



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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VOL. XVII.

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Brief Notes of the Assemblies.

THESE notes only touch upon matters that may have some special interest for our readers, or that call for some critical comment. The general news of the Assemblies must be sought elsewhere.

ESTABLISHED CHURCH.

On the second morning of this Assembly (22nd May), a Communion service was held in St. Giles' Cathedral, according to the ritualistic custom of recent years. Pastor Jacob Primmer, as he has done hitherto, rose before the beginning of the service, and in a loud voice, delivered the following protest:—"I, Jacob Primmer, in obedience to my ordination vows, and in loyalty to Christ, protest against the setting up in this church of John Knox of a Popish altar with a top of marble and carvings of Roman Agnus Dei (the Lamb of God) and angels; also against the use of a printed liturgy in this service; because they are illegal, being a violation of the Act of Union, 1707, and contrary to the constitution and usage of the Church of Scotland. So help me God."

Our readers may understand what is to be expected in the future, when such Popish furniture and ritual are being introduced into the Church of Scotland. May Mr. Primmer be long spared to lift his voice in decided protest!

THE CRATHIE ALTAR.

Rev. Jacob Primmer appeared in support of his appeal against the deliverance of the Synod of Aberdeen in connection with his petition and complaint "against the setting up of an illegal, superstitious, and idolatrous Iona marble altar in Crathie Parish Church." The Synod's deliverance was "that the Synod find there is no cause for interference, and dismiss the appeal." Mr. Primmer, in the course of a racy and pointed speech, said that their forefathers pulled down all the altars and images. They

determined to follow the Word of God and that nothing should be introduced into God's Church but what was found in the Bible. He said that he had learned from a paper on the "Revival of Church Principles in the Church of Scotland," by the Rev. James Cooper, D.D., that Crathie Church had been transformed. Here was a gentleman who knew the inner working of the whole thing, and he let the cat out of the bag and told what was meant by this. Professor Cooper further went on to say that "very properly the pulpit, formerly the only prominent thing in the church, is set to one side, and the holy table has the place of honour." Mr. Primmer declared that the pulpit should be the prominent thing still, but that in Romish churches the altar was in the centre. It was said that the Kirk-Session approved of the shape and position, and were unanimous in the matter. They were unanimous about Aaron's golden calf. They constructed it and worshipped it, but when Moses came on the scene everything was changed. (Laughter.)

Dr. M'Clymont, Aberdeen, spoke in support of the Synod's decision, and said that the Assembly would not entertain the idea that because King George V. intended this Communion Table to be a memorial of his father, there was anything in this inconsistent with the proper celebration of the Sacrament. The Procurator (Mr. C. N. Johnston, K.C.) moved that the Assembly dismiss the appeal and confirm the judgment of the Synod. Rev. Mr. Mackenzie moved that the Assembly sustain the appeal, forbid the minister of Crathie to use the memorial stone as a Communion Table, and enjoin him to dispense the Lord's Supper from a table of the same material as that of the communicants. Rev. J. C. M'Gregor, Fordyce, seconded. What he wanted to know was where this stream of tendency was to carry them. The Procurator's motion was carried by a large majority, only about fifteen supporting the amendment.

UNION WITH THE U.F. CHURCH.

The most outstanding subject before this Assembly was the proposed Union with the United Free Church. Lord Balfour of Burleigh presented the report of the Committee, and moved the following deliverance:—"The General Assembly receive the report and approve of the action of the Committee in transmitting to the representatives of the United Free Church their memorandum showing suggested course of procedure and of possible legislation with a view to Presbyterian re-union in Scotland. The General Assembly, recognising that the issues involved vitally affect the religious future of the country and are of the greatest importance to its well-being, commend the proposals made to the anxious and prayerful consideration of all members of the Church. The General Assembly re-appoint the Committee, with instructions to continue conference with the Committee appointed by the United Free Church, and to report to next General Assembly. The

General Assembly instruct the Nominating Committee to bring up at an early date the names of a small Committee to confer with the Committee as to the appointment of a Joint-Convenor."

Lord Balfour delivered a long and, from his own standpoint, able speech, in support of the deliverance. The motion was seconded by Dr. Wallace Williamson, Edinburgh, in a speech still more eloquent and telling. Rev. Malcolm M'Callum, Muckairn, Professor Cooper, Glasgow, and others, presented qualifying motions, the scope of which was that the Committee were rather hasty in sending such a memorandum to the U.F. Committee, and that they were to avoid action that would commit the Church in details until agreement on the whole question had reached the stage of report to the General Assembly. After some discussion and explanation, the qualifying motions were withdrawn, and Lord Balfour's deliverance became the practically unanimous finding of the Assembly. Mr. M'Callum still dissented from the memorandum sent the U.F. Church.

FORMS OF WORSHIP.

Dr. Borland, Yarrow, submitted the report of the Committee as to Forms of Worship. Dr. M'Adam Muir, Glasgow, moved approval of the Committee's deliverance, which sought to appoint a Committee with instructions to prepare forms of service for baptism, communion, marriage, and the burial of the dead, and to report. Sheriff Wallace seconded. He said that the Committee had not the slightest idea of making these forms compulsory upon clergymen. Professor Curtis, Aberdeen, moved that the Assembly discharge the Committee, and resolve that it was inexpedient at the present time to take action. He said that the proposal was an innovation of the first magnitude, that it would increase artificiality and formalism in the conduct of services, that it would not restrain irreverence on the part of ministers, and that it would increase dissent in the land, and estrange the mass of the people. Dr. Mair seconded.

In the course of the discussion, Dr. Wallace Williamson argued strongly against Professor Curtis, and strenuously advocated the adoption of a liturgy. In his ritualistic zeal he allowed himself to cast unfavourable reflections on the method of extempore prayer which has been practised in the Church since the Reformation. Dr. Williamson is considered one of the most eloquent speakers in the Established Church, but if his fervour is to be expended on the advocacy of dead Ritualistic and Romish forms, it will prove a curse and not a blessing. There is too much lifeless formalism and ritualistic observance in the Established Church already without an increase. Never were the Churches better attended than in the days when ministers prayed freely under the guidance and operation of the Holy Spirit, and it is absolute nonsense and bluff to say as Dr. Williamson said, in effect, that free prayer, among other things, has "driven" the masses from the Church.

Men may as well try to draw or bind an elephant with a rope of sand, as to try to draw or bind the people to the worship of the Most High by a string of dead forms of service.

We regret to observe that Dr. Curtis withdrew his motion. The Procurator moved that the Assembly instruct the Nominating Committee to reconstitute the membership of the Committee on Forms of Worship, and to remit the matter again to the new Committee. This motion was carried.

ST. CUTHBERT'S IDOLATROUS FONT.

Last year's Assembly appointed a Committee to make enquiry as to the nature of this font, which the Rev. Jacob Primmer had appeared against at the various Church courts. The Committee now delivered their report, and Dr. M'Adam Muir moved the adoption of the following deliverance, which was proposed by the Committee:—"The General Assembly receive the report. Find, in terms thereof, that the font in question was presented to St. Cuthbert's Church, Edinburgh, by a member of the congregation as a pious memorial of his deceased wife, and was accepted by the Kirk-Session and introduced into the church without any idolatrous intent; and that the bronze group by which the font is surmounted is not, and is not likely to become, an object of idolatrous adoration. Find that, in the whole circumstances of the case as disclosed in the report, it is unnecessary for the Assembly to take any action with reference to this particular matter. But, with reference to the general question which has been raised in this inquiry, the General Assembly, whilst cordially approving the reverent and becoming adornment of the House of God, direct and enjoin that caution be exercised in the introduction to churches, even for decorative purposes, of sculptural representations of sacred persons, or other symbols which may be deemed to be specially associated with the creature-worship or other errors of the Church of Rome."

"With the view of giving effect to this injunction, and of maintaining the due relation of Presbyteries to churches and public worship, the General Assembly further enjoin ministers and kirk-sessions to see that plans and particulars of novel or unusual decorations or extensive alterations are submitted to the Presbytery of the bounds for approval, before the same are carried out, and they recommend this injunction to the consideration of all interested. Subject to these findings, the Assembly dismiss the petition and the appeal, thank the Committee and discharge them, and instruct the General Committee to defray the expenses incurred by the Committee in connection with their inquiry and report."

Dr. Muir argued that if they were to remove the font with this group, they must remove a lot of other figures of a similar kind on stained glass windows throughout their churches.

May we not say that this is the thing which should be done? It appears to us that there are many ministers in the Established

Church decorating their buildings for the ultimate reception of the "Beast" in all his gaudy trappings and ceremonies.

Dr. Ferguson, Logie, moved the insertion of a clause declaring it advisable that the Kirk-Session should remove the bronze group. Mr. J. H. Stevenson, elder, seconded the amendment.

Professor Curtis, Aberdeen, moved the following motion:—"The General Assembly gratefully appreciate the generous desire of the donor to beautify the church while erecting a domestic memorial; and cordially recognise that the introduction of the bronze statuary was not prompted by any idolatrous motive. But, while completely exonerating the donor and the recipients from all suspicion of idolatrous or Romanist purpose, the Assembly cannot view with complacency the use in the church, in conjunction with the administration of one of the sacraments, of a Roman Catholic symbol so notorious, associated as it has been for centuries with the gravest doctrinal error and devotional abuse; repudiated, as it was, by the fathers of the Church in the Reformation; and avoided till now by the unanimous consent and unvarying policy of the Church of Scotland. The General Assembly, in all the circumstances of the case, in order to protect the Church from serious division and disastrous controversy over the introduction into places of worship of such sculptured emblems as figures of the Madonna and Child, crucifixes, and the like, deem it expedient and necessary to require and instruct the kirk-session of St. Cuthbert's to have the said sculptured ornament of the font withdrawn from the church, and instruct the Presbytery of Edinburgh to see that this be done without delay. With the view of maintaining the due relation of Presbyteries to churches and public worship, the General Assembly further enjoin ministers and kirk-sessions to see that plans and particulars of novel or unusual decorations or extensive alterations are submitted to the Presbytery of the bounds for approval before the same are carried out, and they recommend this injunction to the consideration of all interested. Subject to these findings, the Assembly dismiss the petition and the appeal, thank the Committee and discharge them, and instruct the General Committee to defray the expenses incurred by the Committee in connection with the inquiry and report."

Professor Curtis said his feeling was that a grave wrong had been done to the respected donor of this monument in the precipitate acceptance of it, notwithstanding the practical certainty that it would stir deep issues.

What was wrong with this memorial from their Scottish Presbyterian point of view? The manner of its introduction deserved, he thought, some stern characterisation. It was urged in defence that this represented the figure not of the Virgin Mary and the Child Jesus, but that it represented maternity. Even if it did, was maternity, as maternity, the sole symbol for the decoration of a Christian font? (Hear, hear.) If it were pleaded as appropriate, he claimed that fatherhood had the same claim to

be represented at the font that maternity had. He would resent the intrusion of a new symbol in the decoration of their fonts. Dr. M'Adam Muir was anxious to dissociate himself from the æsthetic merits of the figure. They might take it that the one thing about which the Church of Scotland was agreed regarding this figure was that it was ugly. ("Oh, oh.") It was structurally absurd. Even as one drew near, it was more like a watering trough for horses than a font for baptising children. (Cries of "Oh," and dissent.) It was disproportionate to its purpose. A few drops of water were to be sprinkled from it on the child's face; and it was 10½ feet high, and the figure decorating it was life-size; and worst of all, the figure sat there for admiration. To him one of the painful features in this ornament was the fact that in the centre panel in the front of the font there was a personal portrait represented. What would they say if they, who had but two sacraments recognised by them, were confronted with the gift of a communion table in the centre panel of which, facing the whole congregation, there was a portrait of any mortal? This was a thing that touched him exquisitely, touched him to the very roots of his nature.

Commenting on the emphasis placed on the fact that the figures were copies of a group by Michael Angelo, Professor Curtis said it was not a great thing to creep between the knees of a giant, a Colossus, and feel they were safe. He took exception to any such suggestion that because Michael Angelo was the author of the original, it was beyond criticism on religious grounds. Who was Michael Angelo? He was a man whose works were redolent of a conception of God and His Son and His work in providence and the history of the world which none of them could accept. It was his genius that had left the picture of Almighty God as a grey-haired old man; the picture of Jesus Christ as a great Titan-bodied athlete; the picture of Moses as a prophet and transmitter of the law as a horned, brutal monster. (Cries of "Oh.") He said this to show they were in danger of an entirely indiscriminating adoration of the work of an admittedly great artistic genius. Whether they liked it or not, this was a Madonna and Child. It was recognised as such by the outside world. He chanced to read only the previous day those words—"We rejoice that our Lady has again a footing in St. Cuthbert's. . . . We have travelled a long way since Knox and the rascally multitude tore down and smashed the images of the saints in the ancient Scottish churches. They are being restored again. . . . Our Lady and St. Cuthbert's will yet do wonders for poor old Scotland." He need not explain the source of that quotation. (Cries of "Name.") Professor Curtis explained that it was from a Catholic journal. The question, he proceeded, was, were they going to license this and similar figures in their churches? By their action they were that day legislating; they were making it impossible for the effective disciplining of any

similar figure. Was it a trifle for which the Reformers laid down their lives?

If a man came to him in the name of fine art, and said it does not matter whether you introduce these things or not in the twentieth century, he answered that history showed them it did matter, and he appealed to the experience even of themselves as Protestants, whether there was not a real and grave danger, by introducing into their churches the individual creations of artists, of stereotyping in the minds of their children and simple folk visions, ideas, conceptions of sacred persons which were unworthy. In the apse of St. Cuthbert's Church there was over the stained-glass window, with a representation of the crucifixion of the Lord, a florid figure of Christ—a large figure set up in view of the congregation, with a sceptre in one hand and an orb of power in the other, the crown on His head, and the clouds rolling beneath His feet. Were he sitting as a member in that congregation, how could he bring his little son to sit in that congregation, and Sunday after Sunday look up and see before him a representation of the Lord and Saviour as far removed as reality could possibly be from historic truth and from the theory of His sovereignty—His kingship—which He died in order to implant within their hearts? (Hear, hear.) He felt this was no merely antiquarian issue they were dealing with. They were face to face with the whole burden of their responsibility as to how Presbyterians were to handle sacred things; whether they were to open the walls of their churches to the individual presentments of our Lord and, it might be, of God, His Father; whether they were to have representations of His crucifixion; whether they were to have these thrust on their attention Sunday after Sunday whether they would or not, stereotyping these conceptions of sacred scenes—compelling them against their will to remember them. He believed the day had come when the Church must face this question. (Applause.)

Mr. W. Whitelaw (elder), Nairn, seconded the motion.

Rev. A. MacLellan, Glasgow, who made a motion in favour of no action, said that the whole objection had come from one who was going about broad Scotland stirring up strife from Edinburgh to Crathie. They had been too courteous to Mr. Primmer in the past. (Hisses and interruption in the spectators' gallery.) Rev. J. A. Ireland, Coatbridge, criticised the references to the Roman Catholic Church as misrepresentations, when a member asked him if he was pleading in defence of Roman Catholicism. He maintained that the bulwarks against creature-worship were far more conspicuous in the Roman Catholic Catechism than in the Shorter Catechism. (Cries of "Oh!") Personally he did not think much of those forefathers who had been referred to, especially of that period which had given them the opinion of Roman Catholics that prevailed in many quarters.

Rev. J. S. Mackenzie, Little Dunkeld, moved a further motion,

deleting the deliverance from the report, and ordering the immediate removal of the figures. This motion was seconded. Dr. Gordon Murray, Aberdeen, proposed that the references to the Roman Catholic Church should be removed from the deliverance, and his proposal was seconded by Professor Cowan, Aberdeen, who said that neither the Pope nor General Councils have definitely asserted that they ought to worship the Virgin. Dr. M'Adam Muir agreed to alter the terms of the deliverance, so that instead of the words beginning with "creature-worship," etc., they would substitute the words "specially associated with doctrines not accepted in the Church of Scotland."

When the vote came to be taken, the Committee's deliverance, as amended, was carried by a majority. A number who voted in the minority recorded their dissent, including Lord Balfour of Burleigh. There was considerable discussion and disorder as to whether this was a judgment on the merits of the case as between Mr. Primmer and the Church Courts. At length, it was ruled that it was such a judgment, and the moderator intimated to Mr. Primmer that the Assembly dismissed his petition and that the matter was at an end.

This Assembly was closed on Friday the 31st May, with an address by the moderator (Dr. Dill), who, we are sorry to say, appears to be a great admirer of short sermons and ritualistic forms of worship.

UNITED FREE CHURCH.

The moderator (Dr. Whitelaw) in his opening address took as his text, "Watchman, what of the night?" (Isaiah xxi. 11.). Some of his remarks were to the point. He made mention of the secularisation of the Sabbath as an ominous feature of the times, and said it was not quite certain that the Church of to-day took sufficient account of the three giant forces which Scripture said were always in the field against her—the world, the flesh, and the devil, and that she had not allowed herself to half believe that these three mighties were either long since dead or had materially changed their character. Dr. Whitelaw has written in defence of the inspiration of the Scriptures, but we would have liked to have seen a much stronger note of witness against the inroads of theological error than he gives in this address. His remarks on "theological unrest" and "no whittling down of the cardinal doctrines of the gospel" are presented in too lame a fashion.

Rev. Charles Robson submitted the report of the Committee on Statistics. He said that he did not wish to strike an alarmist note, but the figures indicated a situation which, if not critical, was alarmingly near being critical. His predecessor last year had reported a decrease of 715 in membership, but he had to report one of 2,021. There was no doubt that emigration to some extent accounted for the decrease, but it did not account for everything. In the list there were down as removed without

certificate as many as 9,036 members. That was not satisfactory reading. There was one cause for gladness—an increase this year of 216 in the number of those joining by profession of faith.

Rev. J. D. Robertson, Leith, moved the deliverance on Romanism and Ritualism. Rev. W. Muir, B.D., Glasgow, seconded. He said that nobody should give the impression that the Church of Rome was making progress. Protestants were not losing and Rome was not conquering. Mere denunciation was not sufficient. The only criticism was to show how the work could be better done. Rev. W. Muir was lecturer last winter for the Scottish Reformation Society, which is too much under United Free influence. Such misleading utterances as above are fitted to do much harm. Rome is making secret, stealthy progress when Presbyterian ministers allow themselves in this fashion to lull the just alarm at its advancement in our country. It may be losing hold in some continental nations, but not in Great Britain. Its advance under the form of Ritualism in professing Protestant Churches is progress of the most subtle and dangerous kind.

UNION WITH ESTABLISHED CHURCH.

Dr. John Young moved the following deliverance on the above subject in this Assembly:—

“The Assembly receive the report, with thanks to the Committee, especially the Conveners. The Assembly learn with satisfaction that interest in the cause of Presbyterian re-union in Scotland has been deepened by the publication of the report on conference with the Committee of the Church of Scotland submitted to last General Assembly. The Assembly receive, with cordial appreciation of its far-reaching importance, the ‘memorandum showing suggested course of procedure and of possible legislation with a view to Presbyterian re-union in Scotland,’ presented at the request of the Committee of the Church of Scotland. The Assembly recognise the obligation to give deliberate and sympathetic consideration to matters which vitally affect the relations of the Churches to one another and to the State, and which so deeply concern the religious interests of the country. The Assembly trust that the members and office-bearers of the Church will continue to take that thoughtful and prayerful concern in the issues involved which their importance demands, and which is indispensable to their settlement. The Assembly resolve to re-appoint the Committee, with instructions to confer with the Committee appointed by the Church of Scotland, and to report to next Assembly.” Sir A. H. L. Fraser seconded the motion.

Professor Orr, Glasgow, Dr. R. A. Watson, Dundee, and others submitted amendments which laid emphasis on State connection as a barrier to union. After discussion, Professor Orr modified his motion, and it was agreed to add it to the deliverance running as follows:—“With instructions in conferring on the memorandum to regard as a primary question how far agreement is possible on

the subject of State relationship in harmony with the principles of the respective Churches, and report to next Assembly." Dr. Watson refused to withdraw his amendment, which insisted on "absolute disestablishment." The vote was taken, and Dr. Young's motion was carried by an overwhelming majority, only thirteen voting for Dr. Watson's amendment.

This Assembly was closed on Thursday, 30th May, with an address by the moderator on "The Character and Work of the Church." We give the following quotation on the subject of negotiations for union with the Establishment:—"In both the private and the public discussions it has been made plain that before intelligent and final judgment can be given by this Church, explanations will be needed upon such points as these:—(1) Whether the Memorandum means that the reconstructed Church shall continue to be a State establishment in the ordinary and familiar sense of that expression, or only that before Union is consummated the Enabling Act shall dissolve the present connection between the Church of Scotland and the State, without prejudice to the question whether some special State recognition of a purely declaratory sort might not subsequently be given to the United Church; (2) if the latter idea be correct, whether or not the United Church shall be expected to approach Parliament to solicit this recognition; (3) what is signified by incorporating the new Church's constitution in an Act of Parliament, whether it means nothing, in which case what use it will serve, or something, in which case again what that something is; (4) whether the Memorandum contemplates that the United Church should possess civil jurisdiction, by which is understood that its courts should be constituted courts of the realm, having certain magisterial authority, or whether its jurisdiction shall be purely spiritual; (5) whether it shall continue to be a State-endowed Church, supported as the present establishment is by the teinds; or whether, after satisfying all life interests by commutation or otherwise, the State is to cease acting as paymaster, and the Church's funds are to be exclusively in the Church's control; (6) whether the U.F. Church must commit itself beforehand to the condition that the teinds shall not even in part be secularised, or merely say that she shall acquiesce in whatever determination of the teinds is made by the State; and (7) whether it is proposed that the U.F. Church shall hand over its denominational and congregational property to a Parliamentary Commission to be administered in the same way as it is suggested should be done by the teinds. I am not meanwhile indicating my own judgment as to how these several points should be resolved; I am merely stating that on all of them light will require to be cast to allow this Church's Committee, and much more, to enable the Church at large to arrive at a calm, deliberate, and intelligent judgment, as to whether a possible basis of Union could be extracted from the Memorandum. That this light will be forthcoming, as a result of

the winter's conferences, I have no manner of doubt; and my sincere desire and fervent prayer is, that such an amount of agreement may be reached as will warrant both Churches to go forward to complete the reconstruction of the Scottish Protestant and Presbyterian Church."

FREE CHURCH.

The moderator (Rev. William Fraser, Strathpeffer) delivered a sound and useful opening address on "What is the Church?" and it would be good if the general views of truth expressed in it were heartily endorsed and carried into practice by the whole body which he represents.

There was considerable discussion in this Assembly over financial matters. Exception was first taken to an increase by the Finance Committee of the General Treasurer's salary from £250 to £400. It was held by some that the increase of this salary and others in the Treasurer's department was sheer extravagance and disproportionate to the amount paid to other servants of the Church, while special objection was taken to the fact that the increase was made without the sanction of the General Assembly. Ultimately a motion was carried by a majority, approving of the advances, but regretting the liberty that had been taken by the Committee, and forbidding further increases of salaries to officials without the consent of the Assembly. One or two discussions also arose in connection with the Sustentation Fund. Two ministers (former Free Presbyterians) condemned the system of "Special Arrangements," whereby some ministers are paid at a less rate than others—some as low as £100 per annum. One of them said that there was "unfair discrimination between ministers on special arrangements," while another declared that the system was a "dishonourable" one and ought to be swept away. The writer of these notes passes no judgment upon the exact merits of these discussions. All that he is disposed to remark is that they suggest a variety of reflections to those who are closely acquainted with the Church history of recent years.

THE PSALMODY REPORT.

Major Greig submitted the report of the Psalmody Committee. He said that it was the Moody and Sankey hymns, namby-pamby productions, that had pulled the Psalmody down from its lofty position. But over Scotland just now there was to a certain extent a reaction. Free Churchmen did not want—and all Presbyterians should not want—high-class anthems and high-class singing. Mr. R. Reid, Killellan (elder), moved as an addition to the report that the Assembly having learned that in one of their congregations the precentor taught his music class anthems and solos, forbids this to be done in the future in any congregation. Mr. J. Buchan, Nairn (elder), complained that some of their congregations had choirs, and was surprised that ministers and

sessions encouraged these things. Mr. Reid's addition was rejected by 38 votes to 23. At a subsequent diet, Mr. W. R. T. Sinclair, Edinburgh (elder), complained that too much countenance was being given to Episcopalian holy days. He was surprised to find that their offices were shut on Christmas-day and Good Friday.

UNION WITH THE ESTABLISHED CHURCH.

Rev. Finlay Macrae submitted an overture from the Synod of Glenelg, the scope of which was, that steps should be taken to further the policy of reconstruction and to secure union with the Established Church and the United Free Church on the basis of the Establishment principle, with a view to obtain the temporal benefits necessary to maintain ordinances in the Highlands. It held forth that this reconstruction was "one of the chief grounds of the action of the present Free Church in prosecuting their appeals in the Courts of Law." Mr. Macrae explained that the overture was not fully discussed in the Synod for lack of time. The *F.C. Record* reports that "the terms of the overture were emphatically repudiated in every clause and one by one by Professors Bannatyne and Kennedy Cameron and Mr. A. MacNeilage," while on the motion of the last, it was unanimously passed from. There was also "a petition for a joint theological training of the students of all the Churches," but no one appeared in support of it, and it was at once passed from.

UNION WITH FREE PRESBYTERIANS.

Rev. D. Macdougall, Ness, spoke in support of an overture from the Presbytery of Lewis, asking the Assembly to appoint a Committee to consider any difficulties which may still be in the way of a union between this Church and the Free Presbyterian Church, and the best means of overcoming such difficulties. Mr. Macdougall admitted that since the overture was sent forward, circumstances had emerged which rather militated against its expediency at the present time. Rev. Ewen Macleod moved that, while fully sympathising with the spirit of the overture, to take more active steps meantime would not be fitted to promote the end in view, and considered it premature to grant the prayer of the overture. Rev. D. Munro, Ferintosh, seconded. Mr. A. MacNeilage moved a deliverance to the effect that the Assembly had, by Acts and Resolutions, removed the obstacles to union, and had recognised that the testimony of the Churches was identical. To these findings the Assembly cordially adhered. As the result of them the Assembly had already received honoured brethren of the Free Presbyterian Church. The door was wide open. They had removed all the obstacles they knew of, and he had no knowledge of anything further that they could do. Mr. C. McKessack (elder) seconded, and Mr. MacNeilage's motion was carried by a considerable majority.

We reserve for another article the full discussion of the subject of union here opened up. Meantime we feel bound to remark that, should such a thing as union ever come within the bounds of desirability or possibility—a very large supposition—Free Presbyterians would repudiate with just indignation the idea of ever joining with the present Free Church through the door of compromise by which some of their brethren have already entered. Such a suggestion is only adding insult to injury. We desire to be as courteous as possible, but we must frankly tell Mr. MacNeillage that if he knows no obstacles it is because he is wilfully ignorant, and that his statement is the reverse of candid and straightforward.

During the discussion of the subject of "Religion and Morals," Mr. W. Macinnes, Broadford (elder), referred to the need of looking to themselves. He took exception to the many favourable things that were said about the Highlands at a previous meeting. He spoke of sales of work as evidence of decay in spiritual life, and the need of humiliation on account of these and such things as solo singing and anthems. The congregational meeting should be conducted like a prayer meeting. He hoped that by next year a movement would be taken to put a stop to these things. Several members took exception to some of Mr. Macinnes's remarks, among whom were Revs. S. L. Orr, Glasgow, and Norman Campbell, Dingwall.

On Monday, the 27th, sympathetic reference was made in the Assembly to the death of the Rev. Murdo Mackenzie, Inverness, who was described as "the most outstanding preacher in the ministry of the Free Church." Mr. Mackenzie, who was seventy-seven years of age, was in failing health for some time back. He was at one time minister of Kilmallie, but about thirty years since succeeded the Rev. George Mackay, D.D., as minister of the Free North Church, Inverness. The Assembly was closed on Tuesday, the 28th, with an address by the moderator.

Doctrines of Grace Encouraging.—How is it possible for any reasonable being to suppose that the doctrines of grace have a tendency to make people melancholy? Is it distressing to be told that God has made provision for the absolute salvation of all who believe in Christ? Is it discouraging to be assured, on infallible authority, that the gate of heaven is thrown wide open for the admission of all comers? 'Tis true that none come except they are drawn by God's Spirit, but, 'tis also no less true that those are drawn who come, and that all who come shall be graciously received (John vi. 37-44). It is the doctrine of salvation by works that tends to dishearten such as seek the kingdom of God, the doctrine which says God will not receive you unless you make yourself holy first: when every truly converted man knows that he can no more make himself holy than he can raise the dead.—*Toplady.*

A Sermon.

BY THE REV. THOMAS MANTON, D.D., PURITAN DIVINE.

Preached, 17th August, 1662.

“Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.”—HEB. xii. 1.

(Continued from page 52.)

(2) The next thing to be laid aside is sin, which doth so easily beset us. As we must guard against things without, so we must mortify our corrupt inclinations within; or else it will soon make us weary of our heavenly race or faint in it. Sin, you know, is twofold—original and actual. Actual sin is not meant primarily, for that is not *peccatum agens*, the sin that easily besets us; but *peccatum transiens*, the sin that passes from us. And original sin is that which is emphatically called “sin” (Romans vii. 8). Now this original corruption may be considered as merely native, or as acquired and improved into evil customs and habits; for according to men’s tempers and constitutions—as they are severally disposed—so by the corruption of nature they are inclined to one sin more than another. As the channel is cut, so corrupt nature finds a vent and issue. In every man there is some predominant sin, and in every regenerate person some relics of that sin, from whence is the greatest danger of his soul. Thus David speaks of his iniquity (Psalm xviii. 23). Well, then, this is that “sin that doth so easily beset us”—original sin, improved into some tyranny or evil custom, which doth increase and prevail upon us more and more. Now this is said—“easily beset us”—for three reasons. Partly because it hath a great power and restraint over us, and implies the whole man—the members of the body, the faculties of the soul. So great an interest hath it acquired in our affections that it doth “easily beset us”; it hath great power and command over us. Partly because it sticks so close that we cannot by our own strength lay it aside. “Can the Ethiopian change his skin, or the leopard his spots?” (Jer. xiii. 23). A man can as soon change his skin as lay aside his customs, that are so deeply engraven as the blackness of an Ethiopian or the spots of the leopard. And partly because it mingles itself with all our motions and actions (Romans vii. 21, etc.) It easily besets us. ’Tis present with us; it impels us, and solicits us, and draws us to sin further and further, and doth make us negligent in what is God’s. We cannot do or speak anything but it will infest us in all our duties of piety, charity, justice. On every side it is interposing, vexing, thwarting the motions of the Spirit; and so abates our strength, vigour, and agility, and retards our course towards heaven and glory. Therefore, lay aside, as every weight, so every sin, etc.

Question.—Now, what is it to lay aside, or how can we lay aside, since sin sticks so close to us and is engraven in our natures?

Answer.—Certainly something may be done by us, for this is everywhere pressed as our duty. "Put off the old man" (Ephes. iv. 22, and 1 Peter ii. 11). We may put it off more and more, though we cannot lay it aside. Then we are said to "lay aside the sin that so easily besets us" when we prevent and break the dominion of it, that it shall not reign over us. "Let not sin reign," etc. (Romans vi. 12). Though it dwells in us, lives in us, and works in us, yet it should not overcome us and bring us into bondage, and so it will not be imputed to our condemnation. And at length, when the soul shall be separated from the body, we shall be wholly free from it.

Question.—Aye, but what must we do that we may repress it—the question returns—that we may break the dominion of it?

Answer.—I answer, this is the work of the Spirit of God. But we must know the Spirit of God doth work the work of mortification two ways—by regeneration and after regeneration. By regeneration and so He doth immediately, without any co-operation of ours, mortify the deeds of sin—gives sin its death wound. That which is left is as a thing mortified; 'tis broken. The Scripture often speaks of this first work of regeneration (Romans vi. 6; Colos. ii. 11). (1) When we are planted into Christ then we put off the body of sin; and though it doth not presently die, yet 'tis weakened that it cannot reign, though it be not destroyed. (2) After regeneration the Spirit doth more and more destroy sin, the relics of sin, this crucified body of sin, till it dieth wholly away. This He doth in us, but not without us. "Through the Spirit, mortify the deeds of the body" (Romans viii. 13). Not the Spirit without us, nor we without the Spirit, but ye through the Spirit. What is then required of us?

1. Seriously purpose not to sin, and promise to God to yield Him unfeigned obedience. Especially should we make this promise in the use of those solemn rites by which the Covenant between God and us is confirmed. Take up a solemn purpose not to grieve the Spirit nor to break His law. "I have sworn, and I will perform it, that I will keep thy righteous judgments" (Psalm cxix. 106). This purpose of heart is the root of all good actions; therefore in the confidence of God's help, in the sense of thy own weakness (Psalm cxix. 32), we cannot lay wagers upon our own strength. Yet 'tis our duty to engage our hearts to God. To sin against the light of our own conscience, and illumination of the Spirit, and the chastening and instruction of our own reins, that aggravates our sin; but to sin against and besides our fixed purpose of not sinning, that lightens sin; for then 'tis a sin of weakness and infirmity, not of wilfulness and malice. And then we can say, as Paul, when the heart is fixedly bent towards God, "The evil which I would not, that do I" (Romans vii. 19). Two

ways may we be said to sin against purpose—either when we are overborne besides our purpose, or our purpose still remains to please God. As when the water breaks over the bank—the bank remaining—in such a case the fault is not in the bank, but in the violence of the flood. Or, second, when we break off our purpose or consent to do evil; as when we cut through the bank, the water may easily make through. There's a great deal of difference between sin dwelling in us and sin entertained by us; between sin remaining and sin reserved. When you have a firm purpose against all sin, there is sin remaining, but 'tis not reserved, 'tis not kept and allowed.

2. Watch over thyself with a holy suspicion, because thou hast sin within thee that doth easily beset thee. Therefore "consider thy ways" (Psalm cxix. 59); "guard thy senses" (Job xxxi. 1); but above all, "keep thy heart" (Proverbs iv. 23). Conscience must stand as porter at the door, and examine what comes in and what goes out. Watch over the stratagems of Satan and seducing motions of thy own heart.

3. Resist and oppose strongly against the first risings of the flesh, and the tickling and pleasing motions of sin that doth easily beset us, when it doth entice us away from God, or do anything that is unseemly and contrary unto the duties of our heavenly calling. Oh, remember we are not debtors to the flesh (Romans viii. 20). Thou art tied to the Lord by all obligations and indulgence. Therefore break the force of sin by a serious resistance; check it; and let thy soul rise up in indignation against it. My business is not to pleasure the flesh but to please the Lord.

4. Bewail thy involuntary lapses and falls with penitential tears, as "Peter went out and wept bitterly" (Matt. xxvi. 57). Godly sorrow is of great use for laying aside of sin, as salt potions kill worms. When children are troubled with worms we give them salt potions. So these bitter penitential tears are the means God hath appointed to mortify sin; that's the reason the Apostle saith, "Godly sorrow worketh repentance to salvation, not to be repented of" (2 Cor. vii. 10). 'Tis not only a part of repentance, but worketh preserving durable resolutions—a walking closely with God. 'Tis a means God hath blessed to this end and purpose.

5. Recover from thy falls; renew thy combat. As Israel, when they were overcome in battle, would try it again and again (Judges xx. 28). Take heed of ceasing for the present; for though thy enemy seems to prevail—though the flesh seems to prevail against the spirit in the battle—yet thou shalt have the best of it in the war. By the power of grace thou shalt have the victory.

Thus I have gone over the privative part of our duty: "Let us lay aside every weight, and the sin that doth so easily beset us." I should have come to the positive: "Let us run with patience the race that is set before us." There is the duty—"Let us run the race that is set before us"; and there is the manner of the

duty—"Let us run with patience." I should have shown you that a Christian's life is like a race from earth to heaven, in a way of holiness and exercise of grace. This race continues as long as we continue in the world—from our nativity to our death. After death the strife is ended. Now, in this race we must run, and "so run that we may obtain the crown" (1 Cor. ix. 24). Running is a motion, and a speedy motion. There is no lying, sitting, or standing, but still there must be running. We must make a further progress in the way to heaven, "forgetting those things which are behind, and reaching forth unto those things which are before" (Phil. iii. 13).

The runner was not to inquire how much of the way already was past, but to strain himself to overcome what was yet before. And so should we consider what sins are yet to be mortified, what duties yet untouched—almost untouched, what hard conflicts are yet to be undergone, and still to hold on our way without winning aside or halting because of difficulties, discouragements, stumbling-blocks. And there are fellows and co-partners with us, that run this race, with whom we may strive, in a holy emulation, who should go forward—who should be most forward in the course of pleasing God. O Christians, there are many contentions amongst us, but when shall we have this holy contention (Heb. x. 24)?

In a race there is the *Agonetheta*, the judge of the sports. So here God observes all. No matter what the standers-by say, the Judge of the sports must decide who must have the crown (1 Cor. xiv. 3, 4). And then at the end of the race there is the crown. "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness" (2 Tim. iv. 7, 8). In a race there are spectators. So there are here God, angels, and men. "We are a spectacle to the world, to angels, and to men" (1 Cor. iv. 9).

Thus for the similitude of our race in our way to heaven. Now, wherein it differs.

This is a race not undertaken out of wantonness, but out of necessity. God hath called us to this course, and if we run not in this race we are undone for ever. And in other races but one had the crown; here all are crowned (2 Tim. iv. 8), though they be not so eminent as the Apostle; here all are crowned that run in the manner God hath required. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto them that love his appearing."

For the manner—with patience: "Let us run with patience." Patience is necessary—

(1) Partly because of the length of the race and the distance between us and the promised reward. Our race cannot be ended but after some degrees of time. Long waiting is troublesome to the flesh, and therefore we have need of patience.

(2) Because we meet with many impediments, troubles, and temptations by the way; there are spiritual adversaries with whom we must fight. For we go on; we not only run, but fight. Therefore "run with patience."

(3) Because the spectators will be ready to discourage us. We are set forth not only as a spectacle to God and angels, but to the world, and they will be ready to deride, scorn, and oppose us for our zeal to God and our forwardness in the ways of God, and to discourage us by bitter mockings, etc. Therefore "let us run with patience the race that is set before us."

"I will feed my flock."

(EZEK. xxxiv. 15.)

A NOTE FROM J. C. PHILPOT, M.A.

1. "*I will feed my flock.*" This implies that the flock is hungry; nay more, that it hungers after that peculiar food which alone can satisfy it. Spiritual hunger is a sure mark of life. The Lord's own words are, "Blessed are they which do hunger and thirst after righteousness." Hunger, we may observe, has a peculiar relation to suitable food. The lion does not hunger for the food of the lamb, nor the dove for that of the eagle. "Feed me with food," prays Agur, "*convenient* for me" (Prov. xxx. 8), literally, "*appointed*," that is, suitable to my appetite, ordained by Thyself to satisfy it. Thus, a soul spiritually hungry cannot eat trash. God's own mark against "a deceived heart" is, that it "feedeth upon ashes" (Isa. xlv. 20). A living soul cannot, then, feed upon the ashes of its own righteousness; for ashes, indeed, they will be found when the lightning stroke of God's righteous law has burnt up all creature comeliness. Nor can it feed upon superstitious ceremonies, or the mummeries of Popish Paganism, either in the full court dress of the Catholic chapel, or the undress of the Puseyite church. Nor can it feed upon the "form of godliness," upon the barren mountains of dead, dry Calvinism, any more than as it grows on the heaths and wilds of flat Arminianism. Nay, the Bible itself, that sweet and sacred record, that blessed revelation of the mind of God, even upon the letter of *that* the soul cannot feed unless God Himself turn it into food. For the promise runs, "*I will feed my flock.*" The food, the only real food of the soul must be of God's own appointing, preparing, and communicating. The babe on the mother's lap must be fed spoonful by spoonful, and that by the hand of the parent. The food must be put into the mouth, and such food only as is suitable for the growth of the babe. You can never deceive a hungry child. You may give it a plaything to still its cries; it may serve for a few minutes; but the pains of hunger are not to be removed by a doll. A windmill or a horse will not allay

the cravings after the mother's breast. So with babes in grace. A hungry soul cannot feed upon playthings. Altars, robes, ceremonies, candlesticks, bowings, mutterings, painted windows, intoning priests, and singing men and women—these dolls and wooden horses, these toys and playthings of the Puseyitish baby-house, cannot feed the soul that, like David, "cries out after the living God." Christ, the bread of life, the manna that came down from heaven, is the only food of the believing soul: "He that eateth me," says the Lord, "even he shall live by me." "I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world" (John vi. 51). A living soul knows when *it* hungers as much as the babe in the mother's arms knows when *it* hungers; and knows, too, when it drinks down the pure milk of God's word as sensibly and as truly as the natural child knows when its hunger is allayed by the mother's breast. The Lord says, "I will *feed* my flock." They shall, indeed suffer, first, the pangs of hunger to teach them to value it; for "the full soul loatheth the honeycomb." Nay more, generally speaking, a certain painful experience is required to produce this appetite. Look at the labourer. What an appetite he has! How he relishes his food, coarse though it be! What gives him this appetite? Why, hard work. He is not your delicate invalid, or your fine lady, that lolls upon the sofa all day long, and whispers at dinner, "I think I can just pick the wing of a chicken;" but he has well earned it, for he has been working while you have been sleeping. So with the spiritual labourer, for such they are in the kingdom of God. "Come unto me, all ye that labour." "Labour not for the meat that perisheth, but for that which endureth unto everlasting life." "In all labour there is profit." To labour under a burden of sin against powerful temptations, a body of sin and death and a whole host of lusts and corruptions will make a man hunger after a righteousness better than his own. We rarely cry out for the living bread till brought down to the starving point. Then, when nothing will satisfy but Jesus, God steps in with this word, "I will feed." Sometimes it shall be a promise, sometimes a glimpse of Jesus, sometimes a sweet assurance of interest in His blood and righteousness, sometimes a smile, sometimes a sip or taste of His mercy, goodness, and love. When any gospel truth is applied to the heart; when faith embraces it, hope anchors in it, and love flows toward it, then the soul is divinely fed. Hunger is then sensibly allayed; the word of God tastes sweet; Jesus is received into the heart; and as the sheep lies and chews the cud, so the soul meditates and ruminates on the truth of God and enjoys it over and over again.

WE regret that a notice of the late Mrs. Davidson, Tomatin, Inverness-shire, is unavoidably held over till next month.

The New Kafir Version of the Psalms.

THE Rev. J. R. Mackay, M.A., Inverness, has received the following letter from the Rev. John Knox Bokwe, who is translating the Psalms into metrical Kafir. Specimens of translation are subjoined.

UNITED FREE CHURCH MISSION, UGIE,
EAST GRIQUALAND, 11th April, 1912.

DEAR MR. MACKAY,—Though this is headed Ugie, I am writing the letter in Rev. Brownlee J. Ross's manse at Cunningham, Fingoeland, where it has taken me three or four days to come down from Ugie by train—over three hundred miles. I could have come overland on horseback, but the doctor has forbidden my doing this more than I can help. . . .

I find you and he are intimate friends, and on speaking to him about the Kafir Psalms we are doing for your Mission, he asked me to read over several—more than half-a-dozen of the most difficult ones in the first thirty Psalms now in Mr. Henderson's hands—he comparing with the Revised Kafir Version. Mr. Ross being an expert in Hebrew as well, of our own missionaries, I was glad to find entire approval of the way we have so far succeeded in rendering into metre this translation work. I believe he is one of our best Kafir (Xosa) scholars in the mission field. He promises to write to you by next mail his opinion of what I have showed him, as well as to suggest to Principal Henderson to push it through, so long as we keep it to the level of those we have handed to Lovedale.

While in the train I thought I might pencil the first and second Psalms in Kafir, as specimens of Kafir (Xosa) language in translated metre. It might interest the readers of your Magazine to compare verse by verse, or even try to sing with the English tunes. The syllables in the lines are the same, *though the accent of language falls differently* in the singing part. You will be amused also to find that sometimes to bring out all the ideas of the Scripture texts—as in the case of the second Psalm, verses 10 and 12—your eight lines of English metre are doubled to *sixteen lines in Xosa-Kafir*.

About the accent in singing—the early missionaries introduced the English tunes from Scotland, not minding the irregularity of the fall of the accent to language. We got accustomed to the usage, but latterly development of things is showing up this fault. Some day, if you like, I can send the music of a properly accented Kafir tune—my own composition for the hundred and thirty-third Psalm—and how it would shock the English accent, as your tunes sometimes shock our language, though we are using them to our profit these two or three generations.—Yours faithfully,

J. K. BOKWE.

PSALMS OF DAVID IN METRE.

SPECIMENS OF XOSA-KAFIR VERSION (*New Translation*) WITH
ENGLISH VERSION (*in parallel lines*).

INDUMISO I.

- 1 Asimntu uyolo lowo
Ungelilo 'nxaxa ;
Maceben' abangendawo,
Akana kuhamba.
Endleleni yab' aboni
Akanak' ukuma ;
Nambutweni yabagxeke
Akahlali kuyo.
- 2 Yonk' imini, nobusuku,
Sok' enonelela
Ngomyalela ka Yehova,—
Ecamanga ngawo.
- 3 Unjengomt' omiliselwe
Pezu kwemijelo,
Ovelisa isiqamo
Ngamaxesha aso ;
'Gqabi lawo alibuni,—
Hlala liluhlaza :
Kufuman' impumelelo
Oko akwenzayo.
- 4 Unakany' abangendawo
'Ntsikelel' enjalo
Baba njengo mququbona
Opetshetwa umke.
- 5 'Bangendawo ngenxa yoko
Mini yesigwebo,
Isikundla abanaso,
Sesama lungisa.
- 6 Ngani? 'Ndlela yamalunga
Iyayaz' i-Nkosi ;
Kodw' eyezi kohlakali,
Yon' iyakudaka.

INDUMISO II.

- 1 Kokwanin' oku barula
Kwazo ezi ntlanga?
Ngati zenz' imbutumbutu
Yokupitizela?
'Zizw' ezicamang' uhaya,
Zidubadubeka ;
- 2 Nab' okumkani bomhlaba
Nabazidwangube
Bebungana ngamacebo,—
Bezidepisela,—
Ngom-Tanjiswa ka-Yehova
Baya bungisana,
- 3 Bati : "Qaul' imbopbelelo
Sizijace kuti ;
Sizilahle ezi zintya,
Zingasikuleki !"

PSALM I.

- 1 That man hath perfect blessedness
Who walketh not astray
In counsel of ungodly men,
Nor stands in sinners' way,

Nor sitteth in the scorner's chair ;
2 But placeth his delight
Upon God's law, and meditates
On his law day and night.
3 He shall be like a tree that grows
Near planted by a river,
Which in his season yields his fruit,
And his leaf fadeth never :

- And all he doth shall prosper well.
- 4 The wicked are not so ;
But like they are unto the chaff,
Which wind drives to and fro.
- 5 In judgment therefore shall not stand
Such as ungodly are ;
Nor in th' assembly of the just
Shall wicked men appear.
- 6 For why? the way of godly men
Unto the Lord is known :
Whereas the way of wicked men
Shall quite be overthrown.

PSALM II.

- 1 Why rage the heathen? and vain things
Why do the people mind?
- 2 Kings of the earth do set themselves,
And princes are combined,
To plot against the Lord and his
Anointed, saying thus,
- 3 Let us asunder break their bands,
And cast their cords from us.

- 4 Yen' ohlel' emazulwini,
Ubahleka bonke ;
Iyabagculel' i-Nkosi,
Ngawo lomampunge.
- 5 Yakuteta ibaruma,
Bokwanqiswa bonke
Yakutshijila ngomsindo
Bakunkwantya bonke.
- 6 Iti :—"Ndizitambisele
Lowo ungo-Wamu,
Pezu kwe-Tsiyon' engcwele,—
Nguye u-Kumkani!"
- 7 Womenyeww' um-miselo
Ka-Yehova Ngaye,
Oti : "Ungu-Nyana Wami
Namhla ndikuzele.
- 8 "Cela Kum okulilifa,
Ndikwabel' intlanga ;
Kwizipelo zaw' umhlaba,
Wonza ngokutanda.
- 9 "Ndozivikiva ngentonga,
Eyentsimbi yona ;
Ndizihlekez' ezo zitya
Zibunjwe ngodongwe."
- 10 Yalekani bokumkani,
Niqiqe bagwebi ;
- 11 Mkonzeni u-Yehova,
Eyekoyikw' i-Nkosi.
Geobani, tu tumelani
Ube myol' umbuso.
- 12 'Msindo Wak' ungekayuti
Mangen' u-Nyana.
Hlez' anitshabalalise,
Esazel' ingqumbo
Nina niseke ndleleni
Yoku libazisa
Kubavukel' isabelo,
Lutshabalaliso.
Hay' uyolo Kodwa Kwabo
Bazimela Ngaye.
- 4 He that in heaven sits shall laugh ;
The Lord shall scorn them all.
- 5 Then shall he speak to them in wrath,
In rage he vex them shall.
- 6 Yet, notwithstanding, I have him
To be my King appointed ;
And over Sion, my holy hill,
I have him King anointed.
- 7 The sure decree I will declare ;
The Lord hath said to me,
Thou art mine only Son ; this day
I have begotten thee.
- 8 Ask of me, and for heritage
The heathen I'll make thine ;
And for possession I to thee
Will give earth's utmost line.
- 9 Thou shalt, as with a weighty rod
Of iron, break them all ;
And, as a potter's sherd, thou shalt
Them dash in pieces small.
- 10 Now therefore, kings, be wise ; be
taught,
Ye judges of the earth :
- 11 Serve God in fear, and see that ye
Join trembling with your mirth.
- 12 Kiss ye the Son, lest in his ire
Ye perish from the way
If once his wrath begin to burn :
Bless'd all that on him stay.

St. Bartholomew's Day.—The Knox Club have done a good work in issuing *Illustrations of Anti-Christ's Rejoicing over the Massacre of St. Bartholomew*. The Church of Rome has been guilty of many acts of bloodshed and cruelty, but the Massacre of St. Bartholomew's Day is one of the blackest in history. It is therefore no wonder that in former times many Roman Catholic writers endeavour to show that their Church had nothing to do with this diabolical and sanguinary massacre, but the evidence brought forward in this pamphlet is an indictment of the most damaging kind. The illustrations are accompanied by notes from the pen of Dr. Hay Fleming, explanatory and historical. "The Order of the Most Solemn Procession made by the Pope in the August City of Rome when the most happy news came of the destruction of the Huguenot Sect" is a shameless document, and throws a lurid light on Rome's attitude to the perpetrating this cruel deed of savagery.

Memoirs of the Life and Experience of Marion Laird of Greenock.

(Continued from page 62.)

PERIOD SECOND.

Containing an account of some dreadful assaults she met with from Satan, her deep exercise under them, and the remarkable deliverances the Lord wrought for her, and the grateful sense she had of His love and favour; together with her concern for the public interest of Zion.

AFTER this the Lord hid his face, and a cloud covered my soul. One night, when I was at prayer, the enemy assaulted me with this temptation—that although I was willing to have salvation through Christ, that Christ was not willing to give it me, though it be a fruit of Christ's willingness to make a sinner willing to embrace himself. At this time I was ignorant of Satan's devices, and charged the sins of his temptations on myself.

I was at this time perusing a valuable little book, entitled, "The Meek Christian under the Smarting Rod," where I saw an account of a woman who was in affliction, and one asked her, if she was willing to die? She said, I am at God's disposal. When I saw that she was willing to be disposed of by God, O how did this grieve me! for, when I was in the fever, formerly spoken of, I was more desirous to die than to live, whenever the Lord was pleased to give visitations of his love to me, "having a desire to be with Christ, which is far better." But when I thought on the dreadful enmity of my heart, and such sinful thoughts of glorious Christ, as to think that he is not willing to give me salvation—when I compared these sins of mine together with the pride and enmity of my heart, such hard thoughts of glorious Christ, I thought they would make up and be guilty of the sin against the Holy Ghost. O with what grief did this fill my soul! I cried to God by prayer, that he would pardon mine iniquities, and forgive my sins; but I found my heart as an adamant stone, not suitably affected for the dishonour I had done to God.

Now, in this perplexity, I fell a-searching the Scriptures to see what the sin against the Holy Ghost is, and I saw, from Heb. x. 29, that it is a "treading under foot the Son of God, and accounting the blood of the covenant, wherewith he was sanctified, an unholy thing, and doing despite unto the Spirit of grace." This, however, I was not very clear to charge myself with. But when I read Hebrews vi. 5, "and having tasted the good word of God, and the powers of the world to come," then I thought this was my case; and I concluded all was but a common work of the Spirit that I had experienced, and I was sore afraid I had committed that sin. Now I thought that if I had committed the sin against the Holy Ghost, "there remaineth no more sacrifice for sin, but a fearful looking for of judgment, and fiery indignation, which shall devour the adversaries." O how did this fill my soul

with horror! And Satan violently assaulted me to take away my own life, seeing there was no mercy for me: at this time I was ignorant of Satan's fiery darts, but charged them on myself, which still increased my trouble. I still abhorred the temptation, but when I was brought to great extremity, it pleased the merciful God to rebuke the tempter. And he said unto me, "Fear not,—I have the keys of hell and of death," Rev. i. 17, 18. Glory be to God for his faithfulness, who did "not suffer me to be tempted, above what he made me able to bear, but, with the temptation, made a way of escape;" and he made me to cry, "Lord, I believe; help thou mine unbelief," Mark ix. 24. Now, it pleased the Lord to manifest himself to me favourably, and I see that my Lord hath the keys of hell and of death in His hand, and that He hath said unto me, "Fear not." O what is heaven; and what is that state of glory reserved for the saints, when but a blink of Him is so sweet! O what will it be to be ever with the Lord! What we feel and taste here, by faith, is a part of heaven's glory; but yet heaven will be an unspeakable surprisal to us when we come thither, for all that. O that I could love Him who is "altogether lovely!" O! I see such a beauty in glorious Christ, that it darkens and clouds all other things. I see no beauty in them worth the glorying in, but in my altogether lovely Lord. O that I could love him more! It grieves me I can love Him so little, when He is worthy of so much love. I think the presence of God is of a very remarkable transforming nature, and a change of spirit follows it. These things are found to be marvellously assimilating. The sight of God, the felt presence of God, is as a fire which quickly assimilates what is put in it into its own likeness, 2 Cor. iii. 18. They are said to be "changed from glory to glory." It always elevates the mind, and it is of a very humbling nature. Neither the terrors of the law, nor the fire of hell, ever humbled me so much, as a sight of the glory of God. O that I could give Him the glory of all. Woe is me for this idol of self; it would pull the crown off my Lord's head, and set it on the head of sinful self: but, O that He may wear the crown and the throne of my heart for ever. O this indwelling sin! this evil is always with me: the constant residence of it in my heart and nature. "I find a law that when I would do good, evil is present with me."

On the back of this, Satan assaulted me again with a new temptation. He set the sins of my youth in my sight as if they had all been written on a libel, and told me that they were so numerous, and of such a heinous nature, that God would not pardon them, at which I was sore perplexed. I then went to God by prayer, and cried to Him, "O let not the errors of my youth, nor sins remembered be." At which the Lord wonderfully condescended to bring me, as it were, nigh to His seat, and filled my mouth with arguments, and allowed me to plead with Him as a man doth with a reconciled friend. And I think He said unto me, "Come now, let us reason together, saith the Lord: though

your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool," Isa. i. 18.

About this time I heard Mr. Ballantine preach. He observed, among other things, "That the Lord made use of Satan to rub the rust off the graces of his people, and to learn them to make use of their spiritual armour." And he moreover said, "Ye that are tossed with tempests, read for your comfort, Rev. ii. 10, 'Behold the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days.' Take comfort," said he, "it is but for a limited time, 'ten days.'" This note was very refreshing to me.

Some time after my former happy out-gate from my above-mentioned distress, I found the clouds returning after the rain, and darkness covered my soul; and the Lord hid his face and I was troubled, and a multitude of vain thoughts filled my heart, and estrangement took place between me and God: and when I went to prayer I had no liberty, but came away crying, "O wretched" woman "that I am! who shall deliver me from this body of sin and death?"

On the Sabbath-day thereafter, I heard Mr. Clarkson preach. He prefaced on Psalm cxix. 113, "I hate vain thoughts, but thy law do I love." These words were very refreshing to me, for he held it to be a mark of a child of God to "hate vain thoughts," because they are dishonouring to God. And although I could not say, "I love thy law," I was sure that I "hated vain thoughts," for they were my burden.

Next Sabbath he preached at Crosshill, near Glasgow. When he came up to the tent in the morning, he asked us what we thought of Christ, and said, as your thoughts are of Christ, so is God's thoughts of you. O but this question grieved me sore, for I thought if God had no higher thoughts of me than I had of glorious Christ, they were but mean and low thoughts. He preached on Job xxiii. 3, "O that I knew where I might find him!" But the Lord hid his face; and these words always haunted my mind, "Let death upon them seize, and down let them go quick into hell." Whereupon, I thought these with whom I had joined sweet counsel to God's house, and was in friendly society with, would come with Christ to pass the sentence of condemnation against me although they were the beloved of my soul. Because of the enemy's oppression, I went mourning till my natural strength was much gone.

One day I was going into a room to sweep it and I saw a Bible in it. I took the Bible in my hand to read my own doom as I thought, but the first words I looked on were these, "Cast thy burden on the Lord," but I passed on to seek the threatening; but, the next words I looked on were these, "Because they never changes have, therefore they fear not God." When I read these words, the Lord so eminently shined on His own word, that He made me to see that a believer's life was a changeable life—a life of absence and presence.

(To be continued.)

A Letter written in the Times of Persecution

(1668).

THE following interesting letter, so fragrant with a beautiful piety, is dated 29th September, 1668, and was written to George Porterfield, who is described as "late Provost of Glasgow." It is taken from the *Privy Council Register* (vol. ii., pp. 671-674, Third Series). It fitly closes a volume in which there is very little of the spirit it breathes in the transactions of the men in power. It is when one reads such letters as these that the truth is brought home to us what an impossible task the Government had in crushing such men as these. They lived as men sojourning here for a season, and made it their business to make an arrangement, like "Mr. Honest," that "Good Conscience" would meet them at the river when they were called to enter into God's presence. The letter is as follows:—

"Much honoured and very dear Sir,—I do by this line salute much in the Lord, yourself and your worthy yoke-fellow and companion in tribulation and in the kingdom and patience of Jesus Christ, whom He is graciously pleased to keep yet together when He hath made many sad separations and divorces betwixt other husbands and wives, partly by violent, partly by natural, deaths, which I know mightily alarms and provokes you to more than ordinary and more than ever diligent, careful, and conscionable improvement of one another's fellowship, to the best spiritual advantage. It's but a little, and that knot cast by God's owne hand betwixt you two old disciples will by that same hand be loosed. He hath already untied it betwixt you and your children and children's children, and given you instead thereof a name within His walls, better than the name of sons and daughters—even an everlasting name that shall not be cut off. All the knots of the nearest and most immediate relations betwixt husbands and wives, parents and children, brothers and sisters, are but running knots; there is but one harden knot (to speak so), fast and strongly drawn by the hands and everlasting arms of the mighty God of Jacob, which is eternally incapable of any dissolution—that blest knot of union and conjunction betwixt the believer and Christ Jesus. Neither men nor devils nor death can loose this knot nor cut it asunder, and Himself hath resolved and said that He will never loose it nor suffer the sinner to do it. Blest, blest, blest eternally be God that hath cast this unloosable knot betwixt His own Son and you both, and that you are both married to a husband that cannot grow old nor sick, neither can die. Comfort one another, even comfort ye your hearts together in the certain and solid hope and expectation of the consummation of the marriage when you shall, being clothed with wrought gold and with a garment of needlework, be brought unto the King with gladness and rejoicing and made to enter into His palace. That, O, that will be a night of observations—a night much to be

remembered and observed! Let the hope of it persuade each of you sweetlie to submit to the loosing of your marriage tie (which must necessarily precede the consummation of that marriage), and to live a while, sad and solitary, behind the other and after the other is gone, which will not be long, and yet even that little while the relict shall not be left alone—the Father will be with you; blest be God, that when the one shall go home, the other will shortly follow, and that that sad and dreadful word shall not take place in you: ‘And two shall be in one bed, and the one shall be taken and the other left,’ but both shall be taken. Let even your hearts say, ‘Haste and go; haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices. Let the day break and the shadows flee away; let time pass. Come, sweet Lord Jesus, come.’ I know you are both in heaviness for the time through manifold temptations, and particularly through that late sad stroke of the removal of your precious neighbour—that excellent and singularly useful man in his generation—like whom, all things being considered, there are not many, if any, behind of his station. It looks ominous and wrath-like to the poor Church of Scotland, and particularly to Glasgow. You are well stricken in years, O single-hearted and faithful servant of God, and he is gone. Alas! how few are behind these. The removal of so many choice men since our trial began—some of all ranks—hath affrighted me sore, and sadly threatened the dissolution of our visible Church state, and now the removal of this truly great man (if worth make men great, as it doth in my apprehensions) hath almost put the copestone upon my fears, and I am arrived at a persuasion that nothing but wonderfully free and sovereign grace can disappoint these fears. Our Church hath many death-like symptoms—most of the noble parts are consumed and wasted away—but He brings down to the grave and up again. The issues from death belong to Him. He kills and makes alive. The residue of the Spirit is with Him. He can easily raise up, spirit, and prompt men for work when He hath aught to do with them, and bring men out of corners who have scarce ever been noticed or heard of, and constrain the Church, our afflicted mother, as being surprised with their grace and gifts, to cry out: ‘Who hath begotten me these, seeing I have lost my children and am desolate, a captive, and removing to and fro; and who hath brought up these? Behold, I was left alone there; where had they been?’ But, oh, we look like a generation of His wrath, towards whom it seems His mind could not be, though Moses and Samuel, Noah, Job, and Daniel—those men of prayer—stood before Him to intercede for us. If the great High Priest and Intercessor interpose not, we are undone. As for us, for the great part, we cannot pray. We cry out when He binds us. Our strokes are highly above our groaning. Though all this hath come upon us, yet have we not made our prayer to Him, nor turned from our iniquities, that we might understand His truth.

Though we all do fade as a leaf, and our iniquities, like the wind, have carried us away, yet there is no man almost that calls on His name or stirreth up himself to take hold of God. Thus will it still be till the Spirit be poured out from on high. Come then, O breath from the four winds, and breathe on these slain. I salute in the Lord your worthy wife, also Mr. Spreul, and all our other dear friends there. The good Lord cease, if it be His will, from making any more breaches amongst you of that honourable society, and keep you all alive, that your feet may yet stand in the gates of our Jerusalem in Scotland, and that you may yet all praise Him in the great congregation there, though poor, insignificant I should not have the privilege to be with you. Encourage yourselves in Him. It will, no doubt, be found that He hath done even all these sad things well. It is not easie to get it believed when the wound aches and bleeds, but we must fight against all that sense can say for the faith of it. That late death, I must say again, hath struck me sore. Beside the Church's loss, I have particularly lost one of the kindest friends I had in the world. It hath much crushed some of my poor purposes, but it's the Lord, even the Lord, who will have us emptied of all things and persons that we looked too much unto, and necessitated—happily necessitated—to confine all our looke and expectation for what may make us happye—Himself only. It's impossible to meet with disappointment there. Grace be with you.—I am, honoured and dear Sir, your own servant, such as I am,

JOHN JACKSON."

Brief Obituaries.

ALEXANDER MACDONALD, DUNMORE, URRAY.

ALTHOUGH the subject of this brief notice was not very widely known, nor perhaps a marked man for outstanding abilities, yet his integrity of life and devotion to sound principles, not to speak of the fact of his being an office-bearer in the Free Presbyterian Church for eighteen years, deserves, on our part, that something should be written *in memoriam* of him.

Mr. MacDonald was born in Teanluick, parish of Urray, about the year 1829, and, when very young, came to live at Dunmore, in the same parish, which latter place was his home for seventy-one years. He had thus quite a good recollection of the Disruption of 1843. In the minister of his youth, the late Rev. James MacDonald, Urray, young Alexander MacDonald had an able exponent and teacher not only of evangelical truth, but also of sound Church principles. With these views of truth our late friend became in early life thoroughly imbued, and, for their maintenance in later years, he was willing to suffer. In 1888, he was called to the eldership in the Free Church congregation of Urray, where the late Rev. Mr. Beaton was then minister. In 1893, he cast in his lot with the Free Presbyterians, and inasmuch

as no congregation of Free Presbyterians was formed within the parish of Urray, Mr. Alexander MacDonald became one of the Free Presbyterian congregation of Beauly, where his status as an ordained elder was recognised from the beginning. In this capacity he for years, more especially after the death of such worthies as the late William Campbell, and the late Alexander Fraser, gave much help in conducting services among our people in Kilmorack parish, and also as a good visitor, helped to maintain the cause within his sphere of influence.

Mr. MacDonald became a widower in 1903. This trying event in his life led him, some years before the end came, to remove from Dunmore, where, as we have said, seventy-one years of his life were spent, in order to live with a daughter in the parish of Ferintosh. But, although thus separated in body from those with whom, since 1893, he worshipped each Sabbath, we know that his thoughts and sympathies went out to the very end towards those whom, since 1893, he regarded as the true representatives of the Free Church as he first knew it.

Mr. MacDonald passed away at his daughter's house in Ferintosh, on the 15th November, 1911, and, on the following Saturday, his remains were interred in the burying place at Gilchrist, parish of Kiltarlity.

With his surviving son and daughters we feel sincere sympathy.

“Help, Lord, because the godly man
Doth daily fade away ;
And from among the sons of men
The faithful do decay.”

J. R. M.

HUGH MACLEOD, HELMSDALE.

“Man goeth to his long home” are words of truth almost daily fulfilled. The hardened and careless will sometimes wear a serious look when they view a funeral procession, but the impression is for most part momentary. A blank was made on the 25th May in the Helmsdale Congregation by the death of Mr. Hugh Macleod, Marrel, who passed away at the ripe age of 92 years. The deceased was one of those who first formed the Free Presbyterian Congregation at Helmsdale, and was a regular attendant at the means of grace until almost a year before he died. In the absence of minister or missionary, he led the Gaelic prayer meeting. He was very exemplary in all the relations of life. He maintained that a distinct testimony for the truth was as much needed to-day as ever. Looking forth now from the ark of the testimony raised by the true servants of God, the late Rev. D. Macdonald, and the Rev. D. Macfarlane, one cannot see that the flood of error is dried up from the Churches of Scotland, and therefore there cannot be a going forth to unite. Men of such loyalty as deceased are getting fewer. He leaves a widow with one son and four daughters, for whom much sympathy is felt. May the God of their departed relative be theirs for ever ! J. A.

Cunntas mu'n D'usgadh Spioradail ann an Sgìreachd Khilsyth.

AIR A THARRUING AMACH LE MAIGH'STIR BURNS, MINISTIR NA SGÌREACHD, AIR IARRTAS PRESBITRÌ, GHLASCHU.

AIR iarrtas mo bhràith' rean ann an Presbitrì Ghlaschu, bheir mi oidhirp air suim a chunntais a thug mi dhoibh aig an coinneamh mu dheireadh, mu'n Dusgadh spioradail a tha dol air adhart 'san sgìreachd so, a chur an sgrìobhadh. Agus air tùs, theirinn, mur a chaidh cheana chur an céill, anns an àireamh mu dheireadh do Theachdaire na h-Eaglais am *Missionary Record*, gu robh comharan r'am faicinn roimh laimh, gu sonruichte o chionn dha no trì bhliadhnachan, air beothachadh spioradail am measg an t-sluaigh so; gidheadh na dheigh sin uile faodaidh sinn a radh, mu'n t-sealladh mhiorbhuilleach a chunnaic sin, agus mu'n obair air am bheil sinn an tràth na'r fianuisean gach là, "Nuair a thug an Tighearn air ais ar braighdeanas, bha sinn mar dhaoine a chunnaic aisling." Tha sinn mar gu bitheamaid air ar dusgadh, an deigh dhuinn bhi ann an suain faisg air cuig-fichead bliadhna.

'Sann gu neo-thoileach tha mi ri tighinn thairis a ris air cuid do na nithibh a' dh'ainmich mi, air eagal gum bi tuille 's a chòir do chudthrom air a leigeil air pàirt diubh; ach, cha'n'eil e ceadachte dhomh a bheag sam bith a chumail air ais do na labhair mi an sin, agus tha cuid do nithibh nach robh air an toirt air an aghaidh aig an am sin is fheudar dhomh 'nis a dheanamh follaiseach.

Bha mi air mo shocrachadh mar mhinisteir na Sgìreachd so air an naothamh-là-deug do mhios mu dheireadh an Earraich 'sa bhliadhna, 1821. Thoisich mi air obair na ministeirealachd "ann an anmhuineachd agus ann an eagal agus am mor chrith." * Chunnaic mi gleann àluinn rotham, cosmhuil ri gleann Shòdoim, beartach agus air a dheadh uisgeachadh; ach mo thruaighe! bha e tuille is coltach ris, thaobh nithe spioradail agus caithe-beatha a luchd-àiteachaidh. Gidheadh, bha tuille is aon Lot, seadh tuille is aon Iacob ann, a bha ri ùrnuigh, agus "a gleachdadh" airson teachd athbheothachaidh nam measg. Be so gu tric athchuinge a mhinisteir a bha rotham, air chor 's gu robh cluasan an t-sluaigh air an cleachdadh ris. Bha iad a' meas mar onair ainmean, agus uaignean an aithrichean a bhi marso air an togail suas, agus air an deanamh measail, ged nach robh iad fein, mo-thruaighe! a' gluasad 'nan ceumannan.

Se am bicheantas, a cheud ni gus an tionndadh ministeir aire, air dha bhi air a shuidheachadh ann an Sgìreachd, dol a dh'amharc gach teaghlaich fa-leth. Ann an cuairteachadh an dleasnais so, dh'fhiosraich mi moran caoimhneis o gach inbhe dhaoine, ni a tha tachairt rium o bhliadhna gu bliadhna uaith sin. O'n coltas

* Be so a cheud steigh-theagaisg o'n do shearmonaich mi mar mhinisteir Khilsyth.

'san Eaglais cuideachd, agus an gluasad sòleimte, agus an ùrnuigh-ean air tòraichean, bha mi'n dòchus gu robh tuille diadhaidheachd 'nam measg na bha mi'n toiseach a baralachadh; ach, mu choinneamh nan comharan taitneach sin, bha moran moran diùbh nach robh a cleachdadh dol do dh'àit-aoraidh sam bith, agus bha misg is mi-stuama ro-chumanta; mar-an-ceudna bha na peacanna so tuille is suarrach ann an sùilean mhoran eadhon diubh-san air an robh coltas na diadhaidheachd. Thug so orm smaoineachadh air briathran ar Slanuighear, "Do bhrìgh gu'm bi an eucoir air a meudachadh, fuaraichidh gradh mhoran." Mat. xxiv. 12.

Cha robh thar ceithir no cuig coinneamhan airson ùrnuigh, aig an am so, anns an sgìreachd air fad; bha aon diubh sin, a bha air a deanamh suas do bhuill an t-seisein a sheas o' laithean an Urramaich Robe.* Anns a bhliadhna 1828, thoisich mi ri feasgar do gach seachduin a chur air leth chnm buidheann do'n oigridh a theagasg (bha Sgoilean Sàbaid ann o 1809), agus tha ceathrar diubh-san a bha tighinn thugam a dh' fhaighinn eòlais an sin, nam Foirfich dhileas, eudmhor, agus ro-fheumail aig an am so. Ann an 1826, bha atharrachadh mor air a thoirt mu'n cuairt chum feothais, ann an Sgoilean na Sgìreachd: thoisich an Luchd-teagaisg ri eòlais spioradail a sparradh le durachd air a ghineal òg cho maith ri eòlas aimsireil. Gidheadh ann an 1829, bhris aingidheachd amach air mhodh ro-uamharra agus mi-ghnathaichte, a thoisich le tuasaidean misgeach. Air toirt fainear dha so, le mor dhoilghios, mheas seisean na h-Eaglais feumail la' a chur air leth airson traisg agus ùrnuigh, agus rinn iad aithnichte do'n t-sluagh an t-aobhar a bh'aca airson so a dheanamh. Bha e gu ro-shòleimte air a thoirt fainear, agus bu ni soilleir, gun do shruth beannachd uaith. Anns a bhliadhna 1832, thainig an cholera do'n duthaich. Chunnaic sinn neul dubh a briseadh 'n ar coimhearsnachd air baile Khirkintulloch; agus bha'n sluaigh againn mar gum biodh iad a reusonachadh nam measg fein mar so, "Co aca is ann o 'n ear no 'n iar ataha 'phlaigh so, no, ge be sam bith is mathair-aobhar dhi, faodaidh sinne bhi cinnteach nach seachainn i sinn-fein." (Gidheadh cha d'thainig i riabh ni b-fhaisge dhuinn.) Bha coinneamhan againn gach seachduin, 'san am so airson ùrnuigh, araon 'sa Bhaile, agus anns an da Bharoni, a bha 'm bicheantas air an domhlachadh le daoine fo churam gu 'm faodadh am bas breith orra, gun iad a bhi ullaichte air a shon; agus bha moran a 'gabhail comhairle mu'n doigh a b' fhearr chum an gallar millteach so a chumail uatha. An uine ghoirid thoisich an iomgain ri traoghadh agus dh' fhas na coinneamhan ùrnuigh ni bu tainne. Tha mi ga fhaicinn air a chur sìos a' m' leabhar-cuimhne air 13 la do cheud mhios an t Samhraid, 1832, "Thugadh fios an diugh gum biodh coinneamh gu goirid air a cumail chum ùrnuigh a chur suas airson ath-bheothachadh diadhaidheachd." Bha searmoin air an liuthairt

* 'San fo mhinistirealachd an duin-uasail so bha an dusgadh ainmeil a thachair ann Kilsytn o cheann fogus do cheud bliadhna.

roimh laimh mu 'n chuis ; agus aig an am so cuideachd, thoisich sinn ri leabhraibh a thoirt seachad uair 'sa mhios, agus bha dichìoll air a dheanamh chum stad a chur air misg, agus a thoirt air an t-sluagh an adhlacaidh a dheanamh gun seirbhis sam bith eile ach urnuigh. An am mìos meadhonach an Earraich, 1826, an deigh a chomanachaidh bha coinneamh air a cumail 'san Eaglais * chum urnuigh, gu h-àirid, airson ath-bheothachaidh creidimh n'ar measg (bha searmoin air a liuthairt mu'n nì so air an Di-màirt roimhesin) agus an deigh an am so thoisich moran do bhuill na h-Eaglais ri cruinneachadh ann an tighean a cheile airson urnuigh. Car na h-urrad do bhliadhnachan bha cail-eigin do dhusgadh a dol air adhart fo shearmonachadh na dream ris an abrar Methodists ; agus chuir ministir na Relief, mar-an-ceudna, coinneamhan air an cois mu'n am so airson an aon aobhair. Bha searmoin na uairean air a liuthairt 'san Eaglais againn air feasgar na Sàbaid, agus tha sinn a cleachdadh so na h-uile Sàbaid o chionn trì bliadhna. Thainig moran do dhaoine bochd a dh' eisdeachd 'san fheasgar nach b'urrainn duinn a thoirt amach aig na h-amannaibh suidhichte ; agus tha cuid ag aideachadh gur e so an rathad anns an robh iad an toiseach air an toirt fo churam. Tha aireamh nach gann, mar-an-ceudna, ag aideachadh gur ann aig na coinneamhan urnuigh, thoisich an Fhirinn ri drùghadh air an cridhe ; agus tha searmoin a bha air an liuthairt anns a chladh o chionn bliadhna le Maighstir Somerville, minister, Anderston, agus leam fein, gu tric air an ainmeachadh mar mheadhonan a bha air am beannachadh chum dùsgaidh agus beothachaidh do mhoran. Gidheadh na dheigh so uile, agus comharan taitneach eile dh' fhaodunn ainmeachadh, cha b'ann gu Dia-màirt an 23 la' do mhios mu dheireadh an t-Samhraidh a bha e soilleir, gun teagamh, gun d'thainig fìor-bheothachadh spioradail n'ar measg.

Bha an Comanach, mar a b'abhais, air an treas Sàbaid, agus air an 21 là do'n mhios. Bha fios air a thoirt do'n cho'-thional Disathuirne gu robh toil aig a mhinistear labhairt ri 'mheadh dhiubh 's a bha fo chùram ma'n anmaibh, oir thainig dithis no triuir ga'm ionnsuidh roimh an am sin dhiubh fein. An lorg a chuiridh so, thainig iomadh aon a labhairt rium. Air feasgar Di-luain sheas coinneamh na leth-bhliadn' do chomunn na Sgìreachd a tha cuideachadh ministearan a chur amach do na cinnich, agus shearmonaich Dr. Burns, aon do mhinistearan Phaisley, o bhrìathraibh an Fhaidhe Isaiah, Caib lii. 1, "Duisg, Duisg, cur umad do neart o Shìoin, cur umad do chulaidh sgiamhach, O Ierusalem, a chathair naomh," etc. Thugadh fios gu robh Maighstir U. C. Burns, ogranach a shearmonaich uair no dha an am frithealadh an òrduigh le mor-bhuaidh, ri searmoin eile a liuthairt do mhinister Khilsyth an ath la, a muigh, nam freagaradh an uair. Se bha 'san amharc, daoine a tharruing amach nach d' thigeadh a dh' eisdeachd

* Shearmonaich Maighstir Walker, ministear, Mhuthil. Zec. x. 12, "Agus neartaichidh mi iad," etc.

aig na h-amannaibh gnathaichte. Bha e aithnichte, cuideachd, gu robh Maighstir U. C. Burns, air ti an t-àite so fhagail airson Dhundeadh agus gun robh e ag ullachadh gu dol amach gu goirid a shearmonachadh an t-soisgeil do na cinnich. Bha an la dorch agus fliuch; gidheadh, bha 'n cruinneachadh an ionad a mhargaidh mor; agus air dhoibh gairm fhaotuinn gu dol do'n Eaglais, cha b'ada gus an robh i cho lan 's a chumadh i, eadhon na stairichean, tiomchioll nan dorsan, agus gach àit anns am faigheadh duine-gach seorsa dhaoine, nan eudach cùmanta. Bha 'n urnuigh sòleimte agus drùighteach; bha an dara caibdeal do Leabhar Gniomhara nan Abstol air a leughadh; agus b'iad briathran an steigh-theagaisg, "Bithidh do shluagh ro-thoilteach ann an la do chumhachd." Salm cx. 3. Tre'n t-searmoin uile bha barrachd cùram air a thoirt fainear 'san luchd-eisdeachd na tha bicheanta ri fhaicinn; ach, sann goirid mu'n d'thainig e ionnsuidh a' cho'-dhunaidh, air dha bhi 'g innse mu 'n dùsgadh spioradail a thachair an di-luain an deigh a chomanaich, ann an sgìreachd Eaglais Shotts 'sa bhliadhna 1630, an uair a bha cuig ceud air an iompachadh fo shearmonachadh Maighstir Livingston, aon do nàistin Khilsyth, 'sann an sin nach b'urrainn an sluagh cumail orra fhein ni b'fhaide. Shruth na deoir, ach beag, o shùilean gach aoin a bha 'san eisd-eachd; agus bha fiuthar, aca-san aig an robh sealladh na b'fhearr do'n cho'-theanal na bh'agam-sa, ris a cheart ni a thachair leth-uair mu 'n do bhris e mach. Air do'n t-searmonaiche steigh-theagaisg Mhaighstir Livingston ainmeachadh, "Bheir mi dhuibh cridhe nuadh, agus cuiridh mi spiorad nuadh an taobh astigh dhibh," Esec. xxxvi. 26. Agus air dha a bhi sparradh le dùrachd agus gradh ro-mhor gnothuichean na slainte air a luchd-eisdeachd, a' guidhe orra, iad a ghabhail ri Crìosd, gun dàil, gach aon fa leth air a shon fein—agus a' cur an ceill cho mor 's a bha eagal, air dha bhi deallachduinn riu, gu faodadh e moran dhiubh fhagail an taobh a mach do Chrìosd, agus air dha a thoirt fainear gu robh a bhriathran a' drùghadh orra, is e ag asluchadh air sean agus òg iad a ghabhail ri Crìosd airson slainte—an uair a labhair e na facail "as eugmhais na croise cha sealbhaichear an crùn," b'ann aig an am so, bu mhò a bhris am faraichduinean amach, agus bha sealladh ri fhaicinn air an gann an urrainnear cunntas a thoirt. Cha 'n eil an teagamh is lugh agam o'n toradh a tha ri fhaicinn agus o sheirbhis an la' so bhi air ainmeachadh le moran mar chion-fàth an atharrachaidh mhoir a thainig air an cridhe is an caith'beatha, gu robh moran aig an am so, air mhodh miorbhuil-each agus neo-chumanta, air an toirt gu mothuchadh, agus gu iompachadh le cumhachd an Spioraid Naoimh. Re seal cha b' urrainear guth an fhir-labhairt a chluinntinn idir: bha Salm air a sheinn leis a chleireach 's e air chrith, agus le pairt de'n luchd eisdeachd, 's na deoir a sruthadh gu frasach o shùilean na cuid bu mho dhiubh. Bha mi nis air mo ghairm le aon de na foirfich a dh' fhaicinn mna a bha ri urnuigh, 's i gu mor air a cràdh: bha na h-urrad diubh-san bu mho a bha fulang air an toirt do sheomar

an t-seisein, far an do chuireadh suas urnuigh leo, am feadh a bha Dr. Burns a' labhairt ris an t-sluagh 'san Eaglais, gan comhairleachadh agus gun seòladh chum obair eifeachdach an Spioraid a leigeil air adhairt 'san duine an leth stigh, agus gun iad a bhi 'g earbsadh ris a ghluasad a bha ri fhaicinn an leth a mach.

An deigh dhomh fios a thoirt dhoibh gu bithimid ullamh gu labhairt riusan a bha fo amhghar agus iomgain, agus gu biodh coinneamh ann a ris airson aoraidh aig sè uairean 'san fheasgar, sgaoil am pobull. Chaidh sinn an sin' do sheomar an t-seisein a bha cho lan 's a b'urrainn e chumail do'n mhuinntir a bha fo theanntachd anama, agus chuir sinn seachad uine mhaith leo. Fhuair cuid fuasgladh o'n amhghar mu'n do dhealaich sin riu: bha iad sin a' gluasad mur Chriosduighean roimh an am so, ach, cha robh iad "a deanamh gàirdeachais an dòchus." Dh' fhan feadhain eile 'san staid iomagannaich anns an robh iad, airson na h-urrad do làithean, agus thainig iad thugam a ris 's a ris; ach tha iad anis am bicheantas a' mealltuinn sith agus dochuis, agus a' cur an ceill gur e am miann comh-pairt fhaotuinn do shuiper an Tighearna.

Anns an fheasgar bha 'n Eaglais a ris cho lan 's a chumadh i: Se Maighstir U. C. Burns a shearmonaich, agus ghabh e mar bhonn-teagaisg, Mat. xviii. 3, "Gu firinneach tha mi ag ràdh ribh, Mur iompaichear sibh, agus mur bi sibh mar leanabana nach teid sibh a steach do rioghachd Dhe," agus dhruigh an fhirinn fathast ni bu mhò, ged nach robh na h-urrad do ghluasad corparra ri fhaicinn: be dùrachd an t-searmonaiche gun rachadh fìor obair an Spioraid air adhart (cha b'urrainn e àite a dh' fhas cho taitneach leis fhàgail, agus chaidh Maighstir Lion, ministear, Banton do Dhundeadh air a shon). Na dheigh so thainig moran ionnsuidh an tighe againn, gu labhairt mu 'n anamaibh: agus b' fheudar dhuinn coinneamh a chumail 'san Eaglais gach feasgar, agus air uairibh 's a mhaduinn. Bha moran againn ri dheanamh, ach, bha an obair priseil, agus gu tric fìor-thaitneach. Fhuair, agus tha sinn fhathast a' faotainn cuideachadh luachmhor o na Foirfich, agus o dhaoin eile a bha ri urnuigh nar measg roimh 'n am so. Bha esan a fhuair a' dh'onoir a bhi na mheadhon chum an obair mhor so a dhusgadh gu dian air iarraidh a mach leis gach aon, agus cha robh na h-urrad againn ri dheanamh gus an deachaidh an obair ni b'fhaide air a h-aghaidh. Air Dir-daoin an 25 là de 'n mhios, air do 'n uair bhi fàbhorach, bha cruinneachadh again an ionad a mhargaidh ionnsuidh an d'thainig sluagh anabarrach mòr, aig leth-uair an deigh sè. O mhullach staidhreach labhair Maighstir U. C. Burns ri corr is trì mìle pearsa o briathraibh Dhaibhidh. Salm lxxi. 16, "Theid mi air m' aghaidh ann an neart an Tighearna De." Bha faireachduinean an luchd-eisdeachd ro-ghèur, agus ged a bha iad a cumail orra fhein mar a dh' aodadh iad, gidheadh thainig nis 's a ris brùchd do ghluasad-inntinn a mach nach b'urrainn iad a chleith: agus ann an aireamh aodana gun chunntas, bha moran curam agus iomgainn ri fhaicinn. Air an là'n mhàir-

each, thainig seisear nigheanan òg fo shè-bliàdhn'-deug a dh' aois ga'm ionnsuidh, dithis diubh nan dlèachdain, a sileadh nan deur, 's iad ag iarraidh Chrìosd. Bha 'n sealladh so anabarach druigh-teach ri fhaicinn. Bha Maighstir U. C. Burns a chuid bu mho' do'n 26 là, a labhairt ri muinntir a bha fo churam, ann an seomar an t-seisein; agus bha mise agus mo mhac is òige (a tha cur gu bhi na mhinistear) aig an obair cheudna 'sa Mhanse. Air an ath Shàbaid an 28 là do 'n mhios, bha 'n Eaglais air a domhlachadh, agus thugadh faineas nam measg moran do mhnathan gun bhon-aitean, ni nach robh ri fhaicinn gus a so, maille ri fir agus clann nan eudach cumanta. Shearmonaich mi o Eabh. Caib. iv. 15. Agus bha coinneamh againn a ris aig tri uairean an deigh mheadhon là 'sa chladh, far an robh, air a chuid bu lugh, ceithir mìle air cruinneachadh. Thug Maighstir U. C. Burns dhoibh searmoin fallain agus druigh-teach o Rom. viii. 1. Chriochnaich e mu chuig uairean; ach, air dha am beannachadh a labhairt dh' fhan mù thiomchioll an treas cuid diubh, am measg an robh moran do dh' òigridh, far an robh iad. Thoisich sinn a nis ra'n ceusnachadh, agus ri labhairt gu durachdach riu, gus an robh e soilleir gu robh moran diubh air an tiomachadh 'nan cridhe, agus cuid fo bhuairias inntinn nach bu bheag air chor 's gu do bhuaich mis' agus mo mhac fad a labhairt riu, a seinn Shalm, agus ag urnuigh a ris 's a ris, agus an sluagh fhathast neo-thoilleach falbh. Bha ceathrar dhaoine diadhaidh, dithis diubh nam foirich a' cuideachadh leinn aig an am so, agus an traths 's a ris ag urnuigh, ni a rinn iad air mhodh ro-thaitneach. Cha b'ann le deoin an luchd-eisdeachd a sguir sinn aig leth-uair an deigh ochd uairean, ged a bha'sinn a' cur romhainn an coinneachadh a ris aig seachd 'sa mhaduinn 'san Eaglais. Lean mbran ruinn an uair a bha sinn dol dhaichaidh, agus dh'fhan cuid leinn gus an robh a aon-uair-deug no da-uair-dheug a' dh'oidheche. An ath là chaidh mi mar a gheall mi 'sa mhaduinn do'n Eaglais, an deigh dhomh taghalt, air an rathad a dh' fhaicinn mhna aosda a chuala mi anns an dol seachad ri gul agus bròn airson a peacanna, agus eadhon aig an uair mhoich sin fhuair mi o dha gu tri cheud, nan suidhe gu samhach sòileimte featheamh rium: chomh-aontaich sinn ann an urnuigh agus aoradh, agus mhinich mi dhoibh a cheud chuid do'n dara caibdeil do Dhàn Sholaimh. Trid an là bha moran seanachais aguinn ri feadhainn a thainig thugainn, araon 'sa Mhanse, agus ann an seomar an t-seasain. Bha 'n clag air a bhualadh airson aoraidh aig leth-uair an deigh sè; ach, air do'n Eaglais bi cho lan 's a chumadh i roimhe sin, agus urrad eile a cruinneachadh mu na dorsan; b' fheudar dol do dh-aite a mbargaidh. Shearmonaich Maighstir Somerville, ministear, Anderston, do chomh-theanal domhail a dh' eisd ris le mor-dhùrachd, be steigh a theagaisg briathran Chrìosd 'san 16 caib, do'n t-soisgeul a reir Eoin aig a 14 rann. Air dha crìochnachadh, bha mi air mo ghairm a dh' fhaicinn triuir no cheathrar a bha fo gheur-theanntachd anma agus ghuidh iad gu buanaicheamid ann an urnuigh. Chaidh iad

na dheigh sin a ris don eaglais far an robh cail-eigin do bhuairesas inntinn car tamuil air a nochdadh nam measg ; ach ann an uime ghoirrid thainig iad gu suidheachadh inntinn foisneach agus ro-shòleimte, an uair a labhair Maighstir U. C. Burns agus Maighstir Somerville riu, agus a rinn iad urnuigh agus aoradh leo. Air an ath là, aig aon-uair-deug, shearmonaich Maighstir Somerville a ris do chomhtheanal mor 'san eaglais. Bha ministear Frangach do 'n Eaglais athleasaichte comhlaruinn air an là sin, air an do dhruigh an sealladh a chunnaic e gu ro-mhor, agus a dh' earailich an sluagh air mhodh ro-thaitneach.

(*Ri leantuin.*)

Notes and Comments.

Interesting Discoveries.—Under the auspices of the Egyptian Research Students' Association, an interesting lecture was delivered recently in Edinburgh by the Rev. Professor Milligan, D.D., Glasgow University. Professor Milligan, after describing the manufacture of papyrus, and the recent works of exploration in Egypt, indicated some of the direct contributions which the new discoveries had made to our knowledge of the sacred writers and their texts. Amongst these were the recovery of a large number of fragmentary texts, including a papyrus text of the Decalogue, written 500 years earlier than the latest Hebrew manuscript previously in our possession, and portions of the Gospels of St. Matthew and St. John, belonging to the third century. Among uncanonical writings special mention might be made of the so-called Logia or Sayings of Jesus, while other documents which had awakened wide interest were the census returns from the beginning of the Christian era, which helped to determine the exact year of our Lord's birth, and incidentally confirmed St. Luke's accuracy as a historian. The indirect gains from the papyri were still more striking. In the linguistic field it had been established beyond dispute that the language of the New Testament writers was the ordinary vernacular Greek of the day, and therefore light had been thrown on many terms hitherto imperfectly understood.

Safeguards for Irish Protestants.—The proposed insertion of "guarantees" for Irish Protestants in the Home Rule Bill was met with bitter opposition from some of the Nationalists. Irish Protestants, however, did not ask for any "safeguards" to be placed in the Bill, for the simple reason that they realise that such "safeguards" are entirely worthless, and that the Church of Rome in Ireland would find some means of making them valueless, just as she has done in the case of the Irish Universities Act. But it is interesting to take note of the Nationalist objections to the insertion of "guarantees" in the Bill, for they reveal the bitter spirit which animates the Nationalists against the Protestants.

Sinn Féin (N.), of 30th March, 1912, has an article on the subject, in which it refers to the Protestants as the "implacables." It says:—

"They (the Protestants) could help Ireland if they chose, but Ireland must needs fulfil her destiny without their help. In the name of heaven, let us cease grovelling under the guise of conciliation. . . . Not so long ago many Nationalists were putting themselves hopelessly in the wrong by suggesting the election of Protestants to prominent positions for the sake of impressing the Implacables. . . . Let us cease speaking of safeguards, which outside of Ulster no one believes to be necessary. Let the Implacable cherish his nightmare of religious persecution."—*Protestant Observer*.

The World and the Church.—In an interesting and instructive pamphlet, entitled "The Church and Amusements," Mr. Charles E. Wincott deals in a forcible way with one of the great movements of the age, which is marring the usefulness of the Church. The following sentences will give an idea of the drift of his pamphlet:—"Perhaps the most serious blunder the Church has made in recent years has been in relation to this subject of pleasure—so often coming down from her exalted spiritual position to join in the catering rage of sensational pleasure for the people; as if the Church's mission was that of a showman whose success depends upon the amount of superficial happiness he can provide for those who seek his charms to banish dull care. The world is creating the atmosphere on which the health and usefulness of the Church depend, instead of the world receiving its tone from the Church. Church Courts are governed by the mind of the flesh rather than the mind of the Spirit, owing to the fact that we have worldly ministers, worldly officials, worldly choirs, who are more concerned, more eager, to get a large congregation than to make it Christian; more impressed by numbers than by character—by size than by strength—who care more for pleasant entertainment than for religious instruction and stimulus, who act as though their first concern was to make people happy rather than holy. Look which way you may, this evil in the Church is manifest. Questionable entertainments, bazaars, whist drives, dramatic performances, smoking concerts, are the order of the day. The Church, toning down her testimony, tolerates these frivolities in her borders, and casts upon them her mantle of approval, under the specious plea of reaching the masses, but in so doing, the World has conquered the Church instead of the World being conquered by the Church." The pamphlet may be had from the author, 22 Church Street, Adlington, Lancs., post free, 1½d.; 12, 1/-; 50, 3/3; 100, 6/.

WE desire to call attention to the fact that Miss Mackay, 85 High Street, Dingwall, has still on hand a large number of copies of "The Wonderful History of James Barry," and of "The Leper Isle," by late Rev. Dr. Kennedy.

Church Notes.

Communions.—Lairg (Sutherland), Staffin (Skye), and Beaul, first Sabbath of July; Tain, Bracadale (Skye), Tomatin (Moy), second; Rogart (Sutherland), Halkirk (Caithness), and Daviot (Inverness), third; Flashadder (Skye), Plockton (Ross), and North Uist, fourth. Dingwall, first Sabbath of August; Portree, second.

Resolution of Sympathy with Protestants in Ireland.
—The Southern Presbytery have adopted a resolution of sympathy with the Protestants in Ireland in view of the prospect of Home Rule which spells Rome Rule. Copies were sent to the Moderator of the Irish Presbyterian Church, the Right Honourable A. Bonar Law, M.P., and the Right Honourable Sir Edward Carson, M.P. The following is the resolution:—

“The Southern Presbytery of the Free Presbyterian Church of Scotland desire to convey to their fellow-Protestants in Ireland their sincere sympathy with them in the perilous position in which they are placed, both as to their civil and religious liberties, by the Home Rule Bill now before Parliament. The Presbytery consider that the persecutions which our forefathers endured at the hands of the Papacy in the past, and the fact that this dangerous communion still holds and teaches that no faith is to be kept with those whom it regards as heretics, are circumstances which fully justify the gravest fears on the part of Protestants in Ireland that, should the Roman Catholics be put in possession of such powers as this Bill confers, the lives of Protestants would be placed in imminent danger. The Presbytery therefore extend their deepest sympathy to all in Ireland who are exposed to such peril, and pray Almighty God that He will thwart the efforts of their enemies to accomplish this nefarious plot against their interests—a plot, indeed, whatever the professed object may be, against the genuine and highest welfare of the whole of Ireland.”

The following replies have been received by the Clerk of Presbytery (Rev. J. S. Sinclair):—

*From Rev. W. J. LOWE, D.D., Clerk of Assembly of the
Presbyterian Church in Ireland.*

CHURCH HOUSE,
BELFAST, 13th June, 1912.

DEAR SIR,—I am instructed by the Moderator of the General Assembly to thank you for your kind letter of 30th ult., enclosing Resolution of sympathy with Irish Protestants passed by the Southern Presbytery of the Free Presbyterian Church of Scotland, and to say that this Resolution of sympathy is greatly appreciated by the ministers and members of our Church.—I am, faithfully yours,
WM. JAMES LOWE.

From The Right Honourable A. BONAR LAW, M.P.

PEMBROKE LODGE, EDWARDES SQUARE,
KENSINGTON, W., 7th June, 1912.

REV. AND DEAR SIR,—I have your favour of the 4th with copy of Resolution against Home Rule passed by the Southern Presbytery of the Free Presbyterian Church of Scotland, for which I am much obliged.—Yours faithfully,

A. BONAR LAW.

From Sir EDWARD CARSON, M.P.

5 EATON PLACE, S.W., 13th June, 1912.

DEAR SIR,—I am much obliged by your letter of the 10th, and for the Resolution of the Southern Presbytery of the Free Presbyterian Church of Scotland. I much appreciate this expression of sympathy with the Protestants of Ireland. You may be sure that we will spare no effort to defeat the Home Rule proposals which you so justly denounce, and I am sure that my friends in Ireland will be very grateful for the sympathy of their Protestant brethren in Scotland.—Yours very truly,

EDWARD CARSON.

Acknowledgments.—Mr. A. Clunas, General Treasurer, 35 Ardconnel Terrace (East), Inverness, acknowledges, with thanks, the following donations:—*For Sustentation Fund*—£25, "A Friend," per Rev. N. Cameron, Glasgow; £1, Mr. H. Macqueen, Kerrycroy, Bute; 10/-, Mr. A. Macpherson, Scotstoun, Strontian; 10/-, Mrs. Macpherson, Braefoot Cottage, Strontian; 5/-, "A True Friend," Strontian. *For Foreign Mission*—£9 8/- from Brushgrove-Grafton Congregation, New South Wales, per Rev. N. Cameron; £1, "Friend," Cambridge, for Matabele Church; 5/-, Mr. A. Maclean, Guisachan, Strathglass (per Mr. Fraser, Carrbridge), for Kaffir Mission; 2/6, Mr. R. MacLennan, Corrie, Ullapool, for Kaffir Bibles. *For Aged and Infirm Ministers and Widows and Orphans' Fund*—10/-, "Anon.," per Rev. N. Cameron, Glasgow. Rev. A. Sutherland, Ullapool, acknowledges with thanks:—£2 from "Friend," Poolewe, for Lochbroom Manse Building Fund.

Mr. Norman Mackinnon, Treasurer to the Free Presbyterian Congregation, Tarbert, Harris, acknowledges, with thanks, the following donations to the Church and Manse Building Fund:—10/6, "Friend," North Uist; 5/-, "L. F.," Fort Augustus; 10/-, "L. M.," Brodick, Arran; £4 2/1 1/2, "K. & R. S. M., Detroit, U.S.A. (per Rev. D. Macfarlane, Dingwall); £4 from "Friends" (per Mr. Jonathan Anderson, Writer, Glasgow); £2, "A Friend," Thurso, per Rev. D. N. McLeod, Tarbert. 4/-, John Macphee, Nelson, B.C., per Mr. Bethune, Seaview Cottage, Tarbert. 8/-, "A. M.," North Uist, per Treasurer.

The Treasurer of the Dingwall Congregation acknowledges, with thanks, the following donations, per Rev. D. Macfarlane, for the Manse Building Fund:—£2, "Anon." (Postmark, Ballinluig); £2, "A Friend," Thurso; 10/-, "A Friend" (Postmark on order,

Dunning); 10/-, "A Friend" (Postmark on order, Hyndland, Glasgow); 6/-, "Anon." (Stockbridge P.O., Edinburgh).

The Magazine.

Notice to Subscribers.—We respectfully remind subscribers that April was the last month of the Magazine year, and that payments due for past and future will now much oblige. Address all such to Rev. J. S. Sinclair, 248 Kenmure Street, Pollokshields, Glasgow.

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