



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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Christ's Priesthood on Earth.

SOME months ago there appeared in the *English Churchman* the report of an address by the Bishop of Carlisle, which justly gave rise to some controversy. The address was chiefly taken up with a criticism of the word "priest," as that is applied to ministers of the Gospel in the Prayer-book and Articles of the Church of England. He strongly condemned the abuse to which the word has been subjected by those of a sacerdotal tendency—"priest" was originally the Anglo-Saxon word for presbyter or elder—and he expressed the opinion that this abuse was largely at the root of what we shall call, to be plain, the Romish pretensions of many of the clergy in the English Church. His condemnation of the word "priest," in its misapplied sense, was so thorough, and besides, so unusual for a bishop, that zealous Presbyterians read this part of his discourse with special pleasure. Their pleasure, however, was mingled with pain, for they also saw that he condemned the use of the word "priest" (*hiereus*) in the New Testament in places where it is applied to Christ. He maintained that Christ "never once, directly or indirectly, called Himself a priest," that "the one letter in the New Testament in which Christ was called a priest was the letter to the Hebrews," and that the author of this epistle showed that "Jesus Christ Himself was not a priest on earth. He was only a priest after he had suffered death upon the Cross and had ascended on high." The bishop boldly described the application of the word "priest" to Christ, in the Old Testament sacrificial sense, as a survival of "Pagan and Jewish notions." It was a "false" word and conveyed a false idea. This way of handling the matter was rather a startling revelation of the bishop's views on the inspiration of the Bible and God's relation to ancient Israel. According to his opinion, it would appear that Christ is only a priest as an intercessor. This excludes the priestly activities of Christ in His obedience and sufferings unto death, and in doing so, takes away,

in our humble judgment, all the virtue and glory out of the substitutionary work of the Redeemer on behalf of sinners.

It is our present purpose, first, to define the use of the word priest in the Scriptures, and then, secondly, to present a few Scriptural reasons for maintaining that Christ exercised His priestly office in the days of His flesh as certainly as He does so now in heaven. This doctrine has always been among the things most surely believed among us, but a simple statement of it may not be without profit.

1. Observe the use of the word "priest" in the Scriptures.

(1) There is a general and subordinate sense in which the word "priest" is applied to all believers. All the children of God have liberty now to draw near to Him through Christ without any purely human mediator, and, in this way, they are called "a holy priesthood," who "offer up spiritual sacrifices acceptable to God by Jesus Christ." These are sacrifices of obedience and thanksgiving, but in no sense sacrifices of atonement.

(2) There is a special and official sense in which the word "priest" is employed, and in this respect it is applied to a divinely ordained class of God's servants under the old dispensation, and to the Lord Jesus Christ alone under the new. In this official sense ministers of the gospel are never called priests in the New Testament. They are only priests in the same sense in which all the children of God are, though they have special duties to perform as gospel ministers.

(3) The definition, then, of an official priest embodies three ideas. First, he is a mediator between God and sinners; secondly, he offers a sacrifice or sacrifices for sins; and, thirdly, he makes intercession on behalf of men. These things the priests of the old economy were in symbol and type. Christ was all in actual reality. He is the "one mediator between God and men" (1 Tim. ii. 5); He "hath given Himself for 'His children,' an offering and a sacrifice to God for a sweet-smelling savour" (Ephes. v. 2); and he makes intercession as "an advocate with the Father, Jesus Christ the righteous" (1 John ii. 2).

2. The Scriptural reasons for maintaining that Christ in the days of His flesh was a priest and exercised His office as such, appear to us very abundant. If any are blind on the subject, it must be with the excess of light. No doubt, this was the feature of His work that was chiefly hidden from "the wise and prudent" in His own day; they could not help seeing Him to be a prophet, and they had some kind of glimpse of Him as a king, but they utterly failed to discern that He was the great High Priest of His people's profession, who was giving "his life a ransom for many." His own disciples saw Him to be the priest in the measure in which they were enlightened from above, and at times the veil was on their eyes; but after He rose from the dead and ascended to

the right hand of the Father, they received the Holy Spirit in richer degree, and saw more clearly. And we, in the last times, have now the complete and finished canon of divine revelation in our hand. May we get light from on high to understand and receive the truth as set forth in it!

(1) Christ's appointment to the priesthood dates from eternity. He is "the Word who was with God and was God," and it was the Father who said, "Thou art my Son, to-day have I begotten thee," who also declared, "Thou art a priest for ever, after the order of Melchisedec." The call to the priesthood was long prior to "the days of his flesh," and therefore prior to His resurrection or ascension. (Heb. v. 4-7.)

(2) Christ's appointment to be the "High Priest of our profession" was reflected upon earth in the priestly office, with its sacrificial offerings, which was set up by God in the family of Adam almost immediately after the Fall. The Eternal Son of the Father was in due time to become "the seed of the woman," and to take away sin by the sacrifice of Himself, and He began even then, through the agency of the ritual of the old dispensation, to give foretastes of the fruits of His priestly work yet to be done on earth. God's people during that period were obtaining the early benefit of Christ's priesthood by means of type and figure, and His people in this later age may learn much of the nature of His priestly work from a prayerful and Spirit-guided study of the older ritual. It is utterly subversive of the whole teaching of Scripture, from first to last, to maintain, as some do, that the priesthood and sacrifices of the Old Testament were a form of Paganism, the result of human wisdom, and not the infallible appointment of God for that dispensation, and in essence one with the doctrine of the New Testament. Such a view is only infidelity in disguise. According to the testimony of an inspired Apostle, the priesthood, the sacrifices, and the holy places were figures and shadows of "good things to come" (Hebrews, chapters ix. and x.), and this is the view that every mind, taught by the same Spirit, cordially accepts and delights in.

(3) The typical High Priest of the old dispensation killed the sacrifice before he entered into the holiest of all with blood, and in like manner, the Lord Jesus Christ "offered up himself" as a sacrifice upon the Cross before He entered, by His own blood, into heaven, of which "the holy places made with hands" were figures. This is the express teaching of the Epistle to the Hebrews, the testimony of which, from beginning to end, is that Christ performed the work of a priest on earth before He ascended to heaven, and the men must be very ignorant, or very presumptuous, that venture to take any different view. Consider such passages as the following: "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Hebrews ii. 17).

"But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us" (Heb. xi. 11, 12). "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins; but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God" (Heb. x. 11, 12). Can any statements more plainly assert the fact of Christ's priesthood on earth?

(4) Much of the glory and virtue of Christ's redeeming work in life and death is implied in the circumstance that He was Himself the High Priest as well as the sacrifice. It was "not possible that the blood of bulls and of goats should take away sins." These were irrational animals, of a lower order than men in the scale of being, and could not be real substitutes for them, or make atonement for their sins. They were dragged unintelligently and unwillingly to the altar; their sufferings had no moral worth, and so could in nowise satisfy the justice of God for sin. But in the Lord Jesus everything was otherwise. He possessed a true, real, holy humanity, without the least moral imperfection, and this in union with absolute Godhead. In Him all the infinite perfections of Deity, and the finite perfections of humanity, were truly and properly united. As man, He was able to suffer in the room of men; as God, He was able to satisfy the claims of God. Thus He went forward to Gethsemane and Calvary, and gave a willing, holy, perfect obedience to the demands of the righteous law, both in precept and penalty. Though He was taken with wicked hands and nailed to the Cross, this did not imply that He was an involuntary, unwilling agent. He said distinctly to His disciples, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John x. 17, 18). The Lord Jesus was active all through His obedience and sufferings as the Great High Priest, surrendering Himself to the sword of infinite justice, and enduring all the pain and agony and shame which were necessary to satisfy the thirst of that fiery sword, until at last He quenched its flames in the merit of His blood, cried "It is finished," and gave up the ghost. He has now entered within the vail as His people's surety and representative, and His priestly action on earth forms the meritorious ground of His intercession with the Father. Take away the merits of His priestly work on earth, and His intercession loses its strength and efficacy. It is because He is Jesus Christ the righteous, the just and perfect propitiation for sins, that the children of God have an all-powerful advocate with the Father. (1 John ii. 1, 2.)

We shall (D.V.) take up next month the statement that Christ is not called a priest elsewhere than in the Epistle to the Hebrews.

A Sermon.

BY THE LATE REV. CHARLES J. BROWN, D.D., EDINBURGH.*

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"This is his name whereby he shall be called, THE LORD OUR  
RIGHTEOUSNESS."—JER. xxiii. 6.  
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IN the opening verses of the chapter God had pronounced a woe on unfaithful pastors—referring probably to rulers, both civil and ecclesiastical—who had destroyed and scattered the sheep of His pasture. He had promised to gather His flock in due time together, and set up faithful shepherds over them. Then He passes, at the fifth verse, by a natural and beautiful transition, to that prediction of Messiah, the great Shepherd of the sheep—King and Priest of His Church both—of which the text forms a part: "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord (Jehovah) our righteousness."

You will easily perceive that, in this great title of Messiah, there is a party introduced as if speaking, and giving it to him—"our,"—"The Lord *our* righteousness." Beyond doubt this party is the ransomed Church of God—the true Israel and Judah—the body of Christ—consisting of believers of all countries and ages of the world. Of the members of this body it is in effect declared that they shall be found addressing Christ—humbly, believingly, joyfully—by the name, "The Lord our righteousness." And what I purpose, accordingly, is to inquire a little into the leading thoughts and feelings which the title, as thus given to Christ by His Church, implies and expresses.

I.—And, first, I remark that when the people of Christ address Him by this name, "The Lord our righteousness," it implies a contrite acknowledgment that they have no righteousness of their own—that they are destitute of all personal righteousness in which to appear before a holy God. "The Lord our righteousness," they say, confessing in the very utterance that "all their righteousnesses are as filthy rags"—that they have none in which they can for a moment venture to appear before the Holy One of Israel. The more narrowly they search the inspired Word, and view their own characters in the light of it, the more is this humbling

* This sermon is taken from a volume entitled "The Word of Life." Dr. Charles Brown was one of the most godly and gifted ministers of the Free Church of the Disruption. He was ordained in 1831, his first charge being Anderston Church, Glasgow, where he succeeded the eminent Dr. John Love. In 1837 he was translated to the New North Church, Edinburgh. He died on 3rd July, 1884, aged seventy-eight years.—ED.

conviction borne home on them. They find the Lord prescribing to man at the first a perfect rule of righteousness. They find Him pronouncing His curse on every one who continueth not in all things which it requires. They find Him declaring that in this fallen world "there is none righteous, no, not one"; that "the carnal mind is enmity against God"; that "as many as are of the works of the law are under the curse"; that "by the deeds of the law there shall no flesh be justified in his sight, for by the law is the knowledge of sin." Once, indeed, the people of Christ did not—any more than the world around them—obtain the knowledge of sin by the law. "They were alive," as Paul writes of his former self, "without the law once." Blind to the extent and purity and spirituality of the law, they fancied themselves in their own righteousness sufficiently good and secure. But "when the commandment came" at length to them by the Holy Ghost, "sin revived, and they died; and the commandment which was ordained to life, they found to be unto death." They found that, while a single sin was sufficient to bring the curse, their entire lives had been one continued course of sin—of rebellion. They saw that even since the time of their conversion to God, with some goodness—the fruit of His Spirit—there had mingled imperfections and defilements innumerable. And still, as they continue to search their own hearts—rise in their thoughts of the breadth and purity of the law, and see its requirements reaching to the most secret motives and principles of action—they find that their very best deeds have not only nothing in them meriting heaven, but much, very much, deserving wrath. Every way the conviction is borne home on them that they are without a righteousness of their own in which to stand before God; and they give expression to this in effect when they call Christ by the name, "the Lord our righteousness."

II.—But, secondly, I observe that when the people of Christ give this name to Him, they declare their solemn persuasion that they require a righteousness, though they have none of their own, in which to appear before the Holy One of Israel. They not only confess their entire destitution, but acknowledge their indispensable need of a true and perfect righteousness: "This is his name whereby he shall be called, The Lord our righteousness." O yes, they do not profess to regard as superfluous what they have found to be wanting. They do not so renounce the hope of life by the law as to despise and trample on the law. They believe it to be none the less "holy, and just, and good," that they have fallen beneath its curse. While they own themselves to have broken and dishonoured it, they acknowledge that kept it must be—"magnified and made honourable"—or they must perish. The same Spirit of grace that has "convinced them of sin," "convinces them of righteousness"—teaches them to know that their standing in need of forgiveness does not lay God under any obligation to bestow it; to know that mercy can never require anything at His

hand which justice forbids; to know that justice does forbid pardon without satisfaction—favour without righteousness; to know that even mercy itself—considered in relation to the whole scheme of things—requires that the threatenings of truth be executed, and the rights and claims of justice respected and maintained; to know that all the divine perfections conspire in forbidding that that law which required a perfect righteousness of unfallen man, shall be lowered and set aside to admit of the sinner's acceptance without righteousness; to know, in a word, that if they are to be saved, it can only be in some way (if such can by possibility be found) of reconciling and harmonizing the desires of mercy with the demands of justice—the integrity of the law with the blessedness of its transgressor—his utter destitution of righteousness with his acceptance before God as righteous, and capable of being restored holily to the favour and fellowship and image and everlasting enjoyment of God.

III.—And thus, thirdly, I observe that when the people of Christ address Him by this name, "The Lord our righteousness," they express and profess their faith that Messiah—being in one person God and man—has brought in a righteousness in their behalf, which is by God accepted for them and imputed unto them for their justification—"This is his name whereby he shall be called, Jehovah our righteousness." They profess their faith that Messiah is in one person God and man. As for His humanity, it is implied in the very idea of His becoming the righteousness of His people, since a creature alone is capable of fulfilling the righteousness of the law. But the same blessed truth they find expressly in every prophetic announcement of Christ, from the first promise of the seed of the woman that should bruise the head of the serpent, down to the prediction which introduces the text, "I will raise unto David a righteous branch"—a son—even as Isaiah had written, "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." Well, but of what avail could be the righteousness of a man, however sinless, for the salvation of his fellow-men? To yield such a righteousness had been but His duty for Himself—more than which He could not yield, nor less, without falling beneath the curse. Accordingly, see how the title which God puts here into the mouth of the ransomed Church, proclaims Christ God as well as man—"This is his name whereby he shall be called, Jehovah our righteousness." From the beginning the Church knew sufficiently this mystery, as witness the words of Jacob on his dying bed, "God, before whom my fathers Abraham and Isaac did walk; the God which fed me all my life long unto this day; the Angel"—manifestly the same God—"which redeemed me from all evil, bless the lads." But as the stream of prophecy widened, advanced, and fell at length into the tide of the Gospel revelation, the Church grew more and more familiar with such titles as "Emmanuel," "the mighty God," "the fellow of the

Lord of hosts," "the first and the last and the living One," "God manifest in the flesh," "God over all, blessed for ever." Nor has she ever for a moment regarded this as some theological dogma or speculation, but has gloried in it ever as a truth wherewith her dearest hopes and interests are inseparably bound up—"Jehovah our righteousness." As man, she beholds Him able to suffer; as God, able to save: in His humanity fulfilling all righteousness; by His divinity rendering that righteousness available for the lost: as man, made under the law, obeying its precept, enduring its curse; as God, imparting to the obedience and sacrifice a value, merit, sufficiency, strictly infinite.

In the counsels of eternity—in the everlasting covenant—she beholds Jehovah constituting our Lord Jesus the Head, Representative, Surety, of His people—as it is written, "I have made a covenant with my chosen one"; "I have laid help on one that is mighty"; "By the knowledge of him shall my righteous servant justify many, for he shall bear their iniquities." She sees the Son, in the fulness of time, coming into our world, taking our nature up into His divine Person, and discharging in it the entire debt of obedience and suffering due by His people—"finishing transgression, making an end of sins, bringing in everlasting righteousness." She sees the Father, "well pleased for his righteousness' sake," raising Him from the dead, in testimony of the acceptance of His sacrifice; acquitting and glorifying the Surety, and in Him the people whom He represented, when their debt was paid. In a word, she beholds the Father, on His intercession within the veil, sending the Holy Spirit into their hearts, uniting them to Christ by living faith, imputing His righteousness to them, setting them for ever free from the curse, accepting them in the Beloved, making them heirs of everlasting salvation—as it is written, "He hath made him who knew no sin to be sin for us, that we might be made the righteousness of God in him"; "David describeth the blessedness of the man unto whom God imputeth righteousness without works"; "By the obedience of one shall many be made righteous"; "Of him are ye in Christ Jesus, who of God is made unto us righteousness"; "Christ is the end of the law for righteousness to every one that believeth"; "This is his name whereby he shall be called, The Lord our righteousness."

IV.—But, once more, I observe that when the people of Christ call Him by the name, "The Lord our righteousness," they are seen in the act of embracing, appropriating, and rejoicing in Him as the Lord their righteousness. "Our," a word of possession—of appropriation—"the Lord our righteousness." Do you ask what the ground is on which this all-important embracing—appropriating—proceeds? I answer that assuredly it is not any kind of price paid by the sinner—any kind of equivalent sought or given—for a possession which in fact is beyond all price, even as the Church has no price to pay, being in herself "wretched, and miserable, and poor, and blind, and naked." And what is

the ground, therefore, save the free and unrestricted offer of Christ and His glorious fulness in the Gospel to sinners of mankind—to sinners simply as such—to them all, without exception or distinction? Thus, “My Father giveth you the true bread from heaven.” “If any man thirst, let him come unto me, and drink.” “Hearken unto me, ye stout-hearted, that are far from righteousness: I bring near my righteousness; it shall not be far off, and my salvation shall not tarry.” “Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ, unto all, and upon all them that believe.” “Ho, every one that thirsteth, come ye to the waters.” “Whosoever will, let him take the water of life freely.” Listening to such blessed offers—taught by the Holy Ghost effectually to listen to them—the Church flees for refuge to lay hold on the hope set before her; no longer “going about to establish her own righteousness, submits herself to the righteousness of God”; embraces, closes with, Messiah as the Lord her righteousness—like some drowning man laying hold of the plank that can alone sustain and save him—exclaims, “This is his name whereby he shall be called, The Lord our righteousness.” Nor is this her exercise once only or a second time, but constantly—even as often as she discovers new defilements deserving wrath, new sins needing forgiveness, new glories of purity and spirituality in the law, making manifest her own vileness. Entering daily into the spirit of the title, “the Lord our righteousness,” she lives by the faith of the Son of God; comes up from the wilderness leaning on her Beloved; runs the race set before her, looking unto Jesus—“This is his name whereby he shall be called, The Lord our righteousness.”

But there is a further ground on which the “our” of the text—this word of property and rightful possession—proceeds. I refer to scriptural evidence of being already in Christ; evidence of having already embraced the Saviour; evidence, in the fruits of faith, of the existence and reality of faith; evidence of union to Christ in communion with Him, and some measure of conformity and obedience to Him. More and more thus ascertaining that Christ is hers in possession, the Church comes to mingle, you will observe, a new element of thought and feeling with the *our*, “the Lord our righteousness.” It is the language of joy and triumph, as well as of reliance and faith. It is not the spirit only of the drowning man laying hold of the plank, but of the safe and happy, rich and joyful man, realising his safety, and rejoicing in his treasures. “My Beloved is mine and I am his.” “Surely shall one say, in the Lord have I righteousness and strength.” “In the Lord shall all the seed of Israel be justified and shall glory.” “I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom

decketh himself with ornaments, and as a bride adorneth herself with her jewels." "This is his name whereby he shall be called, The Lord our righteousness."

Let me add an inference or two before I close.

1. First, see here how wondrous a provision the Gospel has made for at once humbling the sinner and exalting him—laying him low in his own eyes and yet gloriously ennobling him. Utter destitution of righteousness; possession of an everlasting righteousness—we have found both elements together in the title, "the Lord our righteousness." And you will carefully observe that not only is the believer both humbled and exalted, but—such is the admirable contrivance of divine wisdom—it is the very same blessedness that elevates which also lays him low. The dignity of having Jehovah for his righteousness, whereby he is raised above angels, does, in the very act of his claiming and rejoicing in it, proclaim him "a child of wrath" by nature—"dead in trespasses and sins"—"wretched, and miserable, and poor, and blind, and naked." Ah, the men of this world are proud of unreal, imaginary dignities. The Christian learns to be lowly amid royal, celestial honours. This is what the Apostle James means in his remarkable words, "Let the brother of low degree rejoice in that he is exalted; but the rich, in that he is made low." Think not, brethren, that when God so much insists on laying the creature low, it is that He may debase and degrade him. O, no, no. He desires only to abase the pride which is his real degradation; to lower him in his own eyes, that He may elevate him in reality; to strip him of a glory that is visionary, that He may invest him with a crown of glory that fadeth not away. He desires only to change the object and ground of his glorying—transferring it from himself to God, from earth to heaven, from vanity to wisdom, from the "filthy rags" of his own righteousness to the robe of a righteousness divine and everlasting. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord." "In God we boast all the day long, and praise thy name for ever." "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, he that glorieth, let him glory in the Lord."

2. Again, see what a ground of security, of peace, and of everlasting blessedness, the believer in Christ enjoys. As to his security, he is clothed from head to foot with the "righteousness of God." Unlike to Adam at his creation, who was sinless, indeed, but mutable and liable to fall, the believer stands, not in his own righteousness, but in that of the second Adam, the Lord from heaven—"Jehovah our righteousness." "This is the heritage of the servants of the Lord; and their righteousness is of Me, saith the Lord." Then, as to his peace. Well, surely may that

be as a river—a peace which passeth all understanding—when, in the view of death and judgment and eternity, he can meet every challenge of conscience and the law by pleading the obedience unto death of the God-man, exclaiming, “This is his name whereby he shall be called, the Lord our righteousness.” “Peace I leave with you, my peace I give unto you.” “The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever.” “Being justified by faith, we have peace with God through our Lord Jesus Christ.” “O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.” As to the believer’s eternal blessedness, behold it the fruit and crown and reward, not of any merits of his, but of the righteousness of God’s own Son. And thus think it not incredible, but rather natural, certain, necessary, that it should be all that the Scriptures describe it—a blessedness not exaggerated when set forth as an “inheriting of all things,” “inheriting of God,” “sitting down with Christ in his throne,” an “exceeding and eternal weight of glory.” What purity, glory, happiness shall be deemed too great to reward Messiah’s obedience unto death—to be the fruit of the travail of His soul—to express the Father’s boundless, eternal complacency in it. “He that spared not his own Son, how shall he not with him also freely give us all things?”

3. Finally, let me beseech you to use the subject in the way of self-inquiry, and of direction, according to the result of it. Dear hearers, have you ever truly seen yourselves destitute of righteousness? Have you seen that you need a righteousness, though you have none of your own, in which to stand before God? Have you beheld the Lord Jesus, God manifest in the flesh—the surety of the lost—made under the law, obeying its precept, enduring its curse—“made of God,” to all who put their trust in Him, “righteousness”? Have you fled for refuge to lay hold on this offered Saviour? Have you laid the weight of your whole eternity on Him as the Lord your righteousness? If so, then blessed are ye. Then is He your righteousness in actual possession, as well as in the offers of the Gospel. “As ye have received Christ Jesus the Lord, so walk ye in him.” And not content with confiding in Him, rejoice and glory in Him, exclaiming, “This is his name whereby he shall be called, the Lord our righteousness.” But if you have never built on this foundation laid in Zion—if either you are quite conscious that you have not, or the absence of the fruits of righteousness prove that you have not—then I beseech and implore you, trifle no more with the concerns of eternity. Ponder well the relations you stand in to God, His justice, His law. Think what that load of unforgiven guilt is which even now presses on you, and presses all the more fatally that you do not feel it. Behold the sword of divine justice ready at any moment to descend on you! But I beseech you to behold the same

sword as it entered the bowels of Emmanuel, the substitute of the guilty. "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the Shepherd." "Believe on the Lord Jesus Christ, and thou shalt be saved." "We are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God; for he hath made him who knew no sin to be sin for us, that we might be made the righteousness of God in him." "This is his name whereby he shall be called, The Lord our righteousness."

In place of my usual closing word to the young, I cannot resist reading a sentence or two from Bunyan's "Pilgrim"—from the deeply-precious dialogue held between Christian and Hopeful, lest they should go to sleep on the Enchanted Ground:—

CHR.—And what did you do then?

HOPE.—Do! I could not tell what to do, until I brake my mind to Faithful, for he and I were well acquainted. And he told me that unless I could obtain the righteousness of a man that never had sinned, neither mine own nor all the righteousness of the world could save me.

CHR.—And did you think he spake true?

HOPE.—Had he told me so when I was pleased and satisfied with mine own amendments, I had called him fool for his pains; but now, since I see mine own infirmity and the sin that cleaves to my best performances, I have been forced to be of his opinion.

CHR.—But did you think, when at first he suggested it to you, that there was such a man to be found, of whom it might justly be said that he never committed sin?

HOPE.—I must confess the words at first sounded strangely, but after a little more talk and company with him, I had full conviction about it.

CHR.—And did you ask him what man this was, and how you must be justified by him?

HOPE.—Yes, and he told me it was the Lord Jesus, that dwelleth on the right hand of the Most High. And thus, said he, you must be justified by Him, even by trusting to what He hath done by Himself in the days of His flesh, and suffered when He did hang on the tree. I asked him, further, how that man's righteousness could be of that efficacy to justify another before God? And he told me He was the mighty God, and did what He did, and died the death also, not for Himself but for me, to whom His doings, and the worthiness of them, should be imputed if I believed on Him.

CHR.—And what did you do then?

HOPE.—I made my objections against my believing, for that I thought He was not willing to save me.

CHR.—And what said Faithful to you then?

HOPE.—He bid me go to Him and see. Then I said it was presumption; but he said, No, for I was invited to come. Then

he gave me a book of Jesus' inditing, to encourage me the more freely to come; and he said concerning that Book, that every jot and tittle thereof stood firmer than heaven and earth. Then I asked him what I must do when I came; and he told me I must entreat upon my knees, with all my heart and soul, the Father to reveal Him to me. Then I asked him, further, how I must make my supplication to Him. And he said, go and thou shalt find Him upon a mercy-seat, where He sits all the year long, to give pardon and forgiveness to them that come. I told him that I knew not what to say when I came. And he bid me say to this effect: 'God be merciful to me, a sinner, and make me to know and believe in Jesus Christ; for I see that if His righteousness had not been, or I have not faith in that righteousness, I am utterly cast away. Lord, I have heard that Thou art a merciful God, and hast ordained that thy Son, Jesus Christ, should be the Saviour of the world; and moreover, that Thou art willing to bestow Him upon such a poor sinner as I am (and I am a sinner indeed). Lord, take therefore this opportunity, and magnify thy grace in the salvation of my soul through thy Son, Jesus Christ. Amen.'

Our English Bible.

BY THE REV. D. BEATON, WICK.

TO the "Most High and Mighty Prince James, by the grace of God, King of Great Britain, France, and Ireland," the English-speaking people throughout the world are indebted for the translation, or more correctly, the revision of the Bible which has maintained its place of exalted eminence for three hundred years. James's part in this work, which has had an incalculable influence on the great bulk of the English-speaking people of the two great nations of the United States and Britain, is soon told. On his ascension to the English throne in 1603, James was approached by the Puritans through their millenary petition in order that he might redress some of their grievances. The king astutely promised a Conference where points of difference between the Prelatic and the Puritan parties might be discussed.

The Conference was held at Hampton Court in January, 1604. Prelatist and Puritan discussed long and learnedly the points on which they disagreed, but the main interest of the Conference, as far as our present purpose is concerned, is the suggestion thrown out by Dr. Reynolds, the leader of the Puritans, that there should be a new version of the English translation of the Scriptures, which was very heartily supported by the king. "May your Majesty be pleased," said Dr. Reynolds, "that there might be a new translation of the Bible, such as are extant being corrupt, and not answering the original." Bancroft, Bishop of London, objected to the suggestion, giving as his reason that "if every

man's humour might be followed, there would be no end of translating." The king, however, was of a different opinion, and took occasion to have a hit at the Geneva version and its notes which certainly did not encourage the Stewart doctrine of kingship. "I profess," he said, "I could never yet see a Bible well translated in English; but I think that, of all, that of Geneva is the worst. I wish some special pains were taken for a uniform translation, which should be done by the best learned in both Universities, then reviewed by the Bishops, presented to the Privy Council, lastly, ratified by Royal Authority, to be read in the whole Church, and no other." This was the chief connection James had with the Authorised Version, but his intervention at the Conference led to the appointment of a number of scholars whose work was issued to the public three hundred years ago.

Six months after the Hampton Court Conference, fifty-four dignitaries and scholars were appointed by some unknown, though competent authority. Of these, however, only forty-seven were actually engaged in the work. The translators, if regally appointed, did not receive royal treatment. Some of them, it is true, afterwards were promoted to bishoprics or deaneries, but, generally speaking, they "received nothing but free entertainment in the colleges, till some of them met in London for the final revision of the work." The publisher and printer, Robert Barker, bore the burden of the expense to the extent of £3,500. Dr. Reynolds, the Puritan leader and one of the translators, was not privileged to see the completion of the work which was the outcome of his own suggestion. He died in May, 1607. He was a man, says Anthony Wood, who "had turned over all writers, profane, ecclesiastical, and divine, all the councils, fathers and histories of the Church." Associated with him were the foremost scholars of Hebrew and Greek in their day. The translators were divided into six companies. Two of these met at Westminster, two at Oxford, and two at Cambridge. The Scriptures, including the Apocrypha, were likewise divided into six portions, and a portion assigned to each company.

"Never," says Dr. Scrivener, "was a great enterprise, like the production of our authorised version, carried out with less knowledge handed down to posterity of the labourers, their method and order of working." The lengthy preface—*The Translators to the Reader*—gives very little information. We learn from the instructions to the translators, that they were to make use of "the ordinary Bible read in the Church, commonly called the Bishop's Bible—and as little altered as the truth of the original will permit" (Instruction I.) The old ecclesiastical words were to be kept, *e.g.*, the word *Church* was not to be translated *Congregation* (Instruction III.) The division of chapters were not to be altered, or, if necessary, as little as possible (Instruction V.) Every particular man of each company was to take the same chapter or chapters, and, having translated or amended them severally by himself as he

thought good, the whole company was then to meet together and confer on what they had done, and agree as to what was to remain as the translation (Instruction VIII.) When a whole book was thus finished, it was to be sent to the others (Instruction IX.), and if they discovered any passage on which they were not agreed, the place was to be noted, and the reasons of disagreement were to be stated. The book was then returned to the company responsible for its translation, and, if they disagreed with the amended translation, the matter was to be discussed at the general meeting, "which is to be of the chief persons of each company at the end of the work" (Instruction X.) In cases of special difficulty the translators were allowed to send "letters to be directed by authority, to any learned man in the land for his judgment" (Instruction XI.)

While the Bishop's Bible was to be used as the basis of the new version and to be altered as little as possible, yet, as the translators point out:—"If you aske what they had before them, truely it was the Hebrew text of the Olde Testament, the Greeke of the New. These are the two golden pipes or rather conduits where through the olive branches empty themselves into the golde." In their fourteenth instruction they were to make use of Tyndale's, Matthews', Coverdale's, Whitchurch's, and the Genevan version. The latter, though so distasteful to James, was evidently held in high esteem by the translators, for, as Professor Moulton has pointed out, that of one hundred and eighty-two words of six verses in Isaiah liv. 11-17, eighty remain unchanged from the previous versions, sixty of these being from the Geneva version. Dr. Westcott has also pointed out that in Isaiah liii., seven-eighths are due to the Genevan. But the translators did not confine themselves to these helps, for, to quote their own words:—"Neither did wee thinke much to consult the translators and commentators—Chaldee, Hebrew, Syrian, Greeke or Latin, no, nor the Spanish, French, Italian, or Dutch." Strictly speaking, the Authorised Version is more a revision than a new translation, and this fact is to be borne in mind in awarding it its permanent position as an English classic. The English of this "well of English undefiled" is not the language spoken at the time of the translation. It had been the work of generations—revision after revision had all gone to the completion of the building. But to Tindale must be given the credit of laying the foundation firm and sure for his successors. "From first to last," says Dr. Westcott, "his style and his interpretation are his own, and in the originality of Tindale is included in a large measure the originality of our English version."

The new version was completed in 1611—seven years after the Hampton Court Conference. But the real work of revision did not begin until 1607, and did not occupy more than two years and three-quarters. It was published in a large folio volume at London, 1611, with the well-known dedication—"To the Most High and Mighty Prince James"—a dedication which must have

made even King James to blush. This is followed by what Dr. Schaff terms "a very long, and learned, but pedantic and tedious preface" by Dr. Miles Smith, afterwards Bishop of Gloucester. Its heavily-weighted sentences with patristic learning contrast strangely with the simple idiomatic English of the Bible. There were two folio editions published in 1611, and also a duodecimo edition of the New Testament. Dr. Scrivener in his learned introduction to the Cambridge Paragraph Bible—the first critical edition of the English text—has shewn what liberties were taken in changing words. The new version met with a good deal of opposition, and there is abundant evidence to shew, that notwithstanding it was authorised to be read in churches, that the older versions held the ground for many years after the publication of the Authorised Version. But gradually by its merits it made its way and attained ultimately to its present high position—the *national Book* of the English-speaking race.

The Long Parliament, among its multitudinous projects, had its thoughts turned to the revision of the new version. On April, 1653, an order was made that "a Bill should be brought in for a new translation of the Bible out of the original tongues." The project, however, for the time being ended there. Three years later the matter was brought up again, when a sub-committee were appointed by the Grand Committee for Religion "to consider of the translation and impressions of the Bible, and to offer their opinions thereon to this committee." The committee met at Whitelocke's house, who has given an account of the matter in his *Memorials*. They "had the most learned men in the Oriental tongues to consult with . . . and divers excellent and learned observations of some mistakes in the translations of the Bible in English; which yet was agreed to be the best of any translation in the world; great pains was taken in it, but it became fruitless by the Parliament's dissolution."

The most formidable attempt to dethrone the Authorised Version came through the Revised Version, but as yet it has not gained the day, and the translation of King James's day still holds the ground as *the Bible* of the English-speaking race. To the 1611 translators, the world owes a debt of gratitude for presenting to the English-speaking people the best Book of all in chaste and idiomatic English. For though much of the praise due to its happy turns of expression and musical rhythm belongs to its predecessors, yet it must be admitted that the translators of 1611 had a fine ear for the beauties of their mother tongue.

Such, in brief outline, is the history of our English Bible. In giving this brief sketch we have been confining ourselves, to what may be termed, the outer court, but it would be blindness indeed if we did not recognise the wonderful providence of the Author of the Scriptures that has given to the English-speaking race one of the most beautiful and successful translations of the Scriptures ever made. Tindale's life was the penalty paid for the first real

translation of portions of the Bible into English. There was a thoroughness about his work which stood the test of time, and though the Church of Rome hurried him to his death, she has failed to rob the English-speaking races of much of the work accomplished by the martyr-translator. For it is not to be forgotten that much of the originality and freshness of our translation is traceable to Tindale's work. Of the Book itself, we may join with Robert Pollok in saying :—

“Most wondrous Book ! bright candle of the Lord !
Star of Eternity ! The only star
By which the bark of man can navigate
The sea of life, and gain the coast of bliss
Securely ; only star, which rose on time,
And, on its dark and troubled billows, still
As generation, drifting slowly by,
Succeeded generation, threw a ray
Of heaven's own light, and, to the hills of God—
The everlasting hills—pointed the sinner's eye.”

Recollections of Betsy Lindsay,

*A Godly Young Woman who passed through much tribulation,
and died at Edinburgh in 1839.*

BY THE LATE REV. FRANCIS M'BEAN, FREE CHURCH,
FORT-AUGUSTUS.

(Continued from page 386.)

CONVERSATIONS WITH BETSY LINDSAY.

23rd June.—Called at half-past eleven, and grieved to find my dear friend, Betsy, dumb with a locked jaw, which had come on at three o'clock in the morning, being the twenty-first attack of locked jaw. Finding myself thus disappointed in what I particularly valued, and the idea of seeing Betsy probably for the last time, and that unable to speak, made me retire in sadness.

I immediately prepared and left town for Glasgow by two o'clock ; thence to the West Highlands and Islands. In Harris I received the following letter from her, dated—

“17 DALRYMPLE PLACE, 4th August, 1835.

REV. SIR,—As it was a request of yours when I saw you last that I should write to you, I therefore take it upon me to do it, but hoping that you will pardon wherein I may say amiss. I was very sorry that I was not able to speak to you the day on which you bade me farewell ; but it was the will of the Lord that it should be so, and He is good, and it is good that He doth. It was Thursday before my mouth was again opened (six days), but the Lord supported me under the trial, and gave me many of His sweet promises to feed on. I have had another attack of the

locked jaw since then, and at present I suffer much acute pain in my breast and right side. But sin is the cause of all I now labour under, and my lot of afflictions is from the perfect hand of God, who alone is holy and just and good, and who doth not afflict willingly, nor grieve the children of men. It hath pleased the Lord to try me in the furnace of affliction; but although in this bed trouble lieth heavy on me, and here feel much which is grievous to flesh and blood, yet I have no cause in the least to complain, but feel deep ground of thankfulness to Him who, from the commencement of my affliction, has all along loaded me with many of His rich and precious blessings. Oh, that my hard and stubborn heart was subdued; that my will might be wholly moulded into God's; that I might lie passive in His hand, and know no will but His! Oh, how I long for this mortal to put on immortality, that I may depart and be with Christ and be for ever free from sin! We have had the Fast observed here which was appointed by the General Assembly, but oh, how was it kept! I fear the most part kept it merely out of contention. There are few crying with the prophet Jeremiah, 'Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!' Dear sir, I trust the Lord will enable you to be a faithful minister of the Gospel, and that He will make you an instrument in His hand of turning many sinners from the error of their way into the paths of peace and of holiness, and of building up and strengthening those who are weak in the faith. There is no doubt that you will meet with much scorn and much reproach, but it is enough that the servant be as his Lord; and He who is the bright and Morning Star hath said, 'Be thou faithful unto death, and I will give thee a crown of life.' May we, therefore, daily walk on in our Christian journey, and still keep our eye on the print of Christ's foot; and having all our dependence on Him, we shall have nothing to fear. I now close this ill-wrote letter; but though I here lie low, far parted from you, we shall, I trust, meet and join that blessed company in the New Jerusalem, and join in that never-ending song of 'Worthy is the Lamb that was slain, and has redeemed us unto God by his blood. To him be all honour and glory, dominion and praise, for ever and ever. Amen.' I trust this will find you and all your friends well. I request an interest in your prayers; and I remain the unworthy object of your affectionate kindness,

ELIZABETH LINDSAY."

28th August.—Having returned from the country, I called to see Betsy, and found her as usual in bed, weak and much pained.

My interviews with her afterwards were not so frequent, by my other engagements and by being frequently out of town; and having before taken down so much from her lips, I dropped writing as usual. There were, however, two occasions of some interval when I found her extremely low in her mind, and given to despondency. The first occasion I found her taken out of bed, and lying on a couch before the back window.

"What, Betsy, out of bed!" "Yes, sir, out of bed, but in the furnace."

"Well, Betsy, 'I have chosen thee in the furnace of affliction.'"

"The furnace could be borne with greater ease if one were sure that the choosing stood connected with it."

"Sure, Betsy! whence is that word the day? Ah, my lassie, have Peter's maidens been ministering to you since I saw you? Have the thieves and the robbers been about you? Have they taken all your treasures, your gold and silver vessels, out of which you were wont to drink the old wine on the lees, away to Babylon, and do I find thyself at Babel's streams to-day? Great change, Betsy."

"Oh, sir, I have been brought very low within these three days."

"What was the process, Betsy; how did it commence?"

"That Scripture which you mentioned a little ago, from which you were preaching in the country, 'For many will seek to enter in, and shall not be able'—Luke xiii. 24, came into my mind, and knocked all my faith and hope in the forehead, and left them almost without a breath; and then followed a reasoning and conclusion, that though I sought to enter in, yet I was one of those who should not be able. That Scripture confounds me, sir. I see in it that the Lord commands to strive to enter in, and that if any does so it must first be in a desire to enter in; and yet He says that should many desire to enter in, they will not be able. Since you have been preaching so lately from it, will you explain it to me?"

"Mark, the contrast is not between desire and desire, but between strife and desire. The Lord says not, Desire to enter; but, Strive to enter in. Desire to enter in is fruitless, but the desire that is followed by strife, is not the desire of those who will not be able to enter in. 'The soul of the sluggard desireth, and hath nothing'—Prov. xiii. 4. He hath a desire to possess many things he has not, but his sluggishness disinclines and disables him for that exertion and strife necessary to possess those things he desires. 'But the soul of the diligent shall be made fat.' But the desiring and striving soul is none of those who will not be able to enter in. 'The kingdom of heaven suffereth violence, and the violent take it by force'—Matt. xi. 12. But, again, the Jews desired to enter in by their moral and ceremonial righteousness. The Pharisees were very desirous to enter in by this way; they were zealous and desirous to get in this way. 'For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God'—Rom. x. 2, 3. The very heathen, having a notion of future rewards and punishments, desire, some after this manner and some after that, to enter into future rest; but neither the self-righteous Pharisee, nor the idolatrous heathen, however desirous, will be able. Christ is the way, and Christ is the strait gate, and the door to heaven. Whoever, therefore, desire to enter

into rest apart from Him will not be able ; but all those who know Him, and embrace Him, for wisdom, righteousness, sanctification and redemption, desire not only to enter, but to enter by Him, these shall be able, and shall enter. If you strive at all, strive to enter by the strait gate ; and if you desire, let the desire work you up to strive to enter in at the strait gate ; for I say unto you that many will seek to enter in many other ways, but shall not be able. Multitudes, in the darkness and ignorance of their own minds, conceive an idea of heaven, and of the way to it, with which they themselves are well pleased, and neither understand the heaven of God nor the way to it ; and self-preservation, and a desire to be free from pain, being a first principle and a high element in human nature, nothing is more natural than a desire to be in this self-conceived heaven. The heaven of the Christian is not merely a locality within the bounds of which there is no pain but ease and joy, but perfect righteousness, perfect holiness, perfect peace with God, perfect likeness to the Lord Jesus Christ, communion with the Father and with the Son Jesus Christ ; and as for locality of limited bounds it little concerns him. 'Show me Thy glory,' said Moses. 'Show us the Father, and it sufficeth,' said Philip. 'For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven.' 'O wretched man that I am ! who shall deliver me from the body of this death ?' The heaven for which Paul cried at this time was not a locality, but his heaven was to be delivered from the body of death. What I apprehend alarms you at present, and is a strong temptation, is, that your seeking may be that which shall not enter in, and not the seeking that shall find."

"Yes, sir." "Well, take this as a sure token of the seeking that shall find, and that shall not be disappointed—Christ, His finished work is its ground of argument, His image is its desire ; the glory of the Father in Him, and His glory in the Father, its primary object. Yet, the outset or first breathings of the true seeking may be deliverance from wrath and reconciliation with God. God allows this desire to be highest in the soul, until the soul by-and-by comes to be swallowed up in the glory and glorifying of the Three in One. This is the evidence of this sure token, 'To them that believe, He is precious ;' and the evidence of the other, 'Flee for thy life.' Now, Betsy, you cannot deny both these. I have sufficient evidence from your own mouth, and it becomes you to say, even in the dark prison of hewn stones in which you are at present, and in which Jeremiah was, to say like him, 'Remembering mine affliction and my misery, the wormwood and the gall. My soul hath them still in remembrance, and is humbled in me. This I recall to my mind, therefore I have hope.' And it behoves thee, with David, to say, 'Lord, where are Thy former loving-kindnesses ?' David seems to have continued in this doleful condition, seeing a while after he says, 'O when wilt Thou come unto me ?' But not long after we find

him sing your own old song of delights, the 103rd Psalm, which I shall hear you yet singing with renewed delight, adding also, 'The time of the singing of birds is come, and the voice of the turtle is heard in our land.'" On my saying so she turned away her head, covered her face and wept, on which I took my leave.

(To be Continued.)

The Spiritual Experience of an English Lady.

A LETTER OF MISS HELEN PLUMTREE, NOTTINGHAM, GIVING
AN ACCOUNT OF HER CONVERSION.

12th August, 1818.

. . . ON looking back to your letter, I find there is a question still unanswered, a question which I could spend eternity in answering, and ever find something new to say, something more of my own exceeding vileness, and the abundant riches of grace in Christ Jesus. You ask me when and how I was converted. For a brief and very imperfect sketch of this blessed time and event, I must refer you to my journal, in which, I believe, I was tolerably faithful to what was going on in my heart—a heart more resolutely bent on the pursuit of rest and enjoyment on earth, I can scarcely imagine—I say pursuit, for I certainly never overtook them. My god was then the applause and love of fellow-worms, and oh, what costly sacrifices did I make to it. For this I studied, I read, I meditated: but how can I describe to you the vanity, the emptiness of my labours. How can I tell you the vexation of spirit they cost me: when I seemed to have reached the pinnacle of my desires, and in anticipation, heard myself spoken of as a remarkably clever, and peculiarly sensible girl, I beheld another before me; I heard of another that far outwent me; chilling envy blasted my hopes; I again sunk back, but again began to toil up the hill. Truly I *had* a hard task-master. At this time mind and body were preying on each other. I was morose, sullen, wretched. A superior excellency in any one was a sufficient ground for jealousy, and you will scarcely believe how strongly I felt towards my own sisters.

But though possessed with this frightful legion, though anxiously desiring to dwell among the tombs, I must acknowledge that I often endeavoured to bind them with cords and chains of my own manufacturing; but this only served to discover more of their strength and malignity in breaking the chains asunder and casting the cords away. The season of Lent was, I think, almost as long as I can remember, a time when I was very much engaged in this employment. I cannot now, without shuddering, think of the

solemn vows with which again and again I bound myself to the Lord, and called upon Him to record that in heaven which I was about to trample under foot on earth. The walls of your present apartments were witnesses to these awful transactions; and had the stone cried out of the wall, and the beam out of the timber answered it, to proclaim my shame and pronounce my condemnation, thou, O my injured Lord, might have been justified when they spoke, and clear, when they thus judged. I do not believe I then ever thought myself deserving of everlasting burnings; but I could not but feel my total unpreparedness for heaven; nay, such was the enmity of my heart against God, that could I have made out a title to heaven, I believe I should have chosen a title to hell. There was nothing gloomy, nothing tedious, nothing wearisome, which I did not attach to my ideas of heaven: and well do I remember, when a dear, partial friend tried to comfort me in a time of sickness (when I was always very low spirited), and said, "You have nothing to make yourself unhappy about, you will go to a better world if you leave this," the bitter tears which this assurance cost me, the loathing with which my unholy soul contemplated a better world. And now you may well imagine I had a horror of dying, feeling, as I did, that to whichever world I went, I must be wretched. How fearful was I of falling asleep lest death should come upon me, foolishly thinking I could keep it off by waking and watching. A birthday which I spent at N——n, I think in 1813, seemed to thicken my gloomy cloud. H——y read a sermon (of Paley's, I think) on the love of God. However dark the poor author might be on the subject, he convinced me of one thing, that I had no love to God. I could almost wish to see the room again where I slept, and to sit down once more in the well-remembered spot, where, with streaming eyes and a bursting heart, I wrote in my journal, as the last hour of my birthday struck, "I see nothing but everlasting burnings before me, and I cannot turn out of the way." I was brought to this conclusion, not so much from a conviction of sin, as from the assurance I felt that one who so hated God must be wretched, and that there was no heaven made for such. O how did I wish that I had never been born! What would I not have given to have been annihilated? I should be ungrateful did I not here confess that my beloved D——'s letters often drew a veil over promised pleasures, and tended to nourish my salutary uneasiness, though they did not exactly point out a remedy for me. I now went about yet further and worked still harder, to make myself meet for the inheritance of the saints in light. No old monk, perhaps, ever practised much greater austerities than I did, continually thwarting my bodily appetites to the satisfaction of the more frightful and hungry spiritual ones of pride and vain glory.

At this time, hearing that one was expected at F——, who had long flattered my vanity, and taken possession of my carnal heart, I had now new prospects, new schemes, new desires. I may truly

say, at this period, I was greedy of destruction. I tremble when I see myself hanging by a single cord, as it were, over unfathomable ruin. I would be thankful, I would love much, when I remember that that was a cord of everlasting love, held by the hand which I nailed to the tree. The time arrived, the time when I would have fain put the Lord far from me: when I tried to escape every thought of him myself, but tried only to discover that I was linked by a chain that I could not break. It were vain to attempt to relate to you all that passed between me and my God during this month: I love to talk to Him about it, to go to Him with that sweet plea for intimacy and love, "Thou hast known my soul in adversities: when my spirit was overwhelmed within me, then thou knewest my path." I am really overwhelmed when I review the tenderness, the love, and the pity with which He bore with me. I may well say "His gentleness hath made me great." I laboured in the very fires to please the creature, and to be pleased and satisfied with it. Even then I would have set up a throne for him in my heart, and trampled on my God. Could anything have satisfied me but God, and given me rest and peace, gladly would I have taken it. I had just sufficient sight in my soul to discover that there was something wanting in one whom I strove to think perfection—what it was I could not say—and this was my strange answer to Him. Oh, days much to be remembered, struggling to follow my Moses out of Egypt, yet struggling to keep peace with my Pharaoh, even on the hard conditions of making brick without straw. One hour, fancying music in my chains, apparently happy in my old master's service; the next hour prostrate in my room in an agony of tears, wearied with His service, and longing for, yet afraid to try another master. Ah, my precious Lord, thou only canst know how I now served thee; how often my heart would have thrust thee away and said, "I will not have this man to reign over me." At length I was *carried* through such a line of conduct as broke the bands I would have strengthened. . . . I truly was not myself during the last breakfast. . . . While man thought I felt nothing, my God is witness, what a bleeding heart I endeavoured to surrender to Him. And, oh, that I may witness before men and angels, how tenderly He healed the wounds, how gently He probed, when necessary, how gladly He poured in the oil and the wine, how He rejoiced over a heart so vile, that I could not bear to keep it for myself, and only gave it to Him because I was tired of it. Truly, my Jesus, it was thou that didst spread Thy skirt over me when I was yet lying in my blood. Thou madest me comely through thy comeliness, and fragrant through the sweet odour of Thine atonement.

With the very, very little knowledge I then had of myself, you will not be surprised to hear that I fancied my Dagon was utterly demolished and God the sole possessor of my heart. . . . About a month afterwards an event took place which showed that Dagon was only a little broken, and still erected opposite to the ark.

On the twenty-eighth of February, 1814, Jehovah made bare His holy arm, and indeed overthrew him. How great was the fall thereof! My prison doors were burst, my chains broken. "My son, give me thine heart," was a command as cheering and delightful to me as it before had been melancholy and irksome. Had I possessed millions of hearts I should have thought them too few to give to my beloved Lord. Though my treatment of Him had been so peculiarly base, I felt nothing like fear, restraint, or reserve. His company was all I desired; my only sad moments were those when I was forced away from Him. I leaned on His bosom, and entered into rest. It was my day of espousals, and never did bride so rejoice in her bridegroom as my soul rejoiced in her beloved. And now methinks as to what followed, I would defer speaking of it till I get within the New Jerusalem, and hear the gates for ever closed against pride, vain-glory, and self-applause; till I could feel sure that the speaker and the hearer would ascribe all praise unto Him to whom alone it is due. I was, indeed, very zealous; but how much self-seeking, how much animal feeling, how much idea there was of making myself more deserving of my Saviour by my works, He alone knows! From that time to the present hour I know not that I have had a question of my safety for more than ten minutes at a time. Though I have had some gloomy, wintry days, and though my manners in the wilderness since the day that I knew my precious Lord, have been abominable, I should hope, beyond what He suffers from any others, yet goodness and mercy have followed me all the days of my life, and I am enabled to sing on my road, however rough, "I shall dwell in the house of the Lord for ever."

My paper is almost full, and yet I seem to have told you nothing—nothing, as I ought to have told you, of boundless love and boundless sin; but indeed I never retraced my steps on paper before, and have seldom related them to anyone. If they lead you, my beloved sister, to praise and trust my gracious God, I shall rejoice in having sent them and complied with your wish, instead of choosing a subject which, I should have guessed, would have been more profitable. Only let me caution you not to be cast down by anything I have said, as though no change had taken place in you. There are thousands now around the throne who cannot say exactly how or when they were converted. He has led many by a way by which they knew not; and they scarcely opened their eyes or dared to think they were on the way to the celestial city, till they beheld the Lamb face to face, without one cloud between. Do you think you could love Him if you got there? Do you think you could like to hear Him praised? Then be assured, though it was at a time and in a manner you knew not, He that is mighty to save hath taken away that heart which is enmity against Himself, or rather, hath implanted another heart which shall be more than conqueror over the carnal mind.

An Leabhar-Cheist Protastanach, le Ian Dearbhadh o na Sgrìobtuiribh.

(Continued from page 398.)

URNUIGH AIRSON NAM PAPANACH.

O Dhé, a “chruthaich na h-uile dhaoine, agus aig nach ’eil fuath do nì sam-bith a rinneadh leat,” seall ann an tròcair air ar comh-pheacaich na Pàpanaich bhochd. Fosgail an sùilean. Pill iad “bho dhorchadas gu solus.” Treòraich iad a dh-ionnsuidh Iosa—an t-aon dòchas; agus dean air an son nì’s mò na’s urrainn sinne iarraidh, tre Iosa Crìosd ar Tighearn. AMEN.

LAOIDH I.

AM BIOBULL.—(Ceist 96.)

Am Biobull naomha Leabhar Dhé:
Sin m’ ulaidh phrìseil ’us mo shéud;
Tha ’g innseadh dhomh co às tha mì;
Ciod è mo chor ’us ciod mo bhrìgh.
Ga m’ stiùradh ceart, ’nuair théid mì ceàrr;
A’ foillseach’ Slànuigheir nan gràs;
’N a sholus dealrach air an ròd;
’S ag innseadh dhomh mo bhinn ’s a’ mhòd.
Ri crìdh’ a’ bhròin a’ labhairt caomh,
’Toirt sòlais dhà tre ’n Spiorad naomh;
A’ nochdadh ciamar gheibhear buaidh,
Tre chreidimh, eadhon air an uaigh!
A’ tairgse beath’ le sonas sìor,
’S ag innseadh cor an aingidh chiar:
A leabhair bheannaichte an àigh,
M’ ulaidh, mo ghàirdeachas, mo ghràdh!

LAOIDH II.—(Ceist 113.)

Cha leig sinne dhinn am Biobull
Naomh Leabhar Fhìrinn Dhé;
Lorg neartmhor ’us taic nan aosda,
Ceànn-ùil na h-òig’ gach ré;
A’ ghrian ’tha ’sgapadh soluis àigh
Air slighibh dorchas, cian;
Guth Chrìosd ’sìor-labhairt ann an gràdh,
’Ga m’ ghairm gu slaint ’s gu Dia.
Cha leig sinne dhinn am Biobull
Sgàth aoibhneis, no sgàth bròin;
Cha reic sinne ’chaoidh an Fhìrinn
Air airgid, no air òr.

Ged dh'fheuchas daoine ri 'sgaradh uainn,
 Le ainneart, no le gò,
 Bheir dùlan doibh aig meud an cruais,
 Oir seasaidh Dia a' choir.
 Cha leig sinne dhinn am Bìobull,
 Ach éighear è le buaidh,
 Gus an cluinnear a sgéul priseil
 Feadh Innse cian a' chuain.
 Gus 'n òl gach tréubh de 'uisg brìghmhor
 'S an can gach tir gu léir,
 Gu'n lean iadsan dlùth ri 'm Bìobull
 Air feadh gach linn, 's gach ré.

LAOIDH III.

AN T-ATH-LEASACHADH.—(*Ceist 7.*)

Buidheachas do'n ATH-LEASACHADH,
 Le teisteanas 'us buaidh;
 'S è 'tha 'tabhairt dhuinn a' Bhìobuill
 'An càinain fìor an t-sluaigh.
 S' è 'thug eòlas, gliocas, saorsa
 Do'n t-saoghal so gu léir;
 Teagasg, dòchas, beatha, slàinte
 Mar sholus glan nan spéur.
 Buan-mhairidh 'n solus saoi-bhir sin
 'Sior-shoillseachadh mar ghréin,
 'S cha n-urrainn Pàp, no sagartan
 A gheàrradh às uainn-féin.
 Sior-mholaidh an T-ATH-LEASACHADH,
 A sheanairean 's a chlānn,
 'Us 'òigearan 's a mhaighdeana,
 'S gach créutair a ta ànn.
 O làn-mholamaid Iehòbbah
 A dheònuich dhuinn a ghràdh,
 'S *ath-leasachadh* nan rìoghachdan
 Tre shoisgeul Chrìosd gu bràth!

LAOIDH IV.

LEIR-SGRÌOS BHABILON.—(*Ceist 280.*)

Tha clach 'an làimh an Aingil àird,
 Sin sàmhladh *Bhàbilon* nam plàigh,
 Biodh gach fàidh ait, 'us sibhse 'Naoimh,
 Diolar dhuibh àmhghar agus caoidh.
 Thuirt è 'n a mhòrachd, 'us 'n a bhuaidh,
 Thilg è 'chlach-mhuilinn anns a' chuan;
 Marso tha léir-sgrìos *Bhàbeil* teànn,
 Cha n-fhàgar dh'i-se clach, no crànn.

O! greasadh làithean ait nan gràs,
 'Bheir do shìol Adhaimh saorsa làn,
 Sin éighear àrd le gràdh 'us buaidh,
 Ainm Iosa, Slànuighear an t-sluaigh.

IUCHAIR.

[Anns a' chuid so de'n Leabhar, gheibhear focail agus ainmean àraid air am fosgladh, no air am mineachadh. Tha gach focal air a mhìneachadh amhàin a-réir an t-seadh a ta è a' giùlain anns a' Cheist. Tha *C.* agus na *Figearan* ag innseadh àireimh na Ceist' anns am faighear am focal. Tha *Beurladh* air cuid de na focail air a cur eadar dà chròmaig; marso (Lent).—Faic *Carghus*.]

Abhlan, wafer, host. *Abhlan coisrigte*, the host or bread in the eucharist. So ainm na breacaig arain, no na gearraige a ta air a gnàthachadh, leis na Pàpanaich, ann an seirbhis na h-aifrinn, no ann an sàcramaid a chomànachaidh aca. Tha an t-abhlan so air a dheanamh de phlùr agus uisg.—Faic *Ceist* 215.

Absolve te (focail Laidinn), *I absolve thee*, tha mì 'g a do shaoradh, no 'g a d'fhuasgladh o chionta do pheacaidh; tha mì 'toirt maitheanais dhuit. Is iad so briathran an t-sagairt ris an neach d' am bheil è 'toirt maitheanais aig àm na faosaid.—C. 167-172.

Aquinas, Aquinas. Faic Naomh.

Aifrionn, mass; *aifrinnean*, masses; (the Popish mass, or the administration of the Communion Sacrament in the Church of Rome). So an t-ainm a tha aig frithealadh sàcramaid a' chomànachaidh ann an eaglais na Ròimh. Ann an comànachadh na h-eaglais so, òlaidh an sagart féin am fion uile, agus bheir è a' bhreacag arain amhàin do'n phobull.—(C. 121-129.) Ann an àitibh de'n Ghàidhealtachd, theirear "an eirinn," no "an oirinn" ris "an aifrionn." Is àbhaist do'n t-sagart a dhol tre chaochladh foirm neònach, faoin, an àm dhà bhi 'deanamh na h-aifrinn. Air 'éideadh le gùn fada, geal agus le peiteig bhàin, buailidh è dh-ionnsuidh na h-altair, far am bheil aodaichean-altair, aodaichean comànachaidh, agus ciste anns am bheil an t-abhlan coisrigte air a ghleidheadh; coinnleirean, miasan, tùisearan, poitean-uisge agus nithe eile; agus an sin, tòisichidh è ri caochladh iomairt; togaidh è suas a shùilean agus seallaidh è sìos arist; an-deigh dhà sin a dheanamh trì uairean, sgaoilidh è mach a làmhan, agus dùinidh è ri 'chéile rist iad, a' gluasad a mheuran gu luath; cromaidh agus lùbaidh agus crùbaidh è; tionndaidhidh è air a thaobh, air a làimh dheis agus chlìth; osnaichidh è, buailidh è air 'uchd; togaidh è suas an cupan-comànachaidh agus feuchaidh è do'n t-sluaigh è, agus leigidh è sìos arist è; roinnidh è an t-abhlan 'n a thrì earrannaibh, a' sàmhlachadh amach le sin trì earranna na h-eaglais—earrann dh'ì air neamh, air talamh agus anns a' phurgadair; pronnaidh è cuid de 'n abhlan anns an fhion, agus ithidh è cuid dheth tioram; ionnlaididh è a làmhan roimh an choisrigedh; pògaidh è an altair, an truisear, an

leabhar agus Ìomhaigh-na-sithe; crathaidh è an t-uisge-coisrigidh air an t-sluagh, loisgidh è tùis, cuiridh è na croisean air a' chupan, air an aran, air a' bhéul, air a' bhroilleach agus air an aodunn; ni è sàmhladh so na croise fichead uair, cho fad 's a bhitheas è ris an aifrinn.¹

Aithrichean, fathers; *na h-aithrichean*, the fathers; seanairean; daoine aosda: na diadhair, no na h-ùghdair diadhaidh a b' fhaighe air làithibh nan Abstol. Dhiubh sin goirear gu tric na h-Aithrichean Abstolach, *the Apostolic fathers*. So ainmean nan Aithrichean a's comharraichte—Bàrnabas, Clemens, Hērmās, Ignatius, Policarp. 'N an deigh sin, Ciprian, Clemens-Alecsandrinus, Irenēus, Iustin Martir, Origen, Tertullian. Agus arist Ambrose, Augustine, Crisostom, Ierome, agus mòran eile. Bha na còig déug sin ann, eadar an dara agus an ceathramh linn. Bha iad glé éudmhor air taobh a' chreidimh Chriosdail agus sgrìobh iad leabhraichean féumail.—C. 80-95. Theirear na h-Aithrichean, no "na Sìnsirean" ri fireanaibh an t-Seànn Tiomnaidh, Abel, Noah, Abraham, Iacob, &c. (Eabh. xi. 2.)

Ambrose, fear glé ainmeil de na h-Aithrichean; easbuig Mhìlain, duine ciùin, diadhaidh agus glé ionnsaichte. 'Nuair a bha è 'n a leanabh 'us è 'n a shineadh, air là àraid, aig dorus tigh 'athar, laidh sgaoth sheillein air a cheànn agus cuid diubh a' dol astigh 's amach na bhéul gun chon sambith a d'heanamh air.

Arianaich, Arians; luchd-co-bharail ris a' bhaoth-chreidmheach Arius, a tha gu mearachdach a' cumail amach nach 'eil Crìosd am Mac co-ionann ri Dia an t-Athair.—C. 58.

Arles, baile anns an Fhraing.—C. 45.—*Nòd*.

Apocripa, Apocrypha; (the name of certain ancient writings or books which are not inspired): So ainm leabhraichean aosmhor, àraid nach 'eil air an deachdadh leis an Spiorad Naomb. Tha iad air an gabhail 's air an aideachadh le eaglais na Ròimh, mar chuid de'n Sgrìobtuir, ach air an diùltadh le Pròtastanaich. Cha n-'eil fios cò is ùghdair dhoibh, no cò a sgrìobh iad. Cha robh iad air an gabhail leis na h-Iudhaich, no air an aideachadh le Crìosd, no leis na h-Abstol, ni mò bha iad riamh air an gabhail, mar Sgrìobtuir, le eaglais Chriosdail air-bith, gu àm Comhairle Thrent.

Asia, taobh na h-Aird-an-ear de'n chruinne-ché, no de'n t-saoghal mhòr so.

Ascaoin, *ascaointeas*, excommunication. "*Ascaoin eaglais*," cur á comunn nan Crìosduidhean.

Ath-leasachadh, reformation; an leasachadh mòr, no am beannaichd saibhir, an t-saorsa 's an t-eòlas a thainig air an t-saoghal leis a' chreidimh Phròtastanach.—Faic *Pròtastanach*.

Augustine.—Faic *Aithrichean*.

Ban-aba, an abbess; ban-mhaighstear abaid, no bean riaghlaidh ann an tigh nan dubh-chailleach.—C. 272.

¹ Catechism for Roman Catholics and Protestants, p. 61.—Dublin, 1832.

Bàrnabas, aon de na h-Aithrichibh Abstolach.—Faic *Aithrichean*.

Baoth-chreidimh, heresy; heterodoxy; ereidimh mì-fhallain, mearachdach; baoth bharail; claon bheachd, no barail nach 'eil a-réir lagh na h-eaglais na Ròimh gu tric a' béumadh na h-eaglaise Pròtastanaich airson fhaileusan de bhaoth-chreidimh a dh-fhaodas a bhi innte; agus an-deigh sin, is i eaglais na Ròimh féin màthair nam baoth-chreidimh a's truime 's a's mò a bha riamh ànn. Is è cuid de easbuigibh, de shagartaibh agus de mhanaich na Ròimh 'bu chinn-iùil, air tùs, do na caochladh buidheannaibh baoth-chreidmheach so a leanas—na *Nobhatian-aich*, *Dònataich*, *Arianaich*, *Pelàgianaich*, *Nestòrianaich*, *Eutichianaich*,¹ &c.

Baoth-chreidmheach, heretic; ericeach: neach aig am bheil beachd no barail mhì-fhallain mu'n chreidimh.—Faic *Ericiach*.

Baronidh, easbuig agus fear-eachdraidh Pàpanach. Sgrìobh an duine so each-draidh air mearachdan agus mì-bhéus nam Pàp. Faic *Neo-mhearachdas*.

Bartoloméus (St. Bartholomew), aon de na naoimh. Tha féill air a cumail leis na Pàpanaich aon uair 's a' bhliadhna, do'n ainm "Là Bhartoloméuis" (St. Bartholomew's Day). Is ann air oidhche an là so (24th August, 1572), a thòisich am mort oillteil sin leis an robh àireamh mòr Phròtastanach air an cur gu bàs, fo òrdugh eaglais na Ròimh, anns an Fhraing, anns a' bhliadhna 1572. Mhair a' chasgairt uamhasach so, fad dheich là fheadh, agus chaidh (30,000) deich mìle fheadh a mharbhadh, no a-réir cùntais eile, ceud mìle.—C. 305.

Basil, baile ann an Suisland.—Faic *Comhairle*.

Bellarmino.—Faic *Ughdair*.

Béul-eachdraidh (tradition); béul-aithris; eachdraidh neo-sgrìobhte; gnàthachadh; ùrsgeul; eachdraidh no cùntas mu nithibh a ta air an sìneadh anuas o ghinealach gu ginealach, agus air an innseadh o bhéul gu béul, fad bhliadhnachan, agus a dh'fhaodas a bhi, an-deigh sin, air an cur ann an sgrìobhadh.—C. 73.

Bhienna, Vienna; àrd bhaile na h-Austria.—Faic *Comhairle*.

Bride, St. Bridget, aon de na naomh.—Faic *Naomh*.

Brìgh-atharrachadh, (transubstantiation); atharrachadh, no tionndadh arain agus fìona gu fèil agus fuil. An teagasg mearachdach sin aig eaglais na Ròimh leis am bheil i a' toirt air a luchd-aoraidh a chreidsinn, gu'm bheil an t-abhlán agus am fìon, a ghnàthaichear ann an seirbhis na h-aifrinn, gu h-iomlan, air an deanamh 'n am fìor Chrìosd!—C. 199-220.

Brùiteachd, (contrition); bròn no doilghios airson peacaidh.

Butler, sgrìobhadair Pàpanach.—Faic *Ughdair*.

Càiètan, Cajetan.—Faic *Ughdair*.

Càil, sense; na càilean, the senses. Is iad na cóig càilean, no na ceud-fàdhan, faicinn, *seeing*; cluinntinn, *hearing*; boltanas, *smelling*; blasad, *tasting*; agus faireachadh, *feeling*.—C. 207-10.

¹ The Very Rev. Daniel Bagot's Protestant Catechism, page 50.

Caitligeach, (Catholic, universal, general); coitchionn, coitchionta; cumanta: na h-uile: anns am bheil na h-uile, no cuid aig na h-uile. Tha eaglais na Ròimh ag ràdh gur i-féin amhàin an Eaglais Chaitligeach, *the Catholic Church*. Ach cha n-eil còir sam-bith aice-se, no aig eaglais eile an t-ainm so (Catholic) a ghabhail dh'i-féin amhàin. Is i an Eaglais Chaitligeach, na h-uile a tha 'fior-chreidsinn ann an Crìosd, ciod air-bith eaglais àraid, do 'm buin iad anns an t-saoghal so.—C. 22, 24, 28.

Carghus, (Lent). So àm, no làithean air nach 'eil è, a-réir teagasg Ròimh, ceadaichte do Phàpanaich feòil itheadh.

Calcedon, Chalcedon; baile ann an Iar-thuath, na h-Asia.

Cassander, ùghdair Pàpanach. *Catholic*.—Faic *Caitligeach*.

Cèill-ghoid, (sacrilege); goid nithe naomha, no ni sam-bith a bhuineas do eaglais: truailleadh, no mi-ghnàthachadh nithe naomha.—Créud Phìuis IV., EAR. 3.

Ceartair, reformer; *Ceartairean*, reformers: na fir-ath-leasachaidh. Na daoine tréun, éudmhor, maith sin a ghlan o mhearachdan agus a cheartaich an creidimh an-deigh dhà bhi air a thruaill-eadh, fo chlaonadh eaglais na Ròimh.—Na daoine a bha air an òrduchadh le Dia, chum an t-Ath-leasachadh a chur air chois. B' iad sin Luther, Melancthon, Suingle, Iain Nocs, agus mòran eile.—Faic *Protastanach*.

Ceilt-inntinn, (equivocation, ambiguity): labhairt dhùbailt; cainnt chealgach; car-fhocal; labhairt anns am bheil dà sheadh; cluaineas; gun bhi 'labhairt a-réir fios, no smuaintean na h-inntinn.—C. 284 88.

Chillingworth, (William) Sasunnach Pròtastanach a sgrìobh an aghaidh teagasg na Ròimh.—C. 96.

Cinneach, (a nation; Gentile, heathen, pagan); geintileach, pàganach. Gach aon nach 'eil a' creidsinn anns an Dia bheò agus fhìor. Roimh theachd Chrìosd bu chinnich uile luchd-àiteachaidh an t-saoghail, ach na h-Iudaich, no na h-Israelich amhàin.

Ciprian, Cyprian; aon de na h-aithrichean Abstolach.—Faic *Aithrichean*.

Clemens, fear de na h-Aithrichean.

Coguis, (conscience). Fianuis a' chridhe: an fhianuis sin a ta air a suidheachadh ann san taobh astigh dhinn, agus a tha 'toirt breith air ar gnìomhraibh, agus ag aontachadh leò, no 'togail a guth' 'n an aghaidh; 'g am moladh, no 'g an dteadh, a-réir an t-soluis, an eòlais, no an aineolais a ta innte. Tha am *Breitheamh* so ann am broilleach gach duine. Is tric a chlinnear neach ag ràdh, "Rinn mi," no "tha mi 'deanamh so (no sid), a-réir mo choguis"—a-réir mar tha mo choguis ag aontachadh leam. Ach is ann amhàin an uair a bhitheas a' choguis maith agus glan, agus air a soillseachadh le eòlas fallain—solus na firinn, is urrainnear sin a ràdh gu ceart. Faodaidh am mortair, no fear-uile air-bith, a ràdh agus is minig a thubhairt è sin, "tha mi 'deanamh a-réir mo choguis," no tha mo choguis (air an àm) ag aontachadh leam; ach gidheadh, tha a ghnìomh fìor olc—

uamhasach. Air an aobhar sin, cha làmh-threòrachaidh shabhailt, cheart a h-uile choguis.

Tha a' choguis mhaith agus an droch coguis air an leigeil ris duinn gu soilleir anns an Sgriobtuir. (1) *Coguis mhaith*. Sin coguis nach 'eil air a truailleadh, no air a dalladh—fianuis ann an neach gu'm bheil è firinneach agus dileas, agus air a ghluasad le gràdh chum a dhleasan a dheanamh do Dhia agus do dhuine. "A nis is e a's crìoch do'n aithne gràdh á cridhe glan agus á coguis mhaith agus á creidimh neo-chealgach."—1 Tim. i. 5. (2) *Coguis ghlan*. Sin fianuis ann an neach gu'm bheil è gu treibh-dhireach a' creidsinn na firinn, a' mothachadh a cumhachd agus a' gabhail teagasg an t-soisgeil mar riaghailt a chreidimh anns nach faodar teagamh a chur; agus mar riaghailt a bheatha nach faodar a bhriseadh. "A' cumail rùin-diombhair a' chreidimh ann an coguis ghloin."—1 Tim. iii. 9. (3) *Coguis anmhuinn*, no *lag*. Sin neach nach 'eil seasmhach—neach gun mhothachadh géur, ceart—neach gun eòlas fallain—neach a bhitheas fo theagamh 'us fo imcheist thaobh iomadh nì, gun fhios soilleir aige ciod is còir dha 'dheanamh agus an lorg sin, a bheir anshocair air-féin. "Agus air d' an coguis a bhi anmhuinn tha i air a salachadh."—1 Cor. viii. 7. (4) *Droch coguis*; tha i so salach, dorch, marbh, no buairte. *Coguis shalach*. Sin coguis a tha air a truailleadh 's air a dalladh cho mòr 'us nach aithne dh'i eadar-dhealachadh a chur eadar am maith 's an t-olc: their i gur olc nithe maith, agus gur maith nithe olc, "Dhoibhsan a ta salach agus mì-chreideach, cha n'eil aon nì glan; ach tha an inntinn agus an coguis féin air a salachadh."—Tit. i. 15. *Coguis dhorch*, no *mharbh*. Sin coguis gun mhothachadh idir air maith no olc. Is ionann d'i an t-olc 's am maith. Tha i air a cruadhachadh mar iarunn, no mar gu'm bitheadh a comas mothachaidh air a losgadh ás, "Air bhi d'an cosguisibh air an losgadh le iarunn dearg."—1 Tim. iv. 2. Bithidh an droch coguis a' dìteadh 'nuair bu chòir dh'i a bhi 'moladh, agus a' moladh, no 'gabhail a leisgeil, nuair bu chòir dh'i bhi 'diteadh. —Salm x. iii. Bithidh i, air uairibh, ann an sith ris a' pheacach. —Ier. vi. 14. Ach glé thrìc ann an aisith ris a' chiontach air a gluasad, air a bioradh 's air a buaireadh le trioblaid airson a chionta.—Isà. lvii. 20-21.

Bithidh an droch coguis—a' choguis chiontach—air a dùsgadh, air uairibh, le mòr uamhas airson a cionta 's a h-aingidheachd an làthair Dhia. Air an àm sin, togaidh i suas a guth-dìtidh gu dàn, tréun, tròm, teànn, searbh, an aghaidh a' chiontaich. Coguis air a làn-dùsgadh! cia anabarrach mòr a cumhachd! cha n-urrainnear a guth-dìtidh a chasgadh, no 'mhùchadh! 'Nuair a bhitheas i air a làn-dùsgadh gu ceart mhothachadh air a cionta, bithidh an ciontach—an cealgadair, am bréugadair, an strìopadair, am mèirleach agus am mortair—air 'éigneachadh gus a chionta gràineil, uamhasach aideachadh gu follaiseach an làthair Dhia 'us dhaoine. Is tric a thachair so.

(Ri leantuinn.)

The late Mrs. Alex. Macfarlane,

SCHOOL HOUSE, RAASAY, AND INVERNESS.

FROM personal knowledge of the subject of the following sketch, the writer thinks a tribute to her memory should appear in the Magazine of our Church. When he was evicted from his manse in Raasay, and lived at Broadford for five or six years, he had to go by boat to Raasay every Saturday, as a rule, to preach to his congregation there on Sabbath, and lodged in the School House till Monday morning, when he returned to his temporary residence at Broadford. Thus, lodging in her house over Sabbath for a period of five or six years—till a manse was built in the island—he can, from personal knowledge, speak of the late Mrs. Macfarlane as a truly godly person, who loved the Lord, His Word, and people. When speaking of Scripture, she spoke as one who understood the Word of God, and derived comfort from it. She heartily approved of the stand that was made in 1893 in defence of God's truth, and had no respect for those who in the time of trial proved unfaithful.

The subject of this notice was born at South Knapdale, Argyllshire, in 1851, and died at Inverness on the 24th April, 1910. Her father, Alexander M'Coll, was a cousin of the late Rev. Alexander M'Coll, of Lochalsh. Her mother, Ellen Scott, a native of Edinburgh, feared God above many. Mrs. Macfarlane was awakened to concern about her soul at the age of about twenty years. She used to trace her spiritual history in that respect to the prayerful instructions of her godly mother; and she ever desired to bless God for her Gospel privileges—up to her marriage—under the ministry of the late Rev. William Fraser at Lochgilphead, an eminent minister of Christ. The Scripture she quoted as bringing hope to her troubled soul was—"He hath made with me an everlasting covenant," &c. (2 Sam. xxiii. 5).

After her marriage in 1882 to Mr. Alexander Macfarlane, Public School Teacher, Raasay, she resided in Raasay till Mr. Macfarlane retired last year, and removed with his family to Inverness, where she died at the date already mentioned. Ten years after her marriage she had an attack of influenza, from the effects of which she never quite recovered. Deprived by poor health of the privileges of the public means of grace, she was thrown upon those that are more private. Among books she loved the Bible first. She also prized Rutherford's *Letters* and Newton's *Biography and Cardiphonia*, &c.

The presence and power of indwelling sin became increasingly grievous to her towards the end of her pilgrimage. She enjoyed great immunity from bodily illness during the eight months she lived at Inverness. Her last illness extended over a fortnight. Believing it was the end, she gave her last charges to each member of her family, just a week before her death. Her last

words were—"The Lord of us hath mindful been, and He will bless us still." For many a year she feared (1) that her dust might be left in Raasay; (2) that she should be called upon to see any of her family die; and (3) that her own dying agonies should be severe. But her dust was not left in Raasay, her husband and children survived her, and from the nature of her trouble, she was not conscious of any pain. She herself protested that she suffered no pain. She died in peace, and, we believe, entered the rest that remains to the people of God.

Her husband, a son, and two daughters are left behind to mourn the loss, which was gain to her. The son is a Divinity student, studying for the ministry in our Church. The writer was informed that his mother solemnly charged him before God, shortly before her death, to give himself to the ministry of the Gospel. We would extend our sympathy to Mr. Macfarlane and his motherless children in their bereavement. The kindness of Mrs. Macfarlane and her husband to the writer during his time at Raasay is more than he can express in words.

D. M'F.

Literary Notices.

Present-Day Aspect of Romanism. By the Rev. D. Macfarlane, Dingwall. Price, 1½d. each; postage, ½d. extra.

THIS pamphlet of 23 pages is made up of three lectures, delivered under the auspices of the Protestant Institute, Edinburgh. The first is entitled "Protestantism and Romanism Compared"; the second deals with the "Man of Sin"; and the third with the "Progress of Popery in Great Britain and the Causes thereof." Mr. Macfarlane has treated these subjects in his usual thorough manner, and with a simplicity and lucidity that will appeal to every reader. The second lecture, on the "Man of Sin," is a splendid piece of expository work. The lecturer takes his hearers to the description given in 2 Thes. ii., and leads them on step by step until not a shadow of doubt remains that the Pauline description points, in a pre-eminent degree, to the Church of Rome, as represented in her head, the Pope. The third lecture treats of modern movements in the Churches of England and Scotland, and will not prove palatable reading to those who regard their own denominations as well-nigh perfect. These lectures, possessing the exceptionally rare traits of lucidity and thoroughness, will prove an excellent means of educating our people, and others, as to the daring and blasphemous doctrines of Romanism.

D. B.

The Inquisition: The Reformation: The Counter-Reformation. Lectures by the Rev. John R. Mackay, M.A., Inverness. Northern Counties Publishing Company, Inverness. Price, 6d. net; postage, 1½d. extra.

THESE lectures were delivered to interested audiences in Inverness, under the auspices of the Protestant Institute of Scotland. They were well described, at the time of their delivery, by the *Northern Chronicle* as "powerful." Mr. Mackay has treated the subjects dealt with—the Inquisition, the Reformation, and Counter-Reformation—with the marked learning and ability one would expect of him. His treatment of the Inquisition reveals an engine, devised by Rome, of surpassing cruelty and savagery. The reading of the deeds of "the Holy office" is enough to shake forever the lingering idea that the body which used such methods, and blessed them, was a Church of Christ. The other subjects are treated in the same convincing and able manner. The last lecture gives a valuable resumé of Rome's efforts to regain her lost power.

D. B.

Protestant Notes.

Mr. Redmond's Cordiality to Protestants is touching, says the *Bulwark*. He has declared that in the new Parliament politics will not be dictated from Rome or other outside place. A good deal depends on what is meant by politics. The marriage laws are politics; they concern the well-being of the State. But the Church would say the law of marriage is a matter of religion and concerns the Church. At once, according to Mr. Redmond's own division of subjects, he must take his religion from Rome, and at once toleration, and good feeling, between Roman Catholics and Protestants is at an end. The Belfast mixed marriage case comes as a severe ordeal for trying the worth of Mr. Redmond's studied pose. Good feeling among Irishmen is prevailing just now under the present rule. There are no tests available for judging how it will be if the Roman Hierarchy becomes able to dictate the policy of a working majority in a Dublin Parliament—no test except the Belfast case. What is done now in the green tree, when Roman Catholic Members of Parliament hold the balance, will be still more done when they are supreme.

Germany and the Vatican.—A semi-official confirmation is given to the "Lakalanzeiger's" report that at a luncheon given at the Vatican to the German clerics in Rome on the Emperor's birthday, Dr. Von Muchlberg, the Prussian Minister, declared that the religious peace of Germany as well as the relations between his Government and the Vatican appeared to be threatened by the Curia's attitude. According to the "Berliner Tageblatt's" Rome correspondent, the Minister told the guests that one could with much better reason talk of the oppression of the 45 million German Protestants by the Catholic minority than of the persecution of Catholicism in Germany, and that the attitude of the Curia had caused extreme exasperation among German Protestants, and was a grave menace for the religious

peace of Germany. If to-day good relations still existed between Berlin and Rome that was due wholly and solely to the strong will of the Emperor.

A Well-Deserved Castigation.—The Rev. Thomas Connellan, in the last issue of the *Catholic*, has administered a well-deserved castigation to Sir William Robertson Nicoll, in connection with his remarks in the *British Weekly* in reference to the M'Cann case. "The Knighthood," he says, "bestowed on the Editor must have mesmerised him just as much as the hot coffee and buns distributed at Aberdeen entertainments converted some of our Dublin Presbyterians (ministers especially) to Home Rule. Perhaps the Editor of the *British Weekly* is not aware that the decree *Ne Temere* has not been published in Germany. Might he not bring the Nonconformist conscience to bear upon the English Government so that the Vatican would be told that the Roman Catholic blackguard who marries a Protestant girl, in a Protestant place of worship or before the Registrar, and then deserts her, will subject himself to a few years' penal servitude. What is the use of gabbling about what the State can do when there is no law here in Ireland, except Canon Law, and even Mr. John Redmond assures an audience in America that Mr. Joe Devlin, and not Mr. Birrell, is Chief Secretary for Ireland. Mrs. M'Cann's two children are, of course, hidden away in some convent 'Industrial School,' and her worthy husband is blacking boots in some monkery behind high walls and locked gates. And what has the English Nonconformity come to, when men who profess to be descendants of Cromwell's Ironsides will swallow such rubbish as that in the article referred to?"

Notes and Comments.

Conference on Public Morals.—A conference was held on the above subject at Edinburgh during last month. Representatives from all parts of Britain were present—men and women whose work bring them into contact with the fallen. A crowded meeting was held in the Synod Hall, and speeches were made, revealing a condition of things simply appalling. Sodom itself, we believe, could scarcely put in a claim that would not be overreached by what is taking place in some of the great cities in this highly civilised and so-called Christian nation. We were pleased to hear some of the speakers lay stress on the Gospel as the only remedy for the awful condition of things that existed. On the other hand, some of the speakers seemed to us in dealing with this great problem as children building sand-castles, altogether oblivious of the might of the advancing tide. It is a regrettable thing, as reported in the press, that some of the ministers who preached special sermons in connection with the Conference,

advocated dancing, etc., as a counter-active to the temptations to which they are exposed. This is surely cruel advice coming from the pulpit.

A Bunyan Relic.—The announcement, says the "Glasgow Herald," that in order to clear off a mortgage the Council of the Bedfordshire General Library is considering the sale of the most valuable book in the collection, Bunyan's historic copy of "The Book of Martyrs," will recall to many the fact that, in 1902, a particularly fine Caxton from the same source came under the hammer at Sotheby's. This Caxton was a copy of "The Ryal Book," circa 1488, presented early in the seventeenth century by the Vicar of Houghton Conquest to the Church Library of St. John's, Bedford. Being in good condition, protected by the original oaken boards with stamped leather, the folio fetched £2,225, the record at auction for a single work by our first printer. Now it belongs to Mr. Pierpont Morgan. Within the binding, too, there were discovered two exceedingly rare indulgences from Caxton's press. As to Bunyan's copy of the "Book of Martyrs," that work and the Bible were his chief companions in the Bedford Jail. Messrs. Sotheby are said to have valued the relic, because of its association, at £8,000 or more. The warrant for Bunyan's arrest realised £305 in 1904, after having made £2 10s. only at the disposal of Dr. Chanucy's years before. Subsequent to the sale at Sotheby's it was catalogued at 1,000 guineas. There exists one copy of the "Pilgrim's Progress," containing as frontispiece the print of Bunyan dreaming, which, in 1901, brought the huge sum of £1,475. The American collector who bought it, later refused a profit of £400, offered by a British enthusiast.

Religious Instruction in Schools.—The annual general meeting of the Association for the Inspection of Religious Instruction was held in Dowell's Rooms, George Street, Edinburgh, last month—Sir Charles Dalrymple, Bart., presiding. The annual report stated that during 1909 the number of schools examined was 292, as against 348 in 1910. Of these 138 schools were marked "excellent," and only 27 fell below the standard of "good" or upwards. Eight School Boards had withdrawn their schools, but in almost every case the inspection of religious instruction will be carried on by the local ministers of the district. At present 162 School Boards were on the Association's list. Sir Charles Dalrymple claimed for the Association that it had helped to keep alive not only recognition of religious instruction in our schools but the necessity of having them inspected so that their character and quality might be ascertained. The Association never dreamt of discouraging religious instruction carried on by other means than the Association's officers.

Aytoun's "Scottish Cavaliers."—Aytoun's "Cavalier Lays" (says Alexander M'Millan, of the famous publishing house), always

annoy me. I never could go through one of them. That any Scotchman should in this nineteenth century not feel that all that Scotland is she owes to her Covenanters and their noble predecessors, from Hamilton, Wishart and Knox till the final achievement of freedom of worship—I say nothing of their career since—I cannot understand. The theological and ecclesiastical standpoint they occupy is not mine, but what does that matter?—*Life and Letters of Alexander M'Millan.*

Further Declension.—Not only in Anglican circles, but amidst the great English Free Church organisations, still further alarming declension is reported. Notwithstanding all the schemes to attract the people, such as music, festivals, bazaars, lectures, P.S.A.'s, etc., etc., during the last three years the Baptists report a loss of over 12,000 members; the Congregationalists, 4,000 in one year; while for the past three years the Methodists report a loss of nearly 10,000. We do not hesitate to say, that as surely as human inventions are allowed to continue, and take the place of the true ministry of the great and eternal verities of God's inspired Word, there will be a sure declension. Unions and amalgamations, such as Mr. Shakespeare suggests, will not arrest the down-grade. The Brotherhood movement may attract men to a sort of pleasant hour, but are all the modern inventions bringing men into touch with Christ? Where are the virile godly young men and women, after all the great predictions concerning the Young People's Societies? *The British Weekly*, treating upon this question, urged that enough is not made of Church membership, but we demand that Christ must have the supreme place. Souls must be added to Christ if they are to be saved; and God the Holy Spirit alone can do this, and He does it, by calling out of the world His elect through the preaching of His truth. "Faith cometh by hearing, and hearing by the Word of God."—*Vanguard.*

A Discovery in Palestine.—The following very interesting report of a discovery made on the site of Samaria recently appeared in the press. The report came from the Berlin correspondent of the *Daily Telegraph*:—"A discovery of vast importance for Biblical history is announced by the Orientalist, Dr. Yahuda. It appears that Professor Reisner, who has been carrying out excavations for an American society on the site of the Israelitish capital, Samaria, has unearthed 100 clay tablets covered with inscriptions, which are believed to form a part of the archives of King Ahab, a contemporary of the prophet, Elijah. These inscriptions, which merely in their quantity constitute the most remarkable archæological find that has been made in Palestine, are not cut into the tablets, but are written in old Hebraic characters with the intensely black ink found on the Egyptian papyri of between one and two thousand years before Christ. One of them is a letter to Ahab from the King of

Assyria, who, Dr. Yahuda believes, was either Assurbanipol, or his son, Solmaneser II. Another of the tablets contains a detailed inventory of the furniture of the Royal Palace, but further particulars of the find have not yet become known here. Nevertheless, it is evidently destined to provide convincing confirmation of certain phases of Old Testament history, which some modern cities have been in the habit of teaching as altogether mythical."

John Knox Tracts, No. 2.—This is the second of a new series of the John Knox Tracts by the late Rev. J. R. Anderson, Glasgow. The title is "The Watchman's Alarm," and the text, "Let us not sleep as do others; but let us watch and be sober" (1 Thess. v. 6). These tracts are very neatly got up, with a portrait of John Knox as a frontispiece, and are handy for general distribution. Copies may be had from Mr. D. Catt, 74 Strand, London, W.C.; and Mr. J. Anderson, 196 St. Vincent Street, Glasgow. Price, 1d. each; postage, ½d. extra; 20, 1/- post free.

New Religious Methods in the Highlands.—A correspondent in one of the Western Isles calls our attention to some of the methods which are adopted nowadays by certain lady missionaries and others in the Highlands to win over the young to the newer ideas and forms of religion. Children are induced to attend meetings on the Lord's Day other than those to which they belong—meetings where uninspired hymns are sung and literature is distributed of decidedly Arminian and new light flavour. A sample is sent us of the books that are given. There is an article on the way in which the Sabbath is to be spent, in which the name "Sunday" occurs with nauseous frequency, and the young are led to think that a walk-out or two for recreation are the proper variations of a well-spent Sabbath. Other articles are of an almost equally trashy nature. It is well that our public speakers should warn their hearers against the subtle and plausible methods that are employed to lead the minds of young and old away from the purity of the truth as it is in Christ, in respect of doctrine and worship.

Belfast Marriage Case.—Protest meetings against the treatment given to Mrs. M'Cann, the persecuted Protestant woman, were held in the Synod Hall, Edinburgh, and the St. Andrew's Hall, Glasgow, on the 21st and 24th February respectively. The Glasgow meeting, which was presided over by the Rev. Dr. Macmillan (Established Church), was very large and enthusiastic, over 3,500 people being present. The chief speakers were the Rev. Dr. Murphy, Moderator of the Irish Presbyterian Church; and the Rev. William Corkey, Belfast, Mrs. M'Cann's minister. Dr. Murphy gave an able and well-reasoned address, but he spoiled it very much by his excessive charitableness to the Church of Rome, which he described in the same breath with the Protestant Church, as a section of the Church of Christ. Mr. Corkey made a very favourable impression, and in a very

effective way cleared Mrs. M'Cann from those aspersions cast upon her character by Irish members in the House of Commons. He described her as a woman of most respectable character, who deserved the greatest credit for the stand she had made. The Edinburgh meeting, from report, was also large and enthusiastic. There is much need that those overt acts of Rome's intolerance and cruelty should be the means of awakening sleepy Protestants to the dangers that are looming ahead.

Byron's Confession.—"Indisputably," says Lord Byron, "the firm believers in the Gospel have a great advantage over all others, for this simple reason, that if true, they will have their reward hereafter; and if there be no hereafter, they can be but with the infidel in his eternal sleep, having had the assistance of an exalted hope through life, without subsequent disappointment, since, at the worst for them, 'out of nothing, nothing can arise,' not even sorrow."

Church Notes.

Communion.—Ullapool, first Sabbath of March; Portree (Skye) and Tarbert (Harris), second; Fort-William, fourth. John Knox's, Glasgow (Hall, 2 Carlton Place, South Side), first Sabbath of April; Lochgilphead, second.

Notice to Congregational Treasurers in the Northern Presbytery.—At last meeting of the above Presbytery it was decided that Congregational Treasurers be reminded to send in abstracts of their Financial Statements, carefully drawn up and audited, to the Clerk of the Presbytery (Rev. D. Beaton, Wick), for the Presbytery's examination ere they be presented to the respective Congregations. The Presbytery meets (D.V.) at Wick on 28th April.

The Mission in Winnipeg.—Mr. Lachlan A. Ross, our elder in Winnipeg, Manitoba, desires us to call the attention of readers and friends at home and abroad to the Church Building Fund that has been started there. Subscriptions from any who are interested will be gratefully acknowledged by Mr. Ross, whose address is 633 Corydon Avenue, Fort Rouge, Winnipeg, or Mr. William Sinclair, 430 Young Street, in same city.

A Legacy.—The Clerk of the Synod (Rev. J. S. Sinclair) has received intimation of a legacy of £20, which has been left by the late Mrs. Brown, Craigard, Ardrossan, to the Free Presbyterian Church of Scotland. Mrs. Brown, who passed away in December at a ripe old age, was much respected by all who were intimate with her. Though not a member of our Church, she was in much sympathy with its doctrine and testimony, and regularly read the Magazine. Her husband, who was equally advanced in years, only survived her six weeks. We extend our sympathy to the remaining relatives.

The late John M'Lean, Greenock.—We record with much regret this month the death of Mr. John M'Lean, 26 Bruce Street, Greenock, one of the elders of our congregation in that town. Mr. M'Lean, who was seventy-four years of age, was closely associated with the congregation from the beginning, and did much active and useful work in connection with it. He was of a humble, unassuming character—a man who truly feared the Lord and walked in His ways. His removal makes a real blank in the Church on earth. He was highly respected by all with whom he came in contact. We extend our deepest sympathies to his widow and son in their great bereavement.

Acknowledgments.—Mr. Angus Clunas, Treasurer, 18 Ardconnel Terrace, Inverness, acknowledges, with thanks, the following donations:—For Sustentation Fund—£5 from Mr. and Miss Parker, Bridge-of-Allan; 10/- from Mr. Alex. Cameron, Kenmore, Loch Tay. For Kaffir Bibles and Psalms—20/- from "Lady Friend," Dingwall. Per Rev. N. Cameron, for Kaffir Psalms—20/- from Miss A. Macleod; 10/- from Mr. J. M'Ewan; 5/- from Mrs. Hamilton; 2/6 from Mr. A. Macphail: for Kaffir Psalms and Foreign Missions—20/- from Mr. D. M'Intosh. Per Rev. J. R. Mackay, for Kaffir Bibles—5/- from "Friend," Latheron. Per Rev. J. S. Sinclair, for Missionaries and Catechists—2/6 from Mr. William Ross, Morven, Ballater.

The Magazine.

Notice to Subscribers.—We respectfully remind our readers that next month (April) is the end of the Magazine year, and the payments due for past and future will much oblige. Address all such to the Rev. J. S. Sinclair, 248 Kenmure Street, Pollokshields, Glasgow.

Subscriptions Received for Magazine.—R. Kerr, Recharn, Lochinver, 3/-; M. Beaton, Watnish, 4/10; Miss Walker, Black's Coat, Moray, 2/6; Mrs. M'Callum, Pirnmill, Arran, 2/6; M. Stewart, Kyle, 2/6; H. Miller, Colombo, Ceylon, 4/-; G. Hay, Tarbert, Loch Fyne, 2/6; D. M'Kinnon, Glendale, 44/10; Miss M'Kenzie, Aberarder Lodge, Kingussie, 2/6; Mrs. M'Bean, Daviot, 2/6; Mrs. M'Millan, Nairn, Ontario, 2/8; W. Day, Edinburgh, 8/8; Miss Taylor, Palmerston Place, Edinburgh, 2/6; Mrs. Mackinnon, Shore Street, Applecross, 2/6; G. M'Donald, Ednam, Kelso, 2/6; D. Livingstone, Applecross, 2/6; M. M'Rae, Applecross, 2/6; M. Turner, Dumbarton, 6/6; Miss Sinclair, Crieff, 2/6; Miss A. M'Lean, New York, 2/6; D. Matheson, Malacit, North Uist, 2/6; Miss Sinclair, Williamson Street, Wick, 2/6; D. M'Kerrell, Bowmore, Islay, 2/6, and donation, 2/6; J. Gosden, Worthing, 2/6; Miss Campbell, West End, Beaulieu, 2/6; J. Matheson, Lochside, Lochinver, 2/6; Miss J. Macdonald, Kenilworth, St. Andrews, 1/3; J. Adamson, Helmsdale, 3/2½; Miss Crawford, Ardfirn, Craignish, 2/6; Miss L. Graham, Culkein, Lochinver, 2/6; Mrs. M'Pherson, Kintrodwell, Brora, 2/6; D. Murchison, Store, Rannoch Station, 2/6, and donation, 2/6; A. Campbell, Cricklewood, London, 2/6; L. A. Ross, 633 Corydon Avenue, Winnipeg, 5/-; Mrs. Sutherland, Winnipeg, 4/-; J. Morrison, Kirktown, Assynt, 2/6; P. Campbell, Feilding, New Zealand, 5/-; P. Stewart, Craigscurrie, Beaulieu, 2/6; Rev. D. J. Masson, Washington, Iowa, 2/6.