir nam briathra ceudna. Faic Gnath xi. 20. Tha Daibhidh anns an aite so a' deanamh ainmeachadh air leth air an treibhdhireas so, do bhrìgh agus ann a bhi a' rannsachadh agus a' glanadh a mach a choguis nach b'urrainn dha gun aideachadh gu'n bhuaidhaich cealg ro mhor comladh ris araon mu'n do thuit e ann am peacadh adhaltrannais, d'ur bha e a' peacachadh ann an sealladh Dhe a mhaìn, agus mar an ceudna an deigh sin d'ur bha e a' feuchainn ri cuibhrigeadh a' chur air an droch-bheart so le droch—bheartan eile, chum agus gu'm faodadh e 'fholach.

Aobhar. 1.—Do bhrìgh agus gu bheil treibhdhireas a' tabhairt do Dhia glòir uile-lathaireachd, glòir uile-fhiosrachaidh, glòir a mhorachd uamhasaich. Tha iadsan 'tha anns an t-seadh so a' deanamh gnothuich ris gu treibhdhireach, air an labhairt uimpe gu ceart mar mhuinntir a ta gluasad maille ri Dia. Is. xxxviii. 3.

Aobhar. 2.—Do bhrìgh agus gu'r h-e so foirfeachd na h-umhlachd mhi-fhoiridh a dh' fhaodas sinn a' thabhairt seachad anns a' bheatha so, mar a ta i o'n chridhe uile, agus mar sin o'n duine uile.

Feum.—Airson earail, chum agus gu'n iarramaid gu treibhdhireach an deigh an treibhdhireis so.

The Covenanters in the Far North.

THE great principles for which the Covenanters risked their worldly all and life itself, cannot be said to have appealed with like power to the Highlanders. Attached as they were to their chiefs, and these chiefs as a rule, the devoted supporters of the ill-fated House of Stewart, they were regarded more as the scourge of the Covenanters than their friends. The wild semi-civilized Highland Host committed many a deed of crime and hurled themselves recklessly on the ranks of those who were fighting for religion and freedom. But there were not wanting evidences that even in the Highlands the good seed of the Kingdom was sown and bore fruit. The saintly James Hog, Fraser of Brea, and John MacGilligan, Alness, may be mentioned as faithful servants of Christ. The banishment of Robert Bruce to Inverness bore notable fruit in the conversion of Alexander Monro, who afterwards became minister of Durness. He found his parish a spiritual desolation and a wilderness when he came to it, but under the blessing of the Spirit and a notably consecrated life, a great change came over the people. Among the leading chiefs in the far north, there were true patriots and men actuated by the deepest religious motives in coming to the aid of the great

principles for which the Covenanters contended. The first to sign the National Covenant in Greyfriars Churchyard in 1638 was the Earl of Sutherland. In Caithness, William Innes of Sandside, Sir James Sinclair of Murkle, and the Master of Berriedale (grandson of the Earl of Caithness), cast in their lot with the Covenanters. The action of the Master was strongly resented by his blood and kin. The Earl of Huntly wrote to the Master's father, Lord Berriedale, saying:—"As you desire to prevent your son his ruin, strive to bring him in time from these idle courses, for hereafter it will be impossible." The father then addressed his son in anything but fatherly terms, as may be seen from the following sentences:—"Son,—Howsoever your unnaturality and miscarriages have disgusted me in times past, yet for discharging my duty as a father both before God and man, foreseeing your imminent ruin, I have thought good by these presents to forwarn you of the same. And if your idle and preposterous causes you have on hand you and your property perish, I have God to witness that I have discharged the part of an loving father—howsoever, you have deserved it at my hands, and for your better information of your danger have sent herewith the Marquis of Huntly's letter to me presently." The Master replied to his father in a letter which may well be regarded as one of the finest expressions of filial acknowledgment of parental authority in the sphere where that authority has a right to expect obedience, but he is careful to point out that there are matters that pass beyond this sphere, and in these he acknowledges but One—that God, who alone is Lord of the conscience. The letter written on 24th December, 1638, is as follows:—"MY VERY NOBLE AND GUID LORD, AND LOVING FATHER,—I received your Lordship's kind letter, advertisement and council, and though your Lordship gives therein some undeserved checks, yet I most patiently accept of what it shall please your Lordship to write or speak to me, and shall endeavour (my conscience reserved) to perform to the uttermost of my power what your Lordship will command. But where your Lordship by these desires me to fall back and repent of that I have both sworn and subscribed unto, I think it were a disgrace of your Lordship to be a father to such a son; and a perpetual infamy to remain to posterity and great iniquity against God and His Spirit, which persuades my conscience of the equity of what I have done. I hope that thereby I have offended none (if not by accidence). If I suffer for righteousness cause, happy am I, for I ever resolved to suffer affliction with the servants of God than to enjoy the pleasures of sin for a season; neither do I account the momentary afflictions of this life worthy to be compared in respect of the joy and comfort laid up for me in Christ, and if for His cause (not having done anything contemptuously against authority) I lose either lands, wife, or children, I have His own promise to the which I will constantly rely without wavering, assuring myself I shall receive a hundred-fold now in this time, howso if with

persecution, and in the world to come eternal life—so that none needs to regret. But in case that your Lordship should have a prejudicial opinion of my proceedings, I protest to God I intend nothing but to the glory of God, the honour of the King, and loyalty to my native country, and filial affection to your Lordship, as becometh your Lordship's obedient son and servant, Sinclare."

D. B.

A Pleasure-Loving Age.

CHILDREN AT THEATRICALS.

REMARKS BY THE REV. D. MACFARLANE.

ON a recent Sabbath Rev. Mr. Macfarlane preached to his congregation in Dingwall Free Presbyterian Church from the words, "Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night" (Isa. xxi. 11-12).

In Old Testament times, he said, the prophets were called watchmen. The Lord said to Ezekiel, "Son of man, I have made thee a watchman unto the house of Israel." A watchman's duties were to watch while others slept, and to give them timely warning should any danger threaten their persons or their interests. If the sentinel neglected his duty, if he slept when he ought to watch, his punishment was death, because he failed to give warning of the enemy's approach. Truly such would be the fate of all ministers who professed to be watchmen on the walls of Zion, and yet neglected to warn the people of approaching danger. If one of the false prophets of old were asked, "Watchman, what of the night?" his answer would be "Peace, Peace, no danger," while the enemies were at the very door.

The same held true of most ministers of the present day. Truly the night was not only coming, but had already come. It had come not only on the world, but on the visible church as well, so that in comparatively few pulpits in Scotland was the gospel preached to-day. A passing reference might be made by ministers to Christ and the gospel, but they failed to declare the whole counsel of God.

Instead of seeking to please God their great aim was to please their congregations, but they would have their reward. Alluding to the various dark nights that overtook the church, the preacher said that the night that succeeded the giving of the first promise in Eden was a dark one, and in particular the generation that immediately preceded the destruction of the old world by the flood was an exceedingly wicked generation. There were none righteous to be found among them but Noah. Instead of worshipping the one and only true God they worshipped false gods, and there was one false god in particular that was the object

of their adoration, viz., what might be termed the Epicurean *god of pleasure*. They were eating and drinking, playing and dancing, and amusing themselves till they were all swept away by the flood. How similar our own age to that !

Most of the people of the present day worshipped at the shrine of that false god of pleasure. The altar of that god was set up in all parts of our land : in towns, in villages, and in country places : yea, in the very House of God, so that ministers, instead of feeding their flocks from the word of God with knowledge and understanding, served them with carnal amusements, and to perpetuate the worship of that false god young children were carefully trained up to it.

One form of pleasure-worship was theatrical plays, and such were practised in their own town. The teachers of those performances and all who countenanced them, would be (though not intentionally) the means of destroying the souls of the performers. As he (the preacher) loved the young, and sought their salvation, he would earnestly beseech them to flee from the destroyers of their souls, and to come to Christ, who said "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Those who taught theatrical performances to little children forbade them to come to Christ. He felt in duty bound to speak of those matters when answering the question, "What of the night?" He sought to come to the rescue of the rising generation that he might pluck them out of the hands of their destroyers. The teachers of these performances might mean well, but he had no doubt that the effect of their teaching would prove destructive to the precious souls of their pupils, and that the blood of many lost souls would be required of them at the day of judgment ! If they did not believe this in a day of mercy, they would have to believe it by terrible experience when it was too late. Parents who allowed their children to frequent such evil institutions showed how devoid they were of true love to their offspring, and how sadly they neglected the solemn vows they came under when they received the ordinance of baptism for their children. The divine injunction to parents and other teachers of the young is : "Train up a child in the way he should go ; and when he is old, he will not depart from it" (Prov. xxii. 6). "When thou vowest a vow unto God, defer not to pay it ; for He hath no pleasure in fools : pay that thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay" (Eccl. v. 4-5). How many parents in the present day were under the curse of broken vows ! They made a noise if they were refused baptism for their children, but as for the solemn vows under which they came, they treated them with perfect indifference, though the neglect of their duty was nothing less than the sin of perjury !

It was one of the signs of the ungodliness of the present generation that ladies and gentlemen of high rank were principal

promoters of theatrical entertainments and other amusements, which would have the effect of counteracting the labours of Gospel ministers in instructing the people—young and old—in the things which belonged to their everlasting peace. He (the speaker) would say to those high personages: "Cease from your evil work: allow the Gospel free course that it may be glorified in the salvation of immortal souls."—*North Star*.

Protestant Notes.

Italian Priests leaving Church of Rome.—According to the *Echo des Vallées*, a number of priests have left the Church of Rome and joined the Waldensian Church. Among those whose names are given are Abbé Minocchi, Arturo Mingardi, Biagio Angelo Mastrotto.

"Bulwark" Prize Competitions.—The editor of the *Bulwark* has been in the habit of offering prizes for essays dealing with the Covenanters. Those interested in the education of the young might find in this a useful method of storing their minds with Protestant truth. The *Bulwark* may be had for one shilling and sixpence per annum from the office of the Editor, 227 West George Street, Glasgow.

A Booklet and a Sermon on Popery.—The subject of Popery is very much to the front at present, and we have just received before going to press a very interesting booklet re-issued by Miss Mackay, 85 High Street, Dingwall, entitled, "Twelve Interesting Letters by 'Kirwan,' America, to the Rev. John Hughes, Bishop of New York." The price is 3½d.; per post, 4½d.; per dozen, 3/ post free. There are prefatory "Notes" by the Revs. D. Beaton, Wick, and D. Macfarlane, Dingwall. We have also received "A Sermon" by the Rev. D. Macfarlane, with title, "The Errors of Popery," and text, Isaiah 59, 18. The price is 1d.; postage ½d. extra. Mr. Macfarlane's name is sufficient to recommend the sermon as a useful and impressive one. As for the "Twelve Letters," we cannot think of anything more telling in so brief compass on the subject of Popery. The style is both earnest and witty, and we consider the booklet is exceptionally suitable to be put into the hand of any young man or woman who needs instruction or conviction in regard to Romanism.

Adoration of the Pope.—It is well known that the Pope is adored while he sits on the altar at his consecration. But that ordinary Romanists on other occasions should also adore him enlarges the sphere of Papal idolatry. The Rev. George Tyrell, who not long since was expelled from the Jesuit Order, has written a letter to the *Guardian* calling attention to a specimen of Papal

idolatry in a French tract, entitled *Devotion to the Pope*, in which it is actually pointed out that there is a certain similarity between the Tabernacle as "the home of Jesus the Victim," and the palace of the Vatican at Rome as "the home of Jesus the Teacher." "What," asks the tract, "can be more touching and beautiful than this parallelism? When we prostrate ourselves at the Tabernacle before the Sacred Host, therein contained, we adore our Lord in His Eucharistic Presence, which is substantial and personal: when we fall at the Pope's feet to offer him the homage of our mind and to accept his teachings it is again, in a certain way, Jesus Christ Whom we adore in His Doctrinal Presence. In both cases we adore and confess the same Jesus Christ. Whence it follows by rigorous consequence that it is as impossible to be a good Christian without devotion to the Pope as without devotion to the Eucharist." And yet Romanists get very angry when Protestants charge the Church of Rome with idolatry! Yet, is there not a cause?—*Protestant Observer*.

Notes and Comments.

The Salvation Army.—Recently we called attention to a cheap reprint of the *Salvation Army and the Public*. It is a most damaging exposure of the financial methods of the so-called Salvation Army. The book throws sidelights on the doctrinal position of this great organisation. It is thoroughly Armenian in its teaching. The Wesleyan doctrine of perfectionism is taught as also the possibility of "those who have been truly converted to fall away and be eternally lost." The persistent begging methods of the Army sometimes make people to give a mite who have not a grain of sympathy with their doctrinal position. To all those who are afflicted with this false charity the above book should prove a useful and timely antidote. The book is published by George Routledge & Sons: price sixpence.

Millennial Dawn.—This is an importation from America. Its advocates have a zeal that would put the Pharisees to blush in their proselytizing efforts, and the result is alike in both cases. One of the worst features of this wicked system is that it trades with the recognised terms of evangelical theology and under guise of the "Old Theology" plays on the credulity of the unwary. It is not easy in a narrow compass to specify its leading doctrines, but a few of these may be mentioned as given by a writer dealing with the subject in the *Vanguard*. The doctrine of the Trinity is not only denied, but ridiculed; Christ's essential deity and dual nature are denied; the personality of the Holy Spirit is denied; it teaches the doctrines of the larger hope and the complete annihilation of the incorrigibly wicked. Such is the "Old Theology" of the Millennial Dawn publications.

Church Notes.

Communions.—Ullapool, first Sabbath of March; Portree, and Tarbert, Harris, second; Kinlochbervie, fourth; John Knox's, Glasgow (Hall, 2 Carlton Place, South-side, near Suspension Bridge), and Stoer, Sutherlandshire, first Sabbath of April; Greenock, and Lochgilphead, second; St. Jude's, Glasgow, and Wick, fourth.

Purchase of St. Jude's Church, Glasgow.—It is likely known to many of our readers that this Church building has been hitherto held on rent by the Free Presbyterian Congregation, which has met in it since 1893. The building, with the ground adjoining, was put up for sale by the proprietor on Wednesday, 27th January, in the Faculty Hall, Glasgow. The upset price was £3000; but owing to competition, the property fell to the St. Jude's Congregation at £3760. We understand that the payment and transfer will take place at the May term. The St. Jude's Building Fund is fairly well forward to meet the demand soon to be made upon it, but as yet it falls short by £300 of the required sum. It is a matter of satisfaction, not only to the St. Jude's Congregation, but to the whole Free Presbyterian Church, that such an adequate and well-situated building for worship has been permanently secured in such a large centre of population as the city of Glasgow. For the benefit of strangers, it may be mentioned that the locality of the church is Jane Street, between Blythswood Square and Pitt Street, off Sauchiehall Street.

Congregation of Strathy.—An Appeal.—A Free Presbyterian Congregation has existed at Strathy since 1893. It has been, through the generosity of the School Board, granted the use of Strathy Public School for Religious Services for the past sixteen years. It is now felt, on all hands, that it is not desirable that the Congregation should permanently look to the School Board to grant this facility. At a recent meeting of the Congregation, it was resolved to proceed to erect a place of worship in connection with the Free Presbyterian Church. The proprietor, some time since, granted a suitable site. The Church, about to be built, is to be seated for about 250 persons. The material will be stone. The probable cost is £350. The Congregation, although prepared to do their utmost, cannot bear this burden alone, and in the circumstances would venture to appeal to friends of the cause everywhere to give them aid in this undertaking.

Contributions may be sent to Mr. Murdoch Mackay, Strathy Point, by Thurso, who will thankfully acknowledge any contribution, however small.

The Northern Presbytery of the Free Presbyterian Church of Scotland have cordially endorsed the above appeal.—JOHN R. MACKAY, *Clerk*.

The late Mrs. MacPherson, Oban.—We regret to record this month the death of Mrs. MacPherson, Cluny House, Oban.

The deceased, who had reached a very advanced age, was a person highly respected by all who knew her for her personal piety and integrity of principle. Faithful to the principles of the Free Church in 1843, Mrs. MacPherson was equally steadfast in 1893, and was devotedly attached to the testimony then raised for truth. Though for some years confined to the house, she will be missed by the congregation at Oban, which has lost in her one of its most worthy, praying members.

The late Mr. Macdonald, Glasgow.—We note in a few words this month, with much regret, the death of Mr. Murdo Macdonald, 108 West Graham Street, Glasgow, an esteemed elder of St. Jude's Church. Mr. Macdonald, who was 62 years of age, was a Christian man of sincere and solid piety, and was much respected by all who knew him. For some time back he acted as missionary to our people at Clydebank. Much sympathy is felt for his widow and family in their great bereavement. Their loss is shared by the Church at large. We expect to have a fuller notice in next issue.

Acknowledgments.—Rev. Neil Cameron begs to acknowledge, with thanks, £20, received from two friends in Canada, as a donation towards the expenses of deputy to be sent to the Mission in South Africa. Rev. J. S. Sinclair acknowledges, with thanks, five dollars (20/6) received from Mr. S. Bannerman, Portage La Prairie, Manitoba, for Foreign Mission Fund; also £1 from Miss Ross, Chesham Place, London, for same purpose.

The Magazine.

Subscriptions Received for Magazine.—H. M'Bean, Daviot, 2/6; P. MacKenzie, Beauly, 2/6; Mrs. Fraser, Braes of Ullapool, 1/3; A. Fraser, for St. Jude's Collectors, 28/10; D. M'Pherson, Kames, 40/3; G. Matheson, Stoer, 1/3; R. Finlayson, Harlaw Street, Glasgow, 2/; M. Beaton, Waternish, 2/3; Miss Mackay, Hope Park Terrace, Edinburgh, 2/6; J. Adamson, Helmsdale, 3/; Mrs. D. Beaton, Alligin, Torridon, 2/6; Miss C. Forbes, Kelso, 2/6; Mrs. Macadie, Brawlbin, 2/6; D. Mackay, Plockton, £1; J. MacLaine, Portree, 30/; J. D. Kidd, North Sydney, Australia, 2/6; J. Leitch, Toward Point, 2/6; Mrs. M'Kinnon, D. Livingston, Mrs. Gillanders—all Applecross—2/6 each; G. Souter, Dingwall, 45/7; Mr. M'Callum, Willow Cottage, Thundergay, Arran, 2/6; H. Morrison, Scourie, 1/3; Mrs. Malcolm, New Brighton, 2/6; Mrs. A. Mackenzie, Aultgrishan, Gairloch, 2/6; Mrs. J. Kerr, Stoer, 2/6; D. Mackenzie, M. Kildrummie, Nairn, bound vol., 3/2; K. Munro, Nedd, Lochinver, 2/6; Miss M'Rae, Nedd, 2/6; M. Stewart, fish salesman, Kyle, 2/6; A. Campbell, Diabaig, Torridon, 2/6; Miss M. Campbell, Auchindunie, Atness, 2/6; Mrs. W. H. Gibb, Weston-Super-Mare, 5/; D. M'Kinnon, Craiglea Villa, Struan, Skye, 11/; Miss C. M'Killop, Caticol, Arran, 2/6; Widow A. M'Leod and Mrs. K. Martin, Struth, Harris, 1/3 each; Miss M. M'Rae, Kincardine, Ontario, 7/6; Miss Crawford, Ardfern, Lochgilphead, 2/6; A. Fraser, missionary, Collam, Harris, 5/; W. Day, Edinburgh, 8/8; A. Macmaster, Shedog, Arran, 2/6; G. Macdonald, Ednam, 2/6; J. M'Donald, joiner, Applecross, 3/4—bound vol.; Nurse J. Sinclair, Hill Street, Glasgow, 2/6; G. M'Leod, Arkona, W. Williams, Ontario, 8/3; Miss A. M'Lean, New York, 2/6; D. M'Iver, Strathconon, 2/6; J. Macdonald, Rangag, Latheron, 2/6; D. M'Kerrell, Islay, 2/6, and donation, 2/6; per Mr. A. M'Coll, Mrs. Urquhart, Ontario, 2/6.

Several Articles are held over till next issue.—ED.