



THE
Free Presbyterian Magazine
 AND
MONTHLY RECORD.

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

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

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THE

Free Presbyterian Magazine

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The Proposed Union between the Established and United Free Churches.

IT has certainly been matter of distinct surprise to many who understood the ecclesiastical situation in Scotland that the Established and United Free Churches should, within the last few years, show signs of drawing together, and forming one united Church. The relations which subsisted between the two bodies were by no means the most friendly hitherto, and yet it appears that a large majority in both Churches are now prepared for the momentous step of union.

Let us, first, review briefly the past relations between these bodies. As our readers in general are aware, the United Free Church is composed of two parties who joined one another in the year 1900—the majority of the body then known as the Free Church of Scotland, and the complete number of the body designated the United Presbyterian Church. The history of the Free Church section dates back to the Disruption of 1843. It was in that memorable year that a large number of the ministers and people of the Church of Scotland renounced connection with the State because of its interference with the rights of the Christian people in the election of their ministers, and formed themselves into the Church of Scotland Free. They believed that the crown rights of Christ as King of Zion were infringed upon, and they surrendered churches, manse, and emoluments for His sake—a surrender which involved a good deal of trial and suffering. At the same time, they still claimed to be the historic Church of Scotland, holding all her principles and doctrines without diminution, and declared that, while they had left “a vitiated Establishment,” they were quite prepared to return to “a pure one.” On the other hand, they regarded those who remained behind, and continued to occupy the pulpits and pews of the Establishment, as traitors to the ancient and Scriptural principles of the Church of Scotland, although the latter esteemed themselves the only loyal and steadfast

upholders of that Church. It is a matter of history, therefore, that with the Disruption there arose a strong feeling of opposition between the Free Church and the Established. The best and most consistent people in the Free Church mingled sorrow with their opposition. They regretted that the step of separation should have been necessary. They valued the State connection as the State's acknowledgment of Christ and His Church, and they were desirous of seeing the Church's relation with the State reformed, and the Establishment otherwise purified. But a party grew up side by side with these in the Free Church who indulged quite a different feeling. They carried their opposition to the extent that they began to undervalue all Establishments of religion, and to advocate religious equality, condemning, as they maintained, the injustice of having one denomination of Christians recognised by the State to the exclusion of others. Led by Dr. Rainy, they organised a movement for Disestablishment. In this step, they were joined by representatives of the United Presbyterian Church to which reference has already been made. This body, consisting of degenerate ecclesiastical sons of the Original Secession Church, dates its distinctive beginning a little earlier than 1843. Its leaders were much opposed to all connection between Church and State, and their views, of course, largely permeated the body. They went so far as to maintain that such connection, no matter how well guarded, was sinful, and they were therefore the most thorough-going opponents of the Establishment. Here, then, leading men of the Free Church and of the United Presbyterian Church joined hands in a Disestablishment crusade. In the days of Gladstone's dominance in Parliament, as they were supporters of his party, they thought that their project would succeed. Gladstone was defeated in the matter of Home Rule for Ireland, and with his downfall the Disestablishment movement received a crushing blow. The friendly relations, however, between the majority in the Free Church and the United Presbyterians continued. A strong and persistent effort had been made previous to this—in the sixties and early seventies of last century—to obtain corporate union between the Free Church and the United Presbyterian Church, but these old union negotiations failed through the vigorous action of a powerful and honourable minority. The majority, however, grew in numbers, and their sympathy with the views of the United Presbyterians increased in strength. Both parties were becoming pronouncedly Arminian in their doctrinal tenets. A Declaratory Act was passed in the United Presbyterian Church in 1879, and a similar Act, at a later date (1892), in the Free Church, covering erroneous opinions of this stamp. At this crisis, some ministers and people broke off from and renounced fellowship with the Free Church majority as having ceased, by their own action, to be true Free Churchmen, and they perpetuated the original Free Church, under the distinctive name of the Free Presbyterian Church. Seven years later—in 1900—the Free

Church majority and the United Presbyterian Church, as has been already stated, joined together in one corporate union with the title of the United Free Church. A Free Church minority refused to enter the union, and declared themselves to be the remanent Free Church of Scotland. This brief historical outline seems necessary to make clear the original differences between the parties under consideration.

Let us, secondly, proceed to notice recent relations. Now, in 1900, we have the enemies of the Establishment marshalled together in one camp, and we might suppose that the war for Disestablishment would begin to be waged with greater vigour than ever, but it is not so. Still the Disestablishment Council holds its annual meeting, but the enthusiasm is not so great as it used to be, and the U.F. Assembly gives signs that there is a party in it unfavourable to the objects of the Council. In fact, as time has proceeded, there has been an approach of the Voluntaries (that is, the Disestablishment men) and the Established Churchmen towards one another, in a manner imperceptible to both. This approach is in their general views of doctrine and worship.

Let it be noted that at the Disruption of 1843, the Free Church ministers were staunch upholders of the whole doctrine of the Confession of Faith, and vigorous preachers of the true Gospel of salvation by grace through faith "in Jesus Christ and him crucified." They were in the main soundly and livingly evangelical. On the other hand, the ministers who adhered to the Establishment were for most part very legal in their preaching. A veneer of evangelical sentiment a number of them undoubtedly had, while possibly there was a man here or there, chiefly in obscure corners, who preached the truth in a satisfactory way. The great majority of them were in reality legalists, deeply tinged with Arminianism of one kind or another. Now, this type of doctrine has never lost ground in the Established Church. It has, in fact, spread more and more. Many years ago, some of their ablest and outstanding men scouted the idea of adhering strictly to the doctrines of the Confession of Faith. Very few indeed are there in the Established Church of to-day who preach sound evangelical doctrine. Alongside this departure in doctrine, there has also been a departure in worship. Uninspired hymns and instrumental music have had a large place in the Established Church for many years, as they have had, along with Arminian doctrine, a similar place in both sections of the United Free Church. It may be said, therefore, that at the time of the Union in 1900, there was very little difference in general doctrine and worship between the new United Free Church and the Church by law established. Almost the only difference was the question of Establishment and State connection. That the United Free Church had admirers in the Established Church was made clear by sympathetic action on the part of some of the chief men in the latter body.

Let it be distinctly observed, then, in the light of doctrine and worship, that both Churches are now practically one in *heart*, and that an Arminian one. It is a well-known fact, that when people are united in heart they possess the chief preparation for union in hand. It is not everything that will keep them at a distance from one another. They will overleap many obstacles in order that they may be actually united. Still, it must be allowed that the difference on the question of Establishment was not altogether a little one. The U.P. section of the U.F. Church were at a considerable distance from the Establishment on open principle for many years, though even among them some could be found who never voted for Disestablishment, while the F.C. section had aroused much bitterness of feeling between parties by their organised hostility to the maintenance of a State-endowed Church. How are these barriers to be removed? What will break down the antagonism to Establishment and Endowment? Will the experience of adversity on the part of the United Free Church do it? We shall see.

Our readers are aware that the House of Lords in August, 1904, decided that all the property of the Free Church belonged to the small party who refused to enter the Union, as the Union party by their action had forfeited all right and title to the same. Some of us considered that the Free Presbyterian Church was the proper heir, being the most consistent upholder of the constitution of the Free Church of 1843, but as its case was not in court, we must let that pass meantime. The U.F. Church made a great outcry against the decision of the Lords, and actually got Parliament to decide that, as the Free Church was unable to utilise all the property, a division should be made. This was some relief to the United Frees, but still the blow was a great one. The people in some parts of the country forsook the larger body and joined themselves to the party who gained the victory at law, while the loss of funds, though not so great as at first anticipated, was considerable. These were circumstances of adversity. Since that date, leading men in the United Free Church have welcomed, with remarkable readiness, overtures for union from the Established Church.

We desire to be very plain and outspoken in this matter. It is our firm conviction that it was pure envy of the emoluments of the Establishment that raised up a Disestablishment party in the original Free Church—the Disruption fathers were almost all strong believers in the Establishment principle—it was not any decided principle of belief that made their successors Voluntaries such as may be conceded to the U.P. people. The efforts, however, of both sections for Disestablishment have failed; they are suffering to some extent the pinch of adversity; they are now one in general doctrine and worship with their former foes; the State Church has already procured the consent of Parliament to an alteration in her Formula, by which she has relaxed her hold of

the doctrines of the Confession of Faith, and her office-bearers may now practically believe as much or as little of the Confession as they please; the State Church possesses abundant emoluments, and is prepared to secure such a measure of spiritual freedom (so-called) from Parliament on the matter of the regulation of its faith and practice as will satisfy her new allies, the self-constituted apostles of a false liberty in things spiritual. All these things combine to make the majority in the United Free Church contemplate with favour a larger union. It spells gain in external advantages without the loss of their supposed spiritual freedom. There is a minority in both Churches who are opposed to the contemplated Union. It remains to be seen whether their efforts will be strong enough to frustrate its accomplishment.

A Sermon.

*Read in London on
Sabbath morning. Feb 1.st
2009*

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

Preached, 17th August, 1662.

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“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.  
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IN the former chapter you have a spiritual chronicle or a catalogue of the Lord's worthies, and all the eminent effects of their faith; and now the Apostle comes to make use of this history that he had produced through so many successions of ages of all the holy men of God that excelled in faith. “Wherefore, seeing we are compassed about with so great a cloud of witnesses,” etc.

The text is wholly hortatory. In it observe: (1) The premises or principle the Apostle worketh upon. “Seeing we are compassed about,” etc. (2) The practical inferences which are deduced from thence, and they are two. [1] One concerning the private part of our duty. “Let us lay aside every weight,” etc. There is something external and without—like to clog us in our way to heaven—“every weight”; and something within that will hinder and trouble us within: therefore he saith, “And the sin which doth so easily beset us.” [2] Here is the positive part. “Let us run with patience the race that is set before us.” There's motion, “run”; the manner, “with patience”; the stage or way, “the race that is set before us.”

My purpose is to give you some brief thoughts upon this useful and practical inference of the Apostle, from the histories of the faithful, before recorded. Therefore I will sum up the whole text in this point.

Doctrine.—The people of God, that have such a multitude of

examples of holy men and women set before them, should prepare themselves to run the spiritual race with more patience and cheerfulness.

There are two things in this doctrine—the encouragement and the duty. I shall open both with respect to the circumstances of the text.

First, the encouragement: a multitude of examples, or, as in the text, "Seeing we are compassed about with so great a cloud of witnesses." Mark, here are witnesses—a great cloud of witnesses—and these compassing us round about.

(1) Here are witnesses. By that term we are to understand those worthy saints mentioned and reckoned up in the former chapter: Abel, Enoch, Noah, Abraham, Moses, etc. All the saints of God that have had experience of the goodness of His providence to them and the fulfilling of His promises, they are all called witnesses. Why? Because they depose a testimony for God, and to speak to future generations to be constant, as they were, that they might receive the like reward. This witness was partly in their faith and partly in the fruit of their faith.

1. They witnessed by their faith. "He that hath received his testimony hath set to his seal that God is true" (John iii. 33). A man that hath soundly digested the promises, that expresses his faith by cheerfulness and patience under all difficulties, troubles, delays, and those sundry trials that he meets with, gives it under hand and seal—proclaims it to the world—that he hath to do with the true God. And

2. They witnessed in the fruits of their faith, as they give us an instance of God's fidelity towards them that faithfully adhere to and firmly believe in His promises; so it is said, "Be not slothful, but followers of them who through faith and patience inherit the promise" (Hebrews vi. 12). Let faith but set patience a work—do but hold out a little while with God—and you may learn by the example of all those holy men, we shall inherit the promises; they shall be made good to a tittle, and not one thing fail of all that the Lord hath spoken. As these holy men were exercised and tossed to and fro, but it succeeded well with them at the last. O then, let us hearken to the deposition of these worthy witnesses that are recorded in the Scripture, and with such an invincible resolution as theirs was, let us hold on our course towards true happiness. If we do not, they that are now propounded as witnesses to us will, at the day of judgment, be produced as witnesses against us. And, pray, also let us remember that we are to continue and keep afoot that testimony to succeeding generations. For not only the prophets and the holy men of God were God's witnesses, but all God's people also are His witnesses (Isaiah xliii. 10); by their faith, patience, diligence, constancy, and cheerfulness under afflictions, they are to give it under hand and seal to the world that God is a true and faithful God. But now, if we either, by our sinful walking or by our drooping discouragements,

discredit Christ and His profession, then we are witnesses against Him; we deny that religion which we would seem to profess and cry up. "They profess they know God, but in works they deny him" (Titus i. 16), and the more dangerous, because deeds are more deliberate than words, and so a greater evidence of what we think in our hearts. If we, by drooping discouragements and sinful walking, discredit religion, we deny it, and do in effect put the lie upon Christ. Therefore let us remember they were witnesses, and so must we.

(2) By a figurative speech they are called a cloud—having "a cloud of witnesses." Why so? I might trouble you with many conceits interpreters have had of this word "cloud." Say some, because of the raisedness of their spirits, because clouds fly aloft; clouds, for the fruitfulness of their doctrine, as clouds send down fruitful showers upon the earth; and clouds, because they cool and cover us from the heat. So some would gloss for our comfort. Others, with more judgment, say a cloud, with allusion to the pillar of cloud which conducted the Israelites to Canaan. Yet neither doth this comè up fully to the scope of the Apostle, for the Apostle speaks not of a cloud that goes before us, but of a cloud that compasses us round about, and therefore a cloud. The reason why it is called so is the number and multitude of those witnesses; as a cloud is made up of a multitude of vapours gathered together and condensed into one body. And so the expression is often used; "Thou shalt be like a cloud to cover the land," etc. (Ezek. xxxviii. 9), noting the increase of the people when God would restore them, the multitude of converts. And so in profane authors, Livy hath such an expression; an army of men is called a cloud. But this is enough to show the intent of this expression; that there are a multitude—a very great number. Though the godly, comparatively and with respect to the wicked, are a few, yet considered in themselves they are a great number; for if the martyrs, and those glorious instances of heroic faith, and that under the Old Testament, when God's interest was more confined to one people—if there were such a Church then of so great a number, what will the whole Church of the Old and New Testaments be when we shall meet together in heaven? We are often discouraged with the paucity of professors, and are apt to think ourselves to be left alone (1 Kings xix. 10). But let us remember there is a "cloud of witnesses." We are not solitary now, and certainly we shall not want company when we come to heaven. "To the innumerable company of," etc.

Again, it meets with an ordinary and strong temptation which Satan suggests to the hearts of the godly—that they are singular and matchless in their afflictions; that none of the people of God have ever undergone such difficulties as they are exposed unto. And this makes them question their Father's affections, and put themselves out of the number of His children. Yes, but all these things are accomplished in the saints of God before you. Here is

a cloud of witnesses that have been exercised and tried to purpose (1 Peter v. 9). They are troubled with a busy devil, a naughty world, a corrupt heart. All have had their trial from God's correcting hand. "The same afflictions are accomplished in your brethren, that are in the world." So that we have many fellows. Our lot is no harder than the saints of God that have gone before us, for there is a "cloud of witnesses."

(3) Observe the Apostle calls it a cloud that compasses us round about. That is, we have instances for every trial, temptation, and duty that we are put upon. Here we have examples of those that have fulfilled the commands of Christ on this side with an undaunted courage, and the examples of those that have borne the cross of Christ with an invincible patience. Here we have examples of those that have conquered right-hand temptations—that have despised the delights of the world; and there are those that have conquered left-hand temptations—that have not been broken and affrighted with the terrors of the world. All the saints of God have trodden that way—the same paths wherein we are to walk after them. We cannot look this way or that way but we have instances of faith, confidence in God, and patience. "We are compassed about," etc. In short, here lies the encouragement that Christians should propound to themselves.

1. That there are examples. Christians of latter times have more to answer for their infidelity than those of former ages. They that first believed the promises believed without such a "cloud of witnesses" or multitude of examples. Many have gone before us that have broken the ice, and that found good success from their own experience. They have commended God to us as a true and faithful God; and will not you go on? When Jonathan and his armour bearer climbed up the rocks of the Philistines, then the people were encouraged to go up after. So here are some that have gone before you, and it hath succeeded well with them.

2. These examples are many. Not one or two that might be supposed to be singularly afflicted and to have eminent prerogatives above the rest of their brethren, but many in every age—a whole cloud of them.

3. There are examples of many rare and excellent men—the best that ever lived under heaven. "Take, my brethren, the prophets for an example," etc. (James v. 10).

4. They are propounded to us not for their words only and for their profession, but for their deeds, for their bitter sufferings; and they abundantly manifest to us that there is nothing impossible in our duty, or anything so difficult but may be overcome through Christ's strength enabling us. They all had the same nature we have; they were of the like passion with us; flesh and blood as we are; of the same relations and concerns. And then, on the other side, we have the same cause with them, the same recompense of reward to encourage us, the same God and Saviour

to recompense us. He suffered for us as well as for them. Therefore we should follow in their steps and hold fast our confidence to the end, for they have showed us that poverty, reproaches, death itself, and all those things that would look harsh and with a ghastly aspect upon the eyes of the world, are no such evils but that a believer may rejoice in them and triumph over them. I say they have showed that the blandishments of the world have not such a charm but they may be renounced without any loss of considerable joy and contentment, and that the duties of Christianity are not so hard but that a little waiting upon God will bring in grace enough to perform them. Therefore saith the Apostle, "Seeing we have a cloud of witnesses, let us lay aside," etc. And so I come to the encouragement—to the

Second thing, and that is the duty here pressed. Here is (1) the privative, (2) the positive part of our duty. Here is mortification and vivification. Mortification: "Let us lay aside," etc. Vivification: "Let us run with patience," etc. In both the branches he alludes to terms proper to races. In a race you know men strip themselves of their clothes and whatever is burdensome and heavy, that they may be the more light of foot. And so the Apostle bids us "lay aside every weight." And they do withal diet themselves, that they might have no clog from within. "Every man that striveth for the mastery is temperate in all things" (1 Cor. ix. 25), that is, they took care that they did not clog and indispose themselves for the race they were to run. But they, verily, run only for a corruptible crown; we for a crown that is incorruptible and glorious. So according to this double practice of racers, we are to cast aside every weight from without, etc. So here's a double object: laying aside every weight, and sin. There's *onus externum*—the weight without that presses us down and hinders our speed; and then there's *impedimentum internum*—there's sin—that which weakens within. By reason of the former we make little speed; by reason of the latter we are often interrupted. And therefore we must do as they, that they might be swift and expedite—"lay aside every weight" and be more "temperate in all things." Herein a runner in a race differs from a traveller. A traveller strengthens himself for his journey as well as he can—his clothes on, and sometimes carries a great burden with him; but a runner of a race makes himself as light as he can. But to come more particularly to the words.

(1) "Lay aside every weight." By weight is meant those things that burden the soul and make our heavenly progress more tedious and cumbersome. And by weight is meant, I think, the delights and cares of the world, the multitude of secular business. All our earthly contentments and affairs, so far as they are a burden to us, hinder us in our way to heaven; these must all be put off. Saith Christ, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life," etc. (Luke xxi. 3, 4). The heart that is depressed

cannot be so free for God and the offices of our heavenly calling, when we give way to surfeiting, drunkenness, and cares of this world.

1. The heart may be overcharged with the delights of the world. Surfeiting and drunkenness must not be taken in the gross notion. You must not think of spewing, reeling, vomiting, as if to avoid these were a full compliance with Christ's direction. The heart may be overcharged when the stomach is not. There is a dry drunkenness and a more refined surfeiting, and that is when the heart grows heavy, unfit for prayer, and relishes not the things of the Spirit. When the delights of the flesh clog the wheel, abate that vigour and cheerfulness that we should show forth in the worship of God and holy actions—when the delights of the flesh withdraw us from that watchfulness and diligence that is necessary in taking care for our souls—then the heart is overcharged. Voluptuous living is a great sin. It chokes the seed of piety so soon as planted in the heart, so that they can bring nothing to perfection. It brings a brawn and a deadness upon the conscience and affections. There is nothing that hardens the heart so much as the softness of carnal pleasure. "Sensual, having not the Spirit" (Jude 19). Sensuality quenches our natural bravery and briskness of spirit that becomes a man; much more doth it hinder the sublime operations of the Spirit of God. Well then, remember, Christians, you are not only travellers by the way but runners in a race. If we were to speak to you only under the notion of travellers in a way, this were enough to wean you from the delights of the flesh. "As strangers and pilgrims, abstain from fleshly lusts which war against the soul" (1 Peter ii. 11). The more you indulge these fleshly lusts, the more you hearten and strengthen the great enemy of your souls, and starve the better part. But you are as runners in a race. By this metaphor the duty is more bound upon you. Much more should you beat down the body and keep it in subjection. The Apostle hath a notable word: "I keep under my body, and bring it in subjection," etc. (1 Cor. ix. 27). I beat down my body. You must either keep under pleasures, or pleasures will keep you under. For a man is soon brought under the power, dominion, and tyranny of evil customs and some brutish pleasure by indulging the lusts of the flesh. (1 Cor. vi. 12.) Be but a little addicted to any one thing, and you are brought under the power of it. The flesh waxes wanton and imperious, and a slavery grows upon you by degrees. The more you indulge carnal affections, the more they increase upon you; and therefore you must hold the reins hard—exercise a powerful restraint. Solomon in his penitentials gives an account of his own folly, and how fearfully he was corrupted this way. "Whatsoever mine eyes desired I kept not from them; I withheld not my heart from any joy," etc. (Eccles. ii. 20). This was that which brought him to such a lawless excess, and at length to fall off from God. When we give nature the full

swing, and use pleasure with too free a license, the heart is insensibly corrupted, and the necessities of life are turned into diseases, and all that you do is but in compliance with your lusts. Your eating and drinking is but a meat-offering and drink-offering to lusts and carnal appetites. I remember Solomon saith, "He that delicately bringeth up his servant from a child shall have him become his son at length" (Proverbs xxix. 21); that is, allow a servant too much liberty and he will no more know his condition, but grow contemptuous, bold, and troublesome. So it is here. We are all the worse for license. Natural desires—unless they feel fetters and prudent restraints—grow unruly and excessive. And therefore it is good to abate the liberty of the flesh, that the body may be a servant and not a master. When you deny yourselves in nothing, but satisfy every vain appetite, a custom grows upon the soul, and intemperance proves a trade and a habitual distemper, so that you cannot when you would—upon prudent and pious respects—refrain and command your desires. And therefore 'tis good sometimes to thwart and vex the flesh; as David poured out the water of Bethlehem that he longed for (2 Sam. xxiii. 17). Not to deny ourselves in what we affect and covet, lust grows into a wanton, bold and imperious, and so prescribes upon us, and we are brought under the power of these things.

2. The business and cares of this world. For these immoderately followed, and not in obedience to God, are a sore burden, and make the soul heavy, and allows no time and strength for God and His service and those happy opportunities of private communion with Him. When we are encumbered with much service we neglect that "one thing necessary" (Luke x. 42). And therefore Christians must take heed that the lean kine do not devour the fat; that Sarah be not thrown out of doors instead of Hagar; that religion be not thrust to the walls, which should be our prime and chief business, while every business hath its time and course. The Scriptures, knowing the proneness of our hearts to temporal things, deals with us as we do with a crooked stick—we bend it so much the other way. And therefore sometimes they forbid necessary labour. "Labour not for the meat which perisheth," etc. (John vi. 28); the meaning is, not chiefly. But it bends the stick another way: "Set not your affections on the things of the earth." A man must have some kind of affection to his work here below, but we had need to be bent the other way. We may gather this from this precept: 'tis better to encroach upon the world than the world should encroach upon godliness. In short, things are a burthen and clog to us according as our delight and scope is. If the pomp and increase of the world be our end and scope, then religion will be looked upon as a burden. That will be a weight, and all the duties of godliness as a melancholy interruption; as this, "When will the Sabbath be over?" (Amos ii. 8). The exercise of godliness will be a troublesome thing, and

we shall go about the work of religion as if we went about it not. But, on the other side, if heaven and heavenly things be our scope, then the world is a burthen, and then we shall use it in the way—but not abusing—as taking up our rest here (1 Cor. vii. 31, 32). Man hath a body and soul, and he doth provide for both, but for one in subordination. The soul is the chief, and therefore we must not so look after the interests and concernments of the bodily life as to forget the interests of the soul or to neglect them. Many will not so grossly idolise present things as to renounce things to come. Aye, but they so often follow the things of the world that they neglect their eternal concernments. The happiness of a people lies in communion with God, and therefore that must be looked after. We must take heed that the cares of the world have not such a hand and power over us as either to divert us from or unfit us for these higher and nobler pursuits—the enjoyments of God in Christ. This is the first thing the Apostle speaks to these spiritual racers: to “lay aside every weight,” that is, the delights of the flesh and the cares of the world.

(To be Continued.)

The late Mr. John Morrison, Bruce County, Ontario.

WE have learned with sincere sorrow that Mr. John Morrison, elder, County Bruce, Ontario, finished his course in this world on the last day of March. He was a man who lived so as to be missed, and the friends from this country who were privileged to make his acquaintance will join with bereaved friends in Canada in sorrow for the departed.

Mr. Morrison left his native district, Scourie in Sutherlandshire, in company with his parents, when he was yet but a boy of ten—upwards of seventy years ago. Not a few eminently pious people left the Reay country for Ontario at the same time, such as Angus M'Eachainn, John Mackenzie, and Alastair Adam, and young Morrison came early under the influence of the living piety of those and other worthies. His education was well attended to, with the result that he spent the most active—perhaps not the longest—part of his life as a schoolmaster. Failing eyesight compelled him, however, many years since, to give up teaching, and when he could no longer teach he turned to farming. It is a few years, we believe, since he was done with farming too, and his last days were spent in the township of Huron.

Mr. Morrison was altogether a valuable member of society. Although, as already said, he came early in life under profound religious influences, he himself connected his first serious impressions with the short ministry of the Rev. William Burns (the famous China missionary) in Canada. He never tired expatiating

on the man and the preacher Mr. Burns was. As showing Mr. Burns' zeal for the Lord's day, he would tell the following incident:—On one occasion Mr. Burns was going along the streets of Toronto on a Sabbath day, on his way to preach, and one of Toronto's leading citizens, whose guest Mr. Burns was, went arm in arm with him. As they passed some new buildings, this Toronto magnate took upon himself to point to the new buildings in their neighbourhood as a proof of how things were progressing in Canada. Instead of listening with appreciation, Mr. Burns withdrew his arm, saying to his companion, that his own mind was sufficiently carnal and worldly already on the Lord's day, although he shouldn't help it to be more so.

A more piously affectionate man than Mr. Morrison we never saw. When any of our ministers who were delegates to Canada visited him, his own and his family's kindness and welcome were felt to be something very cheering, and he could scarcely part with dear Christian friends at any time but he was in tears. He was a cultured gentleman of the old school, and his powers of conversation were quite memorable.

It is some nine years since the writer last saw the late Mr. Morrison, and these are only a few imperfect recollections, which he hopes friends in Ontario will read with indulgence. He is glad that a supplementary sketch by a Canadian friend follows this notice.

It is not too much to say, in conclusion, that the Mission in Canada is much the poorer through Mr. Morrison's removal. To his surviving, lifelong friends and companions in Christ's cause in Canada, the writer should like to convey the expression of the sincere sympathy of friends in the home country. That the Lord would prove the help of the widow and the stay of the orphaned, is our united prayer.

J. R. M.

MR. JOHN MORRISON was born at Foindle, Scourie, Sutherlandshire, Scotland, in 1831. He came out to Canada ten years later, and settled, with many others from the same parts of the homeland, in Oxford County, Ontario. From his early days he was the subject of what in the event proved to be the saving operations of the Holy Spirit. Especially when about fifteen years of age was his youthful mind seriously exercised regarding his eternal salvation. He used to spend his Sabbaths in prayer and in reading Bunyan's "Grace Abounding" as well as his Bible. Thus he sought and in due time he found, though for the time the treasure he sought was not made known to him. So faithful is our Lord. "They that seek me early shall find me."

It was about this time that he had the privilege of hearing that faithful servant of God, William C. Burns. It was edifying to hear the aged pilgrim recall those days of solemn memory, when thousands used to gather—coming long distances with what, at this date, would be considered great inconvenience—to hear the

message from his lips. Mr. Morrison was by no means an emotional man, but the tear drops would silently course down his cheeks as he related God's gracious dealings with him, in giving him to hear the Gospel from such an honoured servant. Especially did he recall with peculiar effect a sermon preached by Mr. Burns on the "Great White Throne." The Word of God seemed to be something different as he read it out in his emphatic, weighty manner. The deep solemnity of his voice, the singular effectiveness of his actions, the moving pathos of his eloquence, the searching power of his preaching, and the great earnestness of his manner he felt he never could forget. To hear him speak of these times one was prone to conclude that now was arrived the happy time of his release from bondage. But it was not so. Often did he go out to hear, hoping that the Lord might meet with him, but though frequently melted to tears under the preaching, he could not say that he was brought to the knowledge of the truth as it is in Jesus at this time. On one occasion Mr. Burns, being at dinner after service, noticed a stranger amongst his host's children. He remarked to the hostess that this child was not hers, and she said he was not. So he called the little stranger to him, and asked him who he was, how far he had come, and why. On being told that he had come on foot a number of miles to hear him preach, the compassionate minister solemnly placed his hand upon the lad's head, saying, "So you have come so far to hear me preach. May God bless you, my dear little emigrant boy." This, Mr. Morrison would relate with evident emotion, adding with affection that it was to him even as "the laying on of the hands of the Presbytery."

In 1850 he removed to the vicinity of Kincardine, Ontario, where he was engaged as a public school teacher. He was still of serious mind, though not so deeply concerned as some years before, and it seemed as if the Lord had to say to him, as to Ephraim and Judah of old, "Oh, Ephraim, what shall I do unto thee? Oh, Judah, what shall I do unto thee? For your goodness is as a morning cloud, and as the early dew it goeth away." So in the winter of 1854 it pleased the Lord to have him laid very low with a serious illness from which he was not expected to recover. Yet it was his state as a sinner that troubled and concerned him, rather than his state as a patient in a doubting doctor's hands. However, it came about he was convinced that he was a sinner, facing the judgment-seat of Christ, not far off but near at hand. His sins all were brought before his face, and there seemed to be for him only "a fearful looking for of judgment and fiery indignation that shall devour the adversaries." His sins were facts; his sinful nature a fact; the binding authority of God's law a fact; the neglected salvation through Christ crucified, freely offered in the Gospel, a fact; God's justice a fact; the judgment-seat of Christ a fact; and, too, eternal ruin under God's righteous wrath an awful fact. No wonder he was a sadly-concerned soul. Long

had Christ, and often, said, "Come unto me," but now he was awaiting the awful command, "Depart from me for ever." At the height of this experience, "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee," was spoken to him with great authority and peace-giving power as by one at his very bedside. Thus did the Lord teach him the meaning of grace. So overwhelmed was he now with the love of God, and so bitter had sin been made and so exceeding sinful, that he longed to be taken home, lest he might return to sin. He had no doubt then of his gracious state; but now he would say in his old age—a pilgrim for many years in the way of holiness—"I have not that same confidence, for my life has not been like that of one to whom the Lord showed such kindness." On being asked if he observed a difference in his point of view then and now, he did not at first quite understand. On being asked if Christ was not then the whole object of his confidence and also the sole object of his vision, as God's provided Redeemer, while now he was looking within for evidence of interest in that redemption, he exclaimed, "Oh, yes, election is my source of comfort. Where would we be but for that? Then," said he, "I could not doubt my interest, but now it is so different. The word I try to get comfort from now is, 'Blessed are the poor in spirit,' for I find myself so poor. My righteousness is all spoiled on me, and I feel that I could go to heaven as well on my sins as on my own righteousness." Such evidence was our dear friend giving of being made meet for the inheritance of the saints in light.

He was elected an elder in 1867 or 1868, but felt very reluctant about accepting the office, though urged to do so by much-esteemed friends and godly acquaintances. "Many a time since," he said with deep and scarcely-restrained feeling, "I have feared that I did wrong, and it has cost me many a pang." When corruptions from the simplicity of the Gospel, both in doctrine and in worship, began to appear, he made his presence felt both in Session and in Presbytery. His opposition to all such was so able and determined that he won for himself a place, not exactly of affection and esteem, in the hearts and minds of many who had evidently not been taught as he was to prize the observation of all things whatsoever Christ commanded us, not only for His name's sake, but for the sake of the peace and prosperity of Sion too. He soon found himself so placed that he had to look outside the congregation and Church in which for many years he had so faithfully and ardently laboured, for congenial companionship; and with hearty attachment he became, some years previous to that event, one of those in Ontario who sought and found a sympathetic connection with the Free Presbyterian Church of Scotland in 1902.

Mr. Morrison was one of those who adorn their profession of being Christ's. No one was more conscious than he of those infirmities in his flesh which led the great Apostle to the Gentiles

to exclaim, "O, wretched man that I am! Who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord." He mourned as one who felt himself a disfiguring rather than an adorning member of Christ's visible Church, but that did not lead him to be the less an enemy of sin, but the rather to be severe in judging himself, according as it is written, "If we would judge ourselves we should not be judged." Therefore, with much emphasis he would say, "Work out your own salvation with fear and trembling; for it is God that worketh in you, both to will and to do of his good pleasure." In prayer he gave evidence of that clearness and precision of thought which gave his utterances a character of their own. He was definite in his confessions, petitions, and intercessions, as well as in adoration and in thanksgiving. It seemed that he could not well be otherwise, and that is proper, for we are much inclined to suffer from our lack of definiteness. Thus every word he uttered seemed necessary to express his thought, and seemed to get its place as if it would not do elsewhere, and the unction which would often be noticeable as he poured out his heart before the Lord in prayer, made it a profitable thing to hear him so engaged.

And now he has fallen asleep. He has found out the soundness of his gracious judgment, that, however low he would get through the appalling view of his unworthiness, his backslidings, his barrenness, his lack of zeal for his Lord's glory, and his altogether sinful heart, he would still not entertain for a moment the thought of changing places with the greatest of the great according to this world's judgment. His warm attachment to the brethren in Christ—his simple, straightforward manner where he had either to approve or rebuke—his cautious regard to peaceable ways and means—all combine to make his loss keenly felt by all in whose circle he moved. He was not given to speaking of himself, and it was only with great manifest reluctance that he unbosomed himself to make known such details as are herein recorded, and then he added that he had never before made known the facts of his conversion to anyone, saying that he seemed so unlike one who truly had such things to tell. He was quite blind for many years before his course was run, but bore the affliction with much patience. On one occasion a party said to him, "That's your cross, Mr. Morrison," referring to his blindness. To this he replied that it was not; that was light compared to his cross, which was an evil heart of unbelief, that was continually departing from the living God. But now he has neither blindness nor an evil heart of unbelief, but is gone to the place prepared for him and for which he was prepared while here, to praise for evermore Him who becomes "the author of eternal salvation to all them that obey him."

To his sorrowing widow and family, of whom we would specially mention the daughter who so kindly acted as his needed assistant in reading and writing, we extend warm sympathy. May the

God of their father hear his prayers for them, and bless them abundantly with His grace and knowledge. When thus the Lord is gathering home the righteous, the question arises, "By whom shall Jacob arise, for he is small?" W. M.

Since the above notices were written, we have received the following brief particulars of Mr. Morrison's last hours, sent by a member of his family to a relative in the home country:—"He was conscious all through the previous night (before he died), and spent much of his time wrestling in prayer in Gaelic. He concluded with the words, 'I have gained the Kingdom: the Kingdom is won!' His last words were: 'No, I want for nothing.' " We have much pleasure in giving the following extract from a letter, dated 27th September, 1905, written by Mr. Morrison himself to the above relative at home. It confirms interesting particulars in above sketches.

After making appreciative reference to the preaching of the Free Presbyterian ministers in the Ontario Mission, he proceeds: "As I have nothing to say of much interest to you, I will make a few personal remarks. I had inflammation of the eyes when very young; was blind for some weeks. Though partially restored I never had normal sight. When about forty years of age a forest fire raging for some weeks impaired my sight very much. Three years after another fire completely ruined my sight. Since then, that is to say nearly thirty years, I have not been able to read any print. I see no object now, but I know day from night. If I had my eyesight, though I am near seventy-five, I would see the friends in dear old Scotland yet. Our grandmother, of whom you spoke, was a very precious woman. My earliest recollection of her is hearing her praying in the barn on Sabbath afternoon. She prayed for herself, her family, and the Church of God. Her prayers led me to the first serious thoughts, when a child of about seven or eight. Soon after I read Bunyan's *Grace Abounding*, which impressed me very much. Later on I heard W. C. Burns when I was in some concern for my soul, but alas, all soon vanished. But it pleased the Lord in the winter of 1854 to lay me on a sick bed, during which time I thought all His waves went over me. At last that sweet word in Jeremiah xxx. and 3 was powerfully borne in upon my spirit, so that I was filled with joy unspeakable and full of glory; but alas, often, very often, owing to the working of indwelling sin, I fear that all was a delusion and that I am only deceiving myself."

Living by Faith.—The all-wise God, whose never failing Providence ordereth every event, usually makes what we set our hearts upon unsatisfactory, and sweetens what we feared; bringing real evil out of seeming good, and real good out of seeming evil; to show us what short-sighted creatures we are, and to teach us to live by faith upon His Blessed Self.—*Toplady.*

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

(Continued from page 24.)

PERIOD FIRST.

Containing an account when the Lord first began to take a saving dealing with her, the means by which He effected it, the manner of the Spirit's operation, and the gracious effect thereof; together with an account of the religious connexions she made choice of, with the grounds and reasons which induced her thereto.

IT has been the practice of saints, both in former and later times, not only to keep in memory, but oft-times to commit unto writing, the many instances of the Lord's goodness manifested to them, for the honour of God, to evince the reality of religion, and to edify and comfort fellow-saints. This we find exemplified by the practice of the man according to God's own heart, Psalm lxvi. 16, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." It hath seemed good unto me also to attempt something in this way. O that I could so record what God hath done for my soul, as that He may get the glory of all, and that I might take shame and confusion of face to myself; and that others, who hear of these things, might fall in love with glorious Christ and holiness. O what great reason have I to wonder and admire at the goodness of the Lord, that did not send me to the pit in the pitiful condition of seeking justification by the works of the law, never remembering what I was by nature! In this unhappy situation I remained until it pleased the Lord to send Mr. Smiton into the west country, in the year 1740, upon the last Sabbath of March, I being then about eighteen years of age.

Mr. Smiton, at that time, preached on these words, "We all with open face, beholding as in a glass the glory of the Lord," &c. He gave us some marks of those who had seen the glory of the Lord in the glass of ordinances; and immediately it was impressed on my spirit that I had never seen his glory. He prefaced on the 80th Psalm, and gave a very large and free offer of Christ to captive sinners. He called the whole earth, from the rising of the sun unto his going down, to embrace the Saviour; then I was sure he called me, with the rest, to come to Christ. After urging the call, he said, "Ye have gotten a call to come to Christ this day, and if ye refuse to come, where will ye flee when Christ cometh to take vengeance on them who have not obeyed his voice in the gospel?" He moreover added, "If 'they that despised Moses' law, died without mercy, how much sorer punishment suppose ye shall they be thought worthy of, who have trodden under foot the Son of God and have counted the blood

of the covenant an unholy thing? There remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries;’ namely, the despisers of Christ.” He also spoke of the Lord’s having a controversy with the inhabitants of the land: and amongst the many sins he spoke of, he mentioned the breach of our solemn covenants, the burying and burning of them, and the blood of the Lord’s remnant that was shed, in this nation, for their adherence to the Lord’s truth and cause, and for which the Lord hath a controversy with the inhabitants of the land. Now, I thought I never heard of these things before, and they grieved me all that week.

I heard him preach the next Sabbath day. He gave us again a very large offer of Christ. He said, “I, in the name and authority of my great Lord and Master, on the first Sabbath of April, 1740 years, make offer of Christ to every man and woman here; and it will be recorded in heaven, whether ye embrace him or not.” O this was a witness in my heart that I had gotten an offer of Christ, but had not embraced him. And this remained a question with me, what would become of them that had never seen glorious Christ? When I was meditating on this, all of a sudden my depraved fallen state was more fully laid open to me than what I could well conceive of. I was filled with wonder and amazement at the dreadful wickedness of my heart, which was like a hole full of serpents when the light of the law did shine upon it. The law said, “Cursed is every one that continueth not in all things written in the book of the law to do them.” Before this time, I thought I had a good enough heart, “but when the commandment came, sin revived, and I died:” and now I saw my heart to be “enmity against God;” I saw I had lost that noble end for which I was created, namely, to “live to the glory of God.” Now I saw myself to be a condemned criminal, but I knew not the day of my execution. I thought that there was nothing between me and hell but the brittle thread of natural life, which could soon be broken at God’s command. “I remembered God, and was troubled.” I was filled with tossings to the dawning of the day. And when it was morning, the cry was, when will it be night? and at night, when will it be morning? “The arrows of the Almighty did drink up my spirits.” My case, at this time, was similar to that of the Psalmist, mentioned in Psalm cxvi. 3.

“Of death the cords and sorrows did
About me compass round;
The pains of hell took hold of me,
I grief and trouble found.”

One time I went out into the fields, so filled with fear of divine wrath, that I thought—Where will I flee when the Lord will come to take vengeance on them who have not received Christ in the offer of the gospel? I thought, when Christ would come to take

vengeance on them that had not obeyed his voice in the gospel, my language would be to the rocks and to the mountains to fall on me, and cover me from the wrath of God and of the Lamb. O this sin of despising glorious Christ lay heavy on my conscience. And in this dreadful confusion, I durst not sleep, lest I had awakened in everlasting flames.

In this perplexed situation, I took my Bible in my hand, but, at this time, it was all alike to me: the first words I looked upon were Psalm cxi. 7, "O God the Lord, the strength of my salvation; thou hast covered my head in the day of battle." These words were sweet to me for a little time; but thoughts soon arose in my mind, that they were not for such a wretched miserable sinner as I am, who deserved nothing but hell and wrath. I resolved that I would cry for mercy while I was out of the place where his mercy is clean gone, but thought the Lord might bid me "go to the gods whom I had served, and let them deliver me;" because when the Lord cried, I would not hear: although he cried to me by the rods of affliction and by his voice in the gospel, I would not listen; "so they cried, and I would not hear, saith the Lord of Hosts."

At this time, there was a minister of the Associate Presbytery to preach in our bounds, which was both joy and grief to me, for I thought I would get another offer of glorious Christ, and afraid that would heighten my condemnation in hell. The minister prefaced on these words, "I waited for the Lord my God," &c. Psalm xl. 1. He observed, "That it was often the lot of the Lord's children to be in the deepest and fearfulest pits; but the Lord seasonably delivers them, and puts a new song in their mouth, their God to magnify." "A bruised reed he will not break, and the smoking flax he shall not quench." "Being confident of this very thing, that he which hath begun the good work in you, will perform it unto the day of Christ." These words gave me a little hope, and the minister spoke well to my case; for, at this time, I knew so little of God, or his way of dealing with sinners, that I thought none ever was in my situation. O but the burden of guilt lay heavy on my conscience! whether I went out or in it always haunted me. So perplexed was I, that at one time I drew this hellish conclusion; I even wished I had never known the burden of sin, for I even thought it a wonder that it sank me not down to the pit. But, O the amazing goodness and condescendence of God, who supported me with His precious word!

At this distressed time, these words were borne in on my mind, 1 Cor. ii. 9, "Eye hath not seen, nor ear heard, neither have it entered into the heart of man, the things which God hath prepared for them that love him." But, alas! I could not believe that God had thoughts of love to me. But then these words came into my mind with power, John iii. 36, "He that believeth on the Son hath everlasting life; and he that believeth not the

Son, shall not see life ; but the wrath of God abideth on him." O what sorrow did this fill my heart with ! for I could not believe ; and to have the wrath of God abiding on me, O how did this pierce my soul ! I found, however, a strong bias in my heart to have life by the works of the law. O the pride of my heart, it would not bow to the sovereign grace of God.

By this time, my natural strength was much gone ; for the arrows of the Almighty drank up my spirits. But this was not all, for at this time I fell into a severe fever, which I imagined would be death to me, and hell after death. "My heart he did bring down with grief, because I wrought rebelliously against him." O the confusion I was in during the time of this fever ! I cannot tell how little I slept, lest I had awakened in everlasting flames.

There came a young woman of my acquaintance to see me in my trouble : I told her something of my case. She exhorted me to essay believing on the Son of God. To which I replied, I can no more believe than I can remove mountains. She farther said, So might the man say that had the withered hand, "I cannot stretch it out ;" but he obeyed the command and power came along with it. So do ye. To which I replied, I see the holy law of God pursuing me for the debt of perfect obedience.

When I was thus reasoning with myself, these words were borne in on my mind with power, Rom. x. 4, "For Christ is the end of the law for righteousness to every one that believeth ;" with these words, Job xix. 25, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth : and though after my skin worms destroy this body, yet in my flesh shall I see God ; whom I shall see for myself, and mine eyes shall behold, and not another." O wonderful love ; O that I could praise him for his love !

"O that men to the Lord would give
Praise for his goodness then ;
And for his works of wonder done,
Unto the sons of men."

"For he hath delivered my distressed soul from death." O with what joy was my soul filled ! I had now peace of conscience and joy in believing.

Before this, I feared that death would come to me, armed with the sting of death, which is sin, to drag my soul to the prison of hell ; but now I beheld death to be a vanquished enemy, for I saw that glorious Christ has paved the way to heaven and glory for me. "Thanks be to God, which giveth me the victory, through our Lord Jesus Christ."

Thus the Lord led me to Mount Sinai, and discovered to me His awful majesty, and that He is a consuming fire out of Christ ; and then to Mount Sion, and shewed me the glory of His grace. The Lord wrought this deliverance for me in the year 1741. I was not only immediately healed in spirit, but in body also ; for

the Lord rebuked the fever, and it abated. Now, O how sweet was Christ to my soul ! I could then have rolled these words as a sweet morsel under my tongue, Rom. viii. 2, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Now it came to be a piece of serious exercise with me to know whether it was my duty to continue in communion with the ministers of this church, when I consider the backslidings of the present judicatories, in their exercising a lordly power and authority over the heritage of God, by obtruding ministers upon the flock of Christ, in all corners of the land ; so that they have scattered the Lord's flock, and made them wander on the mountains in the dark and cloudy day, and obliged Christ's sheep, who know his voice, but will not follow a stranger, to wander from sea to sea, and from one part of the land to another, to hear the pure and good word of the Lord, and many times could not find it.

And, moreover, of late the Sabbath of the Lord hath been publicly profaned, by the most part of ministers, by their reading the Act of Parliament concerning Capt. "John Porteous," by the reading of which, the alone headship and sovereignty of the Lord Jesus over his church has been invaded, and his free and independent kingdom is likewise given up with ; and having likewise subordinated their ecclesiastical meetings, in appointing fasts and thanksgivings, to the civil powers, whereby the Redeemer's crown has been profaned and cast down to the ground. Now, if it be the duty of the flock of Christ to flee from, and not to hear strangers, hirelings, and such as the Scripture characterizes to be wolves, thieves, and robbers, then I cannot see it my duty to hear them. See Rom. x. 15. "How shall they preach except they be sent?" "Yet I sent them not, nor commanded them ; therefore they shall not profit this people at all, saith the Lord," Jer. xxiii. 32.

(To be continued.)

Holy Oil Fraud.

FROM "PROTESTANT ALLIANCE MAGAZINE."

IT will possibly be remembered by some that in June, 1896, the Protestant Alliance exposed this Holy Oil fraud, and proved same to be water only. We take the following from the *Irish (R.) Catholic*, 24th February, 1912—quite "up to date":—"The Shrine of St. Walburga.—To the Editor of the *Irish Catholic*.—Dear Sir,—As many of your readers are interested in St. Walburga and the miraculous oil-flow, I venture to remind them through your columns, that 25th February is the day of her death, and on this day the wonderful fluid which distils from her relics generally stops until 12th October, the feast of her translation, when the

oil-flow recommences. The nuns of Eichstatt, who watch over her relics with loving care, gladly send small phials of the healing balm to anyone who applies and will send an offering to cover postage, etc. The nuns receive applications for the holy oil from all parts of the world, and innumerable testimonials bear witness to the efficacy of the saint's intercession. . . . Truly yours in Christ,

M. CAROLINE, O.S.B., Prioress.

ST. WALBURGA'S MONASTERY,
15th February, 1912."

In a paragraph in *The Catholic Times* of 17th April, 1896, the following appeared:—"If 'An Invalid' will communicate with Miss Renouf, 46 Roland Gardens, London, S.W., a phial of St. Walburga's oil, from her tomb at Eichstatt, in Bavaria, will be forwarded. Wonderful cures are continually being wrought by the intercession of the saint: a most striking one took place in the case of a consumptive student of theology, whose life was despaired of. Upon his invoking St. Walburga and applying the oil to his chest the tubercules were drawn to the surface, and he completely recovered, as testified by a holy priest who witnessed the prodigy. It may be added that the so-called oil is a thin, colourless, by no means oleaginous fluid. Applications for larger quantities will probably be kindly attended to by any of the canons of Eichstatt Cathedral." A friend communicated, as requested by this paragraph, with Miss Renouf, and received the following reply on a postcard on 27th April, 1896, from Miss Renouf:—"Miss Renouf regrets not being at present able to comply with Mr. Cloves' request, but she is expecting a parcel of little phials from Eichstatt shortly; so if Mr. Cloves will send a stamped envelope in about a week's time it will be returned to him with the oil enclosed. For accounts of the saint, see Butler's 'Lives of the Saints,' Vol. II. (25th February). It would be simoniacal to make or accept payment for the oil."

Mr. Cloves subsequently received from Miss Renouf a cardboard box containing three small phials of the oil, the phials similar in size and other respects, each bottle being under seal and covered at top with a small cotton covering, the cardboard box having on the top, in Miss Renouf's handwriting, the words "St. Walburga's Oil." This box and bottles were taken to the Public Analyst, by whom the covering was removed and the seal broken in presence of several students and assistants to the Public Analyst, the seals and coverings of the other bottles being intact as received. The Public Analyst analysed a portion of the contents of the bottle, and gave the following certificate:—"7 Quality Court, Chancery Lane, London, W.C., 9th June, 1896. I have analysed the contents of a small glass bottle, said to be human oil, received this day, and certify it to consist only of water, and containing no trace of oil of any description.

H. R. GREGORY, F.I.C."

The late William MacGillivray, Gorthlick,

INVERNESS-SHIRE.

IN the death of Mrs. Mackenzie, Carnoch, and of Mr. William MacGillivray, Gorthlick, the Free Presbyterian Congregation of Stratherrick has, within recent months, lost two of its most valuable members. To the memory of Mrs. Mackenzie, we hope, when we have ascertained a few more facts, to pay our tribute later on. In the meantime we would seek to point the lesson of Mr. William MacGillivray's life.

The subject of this brief notice was the second son and child of William MacGillivray, and of Margaret Fraser his wife, and was born fifty-nine years ago at North Lyne, Gorthlick. Along with his elder brother John, who is happily still left us, William appears to have become at an early age the subject of a saving change, and a partaker of the Spirit of grace and of supplications even from his youth. Writing from Brisbane, Australia, to his aged parents as late as 1894, he says: "I may say that there are a good many years now, since I began to pray, and I have not stopped it yet. I sometimes find it the best of all the habits I have ever indulged in. It is a good habit for young and old, a habit that yields no regrets; it gives solid relief, and is a source of happiness under all circumstances in Scotland or Australia." That spirit of prayerfulness which came to him, when he was herding his father's cattle, was a leading feature of his life as a Christian man to the end. He had the benefit of a good and solid education, and when sixteen years of age, left the paternal roof to serve as clerk in an office in Inverness. He afterwards conducted a business as family grocer in that town on his own behalf. In Inverness he was a great influence for good, and several pious men in Inverness to the present hour have the kindest recollection of what Mr. William MacGillivray proved himself to be in those early days. We are credibly told that with the late Rev. George Mackay, D.D., he was quite a favourite. In connection with Dr. Mackay's congregation, he conducted a Sabbath School in the Markinsh School. With other like-minded young men he also conducted a weekly Prayer Meeting in the same school. There has come to our hand a tract which Mr. MacGillivray, for the benefit of the children he taught, issued on his own behalf at this time. Its teaching is simple and Scriptural, and fitted to do good, and we herewith print it, so that by it our departed friend although dead may yet speak:

"Him that cometh to me I will in no wise cast out."—John vi. 37.

How mercifully kind is the dear Friend of poor lost sinners! How carefully He shows that He is taking away every objection from the soul that seeks a way of escape, who is made willing to be saved according to the gospel covenant, by grace, through faith! (Ephes. ii. 8).

Lest such should be discouraged, how graciously He lays down their marks and feelings, and invites them, with all the readiness and mercies of God, to come unto *Him*! Hear His words: "Come unto me all ye that labour and are heavy laden, and I will give you rest."—Matt. xi. 28.

Are you tired of the slavery of sin and the servitude of Satan and the world? Are you heavy laden with guilt of conscience and fear of heart? Behold the loving Saviour standing with His arms stretched out to receive you, and these are the words that proceed out of His mouth: "Come unto me and I will give you rest." "He is faithful that promised" (Heb. x. 23), and He cannot deceive you. "He will not alter the thing that is gone out of His lips."—Psalm lxxxix. 34. Prove Him; come unto Him. He is able to save and He is willing to save. Why therefore should you doubt Him?

But you say, "I am a great sinner." Be it known to you that Jesus Christ is an Almighty Saviour. You can say farther than that: "I have continued a long time in open rebellion against Him; I have been many years sinning against Him with a high hand!" Be it so; you are not where mercy will not reach you, neither is your wound irremediable to the skill and power of the Great Physician. Are you still bringing against Him this, "I am a sinner of a rare kind; of sinners I am the chief?" Even to you is the word of this salvation sent. The blood of Christ is the *blood of God in the flesh* (Acts xx. 28), and therefore *it shall cleanse from all sin*. 1 John i. 7.

The righteousness of Christ is the righteousness of God (Rom. iii. 23); therefore it is fully capable of justifying the most ungodly. Do not fall into despair; for thus saith the Saviour, who loves poor lost souls, "Him that cometh to me I will in no wise cast out." He maketh no distinction, being "unwilling that any should perish, but that all should come to repentance."—2 Peter iii. 9.

But you say, "Do I not require to make my heart better and reform my life, before I take courage to draw near to Him?" If you wait till you accomplish this in your own strength, you will, after all, die in your sins. He must do this for you, and this He will effectually do for you, when you come to His cross, confessing your sins and trusting in His blood for your atonement. You must come to Him just as you are, a poor, wretched sinner, to be washed in His blood, to be clothed in His righteousness, to be sanctified by His Spirit, and to be prepared for His glory. Why are you refusing to accept of that which He is so ready to bestow? And that freely, "without money and without price" (Isaiah lv. 1), even forgiveness, holiness, and heaven. *He receiveth sinners publicly*. (Luke xv. 2) in order that he may save them, and He hath solemnly declared, "*Him that cometh to me,*" let him be *who or what* he may, "*I will in no wise cast him out.*" Accordingly, He said, through the Prophet Isaiah, "Come now, and let us reason

together, saith the Lord : though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool " (Isaiah i. 18).

The tract thus reprinted will give a more accurate conception of our friend's views of the Gospel than any general description on which we might condescend. In the course of time Mr. MacGillivray left Inverness for Brisbane, Australia, but not to make wealth in that great colony. For a time he had comparative prosperity, but ere long he lost through a flood the best part of his property there. Shortly after this he was, as the result of typhoid fever, afflicted in his bodily health, and so, acting upon medical advice, he sought his native land again. When he returned to Stratherrick (we think it was in 1894 or 1895) the Free Presbyterian congregation was already an established fact there. With this congregation Mr. William MacGillivray at once associated himself, and by his readiness to conduct services in the English language, he placed our congregation there, and especially the younger section of them, for the last seventeen years under great obligations. Nor was that the only way in which he rendered great service. Such was the sanity of his mind, his devotedness to the truth, and his disinterested care for others, that he was quite a tower of strength to the cause of Christ in his own district.

Fully a year before the end came, he was afflicted with a malady which, never quite leaving him, at length brought him to his grave. But throughout his trouble one found him cheerful, and his hope in Christ supported. Even the very day he died, he was in some small measure able to attend to business. His end was peace.

Mr. MacGillivray is survived by a widow, and a son and daughter, for all of whom the sincerest sympathy is felt.

J. R. M.

A Successor to John Bunyan.*

WHEN Bunyan laid down the pen that gave to the world his immortal allegory, he promised his readers that, should it be his lot to go the way again, he would give an account of Christiana's four boys, with their wives and children, who were down at the river when the pilgrims were passing over. That intention was never realised, and though many attempts have been made to continue the story, none has yet appeared who has the skill of the great master-hand that gave to the world one of the most realistic and fascinating writings in the realms of literature, and a religious classic that has been rightly acknowledged as well-nigh unapproachable among uninspired writings. It may

* The Story of Matthew and Mercy : A Third Part to Bunyan's " Pilgrim's Progress." By the Rev. James E. Walker, M.A. (Oxon.), Cheltenham. Stirling : Drummond's Tract Depot. 2/6.

therefore appear somewhat out of place to speak of a successor to John Bunyan, and the man who has the courage to speak of his work as "a Third Part to the *Pilgrim's Progress*" may be regarded as having a very high idea of his own work. But we are persuaded, after reading the *Story of Matthew and Mercy*, that here at last we have a writer who has succeeded where so many have failed. The author, the Rev. James Walker, is fully conscious of the difficulty of the task he has undertaken, and in his Preface he writes:—"He must therefore confess how painfully conscious he is that this endeavour may but add another witness to the presumption of taking up the pen dropped by the master hand." If Bunyan's extraordinary power of giving life and reality to the experiences of the Christian are wanting, yet there runs through this Third Part of the *Pilgrim's Progress* a fragrant spirit of piety and a winsome tenderness which tell us that the writer had been in the ivory palaces of the King and had been made glad. For those who have been called to the banks of the bridgeless and silent river, and have wept as the pilgrims passed over, this is a book that will not be read without emotion. Mr. Walker was out of sympathy with many of the new movements in Church life which, under the name of religion, are only a thin veneer to hide the ugliness of worldliness in the professing Church of Christ, and his description of Vanity Fair in its modern aspect is peculiarly happy:—"Now, it was not long ere they came into the suburbs of Vanity Fair, and *this had grown from a township into a populous city*. In truth, it had all the world for its burgesses, and of this great city Worldly Religion was mayor, having taken the oath of service to its prince." This is the opening sentence of a passage well worth reading, in which the author deals with the spirit of worldliness in the Church in a fresh and arresting way. The reader versed in such matters may have some idea of the book from the various characters which appear in these pages, such as Trembling, False Assurance, Experience, Truth, Prophecy, Faith, Humility, Stand-well-with-all-Men, Love of the Truth, Worldly Loss, Vain Curiosity, Doubt, False Spirituality, etc. Stand-well-with-all-Men is described as a "man of good liking, as if he fared well every day—and indeed he did—for his name was Stand-well-with-all-Men, and his one desire to be on good terms with himself first, and all the world thereafter." On being questioned by Mercy as to his name, he informed her that it was Stand-well-with-all-Men, that he came of a good stock, and that Charity was his mother. "'Nay,' said Grace, 'but he who gave us this key told us we might meet such as thou art, and said withal that thy mother's name was Indifference and thy father's Demas, who loved this present world.'" After some faithful dealing by Mercy, "he went on his way to the inn he kept, wherein all were alike welcome, if they did but add their mite to his revenue of worldly estate and self-praise. Only the friends of the King found themselves little desired, and being hardly handled

at times—for this sort can worry and harm many a better man than themselves, for all their honeyed speeches—learned never to call again when, peradventure, they might have occasion to pass that way.”

In portraying False Spirituality, Mr. Walker has evidently his mind on a devout French lady, who has been admired by many, but some of whose beliefs are dangerous. In a footnote he says that in the exposition of the Song of Solomon she “rises to an appalling height of blasphemy.” This is strong language, but, in our estimation, not too strong. Our author tells how Mercy was carried away by her wiles until at length she found herself chilled and benumbed in a cave. The description of the passing of the pilgrims, and especially that of Trembling, is very fine: “Then said Mercy: The gentle pilgrim hath seen the King’s face in peace, the face which he trembled lest he should never see; for yesternight the river flowed again where the white road goeth ever upward towards the Dawn, and the horn was sounded without. So the token was given—a white stone, and upon it the name of the King, which none might know save he only who receiveth it. With this was the message also, which thou knowest he gathered as a sweet cluster in the vineyard: ‘O thou afflicted, tossed with tempest, and not comforted, the mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. And I will make thy windows agate, and thy gates of carbuncles, and all thy borders of pleasant stones.’” (Isaiah liv. 10-12.) Devotional literature has been enriched by the publication of this beautiful book, and its saintly author, who had an interesting life history, traversed the white road which is going ever upward until it changes into the dark river ere his book was issued to the public.

Mr. Walker was educated in the Church of England, being a son of the Rev. Dr. Walker, Rector of Cheltenham. During his college life at Oxford he was brought into contact with Mr. Johnston, afterwards Minister of Harray and Birsay, and latterly Professor in Aberdeen University. He here also met Henry Bazely, “the Oxford Evangelist,” the son of an Episcopalian minister like himself. Through their influence and by his own reading, he became convinced that Presbyterianism was the only scriptural form of church government, and that the standards of the Scottish Church set forth most fully the truth of Holy Scripture on doctrine, worship and discipline. Like Dr. Johnston and the Rev. Henry Bazely, he not only embraced Presbyterianism but held it in its strictest forms—discarding instrumental music and hymns in the worship of God. Having his attention directed by Dr. Johnston to the *Original Secession Magazine* (which, in its May issue, contains a very interesting notice of our author, and to which we are indebted for some of the biographical details of this

sketch), he accepted the testimony of that Church, and was licensed and afterwards ordained by the Edinburgh Presbytery. Having private means, he purchased an iron church in the village of Woodmancote, three miles distant from Cheltenham, and afterwards built one in Cheltenham itself which was opened by the Rev. Prof. Aitken of Main Street, Glasgow. Here he laboured many years, conducting services according to the most approved scriptural form. As time went on his isolation from the Church of his adoption operated injuriously on his earlier convictions, and when he failed to get a godly precentor—and he thought no other should lead the praises—he introduced an instrument into his church. And on doing so, as a matter of consistency, he withdrew from the Original Secession Church. He then became connected with the Church of Scotland, and though on the matter of instrumental music he had departed from the old paths, he still held that the inspired Psalms should alone be used in the praise of the sanctuary. He was an ardent Protestant and held firmly by the great doctrines of Calvinism. D. B.

Teachdaireachd o Dhia a d' Jonnsuidhsa.

LEIS AN URRAMACH DR. RYLAND.

NUAIR a thubhairt gaisgeach Iudhach ri rìgh iodhalaodharach agus aingidh Mhoab. Tha teachdaireachd agam o Dhia a' d' ionnsuidh, dheirich e suas le urram na lathair, ge do bi teachdaireachd bàis agus uamhais a bh' innte dhasan. Ach a ta agam ri innseadh dhuitsa, gur h' ann le crìch chairdeil—le iartras durachdach airson maith sìorruidh t' anama neobhasmhor, tha an teachdaireachd san leabhran so, air a cuir a d' ionnsuidhsa.

Smuainich co an Ti o 'm bheil an teachdaireachd air a cuir a d' ionnsuidh. S' ann o 'n Dia Uile-chumbachdach, Cruith'ear neamh agus na talamhainn, an Ti anns am bheil do bhith—do bheatha agus comas do ghluasaid, aig am bheil snaithin do bheatha na laimh—da'm buin t' uile shlighe—tha lionadh do bheoil le nithibh maithe—tha frasadh throcairean saor ort gach aon la. Se t' uachdaran dligheach e, da'm buin umhlachd agus gradh o chreutairibh uile—Se do Bhreitheamh e mar an ceudna, an lathair an eigin duit seasamh ann an uine ghearr, a thoirt cunntais as gach gnìomh a rinneadh leat sa cholainn, co dhiu bhios iad math na olc—O 'bhinn cha 'n 'eil dol as. O! air an aobhar sin, thoir aire da theachdaireachd, agus biodh ioghnadh ort gu'n irioslaicheadh se e fein co mor's gu'n deanadh e labhairt ri cnuimh shalaich an duslaich. Tha caochladh de nithe air am foillseachadh na fhocal a bhuineas dhuit a thoirt faineas, co dhiu tha thu sean na og, bochd na bearteach, urramach na easurramach, san t' saoghal-so. O gun robh am focal air a dheanadh tarbhach dhuit—air a mheasgadh le creideamh ann a d' anam, sa teachd le cumhachd an Spioraid Naoimh dhachaidh gu d' chogais.—Ainmicheam.

I.—Cuid de'n teachdaireachd choitchionn tha Dia a' cur dh' ionnsuidh gach nach a leughas na dh' eisdeas fhocal.

Co dhiu tha thu beusach na mibheusach, eolach na aineolach, measail na taireil, buinidh dhuit an aire shorruichte 'thoirt do 'n teachdaireachd-so mar gu'n labhradh Dia riut air t' ainm. Tha 'n teachdaireachd-so a g iarruidh ort an Tighearna Dia a ghradhachadh le t' uile anam, le t' uile, chridhe, le t' uile neart, le t' uile inntinn, agus do choimhearsnach mar thu fein. Sin suim do dhleasnais gu h-iomlan; "air an da aithne so tha 'n lagh agus na faidhean uile an crochadh."

Tha Dia ag' aithneadh dhuit esan a ghradhachadh osceann nan uile, agus a ghlorachadh anns na h-uile ni. Agus ma 's aill leat fios fhaotainn cionnus a ghradhaicheas tu e, leugh agus beachdaich air a cheud cheithir de na deich aitheantaibh.

Cha 'n fheud Dia sam bith eile a bhi agad na lathair.

Cha 'n fheud thu aoradh thoirt do 'n Dia bheo le deal bhaibh, na air sheol sam bith nach eil orduichte na fhocal.

Cha 'n fheud thu ainm a thoirt an diomhanas, oir cha mheas an Tighearna neochionntach esan a bheir ainm an diomhanas.

Cuimhnich la na sabaid a naomhachadh.

Na 'm b' aill leat fhoghlum cionnas a ghradhaicheas tu do chreutair mar thu fein, beachdaich air na sia aitheanta a leanas.

Thoir onoir do 't athair agus do d' mhàthair. Na dean mortadh. —Na dean adhaltranas.—Na dean goid.—Na tog fianuis bhreige. Na sanntaich.—Cha d' thoir thu, ann a d' chridhe caidreamh, do aon iarrtas a lotas do choimhearsnach, na mhaoin, na chliu, no na phearsa, ach gach uile ni bu mhianach leat daoine eile dheanadh dhuitsa, dean thusa leithid eile dhoibhsan mar an ceudna, agus gradhaich iad á cridhe glan gu durachdach.

'S iad so aitheanta Dhe, agus is peacadh gach briseadh orra, fagaidh e am peacach buailteach do chorruich Dhe; ach pheacaich thusa agus thainig thu gearr air glòir Dhe; bha thu briseadh a lagha re do laithean uile; aon chuid ann am focal, an smuain, no an gnìomh; air an aobhar sin dh' fhag thu thu fein buailteach do cheartchorruich Iehobhah. Theagamh gu'n abair thu, nach robh thu ciontach do bhriseadh follaiseach sam bith air na h-aitheantanso. Ach cuimhnich gu bheil lagh Dhe a dèidh duine airson a bhriseadh ann an smuain. "Cha b' aithne dhomh peacadh mar abradh an lagh na sanntaich." Leugh searmoin Chriosd air a bheinn. Matt. v. Leugh an dara caibidil do litir an abstoil Sheumais. Ge be choimheadas an lagh uile, agus a thuislicheas ann an aon aithne, tha e cionntach de 'n iomlan am fianuis De.

Tha agam uime sin teachdaireachd bhagraidh a d' ionnsuidh. An t' anam a pheacaicheas gu cinnteach gheibh e bàs; oir is e tuarasdál a pheacaidh am bàs.—Cha 'n e so mhaoin sgarachdainn an anama on chorp: oir cha 'n eil an sin ach crannchur nan naomh co math ri daoine aingidh. Ach an t' anam bhi air fhogradh gu doruinn shiorruidh—bas gun chrìoch, fo shamhladh loch

a ta dearg lasadh le teinne agus pronnasc. O is ni eagalach tuiteam an lamhan an De bheo—basachadh fo 'mhallachd—buaillteach da chorruich a bhios a sior shruthadh air ceann a naimhdean gu bith-bhuantachd ann an ifrionn. Thoil thusa am mallachd a luidhe gu bràth air do cheann.—“Is Malluichte gach neach nack buanaich anns na h-uile nithe a ta sgrìobhta ann an leabhar an lagha chum an deanamh.” Gal. iii. 10.

Tha agam a ris, O pheacaich, teachdaireachd dhithidh o Dhia thugadsa. Is tusa an duine bhris lagh naomba Dhe, agus a thoill a mhallachd uamhasach. Oir is cinnteach mi nach urrainn thu a radh am fianuis Dhe, gu'n do bhunaich thu anns na h-uile nithe tha sgrìobhta ann an leabhar an lagha, chum an deanadh. Cha do gloraich thu, aon chuid, Dia, na daoine gu ceart; ach bha do bhuanachd fein agad san amharc ni bu mho na Dia agus an cinne-daona gu leir.—Cha do ghlorach thu an Dia sin aig am bheil t' anail na lamhaibh—cha do ghluais thu na shlighe—'s cha d'iarr thu urram a chuir air. Pheacaich thu agus thainig thu gearr air gloir an Ti se 'n t' Ard Chusbair aoraidh agus graidh. Eadhon ann a d' dhleasnais dhiadhaidh an fianuis dhaoine, cha d' amais thu air a chrich cheart, se sin, gu 'm biodh Dia air a ghloraich leat anns na h-uile ni. Tha uime sin do dhearbhadh dhiadhachd, gun bhuanachd sam bith dhuit; oir mar tha an corp marbh as eugmhais an Spioraid, mar sin tha do dhiadhachd a a dh' easbhuidh Spioraid a ghraidh, na cumhachd agus na h-intinn fhallain.

O nach ann, bhiodh so na teachdaireachd geur mhothaichidh o Dhia dhuit.—Feoraich dhe d' choguis fein mar eil a chuis dhithidh so a reir ceartais. Thug thu le briseadh an lagha easonoir do Dhia.—Tha esan a bhris an lagh ann an aon ni cionntach do 'n iomlan. Am measg dhaoine fagaidh briseadh aon earrainn do choimh-cheangal, an t' iomlan gun bhrìgh no eifeachd.—Tha esan a bhriseas lagh a dhucha ann an aon ghnìomh airidh air peanas. Ach air do shonsa, o pheacaich, tha do ghiulan a taisbeanadh gach la gur fear brisidh an lagha thu. Ma tha thu neo-mhothachail air a sin, sann a chionn gu'n do dhall Dia an t' saoghail so do shuilean—gu bheil druidheachd a pheacaidh a luidhe co trom ort 's nach eil thu a faireachdain luibhre t'anama agus nach eil thu faicinn gu soilleir gu bheil thu toilltinn fearg agus corruich Iehobhah. Ciod an t' aon do aitheantan an Tighearna nach do bhris thu, ma bheirear fainear iad nam farsuingeachd agus na 'n spioradalachd. Tha fhios againn gu bheil lagh Dhe spioradail; tha e toirt breith air runtaibh diomhair a chridhe. Cha 'n urrainn thu ard riaghailt do dhleasnais a ruigheachd mur eil do chridhe lan do ghradh dha. Cha do chuir thu do dhleasanais riamh an gnìomh do d' cho-chreutair mar eil gradh neo-chealgach agad da. Ciod a rinn thu riamh do Dhia na do dhuine gun chrìochan mearachdach agus feineil a bhi agad san amharc.

B' fhearr leam gu'm biodh so na teachdaireachd mharbhadh o Dhia dhuit—sin ri radh gu'm marbhadh i gach dochas mealltach

—gach earbsa á t' fhein-fhireantachd air am b' abhaist duit bhi leagadh do dhochais, mar gu 'm biodh Dia toilichte le d' luideagan salach fein, agus gu'n saoradh e thu airson do dheagh oibre fein. Is neo-sheasmhach an dochas so—'s andana an earbsa sin—'s eigin da bhi air a thilgeadh bun osceann. Mar deanar so cha bhi soisgeul na slainte chaoidh air a mheas mar sgeul aoibhinn leat. Oir cha 'n eil feum acasan a tha slan air an leigh, ach cuiridh iadsan tha faireachdain an galair os ceann an comais fein a leigh-eas, mor mheas air. 'S eigin duit a chreidsinn gu bheil d' uile dhochas ri slainte trid na 's urrainn thu fein a dheanamh, a labhairt na smuainteachadh, gu h-uile ann an aghaidh innleachd iongantach na saorsa; oir cha 'n fhirinich an lagh a chaoidh aon duine bhris e. Na 'm biodh am mothachadh so agad, ciod an t' aoibhneas a chuireadh e ort, saorsa shiorruidh bhi air a tairgse dhuit air doigh eile—gun airgiod agus gun òr. Ma chreideas tu an diteadh so bhi reir firinn. 'S eigin dhuit 'chreidsin gu bheil an t' slainte 'tha trid Chrìosd gu saor, o ghras ard uachdaranach; nach eil aon neach de shliochd Adhamh toillteanach oirre. Ach fhad sa shaoileas tu gu 'n coisin thu beatha le d' ghnìomhara fein, ciod sam bith co cliu-thoillteanach sa dh' fheudas iad a bhi, cha 'n urrainn thu meas 'chuir air Crìosd, cha 'n iarr thu bhi na chomm-ain airson saorsa shiorruidh t' anama, mar so ni thu dimeas air an fhuil phriseil sin a dhoirteadh a chosnadh mailheanais peacaidh. Ach air an laimh eile, chum do mhisneachadh, O pheacaich thruaigh, Tha teachdaireachd trocair agam o Dhia d' ionnsuidh. Is naigheachd so tha cur ioghnaidh air armaitean fhlaithneas, agus air an talamh mar an ceudna. Cluinn briathra na teachdaireachd. Ge do sgrios thu thu fein le ceannairc am aghaidh, gidheadh annamsa tha do chobhair. Fhuair e mach eirig chum nach rachadh peacaich mar tha thusa sìos do'n t' slochd. Ghradhaich Dia an saoghal co mor 's gun d'thug e aonghin Mhic, chum 's ge b' e a chreideas ann nach rachadh a sgrios ach gum biodh a bheatha mhaireanach aige. A d' ionnsuidhsa, ma ta, tha focal na slainte so air a chur. Amhain creid teistias Dhe mu thimchioll a Mhic, agus gabh mar shaor thiodhlac ris an t' slainte mhoir is fiu air gach aon chor gabhail rithe. An t' uan a dh' ullaich Dia airson reite, is leor e gu sìth dheanadh eadar Dia agus t'anam. Feuch Uan De, beachdaich air a' deanamh diolaidh airson pheacach cailte. Tha e nise am meadhan na cathrach ge do bha e aon uair air a mharbhadh, chum millte de mhuileinnibh de dh' oighbreachan ifrinn a ghlanadh trid fhola. Tha e' nise'gairm air peacaich thruagh. Amhaircibh ormsa, agus bithibh air bhuir tearnadh, O iomalaibh na talmhain!

Tha agam a ris teachdaireachd maitheanais agus reite o Dhia a d' ionnsuidh. Gu'm feud thu sìth agus cairdeas a shealbhachadh maille ri Dia gu sìorruidh. "Treigeadh an t'aingidh a shlighe agus an duine eucorach a smuainte, agus pilleadh e ris an Tigh-earna, agus nochdaidh e trocair dha; agus ri ar Dia-ne agus bheir e maitheanas." Na smuaintich gun d' theid thu as le tagradh do

neo-chiontais, na le bhi lughdachadh do mhearachdan; ach aidich t'uile lochdan le n antromachadh uile do'n Dia sin bha riamh na fhianais air t'uile ghnìomhara, t'uile smuaintean, agus a chuala t'uile bhriathra.

Amhairc air do pheacana tha dearg mar chorcur, agus trom an dath mar scarlaid: gidheadh tha fuil Iosa Crìosd mhic Dhe comasach air glanadh chum na ciud is faide mach na h-uile thig a dh'ionnsuidh Dhe tridsan. Choinnich trocair agus firinn annsan, phog ceartas agus sìth a cheile le mor aiteas. Chuir Dia esan a mach gu bhi na iobairt reitich airson pheacach a chreideadh ann; chum gu'n nochdadh e fhìreantachd co maith ri ghràs ann am maitheadh euceartan. Is Dia ceart agus is Slanuighear e. O! foghlumaibh o chrann ceusaidh Chrìosd, araon maitheas agus ceartas Dhe. Faicibh ann am fulangasaibh an Urrais, olc neo-chrìochnach a pheacaidh agus ionnsuichibh grain a thoirt da mar an ni oillteil do 'n d' thug Dia fuath, 's an aghaidh an do nochd e fhearg. Ni Dia nach do chaomhain a mhac gradhach fein, gach peacach a theicheas chum na didèan tha air a cur roimhe san t' soisgeul, gu cinnteach a thearnadh. Cha'n eil ceap-tuislidh sam bith eadar am peacach is mo a theicheas gu Crìosd, agus slainte shìorruidh. Rinn esan anns am bheil geallana Dhe nan seadh agus nan amen an lagh ardachadh agus urramachadh. Thug e lan riarachadh do cheartas Dhe, le' bhas dh' fhosgail e dorus slainte air am feud thusa dol a stigh, 's a bhi air do thearnadh agus dol as o'n fheirg a sgriosas na h-eascairdean.

O! pheacaich, tha agam teachdaireachd rabhaidh agus asla-chaidh o Dhia a d' ionnsuidh. Guidheam, guidheam ort as uchd Chrìosd bhi reidh ri Dia—gun a chomhairle a dhiultadh a t' aghaidh fein. Cionnus 'theid thu as ma ni thu dimeas air slainte co mor? Maille ris gach dùlan thug thu do ughdaras lagha chothromaich Dhe, na cuir ris an t' olc uamhasach so bhi deanadh tarcuis air a shoisgeul glormhor, agus air a ghradh iongantach tha air a nochdadh ann. Na gabh an deadhghean so o Dhia an diomhain. Mar tagair thu an iobairt so airson do pheacana, aig cathair na trocair, cha'n 'eil aon iobairt eile air neamh na air talamb, ris an gabh Dia. Agus as eugmhais doirteadh fola cha'n eil maitheanas ri fhaotain. Eabh. x. 28, 29.

Na'm biodh tu lan chreidsin an t' soisgeil, na'm biodh tu toileach aonadh ri Crìosd ann an uile chrìochaibh a shaorsa, bhiodh ughdaras nan geallana mora agus luachmhor so a thairgeadh dhuitse mar theachdaireachd o Dhia a d' ionnsuidh. Ma tharruing an t' Athair a dh' ionnsuidh Chrìosd thu, feudaidd tu gu tearuinte bhi co-dhunadh, gu'n do ghradhach e thu le gradh sìorruidh, agus gu'n gabh thu fois na ghradh gu suthainn. Amhain dearbh gu'n robh thu umhail do ghairmibh an t'soisgeil, agus an sin feudaidd tu le lan bharantas sealltainn air tais air do thaghadh le Dia, agus bi cinnteach gu'n gloraich e thu mar an ceudna na am ionchuidh fein. Ge 'd 's ann tre mhor thrioblaid is eigin duit dol a steach do rioghachd neimhe, bithidh e fein maille riut anns gach triob-

laid, cha leig e leis na tuitlean dol tharad, 's cha dean an lasair greim ort; ach bithidh dearbhadh do chreideamh nì's luachmhoire gu mor na òr a theid am mugha ge do dhearbhar le teinne e, chum cliu, agus urram, agus gloir aig foillseachadh Iosa Criosd. Rom. viii. 28; 1 Peter i. 3. Ach gu bhi co-dhunadh. Tha teachdair-eachd agam o Dhia a d' ionnsuidh, a thoirt earail dhuit. Cuimh-uich ma tha neach sam bith ann an Criosd gur creutair nuadh e; chaidh na seann nithe seachad, feuch rinneadh na h-uile nithe nuadh; ma bhlaiss sibh gu bheil an Tighearna grasmhor, cuiribh uaibh gach uile mhirun agus gach uile mhealltaireachd, agus chealg agus fharmada, agus gach uile anacainnt, agus mar naoidh-eana air an ùr bhreith iarraibh bainne fìorghlan an fhocail, chum as gum fas sibh leis, eadhon chum gum fas sibh suas anns na h-uile nithe chum iomhaigh Chriosd, neach is e ceann a chuirp, na h-eaglaise, agus dhe'm bheil gach creidmheach na bhall beo. Ma tha gradh agaibh dhomhsa, coimhidibh m' aitheanta. Si so aithne an Tighearna Iosa. Ma bhasaich e airson nan uile gu'n robh na h-uile marbh, agus bhasaich e, chum iadsan tha beo, nach biodh iad a so suas beo dhoibh fein, ach dhasan a dh' fhuiling am bas air an son agus a dh' eirich a ris. Cha leibh fein sibh, oir cheannachadh le luach sibh, uime sin gloraichibh Dia le bhur cuirp agus bhur spioraid, a 's le Dia. Air fhios so bhi againn gu bheil ur seann duine air a cheusadh maraon ris, ionnas gum biodh corp a pheacaidh air a sgrios, chum a so suas nach deanamaid seirbheis do 'n pheacadh; Oir tha fìor chriosduighean marbh, agus tha am beatha foluichte maille ri Criosd ann an Dia. Uime-sin ma dh' eirich sibh maille ri Criosd, iarraibh na nithe a ta shuas, far am bheil Criosd na shuidhe aig deis laimh Dhe. Suidhichibh ur n' aigne air na nithe a ta shuas, agus ni h-ann air na nithe a ta air thalamh. Agus smuaintichibh ciod a ghne dhaoine bu choir bhia nn am muinntir thaghta an Tighearna, anns na h-uile caithe-beatha naomha, agus diadhachd.

II.—Ainmichidh mi cuid de theachdaireachd airidh tha 'n Tighearna cuir a dh' ionnsuidh caochladh de mhuinntir, a dh' fheudas an leabran so a leughadh, na eisdeachd. Tha agam teachdaireachd o Dhia a d' ionnsuidhsa tha fathast òg. Cuimh-nich a nis do Chruithfhear ann an laithibh t' oige, mu'n d'thig na droch laithean, agus an druid na bliadhnacha riut, anns an abair thu, cha 'n 'eil tlachd agam annta. Iarr an Tighearna am feadh a ta e ri fhaotainn; gairm air am feadh a ta e'm fagus; oir thubhairt gliocas Dhia. "Iadsan aig am bheil gradh dhomh, gradhaichidh mi, agus iadsan a dh' iarras mi gu moch gheibh iad mi." A pheacaich aosda, tha teachdaireachd agam o Dhia a d' ionnsuidhsa. "A chionn nach eil breitheanas an aghaidh dhroch oibre air a chur an gnìomh gu luath, uime sin tha cridhe chloinn nan daoine lan-shuidhichte air olc a dheanadh." "Ge do ni peacach olc ceud uair agus gu'n sinear a laithean, gidheadh tha fios cinnteach agam gu'n eirich gu maith dhoibhsan air am bi egal De, air am bi egal na lathair. Ach cha 'n eirich gu maith

do 'n aingidh. Ach biodh am peacach a ruigeas ceud bliadhna dh' aois malluichte." Eccles. viii. 11-13.

A dhuine aineolaich 'tha gabhail do leithsgeul fein airson dith t' eolais, na eusbhuidh t' fhoghlum, ge do tha thu glic gu leor gu olc a chuir an gnìomh, ach maith a dheanadh, cha 'n aithne dhuit. Tha teachdaireachd agam o Dhia a d' ionnsuidhsa. Gu'm biodh an t' anam gun eolas cha 'n eil e maith: oir a ta mòran 'dol a' mugha a dh' easbhuidh eolais, agus tilgear do dh' ifrinn na h-aingidh, agus iadsan aig nach eil eolas air Dia.

Thusa 'ta glic ann a d' shuilibh féin agus tuigseach ann a d' bharrail fein, tha teachdaireachd agam o Dhia dhuit. Na mealladh duine sam bith e fein, ma shaoileas neach air bith e fein bhi glic san t-saoghal so, biodh e na amadan, chum 's gu 'm bi e glic, oir is amaideachd aig Dia gliocas an t-shaoghail so. Uime sin na deanadh an duine glic uail na ghliocas, no 'n duine laidir 'na neart, no an duine saibhir na shaibhreas; ach an ti ni uail, deanadh e uail anns an Tighearna, gu 'm bheil e a' tuig-sinn, 's gu 'm bheil eolas aig air an Tighearna gu 'm bheil e a' nochdadh caoimhneas gràidh agus breitheanas' agus a gabhail tlachd ann an co-reite agus ardachadh a bhuaidhean glormhoir fein trid crann-ceusaidh Chrìosd. A Pheacaich dhana, da'm bu ghnàth a bhi deanamh fochaid air peacadh, agus a bhi guidhe damnaidh, mar gu 'm biodh e deanamh maille: Tha teachdair-eachd agam o Dhia a t' ionnsuidh. An urradh do chridhe fulang no 'n urradh do lamhan a bhi laidir anns an la am buin e ruit— anns an taisbeanar e na Bhreitheamh feargach? Co ghabhas comhnuidh maille ri teine millteach? Co a ghabhas comhnuidh maille ri lasraichibh siorruidh? Ge d' chomhdaichear thu le uchd-eididh iaruin, agus ge d' bhiodh do chridhe neo-mhoth-achail mar a chlach adamaint, gu cinnteach, bheir esan a rinn thu, air a chlaidheamh dol tromhad, agus òlaidh saighdean an Uile-Chumhachdaich suas do spiorad. O! is ni eagalach tuiteam ann an lamhaibh an Dé bheo.

Fhoirmalaich! Tha ga d' mhealladh fein le aoradh faicsinn-each, ge d' tha thu a d' choigreach do ghras ath-nuadhaidh Dhé: Tha teachdaireachd agam o Dhia a d' ionnsuidh. 'Séigin duit a bhi air do bhreith a ris, air neo cha d' théid thu a steach do rioghachd Dhé. Cha chriosduidh esan a tha air a bhaisteadh amhain, no aig am bheil eolas na litir mu'n chreideamh Chrìosd-aidh, ach esan aig am bheil a chridhe air a thiomchioll-ghearradh a ghradhachadh an Tighearna; esan a ta air a dheanamh na fhear comh-pairt de 'n t-soisgeul, agus a ta air aonadh ris an Tighearna, air 'leithid a dhoigh as gu 'm bheil e a dh' aon spiorad ris—gu 'm bheil dearbh inntinn Chrìosd aige.

O! Thusa tha dol mun cuairt a dhaingneachadh t' fhìreantachd fein, tha teachdaireachd agam o Dhia a d' ionnsuidhsa. Nach eil fhios agad ciod sam bith tha 'n lagh a labhairt gur h-ann rìusan a ta fuidh'n lagh a ta e ga labhairt; chum gu'n druidear gach uile bheul, agus gu 'm bi an saoghal uile buailteach do dhìteadh Dhe;

uime sin cha bhi feoil sam bith air a fireanachadh am fianuis De, tre oibre an lagha, oir is ann tre 'n lagh a ta eolas peacaidh. Mur eil thu uime sin aineolach air fìor cheartas agus naomhachd naduir Dhe, agus farsuingeachd a lagha, geilidh tu ann an Rathad irioslachaidh do 'n doigh a shonruich Dia chum ruigheachd air slainte shiorruidh t' anama. A nis, a leughadair, tha sinn a dealachadh; math dh' fhaoidhte nach coinnich sinn gu latha na mor dheuchainn, co dhiu a sheasas tusa air an laimh dheis na chli, chi thu mise an sin air an dara taobh, cuimhnichidh tu gu 'n do scriobh mi a d' ionnsuidh am paiper so ann an ainm an Ti sin a bheir breith chothromach ortsa agus ormsa. Gu'n d' thugadh an Tighearna gliocas duit gu deadh bhuil a dheanadh do na hearrailean, agus na comhairlean a chuir mi an so a d' ionnsuidh. Beannachd leat. Gu'n robh an Tighearna trid a Spioraid maille ruit. Amen.

Notes and Comments.

The Opening of Assemblies.—The Assemblies of the Established, United Free, and Free Churches were opened on Tuesday, the 21st May. The Moderators are Dr Marcus Dill, Ayr, Dr Thomas Whitelaw, Kilmarnock, and Rev. William Fraser, Strathpeffer, respectively.

Foolish Advice.—Time and again we come across very foolish utterances made by ministers—utterances which are not only foolish but positively mischievous. Recently the *Glasgow Herald* had a report of a speech made by the Rev. Hector MacKinnon, Established Church Minister, Shettleston, at the Glasgow Highland Club dinner. He was glad, he said, that their Highland Club, while not losing reverence, at the same time was curing the Highlanders of a false reverence and superstition by reviving in Highland life and character much that they associated most fondly with the Highlands, such as music, dancing and other things that went to make life joyous, and that really were quite consistent with the highest reverence. So much for Mr. MacKinnon. In these days when there is a mad rush for pleasures that do not make for a serious outlook on life, ministers should do their utmost to discourage such questionable practices as dancing, etc., and not encourage them in this blameworthy manner. The spirit shown is that of the earth, earthy.

Superstitious Practices at Culloden.—Last year we called attention to the custom of crowds going out on a pilgrimage to Culloden Well on the first Sabbath in May. In his *Survivals of Belief among the Celts*, Dr. Henderson mentions that some years ago as many as 2,000 went out on this pilgrimage. Last year, if we remember rightly, the *Northern Chronicle* says there were about 1,000, and for this year the same newspaper gives the number as between eight and nine hundred persons. It adds:—"The trees about the well showed the devotion of these pilgrims, who hung

pieces of cloth on the branches, and the pieces of money that found their way into the water testified to their liberality. The collection amounted to the handsome sum of £2 8s. 7½d." It appears almost incredible that so much superstition should still exist in the vicinity of Inverness.

The Memorial Altar in Crathie Church.—The last, writes the *Daily News*' Aberdeen correspondent, has not yet been heard of the agitation against the marble altar in Crathie Parish Church, presented by King George in memory of his father, the late King Edward. Lord Garioch, son and heir of the Earl of Mar, the premier Earl of Scotland, has associated himself with Pastor Primmer's protest in a vigorous and outspoken letter, in the course of which he says:—"As one whose ancestors for hundreds of years owned the Braemar, Invercauld, Balmoral, and other estates in the county, and whose family have been bound up with the county for close on a thousand years, I desire to record my protest against the presence of the Popish altar in Crathie Church. It is sad to see our ministers of religion bolstering up with contemptible snobbishness what Scotsmen have shed their blood to deliver us from. These persons made no attempt to answer Pastor Primmer's exposures, and this can be construed only as an admission that they are wrong. The position they assumed amounts to this—because his Majesty gave it, we do not object. What snobbery! What morality! I hope that Pastor Primmer may find a more healthy condition of things when he brings the matter before the Synod."

It will be remembered that in our last issue we noted the fact that Lord Garioch had withdrawn a legacy of £30,000 which was intended for the Aged and Infirm Ministers of the Established Church. Since then the above letter has been written, and it is to be hoped that when Mr. Primmer brings up this matter and also the St. Cuthbert's Virgin and Child Font that he will be strongly supported at the Assembly.

A Timely Protest.—Irreverence in matters so solemn and awful as the sufferings and death of Christ reveal a condition of things that is simply revolting to every serious mind. It was against such things that the Manchester Protestant League entered a strong protest. The Dean of Manchester had granted the Cathedral and Parish Church of Manchester to be used for a lantern exhibition of pictures of the suffering and death of Christ. The protesters say:—"They regard the introduction of such exhibitions as contrary to the teaching of the Church of England and to the Word of God, and is at once a confession that the proclamation of the Gospel has lost its power. They would also further protest against an exhibition of the crucifixion of our Lord as being His shame which He endured for us, and they strongly protest against Him so again being put to open shame. The pictures at the best cannot be anything but the imagination of an

artist, and instead of being a representation may possibly be a misrepresentation. The Word of God gives the only true picture, and that ought to be sufficient for Manchester Christians."

Church Notes.

Communion.—Coigach (Ross-shire, first Sabbath of June; Shieldaig (Ross), second; Dornoch (Sutherland) and Lochcarron, third; Gairloch (Ross), fourth; Inverness and Raasay, fifth. Lairg (Sutherland), Staffin (Skye), and Beaully, first Sabbath of July; Tain, Bracadale (Skye), Tomatin (Moy), second; Rogart (Sutherland), Halkirk (Caithness), and Daviot (Inverness), third.

News of Deputies.—We have pleasure in stating that the Rev. Walter Scott and Mrs. Scott arrived safely in Canada, and that Mr. Scott is now pursuing his work at the various stations there. The weather is rather variable, but we hope his health will be maintained, as well as that of Mrs. Scott. Rev. J. R. Mackay, M.A., Inverness, returned from Princeton, U.S.A., on Monday the 20th May, after fulfilling his mission to the Theological Centenary.

Meeting of Synod.—The Synod of the Free Presbyterian Church of Scotland will (God willing) meet at the Church in Inverness on Tuesday the 2nd day of July. The Moderator (Rev. Duncan Mackenzie, Gairloch) is expected to conduct public worship at 11 a.m.

Acknowledgments.—Mr. Norman MacKinnon, Treasurer to the Free Presbyterian Congregation at Tarbert, Harris, begs to acknowledge, with thanks, the following donations to the Church and Manse Building Fund, per Rev. D. N. Macleod, Tarbert, 5/ from "Friend" (P.O. Shandon); 5/, "Anon," Garelochhead; 10/, "Anon," Tain; 6/, "Anon," Edinburgh; £1, "M.M.," Edinburgh; 10/, "C.C.," Kingussie; £2, Mr. and Miss Parker, Aberdeen; 28/9, "Friends" in Canada; 41/, "Friends" in Detroit, U.S.A.; 16/, "R.F.," Detroit (per Rev. Neil Macintyre); and 41/, Mrs. Macdougall, Milwaukee, U.S.A. (per Rev. J. S. Sinclair). Per Mr. D. Bethune, Tarbert: £2, "W.G."; £1, "A.M.," Edinburgh; and £1, "Friend," Carrbridge. Per Mr. A. Clunas, Inverness, 2/, "Anon," Helmsdale. Rev. Alexander Macrae, Portree, acknowledges, with thanks, £2 from "Sympathiser," Edinburgh, towards the Portree Manse Debt.

The Treasurer of the Dingwall Congregation acknowledges, with thanks, the following amounts received, per Rev. D. Macfarlane, for the Manse Building Fund—2/, "Anonymous," Tomatin; 10/, "C.C.," Kingussie; £1 10/, "Lady Friends," Applecross; 5/, "A Friend," Bettyhill; £1, Mr. M'Phail, Greenock, per Rev. J. S. Sinclair; 5/1, "A Friend," per Mr. Angus Fraser, Glasgow: the Treasurer, from "A Friend," post mark Carrbridge, £1.

Mr. Angus Clunas, General Treasurer, 35 Ardconnel Terrace (East), Inverness, begs to acknowledge, with thanks, the following donations:—*For Sustentation Fund*—£10 from "A Friend" (Liverpool P.O.); and 11/3 from Mr. A. Macvicar, Union Street, Vancouver, per Rev. J. S. Sinclair. £1 from Mrs. M'Lagan, Chesley, Ontario, for Students' Aid Fund. 6/- from "Anon" (Helmsdale P.O.), equally for Matabele Church, Dingwall Manse, and Tarbert (Harris) Building Funds. 4/- from "A Friend," per Mr. D. Campbell, Treasurer, Wick, for Foreign Missions. 2/6 from "Friend," Swiney, Lybster, per Rev. D. Beaton, for Mr. Radasi's Church. 10/- from "M. S." (Dingwall P.O.), for Rev. M. Morrison, Glendale. 10/- for Kaffir Bibles and Catechisms for all that can read (if not already sufficiently supplied), 5/- for the Matabele Building Fund, and 5/- as Prizes (in the shape of light articles of clothing) for Bible knowledge in Mr. Radasi's school, from "Reformer," per Rev. J. S. Sinclair. Readers will kindly observe that the address of Mr. A. Clunas, General Treasurer, is now 35 (not 18) Ardconnel Ter. (East), Inverness.

Summer Services at Fishing Stations.—The Committee have arranged that the Rev. Murdo Morrison, Glendale, will (D.V.) conduct Gaelic services at Fraserburgh during the fishing season, beginning with the third Sabbath of July, and that Mr. Murdo Mackay, missionary, Strathy, will (D.V.) conduct similar services at Wick, beginning at once.

Congregational Treasurers in Western Presbytery.—It is requested that such Treasurers within the bounds of this Presbytery, who have not yet sent in their financial statements for the year ending 31st March, will kindly forward them as soon as possible to the Clerk, Rev. Neil Macintyre, Stornoway.

The late Mr. Ewen Mackinnon, Elgoll, Skye.—We regret to record this month the death of Mr. Ewen Mackinnon, Elgoll, which took place on Sabbath, 5th May, after a short illness. The deceased, who was over 80 years of age, was a consistent and earnest Christian, and faithfully adhered to the testimony of the Free Presbyterian Church to the end of his life. His removal is a great loss to the cause at Elgoll. At fellowship meetings on Communion occasions, his remarks bore the stamp of godly sincerity and genuine piety. We desire to express our deepest sympathy with his widow and family in their great bereavement. "Blessed are the dead that die in the Lord."

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.

Subscriptions Received for Magazine.—Miss Taylor, Great Northern Road, Aberdeen, 2/6; G. M'Alpine, Ronald Street, Glasgow, 2/6; Miss M'Leod, Royal Circus, Edinburgh, 5/-; Miss P. Kerr, Clashnessie, Lochinver,

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