



# THE Free Presbyterian Magazine

## AND MONTHLY RECORD.

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

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*"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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### CONTENTS.

	PAGE.
THE BLESSEDNESS OF THOSE WHO MOURN,	I
BRIEF NOTES OF A LECTURE. By the Rev. D. Macfarlane, Dingwall,	7
MEMOIRS OF THE LIFE AND EXPERIENCE OF MARION LAIRD OF GREENOCK,	14
THE DISASTER TO THE "TITANIC,"	24
THE LATE MR. DAVID ROSS, DORNOCH,	26
CUNNTAS MU IAIN COBHEY,	28
"CHRIST IS ALL,"	34
NOTES AND COMMENTS,	35
CHURCH NOTES,	38
THE MAGAZINE,	39

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THE

# Free Presbyterian Magazine

*And MONTHLY RECORD.*

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## The Blessedness of Those who Mourn.

MATT. v. 4.

THE Lord Jesus, in the opening sentences of His remarkable Sermon on the Mount, delivers to His disciples and the multitude a number of striking beatitudes, brief in form, but profound, searching, and comforting in character. He declares those persons blessed who are possessed of certain spiritual characters which were not unknown in the letter to the many among His hearers who were acquainted with the Old Testament, or in personal experience to the small company who truly feared the Lord, but characters which were foreign to the general religion of the day as represented by the Scribes and Pharisees. Such gracious dispositions, as poverty of spirit, godly sorrow, meekness, hunger and thirst after righteousness, to which He attaches the divine blessing, were conspicuous by their absence. His was indeed strange language to those who were "rich and increased in goods," and had "need of nothing," because they were ignorant of their spiritual wretchedness, poverty, blindness and nakedness. And even those who knew something already of themselves and of spiritual truths He addresses, in order that they might grow in the knowledge, appreciation, and experience of those graces with which the favour and blessing of God are so vitally connected, and without which no sinner can have a place in the kingdom of grace here, or in the kingdom of glory hereafter. "Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted." It is to the second beatitude that we desire at present to call attention, and in doing so we shall notice, first, the special character Christ gives of those He pronounces blessed, and secondly, the blessedness which He holds forth as attached to that character.

I.—The special character Christ describes: it is "they that mourn."

1. Observe that the mourners spoken of are plainly the true children of God as such. They are a mourning people. The wicked, who are careless and indifferent about divine things, are not included, or referred to at all. The context proves this. It is the same class of persons who are described throughout the beatitudes, though viewed from different standpoints. The mourners are the poor in spirit and the meek. Their mourning springs from poverty of spirit and is attended with lowliness of heart. Moreover, they are declared to be a blessed people. None of these things are asserted in the Scriptures of those who are still in their sins. It is written certainly that "many sorrows shall be to the wicked" (Psalm xxxii. 10); but these are sorrows which flow not from the blessing but from the curse.

Still further, is not the beginning of divine life in the soul, when a sinner passes out of darkness into light, associated with mourning, the mourning of true repentance? "There is joy in the presence of the angels of God over one sinner that repenteth" (Luke xv. 10); and repentance here plainly includes the whole motion of a soul that turns savingly to God; it carries with it saving faith as well as repentance strictly so-called. The true child of God is a mourner at the beginning of his experience. He mourns under a sense of his guilt as a breaker of God's most holy law, "Against thee, thee only have I sinned"; and he mourns under a sense of his guilt in relation to Christ and the gospel; "they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for an only son." He rejoices and mourns at the same season. A sight by faith of a crucified but risen Redeemer fills him with the joy of deliverance, pardon and peace, and at the same time with a heart-melting contrition and sorrow for the sins whereby he has dishonoured so gracious a Lord, and brought Him to the dust of death. There is thus a strange commingling of joy and mourning in the heart of the believing soul at the time when he enters into Gospel liberty. No doubt these emotions differ in degree in the experience of true Christians. In some, the sorrow may predominate; in others, the joy; but none are wholly strangers to either.

We must go still further and affirm that the children of God are mourners in more or less degree all through their life on earth. Jesus here says not, "Blessed are they that have mourned," but "Blessed are they that mourn." The tense is not past, but present. The mourning is not something left behind at conversion; it continues as a gracious exercise of the believing soul, and will be the Christian's companion until death. As long as there are grounds for sorrow within the heart itself or in the world outside, the child of God will be among those "that mourn." Not "until the day break and the shadows flee away" will sorrow and sighing take their departure for ever. And this leads us to observe:

2. Some of the evils on account of which the children of God mourn. They may be summed up under two heads, personal and general.

(1) Personal evils. Though the true children have passed from a state of nature to a state of grace, they are not as yet perfect in their souls, or their circumstances. They mourn on account of "*the body of this death*," the old man who is corrupt according to the deceitful lusts. (Rom. vii. 24; Gal. v. 17; Ephs. iv. 22.) The flesh wars against the spirit, and the poor believer has much occasion for mourning in connection with the violent motions of indwelling sin. His cry is (though in weaker degree) with the Apostle Paul when he exclaimed, "O wretched man that I am! who shall deliver me from the body of this death?" Happy is he if he can also add with the apostle, "I thank God through Jesus Christ our Lord." Let all those professors who mock at this phase of Christian experience be reminded that if they know nothing about it, it is not because they are more advanced in religious attainments, but because they are ignorant of the new birth without which we cannot see the kingdom of God. They mourn, also, on account of *the sin which doth so easily beset them*. The apostle exhorted the Christian Hebrews to lay aside this sin, which some have understood to mean indwelling sin in general, others, the special sin of unbelief. Apart from this discussion, it may be noted as a matter of observation and experience that men in general have some besetting sin or other, a sin that carries them more easily captive than others. One is afflicted with one evil; another with another. The children of God are painfully conscious of this, and every one who is in a healthy condition of soul, will be frequently mourning over his besetting sin. It is not a sign of piety when people are found sparing and nursing their besetting sins. The sincere children of God are mourners over the sin which doth so easily beset; and they long for its complete mortification. Again, they mourn on account of *how little conformity they have to the image and will of Christ*. They oftentimes feel as if they had no conformity at all. The standard is, "Be ye holy, for I am holy," and they discern so much impurity in their thoughts and affections and so much unholiness in their lives that they have abundant materials for sorrow. Still, where this mourning is, there is a deep, intense desire for deliverance from all corruption, and nothing will satisfy but that ultimate perfection which Christ designs and promises to bestow upon His Church when she will not have spot or wrinkle or any such thing, but be holy and without blemish (Ephs. v. 27). Still, again, they mourn on account of *Satan's temptations*. The temptations of the adversary are greedily swallowed by the careless sinner, but they are a great source of trial and sorrow to God's people. They often mourn under his insidious assaults, and especially when they find themselves yielding to his suggestions. "For the enemy hath persecuted my soul; he hath smitten my life down to the ground; therefore is my spirit overwhelmed within me" (Ps. cxliii. 3, 4).

Lastly, as to personal evils, they mourn under *the hiding of God's face*. They do not always walk in the light of comfort, but



experience many changes in this respect. None, as far as our observation goes, bask in unchanging sunshine. The Lord, in the exercise of His wise sovereignty, or as a chastisement for sin, often hides His face, and manifests His fatherly displeasure. When this is so the true believer mourns and will continue to do so, until "the Sun of righteousness" again arises "with healing in his wings."

(2) General evils. It is the native tendency of the true grace of God in the soul to be concerned not only about individual welfare but about the welfare of others—the prosperity of the cause of God throughout the world. Thus it is, that where there is godly sorrow for private and personal evils, there is the same for public and general ones also. The genuine followers of the Lamb are deeply concerned about the inroads of evil, and the signs of God's displeasure, wherever these are to be found.

They mourn on account of *evils in the visible Church*. These are not few in the present day. They lament, for example, the absence of convincing and converting work. They see that the Spirit of God has withdrawn His presence largely from the public means of grace. Apart from the multitudes who disregard divine worship altogether, they observe it is only a very few among those who regularly attend the means of grace, who are abidingly impressed with what they hear. No doubt, the Holy Spirit is sovereign in His operations, but still where these are withdrawn to a great extent, it is an evil sign upon the generation. Zion's spiritual barrenness is ground for godly sorrow. The children of God very particularly mourn the absence of converting work among their families and friends, whether under the drop of the gospel or elsewhere. Again, they mourn the removal of God's witnesses by the hand of death. The prophet Isaiah regarded it as a sign of coming evil when the righteous and the merciful were taken away, and he also deplored it as an indication of great declension and spiritual death when no man laid this to heart. "The righteous perisheth, and no man layeth it to heart." No doubt it is well with the righteous in death—and this is the only idea that occurs to selfish professors of religion—but it is not well with the generation who are deprived of their example and influence, and so the truly exercised followers of Christ sorrow deeply over their removal. Such, we further observe, also mourn the presence of lukewarmness, coldness, and worldliness among those who profess to love the gospel. These are evils too common in our time and are a source of grief to them who are lively in the things of God. Still again, they mourn the introduction of unscriptural innovations and carnal practices into the worship and service of the Most High. If ever there was a day in which men have gone mad in the adoption of their own inventions in this respect it is the present. "Bright and Attractive Services," "Pleasant Sunday Afternoons," "Christian Brotherhood" entertainments, and so forth are all the cry, poor deluded blind leaders of the blind thinking that by such fleshly methods they will advance the true

kingdom of God in society. They are only bringing down the Church to the level of the world, and sending people on to eternity with a flimsy profession, labelled as Christians, while all the while destitute of the saving grace of God. What a fearful awakening such professors will have at death! These things are an occasion of sorrow to God's true people. Finally, we observe that they mourn the maintenance and preaching of unsound doctrine in the professing Church. Error in a hundred forms is popular in the present age. The infallibility of the Holy Scriptures is denied in the larger number of religious communities and a false Arminian scheme of salvation is proclaimed from the pulpits. The wise mourn over this widespread apostacy from "the faith which was once delivered to the saints."

They mourn also on account of *evils in the State*. These also are many in our age. Three can only be mentioned meantime. There is, for one thing, abounding Sabbath desecration. The Lord's Day is trampled under foot, and treated as a common holiday. The loss of the Sabbath is not merely an interference with a day set apart for bodily rest, but also for the worship of God and the preaching of the gospel. Sinners, therefore, who set at nought the Sabbath, despise everything that is sacred and necessary for the salvation of their souls. Law and Gospel are thrown away as things of no value, and carnal pleasure and amusement are chosen instead. They prefer the world to Christ, hell to heaven. This is a sorrowful state of things indeed. Again, they mourn as they see Popery making rapid progress in our land. It advances under the guise of Ritualism in professedly Protestant Churches. And every person who has the cause of Christ at heart must regard this as a matter of real lamentation and grief. Then, thirdly, they mourn over how little dread of this evil appears among nominally Protestant people. Here is the greatest danger of all in this connection. There is so much false charity among Protestants, and some of those who stand upon Protestant platforms are nourishing the very seeds of the evil they profess to condemn, in their own immediate spheres of labour. These things are occasions of sorrow to those who desire to be faithful to Christ and His truth.

So much at present for the evils, both personal and general, which are deplored by those of whom Christ speaks in this beatitude. We now go on to notice:

II.—The blessedness which belongs to them that mourn.

1. It is plain that they are "blessed," because they are mourners after a godly sort. Such are, to begin with, true penitents for their personal sins, and repentance on earth gives joy in presence of the angels of God, yea, to God Himself. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." The Lord rejoices over His penitent people with joy and singing. "Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember

him still" (Jeremiah xxxi. 20). They are blessed in this way, because they are manifestly made new creatures—possessors of the image of God renewed upon their souls. Godly sorrow for sin is one of its first and most constant exercises. Then, they are blessed in virtue of their union to Christ. All those who have looked upon Him by faith and mourned, are brought into vital union with Him, and are thus under the blessing and favour of a reconciled God. The curse has been eternally removed, and they are blessed in Christ, and shall be blessed world without end.

2. They are blessed, in virtue of the promise of comfort: "they shall be comforted." The Lord has provided comfort for His mourners—partial comfort in time, and perfect comfort in eternity.

"They shall be comforted" as to *the personal evils* over which they sorrow. He promises to give deliverance from the body of corruption. It is already under sentence of death—condemned to be destroyed—in consequence of Christ's victory and death. "Our old man is crucified with him" (Rom. vi. 6). They may depend upon divine help against it now, and look forward to complete deliverance at death. "They shall be comforted" as to the sin that doth so easily beset them; for the inspired Apostle saith, "Sin shall not have dominion over you; for ye are not under the law, but under grace" (Rom. vi. 14). Sin may obtain temporary victories, but it shall not reign permanently over those who deeply mourn its presence. "They shall be comforted" as to their want of conformity to Christ's image and will. "He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. i. 6). He will gradually conform them more and more in the spirit of their minds (largely perhaps unknown to themselves) to the blessed image which they will one day wear in perfection. Oftentimes the children of God, who are deeply exercised, are more conscious of "the old man" than of "the new creation." They discern their sins and not their graces. This is over-ruled for the great ends of sanctification—that sin may be effectually mortified, and that the new creation may rise into its full development without spot or wrinkle at the end of the day. "They shall be comforted" as to Satan's temptations. The Lord will not allow them to be tempted beyond measure, but will make "a way of escape." "The God of peace shall bruise Satan under your feet shortly" (Rom. xvi. 20). And "they shall be comforted" as to the hiding of the divine countenance. He will not be angry for ever. "For his anger endureth but a moment, in his favour is life; weeping may endure for a night, but joy cometh in the morning" (Psalm xxx. 5). Here is their blessedness.

"They shall be comforted as to *the general evils* which they mourn." Though the Lord is not doing convincing and converting work in the visible Church to the extent that He has done in past days, yet He still liveth and reigneth, and they may hear occasionally of one here and another there brought to the feet of Christ. Things in general indeed seem to be getting darker and

darker, but still the Lord has promised to have His witnesses while sun and moon endure, and He may raise up some to stand for His name and cause at times when least expected. He may also introduce reformatations into Church and State in dark days when things get into extreme disorder. It is written that "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isaiah lix. 19). He has given many great and precious promises in His word concerning glorious days that are yet to come upon earth, when "the kingdoms of this world" shall be "the kingdoms of our Lord and his Christ," and they must draw encouragement from these promises in backsliding and discouraging times. These promises are intended for their comfort, and when they are brought home with power, "they shall be comforted." Then, lastly, we remark that the fundamental grounds of their comfort with respect to all God's purposes in relation to His kingdom upon earth are embodied in the thoughts from which Christ, their glorious Head, derived comfort in the days of His flesh, thoughts expressed in such words as these: "All that the Father giveth me *shall* come unto me: and him that cometh to me, I will in no wise cast out. . . . And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Here He rested and was comforted, and here must they also find abiding rest, and everlasting consolation. "Blessed are they that mourn; for they shall be comforted."

## Brief Notes of a Lecture.

BY THE REV. D. MACFARLANE, DINGWALL.

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The Parable of the Marriage of the King's Son.—MATT. xxii. 1-14.  
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THIS is one of the most impressive of Christ's parables. Behold a royal marriage feast provided, and gracious invitations given, but, alas! the invitations rejected, the grace and kindness undervalued and despised. Still more, as the close of the parable shows, even some of those who are taken from "the highways," and profess to sit as sincere guests, are found unfit and unworthy, and cast into "the outer darkness." What a solemn, searching warning is here! I shall now proceed, as the Lord may help, to observe the details of the parable.

I.—The marriage supper.

1. Who made the supper? The King—God, the Father. Whose marriage is it? The marriage of His Son, Jesus Christ. Who is the bride? The Church. Is Christ the only Husband of the Church? Yes. Do some people say that pastors of congregations are married to the Church, or to the particular congregations over which they are ordained? Yes. Are they

correct in saying that? No. I shall give the following reasons. (1) In Scripture there is none spoken of as the husband of the Church but Christ. "He that hath the bride is the bridegroom" (John iii. 29); "Thy Maker is thy husband" (Isaiah liv. 5). (2) It would be unlawful for a wife to have more than one husband. (3) Pastors are at the same time members of the Church, which is the bride of Christ, and it would be absurd to say that the wife was her own husband, or a joint-husband with Christ. (4) If pastors were married to the Church, then she would have as many husbands as there are pastors. Are some good people in the habit of saying that when a minister is ordained over a congregation he is married to the Church or to that particular congregation? What is the reason of this? That saying was handed down from Popery, which usurps the prerogative of Christ in relation to His Church; and these good people, although they believe that Christ is the only Husband of the Church, speak of it as a matter of habit, without inquiring whether it is scriptural or not. It is not scriptural; it is not true. May it not, however, be a fact that some pastors claim to be married to what is called a church? Yes; but such pastors are not Christ's pastors, and their so-called church is not His Church. For Christ will not allow any man to usurp His own place as the Husband of His Church, and His Church is taught to keep her own place in relation to Christ as her Husband, and made faithful so as not to accept of any other husband than Him. Christ has been pleased to accept of her as His only bride, and she has been made willing—very willing—to accept of Him as her only husband. Let her keep the marriage covenant faithfully in heart, speech, and behaviour. Christ will keep His own part of it.

2. What is the supper? The Gospel provision. Why is it called a supper? (1) Because of the richness of the provision. It is the richest provision that was ever made for men or angels. In the East it is said that supper was the best meal of the day. So is the Gospel provision. (2) Because, as supper is the last meal of the day, the New Testament dispensation is the last that will be given. These are the last days in which God speaks to us, and He speaks to us now through His Son.

II.—The invitation.—Who sends the invitation? God, the King. Who are sent by Him to invite? His servants. Who are these? (1) John the Baptist; (2) Christ, the Bridegroom; (3) the Apostles; and (4) Gospel ministers to the end of time. Did these servants go on their errand? Yes, they all obeyed the command of the King.

Who were invited? (1) The Jews; (2) the Gentiles. Was this the first time the Jews were invited to the marriage supper? No, for it is said that the servants were sent "to call them that were *bidden*." They were bidden before by the prophets, and now are bidden once more, but it will be the last time. When sinners who have been often called are again called to come to



Christ, may it not be the last call? It may, and it is so with some. What was the result of the invitation? The Jews refused to comply with the invitation sent to them by the first messengers. "And they would not come" (verse 3). Other servants were sent to them with the same message, urging upon them to come, and adding that "all things are now ready" (verse 4). But they made light of it, and went their ways—one to his farm, another to his merchandise (verse 5). Others, who were persecutors, entreated the servants spitefully and slew them. The former were more civil; they did not say any bad word to the servants. Perhaps they spoke well of the marriage which was to be celebrated, but they were too busy with their lawful callings to leave them at present for going to a marriage—even a royal marriage. The latter were determined enemies of the King and His Son, and so they slew them. Who were the servants that were slain by these ruffians? John the Baptist was beheaded, Christ was crucified, some of the Apostles were put to death in other ways, and many of Christ's ministers since were put to death in a most barbarous manner. People would not deal in this cruel way with servants sent forth by an earthly king to invite them to the marriage of his son. They would consider it a great honour to be invited. But when the Lord of hosts sends His servants—His own Beloved among them—to invite sinners to come to the Saviour, this is the treatment they often meet with at the hands of some whom they invite!

How did the King take this insult to His gracious invitation, and cruel treatment of His servants? "He was wroth" (verse 7). How did He manifest His righteous displeasure at them? "He sent forth his armies, and destroyed these murderers and burned their city" (verse 7). Who were the armies employed to execute this judgment upon them? The Romans. Did the Romans know that they were actuated by God to do this work? No; they had no thoughts of it. They had their own selfish ends in view, but God accomplished His purpose through them towards His enemies. What does the King call those that slew His servants? "*Murderers.*" Are those who persecute and slay God's servants and people murderers? Yes, the worst kind of murderers. What will God do with such men? He will destroy them. According to law the murderer must be hanged. May not these murderers flee to some hiding-place and thus escape the punishment they deserve? No; for God will find them out and bring them to trial. There can be no possible escape. When shall they be so dealt with? (1) Sometimes in this world, as in the case of the Jews whom God destroyed by the Romans, and burnt their city; (2) at death, when their souls shall be cast into hell; and (3) at the day of judgment, when their bodies, re-united to their souls, shall be punished in the place of everlasting torment. The day of judgment will be a day of awful revelations. All secret sins, which lay hid from the eye of other men, shall be disclosed and

made bare before the eyes of all men and angels, and those who committed them shall be dealt with according to their desert, if they die unpardoned. All murderers—and those, especially, who murdered God's people—shall be punished according to the aggravation of their sins. Many a neck shall, so to speak, be stretched on that day of final reckoning; many a body shall swing before the gaze of an innumerable assemblage of spectators.

Were there any guests found for the wedding? Yes. Where were they found? "In the highways." Who are meant by those in the highways? The Gentiles. When the Jews refused, the King sent His servants to invite the Gentiles. "Go ye," he said, "into the highways, and bid them to the marriage." Before the invitation came to the Gentiles, did they expect to be honoured with a call to the royal marriage? No. How did they treat the invitation? Not like the Jews; they readily complied with it. They came in great multitudes, "and the wedding was furnished with guests." Nothing will gather so many people as the Gospel.

Were all who came good people? No; they were a mixed company—some were good, others bad. Does this mean that some are good by nature and others bad that are invited to come to Christ? No, for all are bad by nature—"there is no difference"—and they are, as such, invited to the Saviour, that they may be made good. What, then, is meant? That of the many who are gathered into the visible Church, and make a profession of religion, many shall be found to be hypocrites when God shall bring them to judgment.

When they were all gathered who came in to see them? The King. Did He notice that there were some among them who were hypocrites? Yes. By what mark were they distinguished from the rest? By their garment. Is it the outward garment of the body that is meant? No. What, then? The garment of the soul. What is that garment we require that we may be approved of God? The righteousness of Christ. Yes, that is the garment that can make us acceptable to Him. Is there any other garment needed in order to be prepared for heaven? Yes; the garment of holiness (Psalm xlv. 13). The one is to be had by the imputation of Christ's righteousness; the other by the sanctifying work of the Spirit in us. "Without holiness no man shall see the Lord."

Was there only one of the guests without the wedding garment? Yes. Why, then, is only one mentioned? As a specimen of many others who were in a similar condition. Why was that man without the necessary apparel while others had it? He thought his own was good enough, and therefore he did not apply for a better. He was honest in his dealings with his fellow-creatures, was outwardly decent, and was a regular attendant at church, and he imagined that that was sufficient. How did the King deal with this man? He spoke to him. What did He say to him? (1) He called him "friend." Why did He call him "friend"? Not because he was really so, but because he pretended or feigned to

be a friend—just as Christ called Judas by that name. What did He say to him after this? “How camest thou in hither?” Why did He ask him “*How*,” and not “*Why*”? To remind him that it was not by the door—the only lawful way of entrance—he came in. Who is the door? Christ. He says, “I am the door.” As the poor sinner did not come in by that door, no wonder although he was without the wedding garment. Had the man anything to say in his own defence? No; he had no plea at the bar of God. His mouth was shut. Could he not have pled that he was earnest in religion, and acted according to the light he had? No, for if he could, he would have done it. Could he not have pled that he was not elected, and that if he had been he would have the necessary preparation, like others? No, for if he could, he would have done it. Could he not have pled that he could not convert himself, that this was God’s work, and therefore cast the blame upon God? No, for if he could, he would have done it. Could he not have pled that if he got one more chance he would make sure of being prepared? No, for if he could, he would have done it in so critical a position. His mouth was shut; he had nothing to plead at God’s bar in his own defence.

Do sinners under the Gospel bring forward the excuses I have mentioned, and many others, when they are pressed to come to Christ? Yes. Will they be able to adduce these when God shall bring them to account? No; their mouth shall be shut, as that man’s mouth was. Do many blame God, their fellow-creatures, and Satan now for their not being in Christ—for their not being converted to God? Yes. What shall become of all these excuses—for they are only excuses—when they shall appear before the judgment-seat of Christ? They shall all vanish away like smoke. Their mouth shall be closed, as the mouth of that man was. Probably that man had many excuses to plead in his own defence till the King came in and brought him to trial, but then his mouth was closed. O my soul, take warning; O fellow-sinner, take warning! Cast away all your vain excuses; come to Christ now. This may be the last call to you. Fall down on your knees; cry for mercy; for God still waits to be gracious. Christ says, “*He that cometh unto me, I will in no wise cast out.*”

Did the King take further proceedings against this man? Yes. He gave orders about him. To whom did He give these orders? To His servants. What were the servants ordered to do with him?

(1) To bind him hand and foot—“*Bind him hand and foot.*” Why were his hands to be bound? It is by their hands men work, and God says, “*I know thy works.*” But there is nothing laid to his charge but that he wanted the wedding garment. But all he did, however good as to the matter of it, was sinful, because it was not done from the right principle and from the right motive. It did not spring from the principle of grace in his soul, and it was not done from the motive of glorifying God; and therefore his hands must be bound. At death the hands of

sinner shall be bound so that they cannot do the evil works which they did in their lifetime. Why were his feet to be bound? It is by their feet men walk, and this man walked in his own self-righteous way and despised the righteousness of Christ; and therefore his feet must be bound. Sinners who walk in their own evil ways and trample upon God's commandments shall have their feet bound at death, so that they will be no longer able to walk in the ways in which they had formerly walked. They cannot trample upon God's holy law any more in the world. Is there anything more to be understood by his being bound hand and foot? Yes; for when a man is so bound he is unable to do anything for himself; he is powerless. Will that be the case of sinners at death? Yes; they shall be quite powerless to help themselves. Besides, when a man is bound hand and foot he is absolutely in the power of him that bound him. He can deal with him as he pleases. And in like manner, sinners at death are absolutely in the power of God. Many say now, "Our mouth is our own, our hands and feet are our own, and we may do with them as we please. We may speak what we like; we may do what we think ourselves, and not what God commands us to do; and we can walk out on the Sabbath, seeking our own pleasure, although God says, 'Remember the Sabbath day, to keep it holy.'" But when their mouth is shut and their hands and feet are bound they cannot act in that way. O Sabbath-breaker, take warning! You got many warnings already, but if you turn your feet now—even now—from profaning the Lord's day, it may not be too late. "Turn at my reproof," God says. "Turn ye, turn ye, why will ye die?"

(2) They were commanded to take him away. The King said, "Take him away." Hitherto he was in the company of God's people, but now he must part company with them for ever. Is it thus how it shall be at death with those who are not true professors of religion? Yes. They are now in the company of the Lord's people; they are with them in the same church, under the same Gospel ministry, sitting with them at the Lord's table, and thus making the same public profession of being the disciples of Christ. But as they want the wedding garment they shall be taken away from the good company in which they had so long been, and with whom they had no sympathy or real likeness. "The ungodly shall not stand in judgment, nor sinners in the congregation of the righteous" (Psalm i. 5). O, the solemn parting—never, never to meet again! O, seek not only to be in the company of the Lord's people, seek to be of the blessed number, or you shall be taken away from their company at death, as that man was by the order of the King.

(3) They were ordered to cast him into outer darkness. Why is that place called "outer darkness"? Because there is not the least ray of light in it. Are not sinners in a state of nature in darkness? Yes, and on that account they are called "darkness"

itself. "Ye who were once *darkness* are now made light in the Lord." But although sinners are in that darkness in this world, yet it is not "outer darkness," because the light of the Gospel has shined upon this sinful world. That light shines about them, though the darkness comprehends it not. There is hope for sinners as long as they are within the call of the Gospel. This is a great privilege. But those who go to the other world refusing the Saviour are cast into "outer darkness," where the light of the Gospel never shines. There is nothing there but utter and everlasting despair, and therefore it is called "outer darkness." The darkness in which sinners are now in Gospel lands is but *inner darkness*." That is an "outer darkness"—there is no darker darkness beyond it. It is the "blackness of darkness." O, fellow-sinner, flee from the works of darkness; flee to Christ, the "Light of the world," "the Sun of righteousness." Seek to be made light in the Lord. It may not yet be too late. The Gospel call is to you as long as you are within the bounds of time. If you die refusing the Saviour, there is nothing else awaiting you in eternity but to be cast into "outer darkness"!

Why are those in that place said to be *weeping*? Because of their great suffering and misery. They rejoiced on earth while they ought to have been weeping and bemoaning themselves, like Ephraim when he repented; but now they weep bitterly, and for ever. God's people wept in the world, and the world—the wicked—rejoiced. But now the tables are turned. God's people rejoice in heaven, and never weep again; the wicked weep in hell, and never rejoice any more. They endure the greatest conceivable sufferings, and are in the depth of the greatest misery, and therefore they are said to *weep*.

Why are they said to gnash their teeth? (1) Because of their great suffering, as when people are in extreme pain they gnash their teeth. (2) It is a manifestation of their heart's enmity against God. Like a furious dog that is chained, when he cannot get at you to tear your flesh, he gnashes his teeth at you. The wicked in this world hate God, and they show their hatred in disobedience, transgression of His law, and in neglecting the great salvation and rejecting Christ. And as they are, in eternity, bound hand and foot, they manifest their enmity to God by gnashing their teeth at Him. But by so doing they only increase their own misery.

O, sinner, seek that your heart's enmity against God may be slain by the death of Christ, and that the love of God may be shed abroad in your heart by the Holy Ghost, so that you may be enabled to say, "I love the Lord"; or that enmity shall be a scourge, tormenting you for ever in the "outer darkness." "He that sinneth against me," Christ says, "wrongeth his own soul: all they that hate me love death" (Prov. viii. 36). But so long as you are in the land of the living you are invited to Christ. "All things are ready; come unto the marriage." This may be the last call to you.



## Memoirs of the Life and Experience of Marion Laird of Greenock.\*

RECOMMENDATORY PREFACE

BY THE LATE REV. GAVIN PARKER, ABERDEEN.

WHILE during past ages darkness has covered the earth, and gross darkness many of the people, it is somewhat gratifying to know that in our highly-favoured Scotland, individuals not a few—the redeemed of the Lord—have beheld the true light, and have been conducted onward to the regions of everlasting day.

Nearly a century ago, in the year 1740, the subject of this Memoir began to be visited with illumination from on high; and during the course of thirty years of conflict against sin and of frequent bodily affliction, she enjoyed much spiritual consolation and holy communion with the Father of lights. Although chiefly conversant with the lower grades of society, and not possessing the advantages of a liberal education, her mind was polished by sanctifying grace, and adorned with humility, meekness, benevolence, fortitude, and a generous concern for the spiritual good of others. With an understanding richly stored with the knowledge of divine truth, she was habitually occupied in meditation and prayer; and by the teaching of the Holy Spirit she was enabled to give expression to her ideas and to her desires in a manner suitable to the eloquence which is from heaven.

The narrative must be deeply interesting to all who are earnestly engaged in the pursuit of salvation, as it affords a genuine and lucid description of the nature and excellence of personal godliness. We may learn here—as Jehovah Himself has also taught in the Scriptures of truth—that godliness consists in right principles and suitable dispositions of the heart towards God, and in the habitual exhibition of these in a life devoted to His service and glory. It is evident also that her genuine godliness was a production of the Holy Spirit in the soul. Without a divine agency it could not have been acquired in any school of virtue or of theology on earth. It must have been from heaven. All that was good in her—as she candidly acknowledges—came from God, and was rendered permanent and active and useful by the continued agency of God the Spirit in her soul. Behold in her a complete and consistent assemblage of those sentiments and affections which are the very essence of living godliness. Here is one individual who feared the Lord greatly. Witness her feelings

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\* This is a reprint of the Second Edition of these "Memoirs," issued in 1836. Rev. G. Parker, who was then of the Bon-accord Parish Church, was afterwards minister of the Free Church of the same name, and was well known as a devout and edifying preacher of God's Word. He was a native of Port-Glasgow, and died in his sixty-fifth year, in 1845.—ED.

of reverential awe, of veneration, of esteem, of gratitude, of submission, of complacency, and of holy desire towards the great God. Under the impulse of these feelings she perused the sacred oracles, she meditated on the character and doings of Jehovah, she bowed herself in prayer before the gracious throne of the Most High. In these exercises she was melted in contrition of soul on account of sin—she sought the lowest place of self-abasement—her mouth was filled with arguments in pleading for blessings to herself and to many. The presence and the agency of the Holy Spirit gave her much liberty in prayer; she delighted herself in the Almighty; her soul was fired with holy zeal for the glory of God, and for the prosperity of His cause and of His kingdom in our land and throughout the world.

In this book godliness is exhibited as an object greatly to be desired. In all diversities of circumstances it affords consolation to man. It is pleasant to walk with God as a friend even in the time of prosperity; a solemn pleasure is deducible from His friendship amid the storms and troubles of life; and in the prospect of death and eternity—when all other friends stand at a distance—it is peace, it is joy, to rest on the everlasting arms of that Friend whose loving-kindness is better than life. In her friendly intercourse with God she enjoyed consolation which the world could not give nor take away. Although frequently cast down, Jehovah, her best friend, did not forsake her. In her experience we may learn that godliness is better than the common objects of pursuit; that it is preferable to the gain and to all the pleasures and honours of this world; and that, with all the anxieties which accompany it, godliness with contentment is gain unspeakably great. We may learn also from this narrative that godliness is essentially the same in origin, in nature, in operations, and results, whatever be the circumstances of those who have it in possession. In this specimen, with which some parts of our land were favoured nearly a century ago, we perceive evidence of the same light from heaven, of the same devotedness to God, of the same diligence in searching the holy Scriptures, and of the same kind of communion with God, which we would now desire to recommend to our fellow-sinners.

The work of God in her soul is faithfully and distinctly stated in the account which she gives of her own experience. She was awakened and alarmed, and continued in much agitation of mind and could not rest until she found Christ the only resting-place—the only sure refuge for the sinner. She saw and felt much of the majesty of Jehovah as a law-giver and righteous judge, and she continued trembling in herself until she was enabled to trust in Christ as the end of the law for righteousness. Then she felt liberty; then she had peace and hope and joy; then her hope rested on the sure foundation; and then she began to give thanks to Jehovah for victory obtained through the Lord Jesus Christ. From that time till her death she continued a follower of the

Lamb. She lived by faith on the Son of God, and afforded very satisfactory evidence of her progress in knowledge and faith and hope, and that she was through grace ultimately prepared to be for ever with the Lord.

This book is useful to afford us some light upon the state of religion in our land at the time in which she lived. It was then a common practice for the pious people to be fervent in spirit on sacramental occasions, and to travel in great numbers, even to distant places, to wait on God and to enjoy communion with Himself in His appointed ordinances. The fact also is clearly and frequently stated that praying people did not go in vain. There was bread in God's house. There were messages given to His servants well calculated to awaken, to instruct, and to edify the people. Those were times in which the exalted Saviour went forth conquering, and did subdue many souls. Those were times of refreshing from the presence of Jehovah. His word had free course and was glorified, and the people who feared God spake often one with another; they enjoyed the presence of the Holy Spirit as a comforter, and they were strengthened to go on their way rejoicing.

In this book also the teachers of Christianity may learn what should be done. The discourses by which the people were congregated together and edified were intelligible, scriptural, discriminating, searching, and replete with useful instruction. Many of them exhibited rich intellectual feasts. The hearers enlightened by the Holy Spirit must have been fed with the heavenly wisdom, and delighted with the treasures of knowledge which many of the discourses contained. In those times God gave to many places of our land pastors according to His own heart, who fed the people with knowledge and understanding. They preached Christ Jesus the Lord, and salvation by faith in Him. The sovereign love, the rich grace, and the glorious holiness of Jehovah—the personal glory, the official authority, and the finished work of Jesus Christ—and the application of redemption to the soul by the Holy Spirit—they clearly and powerfully illustrated. Jesus Christ and His salvation they frequently and pathetically recommended to the hearers. Sinners were urged to believe on the Son of God, and without delay to accept Him as He is offered in the Gospel, and cordially to welcome Him, and to close with Him for their own salvation by renouncing at once all other confidence, and by trusting in Him as the only and the Almighty Saviour; and those who, through grace, had already believed, were as faithfully exhorted, by a life of ardent and consistent piety, to “adorn the doctrine of God the Saviour in all things.” Is not this the same kind of preaching which would still be useful? This kind of preaching the Saviour recommended when He said, “Go and *teach* all nations, *teaching* them to observe all things whatsoever I have commanded you.” And now, when many are in danger of perishing for lack of

knowledge, those teachers who love the souls of the people may be encouraged, by the things written in this book, to search deeply into the meaning of the revealed will of God, and to employ all their talents and all their learning in giving faithful and *intelligible* illustrations of divine truth, for the spiritual and everlasting good of sinners ready to perish.

But why should I persist even in mentioning such things? They are far better stated in the book itself. Nothing that I can say will make such a production agreeable to the carnal mind, and those who are spiritually minded need no recommendation from me. The book will speak for itself, and the glorious truths contained in it will commend themselves to the hearts and consciences of the people who love God. Let the readers then enter at once within, and behold the true light from heaven shining with splendour into a consecrated temple of the Holy God. In such a production as this no verbal embellishment is requisite. Here there is no fiction; there is no imaginary tale. Here is real—here is consistent—godliness. Come and behold the image of God in a renewed and sanctified soul. Come and see heaven upon earth. Come with a desire to understand the good things here explained, and with a desire to receive and to enjoy the good things here recommended.

But why do I still persist? There is no need for an effort to light up a torch to show you the splendid sun. This book is richly irradiated with emanations of glory from the Father of lights. The splendour is softened or rendered more inviting to sinners, yet not diminished nor obscured by rays from the Sun of Righteousness, even from that one Mediator who is the brightness of the Father's glory. The Spirit of illumination, in revealing, within this humble and benevolent believer, the things of Christ, gave her power to understand and energy to write in a luminous manner, and for the edification of others, what she had tasted and known and enjoyed of sovereign and saving grace. The Three-One God is hereby manifested and glorified. As the sun shines by his own light, so this book—as it reveals the glory of God—may be said to have the true light described in its statements. Those who have eyes to see that light may, by a prayerful perusal, drink in much wisdom and holiness and joy. Those who are yet in the darkness of spiritual death may at present see nothing in it to admire; they may even see many things to despise and to condemn. Yet God may make it useful even to despisers of truth and of salvation. By a rational and serious perusal of such a book they may at least learn that they are yet destitute of illumination from the Spirit of God. They may learn also that it is possible for the Holy Spirit to give them eyes to see the wonders of salvation; and they may even be induced to pray that God may also open their eyes and turn them from darkness to light, and grant to them an inheritance among those who are sanctified.

All who peruse it with candour may be convinced that Solomon declared the truth when, at the dedication of the Temple, he thus addressed Jehovah, the one living God: "Lord God of Israel, there is no God like thee in heaven above or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart."

GAVIN PARKER.

ABERDEEN, *October*, 1836.

#### ADVERTISEMENT BY THE EDITOR.

It will readily be granted that the perusal of the lives of eminent saints, in which are recorded their religious experiences of the love, goodness, and condescendency of a gracious and merciful God to their souls, is both a delightful and beneficial exercise. Hereby the reader is acquainted with the high attainments of the truly godly; their various exercises while in their militant state; the divine support they are favoured with in all their trials; the power and efficacy of sovereign grace upon their hearts, which makes them striking examples of the truth and reality of religion; and that the Lord, in very deed, vouchsafes "to dwell with men on the earth," and makes them attest the excellency and recommend to others the religion of the blessed Jesus.

Marion Laird, the author of the following Memoirs, was allowed by all who knew her to be a very eminent saint, and one that was highly favoured of the Lord. As she has not acquainted us with any account of the first period of her life, we presume the following short sketch thereof will not be unacceptable to the reader:—

Our author was the daughter of Alexander Laird, farmer in Berfern, in the parish of Inverkip, about four miles west of Greenock. She was born on the 23rd of October, 1722. As her parents removed from Berfern to Greenock in her younger years, so she was educated and brought up in that place till she was fit for service. She resided for some time, in the station of a servant, in the family of one Alexander Parker, in a place called the Toor, in the parish of Kilbarchan. It was there the Lord first vouchsafed Himself to her—took a saving dealing with her heart—and where her concern about religion and her exercise of soul were first perceived. This happened, as she herself informs us, between the beginning of April, 1740, and July, 1741.

The Lord, it would appear, in bringing about a saving change upon her heart, brought her first to Mount Sinai, and there discovered Himself in all the awful terrors of majesty, prior to His bringing her to Mount Zion and manifesting Himself gracious and merciful to her soul, and showing her the riches and glory of His grace. She was often—even after the Lord had displayed His loving-kindness to her—left in the dark, on account of His withdrawing His gracious presence from her for some time. She was much harassed with Satan's fiery temptations, and several times even tempted to put a period to her natural life; but on all such occasions, as she herself informs us, the Lord was a present help in the time of need.



While she enjoyed any measure of health and strength she was a conscientious attender upon the public and private exercises of religion, enjoyed much of the Lord's sensible presence in them, and often had her soul filled as with marrow and fatness. Sacramental solemnities were, for the most part, very refreshing to her, and sometimes like the suburbs of heaven; and she carefully remembered the subjects that had been most beneficial to her, and the instruments the Lord made use of as messengers of peace to her soul. Sabbath days were generally feasting times to her. When at any time it was otherwise, she was much concerned about the Lord's hiding Himself from her, and quite unhappy till He returned and lifted up the light of His gracious countenance upon her soul. Perusing the Scriptures was her daily exercise and peculiar delight. She appeared to be well acquainted with them; could quote apposite portions of them upon every occasion with facility and ease; and seemed to have very distinct views of their true sense and meaning. Secret prayer was what she had great pleasure in—often got very near access to God therein—and many times He was graciously pleased, in that duty, to reveal to her the secrets of His covenant, both respecting herself and others. Meditation, especially upon heavenly and divine things, was her unwearied and delightful exercise; and often when she mused the fire burned, which made her meditations to be very sweet.

Her attainments in religion were very high and almost singular, and her trials were also very great, and some of them almost uncommon. She never was in her proper element but when the Lord smiled on her tabernacle, which was often her happy situation; but, generally after signal manifestations of divine love and sensible enjoyments of communion with God, the Lord either suddenly withdrew or some trial or difficulty came in her way to keep her humble. And many times "a messenger of Satan was sent to buffet her, lest she should be exalted above measure." This was always matter of deep exercise to her, and made her quite unhappy till the Lord returned in love to her soul.

She was strongly impressed to commit to writing some account of the Lord's gracious dealing to her soul, but much afraid lest anything she had experienced, or might say about it, would but dishonour Him and be an injury to religion, which she was always very tender of. Her mind, however, was so much impressed to the duty that she at last prevailed upon herself to essay it, but kept what she had committed to writing a profound secret till the year 1756, when she was seized with a severe fever, and somewhat apprehensive that it might issue in death, she then acquainted Mr. Cock,\* under whose ministry she then was, what she had done, and even showed him her papers. Mr. Cock, on perusing them, encouraged her in her design; desired her on her recovery, which he expected, to finish them; and, as she acquaints

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\* Rev. Mr. C. was then minister of Crawford's-dyke, near Greenock.

us herself, was at some pains to learn her to write with more accuracy.

In the month of August, 1757, she was seized with bodily trouble, which continued to increase for some months; and so acute and sharp did it become against the month of December following, that her whole body was exceedingly sore pained with stitches, to such a degree as if so many darts had been stuck into it and left remaining there. In this pitiful condition physicians were of no avail. All the means that were used for her relief rather increased than alleviated her pain. Thus she continued, bound with cords of affliction in a greater or lesser measure, all the remaining days of her life, which was about thirteen years and three months. She had not only several presages of the approach of this indisposition, but certain evidences of its being a lengthened-out rod. During this long period of sore distress, which she bore with exemplary patience, resignation, and submission to the divine will, she was not altogether without her trials, though the greater part of it was a time of singular manifestations of the love of God to her soul, by which she was strengthened and encouraged to bear up under whatever the Lord saw meet to measure out for her in the world. While she was thus confined to the house, and mostly to her bed, for such a number of years, it was her study to spend her time in the best manner she could. Reading, meditation, prayer, spiritual converse with those that visited her, and keeping up an epistolary correspondence on religious matters with some select friends and acquaintances, engrossed the most part of her time. She had a singularly pious turn of mind; could talk with remarkable freedom and distinctness on religious subjects, and had a very great pleasure therein. She was also well acquainted with vital religion, and the power and efficacy of divine grace upon her heart.

In these years of trouble and confinement she was visited by great numbers, both of ministers and private Christians, and some of these from a considerable distance. She improved these opportunities not only in hearing instruction from them, but also in giving very wholesome advices in her turn, especially to young people, which had often such a good effect as gained their affection entirely to her, to that degree that they would communicate more of their mind and inward case to her than they would do to the nearest relations. She had a peculiar talent of delivering her sentiments on any religious point, particularly of adapting herself to the cases of exercised persons, and always ready to comfort them with these consolations with which she herself was comforted, when she was in a condition to speak to them; but she was often, through weakness and being subject to fainting, unable to speak.

She was never more in her element than when pouring out her supplications at the throne of grace. She was often there on her own account, and frequently employed, even by experienced Christians, to spread out their case before the Lord, which was

no small part of her exercise ; and always, when so employed, got something of importance to communicate to them. She very frequently said that when she had errands for others to the throne she always got something to herself, but was always certain that when she was admitted to the nearest access, and enjoyed the greatest familiarity with God, she might lay her account with being severely assaulted by the enemy.

It was always her ardent desire to have the love of God, above every other thing, impressed upon her soul ; and about three weeks before her death she was observed to forget many other things, and had *that* as the principal object of her conversation. Her bodily trouble increased more than ordinary for about ten days before her death. The night preceding her dissolution, when three or four persons had come to inquire for her, she desired a Christian acquaintance to pray for a safe passage to her into the land of glory. He signified to her that he did not expect her departure to be so near, but she insisted on her request. After he had gone about prayer he asked her what she now thought of Christ, to which she replied that "Christ is my Redeemer, my strength, my fortress, my shield, my portion, my salvation, my glory, my everlasting all," etc. She slept but very little through the whole night, but said to those who attended her that she had solid and agreeable meditations on her blessed Lord. She spoke with elevated pleasure of that scripture with which our Lord comforted His disciples (John xiv. 2, 3) : "I go to prepare a place for you ; but I will come again and receive you unto myself, that where I am there ye may be also." She several times repeated these words—"I think He is on His way." She quoted these words (Psalm xlv. 15) with a holy triumph :—

" They shall be brought with gladness great,  
And mirth on every side,  
Into the palace of the King,  
And there they shall abide."

Her natural weakness continued still to increase, till it became at last very difficult to hear what she said. She was overheard to say, with a very low, broken voice, among her last words that were understood, "O lovely Jesus!—O precious salvation!—O blessed inheritance!"

About a quarter after six o'clock in the morning, on Saturday the 22nd of September, 1770, in the forty-eighth year of her age, she fell asleep in the Lord with the greatest composure, and without the least emotion, just as if she had slept away in Himself, it having been difficult for those who were present to know precisely when she breathed her last. So much shall suffice for a short account of the author of the following Memoirs.

It only now remains that the reader be acquainted that the following Memoirs are carefully printed from the original manuscript copy ; the first and greatest part of it wrote by the author's own hand, and the sequel—after she became unable to write—

dictated by herself, and wrote under her own eye by an intimate acquaintance, still in life. The publication of them hath been often earnestly solicited for since her death, but purposely delayed, in expectation that the Rev. Mr. Cock—under whose ministry she lived for several years, and who had frequent opportunities of seeing and conversing with her during the course of her long trouble—would have wrote the Preface and given a more full and particular account of her, as she had often communicated her mind to him both fully and freely. But his going to America has prevented the public of this, for after waiting so long, nothing of this nature has come to hand, though desired and also wrote for.

As a great part of her Christian experience during her thirteen years' illness is contained in the religious letters she wrote to some select friends and acquaintances, we have subjoined to the following Memoirs a collection of forty-seven of these letters, being all that we were in possession of.

The reader of the following Memoirs is not to expect to have his ear tickled with a flow of fine words and elegant diction, though her language and manner of expression—all things considered—is very far from being despicable; but if the reader be a person any way acquainted with the power and efficacy of divine grace upon his own heart, he may expect to find what is vastly preferable—even the genuine sentiments of a pious soul successfully wrestling against sin and the temptations of Satan, and deeply exercised to true godliness; and this will prove, by the divine blessing, solid food to his soul, and be a means of inflaming his heart with love to the blessed Redeemer, who condescends to vouchsafe His kindness to any of the fallen tribe.

Upon the whole it may with propriety be said that Marion Laird was a striking instance of the reality, power, and efficacy of religion; and as such singular instances are but very rare, we shall conclude with an anecdote of another very religious woman who died a little after her, in full assurance, about fifty miles distance from her. The minister of the place paid her a visit on her death-bed, and gives the following account of her:—"Last week," says he, "a member of this congregation died triumphantly. She told me that she had no more ado but to die; that all the promises in the Bible were on her side; and that the Spirit of God had put them into her heart. She, at my desire, repeated several of them. My soul was refreshed to hear her. I asked her whether we should pray or praise. She said, 'Praise, praise!' Her last words were, 'Come, Lord Jesus, for I am now ready.' O that we may have such a passage," says he, "by knowing Him ourselves."

That a careful perusal of the following Memoirs and letters may have the happy tendency to stir up many to a serious concern of soul about vital and practical godliness, is the sincere desire of

THE EDITOR.

## PREFACE.

WHEN I began first to write an account of the Lord's gracious dealings with my soul, so far as I can remember, I had not the smallest intention to let any person know of it till the year 1756, when I was seized with a sore fever, and had no hopes of a recovery therefrom. Then I wist not well what to do with them, being uncertain into whose hands they might fall. After revolving the matter some time in my own mind, I prevailed upon myself to acquaint Mr. Cock of them. So soon as he heard of them he was very desirous to see what I had wrote. I signified to him that if he would let none know of it, he should see them.

When conversing, at this time, with Mr. C. about what I had written, I communicated also to him that the Lord bore it in on my spirit, by an irresistible gale of His Word and Spirit, that He would recover me again from my present distress, and that I must return back again to the world, to be tossed with new winds and waves. This brought me into very great grief for many days, lest I should become a wound to religion. In this very melancholy situation sleep became a terror to me; for when sleep overtook me I dreamed I had committed some sin whereby God was highly dishonoured. O, the distress this brought me into! I thought they were well off that got away to heaven without leaving a blot on religion.

Many a time I wondered at the wisdom of God in this matter, in keeping it a secret from me that He would turn me back into the wilderness again, till I told our minister, Mr. C. And in this I found outward advantages, for he taught me the manner of writing as carefully as I had been his own child.

When Mr. C. came to see me again I signified to him that the Lord would yet deliver me out of trouble. He asked me how I came to know that; "for," said he, "ye are not yet delivered." I told him that I was persuaded of it. He said to me, "It may be Satan will tempt you to think your deliverance not a mercy." I found this to be true; and I often found the secret of the Lord with him.

Before I proceed to narrate what of the Lord's goodness He has been pleased to vouchsafe unto me, I would here beg leave to suggest two advices to any into whose hands these writings may come.

1. Do not entertain too high thoughts of me, as if there were any intrinsic excellency naturally in me above others. What induces me to suggest this advice is, when I have been telling somewhat that God hath done for my soul, they would fall a-com-mending me, as though it had been some good thing in me beyond others that had procured these things to me. O, this grieved me to see the crown pulled off the head of the glorious Redeemer, and set upon the head of sinful self. O, sirs, wonder not at me, but admire the electing love of God upon the like of



me, a vile worm. O, saints, admire His love, and wonder at the matchless glory and excellency of His person. O, the freedom of His grace! O, the unsearchable riches of Christ! O, the glorious contrivance of redemption through His death and sacrifice! O, that I could love Him and praise Him more!

2. Another advice I would give to them who may have access to see my writings is this: if they think it will be for the advancing God's honour, and the real good of others, to let them go abroad into the world. I say, if it be judged for the glory of God and the advantage of others, let them go. O, that I could commend His love to others; and O, that all that hear thereof may fall in love with our lovely Lord Christ! O, sirs, meditate much upon His love. Many a sweet hour have I had in meditating on His matchless loving-kindness. O, it is a sweet field to travel in till the day break and all the shadows flee away.

MARION LAIRD.

## The Disaster to the "Titanic."

THIS disaster has been of such unprecedented magnitude that it calls for more than ordinary notice. The steamship "Titanic," the newly-built and largest ship in the world, left Southampton on Wednesday, the 10th April, for its first voyage across the Atlantic. The vessel was considered a masterpiece of engineering, and was so constructed with water-tight compartments that it was regarded as capable of remaining afloat, notwithstanding serious damage. Indeed, so confident did its admirers become that some of them were declaring it to be positively unsinkable. Rash saying! The total number on board, including the crew, was 2,340 souls. The ship was able to carry fully a thousand more. This huge liner, with its immense freight of human beings, made a quiet and successful voyage for several days until on Sabbath night, the 14th, it came into touch with some ice which turned out to be "the edge of a vast icefield some thirty-five miles or so across, studded with several towering bergs." The night was calm and beautifully clear, and a fairly wide view was to be had of the surrounding water. The "Titanic" was already warned by another steamship through wireless telegraphy of the dangers to which she was exposed, but notwithstanding this, her speed was not slackened—and she was going at 23 knots per hour. What daring procedure was this, but all, of course, with a view to make her first trip a record one! Instead, however, of a record triumph, it was a record disaster that the White Star Line obtained for its daring folly. The first shock was felt at about 10.30 p.m. "with varying force in different parts of the ship"—very faintly in some. Scarcely a person on board "suspected the extreme seriousness of what occurred," but gradually the danger became manifest, and at last the crew got instructions to

lower the boats and send away the women and children. It was at this point clearly seen that there was not a sufficient number of lifeboats on board to carry a third of the people—surely a most fatal lack. A number of persons were provided with lifebelts. It is not necessary to go into all the sad details here—these have been already published in the papers—but the "Titanic" went down at 2.20 on Monday morning with the greater part of her human cargo, namely, 1,635 souls, 705 only being saved. Help had been signalled for, and the S.S. "Carpathia" caught the signals and came on the scene after several hours, in time to rescue those who had found safety in the boats.

Many and heart-rending are the tales which the survivors tell of the scenes which took place as they parted with the doomed vessel—men pressing away their wives and children, other wives again refusing to go, and determining to abide by their husbands. It must be said to the credit of Captain Smith, the crew, and the passengers in general, that they behaved on the whole with calmness and heroism. Very few violent scenes were enacted. The band, which at first played light and popular airs, turned, as the ship was about to sink, to a well-known hymn, whose refrain is "Nearer, my God, to Thee"—not a safe plank after all—the composition of a poor Unitarian. The unsinkable steamship then went gently down under the surface of water two miles deep, to rise no more.

Many are the solemn reflections that occur in view of this great calamity. God is speaking very loudly in it to all, whether on sea or on land. How vain and useless oftentimes is human wealth when death is staring men in the face! On board this ship were many millionaires, but their millions could afford them no help. The loss of this ship is a blow to the proud achievements of human genius. Men refuse to take God into account, and they think they can defy that great and spacious sea which He has made, but with a single blow He can knock their leviathan vessels to the bottom, as if they were but tiny cobbles. "The Lord reigneth; let the people tremble." And what are we to say about such a multitude of human beings, in a most unlooked-for moment, hurried into eternity, there to meet the righteous Judge of all the earth? It is perfectly safe to say that the most of them were quite unprepared in a spiritual sense, many of them, indeed, being leading figures in the fashionable and frivolous world, where the fear of God is absent. Playing at cards and indulging in other vain amusements were their last occupations on that solemn Sabbath evening when the "Titanic" struck the ice. What a dreadful awakening was in store in eternity for such votaries of ungodly pleasure! Here, however, is a voice to all on land as well as on sea. "It is appointed unto men once to die, and after this the judgment." "Prepare to meet thy God." "Watch, therefore; for ye know neither the day nor the hour wherein the Son of man cometh."

J. S. S.

## The late Mr. David Ross, Dornoch.

WE record with deep regret this month the death on 15th April of Mr. David Ross, one of the elders in our congregation at Dornoch, Sutherlandshire. Mr. Ross, who had reached the advanced age of 95 years, was highly venerated by all who knew him as a man of deep piety and ripe wisdom, a living example of true and consistent godliness. His removal causes a great blank in the congregation where he was a pillar and an ornament. It may be truly said of David Ross that he feared the Lord from his youth, and that he has now passed away at the close of an unblemished life. His memory will be sweet to surviving friends. We extend our deepest sympathy to his relatives (he was unmarried), to the Rev. Ewen Macqueen, his minister, and the congregation among whom he went in and out for many years, in the great loss they have sustained—a loss shared by the whole Church. May the Lord in His infinite mercy heal the breaches! We sincerely trust that some more extended notice may yet appear in the Magazine. Meantime, we cannot refrain from reproducing in our pages a notice and tribute which appeared in the *Northern Chronicle* of Wednesday the 17th April, and which is specially valuable as showing the universal esteem in which Mr. Ross was held outside as well as within our Church's borders:—

“The death occurred at Evelix, Dornoch, on Monday, of Mr. David Ross, a conspicuous figure in the ecclesiastical life of the Highlands. He was one of the last of the ‘men’ so well known in Sutherland and Ross in the middle of the last century. A grandson of David Ross, tacksman at Duchally, Glencassley, one of the first, if not actually the first Sutherland tenant who had to leave his holding to make way for the introduction of sheep, the deceased was himself old enough to witness the revolution in the land system which took place under Young and Sellar, whereby the older tenants were removed from the best arable and grazing land in Sutherland to make way for large farms. He was born at Evelix, in the parish of Dornoch in 1817, and completed his 95th year on 17th January last. As a young man he was an attached member of the Church of Scotland, at first in his native parish and afterwards in Glasgow. He strongly supported the anti-patronage party during the ten years’ struggle preceding the Disruption of 1843. At that period he was for some years employed at St. Rollox, Glasgow, and while there frequently heard leading preachers such as Chalmers and old Norman Macleod. In subsequent years, on his return to Sutherland, he became an earnest follower of Dr. Kennedy, Dingwall; Dr. Aird, Creich; and his own minister, Rev. G. R. Kennedy, Dornoch. Intellectual and philosophic in disposition, Mr. Ross was a devotee of what has been called plain living and high thinking. He was widely read, particularly in Scottish Church history and

theology, and had the command of a somewhat elevated English style, which characterised his ordinary conversation as well as his public utterances. Few men in the north of Scotland had an equally competent and fluent command of good literary Gaelic and English. He was also well versed in the local history of Easter Ross and Sutherland.

"On his return from Glasgow to his native parish, Mr. Ross resided for many years at Achosnich with his uncle, the late Mr. John Grant, who also attained to the patriarchal age of 95 years. For half a century after the Disruption of 1843 he was a faithful member of the Dornoch Free Church, where for many years he was a ruling elder. At this period he was well-known and much respected throughout the north, as he was accustomed to attend the Sacrament services in various parishes. On the passing of the Declaratory Act by the General Assembly of the Free Church in 1893, Mr. Ross took a lead in the formation of the Free Presbyterian body, particularly in the county of Sutherland. The newly-formed communion soon erected a neat church for public worship at Evelix, and there for now nearly 20 years he was one of the leading lights. The Free Presbyterian minister of Evelix, Rev. Mr. M'Queen, is also minister for one or two of the adjoining parishes, and so is unable to officiate regularly at Evelix. Up to a recent date Mr. Ross was accustomed in the absence of the minister to conduct the services, which he did to the satisfaction of the people, notwithstanding his weight of years. In 1903 the congregation presented him with a silver snuff-box and a purse of sovereigns as a token of their appreciation of his work on behalf of the church. It will be seen that he was an active churchman for well-nigh 80 years. Upon all the many ecclesiastical questions that have occupied men's minds during that lengthened period he formed his opinions with singular independence. He took an intelligent and comprehensive grasp of every subject. In politics Mr. Ross was a moderate Conservative, and he supported Lord Stafford at both elections in 1910."

**Established Church Minister joins the Episcopal Church.**—Last month the Rev. A. C. Buchanan, minister of Forbes, intimated that he intended joining the Episcopal Church. Mr. Buchanan has gone to the place where he ought to have been in long ago. It is an unfortunate thing that the man's conscience did not make him see the inconsistency of his position long ago. About six years ago complaint was made by members and adherents of Forbes Parish Church regarding certain innovations which were alleged to be ritualistic. The presence in the church of a cross and a lectern was objected to, and the matter came before the Presbytery on several occasions. As recently as last year the Court was asked to enforce its decision of five years previously, which, it was alleged by petitioners, had been disregarded. This last petition was dismissed by the Presbytery.

## Cunntas mu Jain Cobhey.

SEOLADAIR, AIR BORD NA VENERABLE, A FHUAIR A DHA CHOIS  
A SGATHADH DHETH ANN AN CATH CHAMPERDOWN,  
11TH OCTOBER, 1797.

THA ur-sgeul brigh'or air aithris mu Seoladair a bh' air bord an Venerable, an Loingeas air an robh Ceannard a Chabhlach, Ceann-feadhna Chlann-donnachaidh, an aghaidh nan Duitseach m' a chomhair Champerdown. Fhuair e 'n sgeula-sa o 'n Olladh Mac Dhonnachaidh, caraid agus ministeir a mhor-fhear Mhic Dhonnachaidh, a bha ann an teas a chatha, a' comhnadh nan leigh 'an ceangal suas, agus 'an gearradh chos agus lamh nan daoine buailte. Tha 'n t-Olladh ag radh, gun tugadh seoladair, gam 'b ainm Cobhey a nuas far an robh na lighichean, agus a dha chois air an sgathadh dheth: agus mheasa feumail gu 'm b eigin an gearruidh dheth ni b' airde. Thuirte Cobhey leis na mionnaibh mora, gun robh fiughair aige gun deanadh an gearradh sin an gnothach air dochann a pheileir? Tha eagal orm dheth, ars an leigh. Cha 'n 'eil diuras ann arsa Cobhey, chaill mi mo dha chois ris, agus math a dh' fhaoidte mo bheatha cuideachd, ach thuirte e leis na mionnaibh mòra, thug sinn buaidh air na Duitsich! uime sin bheir mi aon ghàir eile asam: Husà! Husà!

Tha 'n sgeul so nis ro-chomharaichte, le nithibh a thachair roimhe agus 'na dheidh so. Bha Cobhey na rogha Seoladair, agus bha e ainmeil a thaobh a mhor-mhisnich; ach bha e comh-araicht a thaobh peacaidh co math agus cruadail. Beagan laithean m' an do choinnich iad na Duitsich, bhruidh e gun robh e ann am blàr, far an deachaidh a dha chois a thilge dheth, agus gun robh e air mhicheill. Thug an aisling air a churaidh so bhi air bhall-chrith, agus oirp a thoirt air urnuigh a dheanamh; ach a chionn nach bu chaomh leis Dia bhi na aire, thug e oirp air a leig air di-chuimhn, agus air an drughadh a rinneadh air arson a pheacaidh a chuir as aire, le pòit agus le gnathacha mistuama le cho-sheoladairibh. Bu diomhain dha an oirp. Bha smuainte mu a pheacaidh, mu Dia, agus mu bhas, a' cur iomaguin shonruicht' air a la agus a dh' oiche, agus a' cuir eagal air mu na bha ri tachairit da sa bheatha so agus san ath-bheatha, agus 'n do chuir sealladh air a chabhlach Dhuitseach, agus a cho-chainnt ri muinntir na Luinge san robh e fein, le iad a bhi cuir rompa an treubhantas a dheanadh iad, na smuainte dubhach ud as aire. 'Nuair bha'n da chabhlach a' teachd 'an gar ga cheile thug an sar Cheannfeadhnadh a bh' againn, àithne ga chuid sluaigh iad gan leige fein nan sineadh air clàr nan soithichean, agus am biodh iad dlu air an namhuid, 's gur ann bu mho a dheanadh an teine de dholaidh dhoibh. Bha na soithichean Duitseach air tòiseacha ri losgadh air an Venerable, an àm dhi bhi dol sìos r' an taobh gu

'n cur as an ordugh. Bha 'n fuirbi trein aingidh so, Cobhey, ri guidheachain agus ri mallachadh do 'n chuid eile de na seolad-airibh a chionn iad a bhi nan sineadh a sheachnadh peileirean nan Duitseach. Dhiult e geill a thoirt do 'n iartas, gus an robh e fo eagal le fear de na h-oifigich a bhi dlu dha, agus thug e ann an cail geill do 'n ordugh, le uchd a chur air buideal a bha 'm fagas da, gus an d' fhuair iad ordugh tein' a thoirt. 'Sa' cheart am san robh e 'geiridh sguab peilier an lethchas agus a chuid bu phailte de 'n te eile dheth; ach bha 'n gnìomh co obann, ged a mhothaich e 'n goirteas, 's nach d' thug e 'n aire gun do chaill e na cosan gus 'n do thuit e sìos. 'Nuair chaidh a chasan a ghearradh ni b' airde, 'sa sguir gàir a chatha, thainig a bhruadar na aire, agus smaoinich e, leis mar a thainig an dara earrann deth gu crìch, gun d' thigeadh an earrann eile dheth ann cuideachd. Agus ma smaoinichear air a chradh a dh' fhuiling e le chosaibh a ghearradh ni b' airde, agus leis an iomaguin shonruicht' a bh' air gun tigeadh a chuid eile d'a aisling gu crìch; 'sann is mor an t-iongantas nach deachaidh e as a cheill; ach bha so r' a shoilleireacha dha 'an deigh laimhe. 'An ceann aimsir an deigh sin, thainig e mach a tigh-eiridinn Haslair, 's e na urrainn caileign de ghluasad a dheanamh air da luirg, agus air cosaibh maide; ach bha e ro-throm-inntinneach fo eagal mar thug breitheanas De uaith a dha chois arson a pheacaidh, gun cailleadh e air an son an da chuid a chiall agus anam.

Se iompachadh obair Dhe;—obair-san a mhain; agus is tric a tha e ga toirt gu crìch air doigh iongantaich. Tha i air a toirt gu crìch air dhoigh a bhrosnuicheas aire, agus ioghnadh. Mar ann an riaghladh an t-saoghail, tha e air uairibh a' dealachadh o chleachda naduir—'s amhuil ann am fritheala nan gras, a tha e nochdadh a dheagh thoil ard-uachdranaich, le caileigin de dh' eadar-dhealachadh a dheanamh o'n doigh ghnathaichte chum anman a shaoradh. Chaidh daoine a bh' ann am mearachdaibh millteach, a bh' air an toirt thairis do na lochdaibh bu ghraineile, 'sa bha co cheann-laidir 'sa bha iad aingidh;—daoine bha'n caithe-beatha na champar agus na thamailte d' an cairdibh, na dhragh da'n choimhearsnachd 's an robh iad, agus na mhalluchadh do'n chomunn da'm buineadh iad; daoine a bha seolta teomadh ann an toileachadh neo-ghlan, innleachdach ann am mi-naomhachadh, ladurna ann an toibheum, agus a thaobh coslais abuich chum leir-sgrìos; ann an aon fhocal, chaidh daoine a bha air thus gach peacaidh, iompachadh gu riogachd Dhe le gras, fa leth, am feadh a bha'm fein-ionraic, ag earbsa r'a dheagh chaithe-beatha agus r'a dheanadas, air a chall na chionta.

Tha mor chumbachd Iosa, air fhoillseacha na mhinistireileachd fein, agus ann an ceud shearmonachadh an t-soisgeil leis na h-abstoil—a' toirt buaidh ann am focal na firinn. Tha ioma neach aig a bheil dreuchd fheumail san am ann an Sion, a bha aon uair co-ionann ris na daoine bu truailidh. Tha san am so, ioma neach "nan suidh aig cosaibh Iosa, air an sgeudachadh,



agus nan ceill shuidhichte fein," a tha an teagamh, roimhe bheil eagal, agus fo thair, a thaobh co chomharraichte sa bha iad aon uair ann an slighibh an uilc. Ion-samhuil a bhrathar bu shineadh ann an samhladh a Mhic Strogail, air a sheide suas le uail as a mhaithreas agus as aithrighead fein, bithidh cuid fo mhi-ghean, agus cha ghabh iad co'pairt de'n chuirm a dheasaicheadh arson a pheacaich a phill ri Dia. Ach ge b'e barail a bhios aig an Phairiseach uaibhreach anndana, 's e so a bhitheas na mhuighinn agus na aoibhneas aig a chreideach aithreachail, nach 'eil caithe beatha no cor, no cionta, ris nach gabh saorsadh an t-Slanuigh'ear caramh, agus cha 'n 'eil aon neach san am so sleuchdta sios aig a chosaibh, ged a bha e roimhe so am measg nan ciontach bu ghraineile, nach fhaigh fa-dheoidh lan chòir air uile shochairan na slainte sin an lathair a righ-chaitheach. Tha so air a dheagh shoilleireachadh ann an sgeula Cobhey.

Chual 'e iomradh air tigh-aoraidh Phortsea a cheud fheasgar sabaid an daigh dha an Tigh-eiridin fhagail, agus chaidh e ann. B' e 'n stéigh theagaisg air an fheasgar sin, Marc. v. 15. Agus thainig iad chum Iosa, agus chunnaic iad an ti anns an robh an deamhan agus aig an robh an legion, na shuidhe, agus eudach uime, agus a chaill aige. Nochd am ministear gun robh an duine so a bha fo chumhachd an droch-spioraid na shamhladh freagarach do gach peacach; ach gu sonruicht air peacaich a tha 'caitheadh am beatha gun riaghailt gun ordugh, luchd-misg agus mhionn a tha deanamh dochair orra fein, agus air daoine eile: ach tha e bhi na shuidhe aig cosaibh Iosa, le eudach uime, na cheill fein, na shamhladh iomchuidh air peacach air iompachadh gu Dia trid an t-soisgeul, air a dheanamh mothachail air olc a pheacaidh, mor luach an anma, agus am feum a th' air slainte trid an Fhir-shaoruidh; a' sealbhacha sith inntinn, co-chomunn ri Crìosd agus r'a shluagh a 'toirt creideis do na sgrìobtuiribh naomha, agus a faghail teagaisg o Chrìosd Caraid pheacach. Dh' esd Cobhey ris le aire agus ioghnadh; ghabh e iongantais cionnas a b' urrainn do 'n ministear easan a chomharraichadh a mach a' measg a choillean ceud, no co a dh' fhaodadh innse co mion uime-san do 'n fheartheagaisg. Bha 'm barrachd ioghnaidh air 'n uair a chual e a cur an ceill, ar leis, a chaithe beatha gu h-iomlan, gu ruig na peacaidh bu diomhaire a chuir e 'an gniomh. Cha b' urra dha innse c' arson a dheanadh fear-teagaisg, searmoin gu h-iomlan uime-san, nach robh ann ach maraiche bochd air dhà chois mhaide. Leis mar chaidh a pheacaidh a chuir na aire as ùr, bha e air a lionadh le uamhunn gu mòr na bu chràitiche na bha roimhe air. Bha e re seal air a lionadh le ca-dochas, agus ar leis gun robh e nis a call a chéille, gun rachadh e eug, agus gum biodh e caillte; gus an do nochd am pears-eaglais gun robh Iosa Crìosd co toileach am peacach bu ghraineile a thearnadh 's a bha e air cobhair a dheanamh air an duine bhochd ud san robh, 'n deamhan; agus gun robh duin' air aiseag chum a chéill shuidhichte fein 'nuair a chreideadh e ann. Thòisich e nis ri fìor-bhrìgh

a bhruadair a thuigsinn. Bha e meas gun robh e air mhearaichinn fad a bheatha gus anis, agus le e chreidsinh ann-san gu 'm biodh e air aiseag gu chéill cheirt a rithist. Bha aiteas ro-mhor air an sin. 'Nuair a chual' e mu ghradh anabarrach Iosa Criosd do pheacaichibh, ghabh e dochas an aite ea-dochas agus aoibhneas an aite uamhunn! Bha na sùilean air nach d'thainig deur an am a dha chois a chall, a nis a' sile gu frasach, araon le aoibhneas agus le mulad! An ceann seachduinn no dha an diaigh so, rinn e guth orm, agus dh' aithris e dhomh eachdruidh uile, agus fheinfhiosrachadh. Bha iongantas air nach d'fhuaire mi riamh sgeul uime 'n uair a liuthair mi an t' searmoin a fhreagair ga chor-sa. Mu thimchioll bliadhn an deigh so chaidh a ghabhail a stigh mar bhall d' ar 'n-eaglais-ne, air dha dearbha taitneach a thoirt gu'm b'fhior Criosduidh e. O chionn ghoirid chuala mi gun robh e gu tinn, agus chaidh mi ga fhaicinn. 'Nuair a dh'inntrinn mi a sheomar, thuirt e. Thig a stigh, a dhuine le Dia! Bha mi gabhail fadail gu t'fhaicinn, a dh' innse dhuit cor sonadh m'-inntinn. Se mo bharail gu'm faigh mi 'n uine ghearr am bàs: ach cha'n'eil am bas a nis na uamhas orm. Se gath a bhais am peacadh, ach buidheachas do Dia, thug e dhomhsa a bhuaidh trid Iosa Criosd. Tha mi triall gu neamh! O! 's mor a rinn Criosd as mo leth, aon de na peacaich bu ghraineile bh' air thalamh! Beagan m' an do chaochail e, thuirt e. "'Stric a bha mi ann am barail gum b'eagallach an ni dol gu bas, ach tha mi nis ga mhothacha so-dheanta. Tha lathaireachd Chriosd ga dheanamh furasda. Tha 'n solas a tha mi 'faireachduinn ag eiridh o ghradh Dhe do pheacaich, o bhi smaoineachadh air bhi maille ris an t' Slanuighear, air mo shaoradh o chridhe peacach, agus a bhi mealtuinn lathaireachd De gu siorruidh, nis mo n' as urrainn domh a chuir an ceill! O am muthadh baralach a th' agam mu Dia, umam fein, agus mu shaoghal eile an drasta, seach na bh'agam 'n uair a chaill mi mo dha chois air bord an Venerable! Bu sholasach an call dhomhs' e! Mar caillin mo chosan, bha mi 'n cunnart m' anam a chall!" Le lamha togta agus glaiste r'a cheile, agus a shuilean a' dealradh le fìor-dhurachd troimh na deoir a bha sruthadh uatha, thuirt e, "O fhir-theagaisg ionmhuinn, guidheam ort, 'n uair a theid mis eug, searmonaich searmoin adhlaic do sheoladair bochd; agus innis do chàch, gu h-araidh do na maraichibh, a tha co aineolach agus co malluichte sa bha mise, gun d'fhuaire Cobhey bochd trocair o Dhia, tre chreidimh, ann am fuil Chriosd! Innis doibh o'n a fhuair mise trocair, nach ruig aon neach a dh' iarras e dùil a thoirt dheth. 'Saithe dhuit fein mar their thu gu mor ni's fearr na's aithne dhomhs' e! Ach, O! buin gu durachdach riu; agus gun deonaiche Dia gum faigh mo choimhearsnaich aingidh, agus mo cho' sheoladairean trocair co math 'sa fhuair Cobhey!"—Thuirt e moran tuille: ach si cainnt ma dheire thuirt e, Haleluia! Haleluia!

Ma tha cunntas mu threubhantachd agus mu chruadal airidh air an cumail air chuimhne, cha lugha tha iompachadh, airidh air

a chuir sios, chum cliu grais Dhe, mar urram do chreidimh ar Tighearna Iosa Chriosd. Nam faiceadh na daoine uails, abha aon uair nam fianuisean air a neo-dhiadhachd, mar ghnathaich se e fein aig uair a bhais, chitheadh iad an caochladh taitneach a thainig air tre ghras foghainteach ar Fir-shaoruidh throcairich.

Cha 'n 'eil an sgeul mu thoiseach caithe-beatha an duine so ni's freagarriche do ghnathachadh a chuid is pailte de mharaichibh cruaidh chridheach, mi-naomba, na tha a chaithe-beatha an deir-eadh a laithibh, air caithe-beatha a Chriosduidh, agus na dhearbhadh air an fhianuis fhior agus dhileas, airdh air gabhail rithe leis gach taitneachd, "Gun d' thainig Iosa Chriosd do 'n t-saoghal a thearnadh pheacach."

Tha 'n co'-chordadh a tha eadar oibre naduir agus focal De, air an comharrachadh gu cothromach a mach a dhearbhadh gur ann o Dhia a thainig iad araon, agus a nochda gu bheil ioma ni annta, nach urrainn duinn a làn thuigsinn. Ach 's coir a thoirt fanear nach 'eil a bhi meoraich air a cho-chordadh so a mhain a socrachadh creidimh, ach mar an ceudna dochas chreutairean ciontach a philleas ri Dia. Mar nach d-fhag se e fein an aon aite gun fhianuis, a' dearbhadh le oibribh agus le fhreasdal, nach 'eil e fada o aon neach againn agus gur h-ann uaith-san a tha ar bith, ar beatha agus comas gluasad; 's amhuil a tha 'n soisgeul ga thoirt dlù do 'n chiontach, agus dhoibh san a tha 'gan ditedh fein. Ma tha aon neach a tha 'g aideachadh an Tighearn Iosa le bheul a' lan chreidsinn, agus a' tuigsinn brigh a chainnte fein, cha 'n fheum e tuille a thoirt misniche da gu teachd le muinghinn chum Dhe, agus gu barantas a thoirt dha chum gairm air, agus earbs' a throcair. Tha na tha air aithris m' an t-seoladair so a' cuir sin gu soilleir an ceill. Gun deonaicheadh Dia gun smaoinich gach neach a leughas e air a chuis, gun gabh iad aithreachas agus gun creid iad an soisgeul! agus gun cum iad 'nan cuimhne gur neo-chomasach dhoibh-san dol as, a ni dearmad air slainte co mor agus co cinnteach 's a tha focal De a' foillseachadh.

### EIFEACHD FUIL CHRISD.

- 1 O 's ann tha 'n eifeachd 'am fuil an Uain !  
Chum ar n-euceartan ghlanadh uainn ;  
'S bochd an sgeul a tha r' a leughadh  
Nach 'eil speis di a reir a luaich.
- 2 Tha daoine gorach air sheol n' a dha,  
Nach aill leo dochas a dhur 'n a bhas ;  
Theid iad a dhi a dhiobhuil eolais  
Air an fhuil chaidh dhortadh chum ar slaint :
- 3 An dream thug speis di cha dean iad uail,  
On is e chaidh cheusadh an ait' a shluaigh ?

- Cha 'n ann diu fein a fhuair iad an reite,  
Ach leis an eifeachd tha 'm fuil an Uain.
- 4 'S e fein is eigin an cumail suas,  
An uair thig deuchainnean iomad uair ;  
Tha mheud de thruallidheachd mu 'n cuairt doibh  
'S nach toir iad buaidh ach le fuil an Uain.
- 5 Tha daoine an t-saoghail an gaol 's gach uair  
Chum na caoirich thoirt thaobh o'n uan ;  
'S tha 'n leoghann beucach a ghnath a' saothaireach  
Dh' fheuchainn co dh' fhaodas e shlugadh suas.
- 6 O fanaibh dluth chum 's nach toir e buaidh !  
Na tugaibh geill da is theid e uaibh :  
A shaighdibh teinteach deanaibh a mhuchadh,  
O 'n rinn sibh cumhant ri fuil an uain.
- 7 O bithibh laidir le armachd Dhe !  
Biodh creideamh slainteil agaibh mar sgeith :  
'S an uair bhios satan ag iarraidh fath oirbh  
Le cainnt an t-Slanuighear duinibh a bheul.
- 8 'N uair bhios e faineachd am bheil sibh sgith.  
Innsibh dha gu do bhasaich Chrìosd ;  
'S gu bheil ni 's leoir anns an fhuil chaidh dhorthadh ;  
'S gum bhi bhuir dochas innt' gus a' chrìoch.
- 9 'N sin thig e 'n cardeas is their e-fein,  
Gur sibhs' an aireamh tha 'm fabhor Dhe ;  
Is ge do ghluais sibh mar is aill libh,  
Gum bi sibh sabhailt air feadh gach re.
- 10 Ach innsibh dha gur h-iad cairdean Dhe,  
Aig am bheil aithntean 's a ni d' an reir ;  
Nach dean àicheadh an lathair an t-sluaigh,  
Ach a lean an t-Uan ge b' e taobh a theid.
- 11 'S e cuilbheirt shatain bhi laidir treun,  
A chumail chairdean gun ghradh da cheil ;  
Feuchaidh e faillinnean anns na braithribh,  
Dh' fheuchainn an tar e an cur o cheil.
- 12 O 's feumail a bhi ri caithris bhuan !  
'S a bhi 'g eigheach ri Rìgh nan sluagh ;  
Cha 'n 'eil ni chumas dluth ri chèil' iad  
Ach an eifeachd tha 'm fuil an Uain.
- 13 Trid an Ti thug ar sith mu 'n cuairt,  
Cha 'n 'eil ni anns nach toir sinn buaidh :  
Co a dhiteas, no leagas sìos sinn  
'S Fear-coimhead Israeil 'g ar cumail suas ?

- 14 A' dol troimh 'n fhasach 's e fein an cul,  
Oir tha iad dha-san mar chloich a shul';  
Tha ghealla grasmhor nach dean e 'm fagail,  
Gus an toir e sabhailt iad chum na h-uir.
- 15 Trid gleann a' bhais bidh e fein 'n an coir,  
Gu 'n toirt sabhailt a suas chum gloir;  
'S gu 'n cumail tearuint o gach namhad,  
San tir aghmhor am mar iad beo.
- 16 'S an uair bhios iad thall thar na h-uile truaigh.  
Bidh iad ag innseadh co thug dhoibh a bhuaidh  
Cha bhi a h-aon diu nach cuir ris a sheuladh,  
Gur h-ann bha 'n eifeachd 'am fuil an Uain.

A' CHRIOCH.

### **"Christ is All."**

A NOTE FROM C. H. SPURGEON.

REMEMBER that, if you have Christ 'as your Saviour, you do not need anybody else to save you. I see an old gentleman over there in Rome, with a triple crown on his head. We do not want him, for "Christ is all." He says that he is the vicegerent of God. That is not true; but if it were, it would not matter, for "Christ is all." So we can do without the Pope. Then I see another gentleman, with an all-round dog collar of the Roman kennel type, and he tells me that if I will confess my sins to him as the priest of the parish, he can give me absolution. But seeing that "Christ is all," we can do without that gentleman as well as the other one; for anything that is over and above "all" must be a superfluity, if nothing worse. So is it with everything that is beside or beyond Christ; faith can get to Christ without Pope or priest. Everything that is outside Christ is a lie, for "Christ is all." All that is true must be inside Him; so we can do without all others in the matter of our soul's salvation.

But supposing that we have not received Christ as our Saviour, then how unspeakably poor we are! If we have not grasped Christ by faith, we have not laid hold of anything, for "Christ is all"; and if we have not Him who is all, we have nothing at all. "Oh!" says one, "I am a regular chapel-goer." Yes, so far, so good; but if you have not Christ, you have nothing, for "Christ is all." "But I have been baptized," says another. Ah! but if you have not savingly trusted in Christ, your baptism is only another sin added to all your others. "But I go to Communion," says another. So much the worse for you if you have not trusted in Christ as your Saviour. I wish I could put this thought into the heart of everyone who is without Christ: if you are without Christ you are without everything that is worth having, for "Christ is all."

## Notes and Comments.

**Easter.**—One of the most apparent signs of the Anglicising of Scottish Presbyterianism is to be seen in the increasing attention that is given year by year to the observance of Easter. No doubt this festival was taken over from paganism with a pious purpose, but why should Presbyterians, who cast off the trinkets of Rome, return to the observance of Easter? If we are specially anxious to remember Christ's resurrection we have fifty-two days set apart in the year for that purpose. Heath, in his *Romance of Symbolism*, says:—"We now keep Easter at the time when our pagan forefathers used to sacrifice to the goddess Eostre (the Astoreth or Astarte of the Phœnicians), and hot cross-buns may well be the descendants of cakes once eaten in her honour, on which, the symbol of Christianity has taken the place of some heathen sign." It is encouraging to learn from the *British Baker* that there are bakers in England who absolutely refuse to bake these buns on principle. Scotland, too, has some who do the same. But in these days of levelling down, men need moral courage to act against prevailing opinions.

**Love of Sport.**—Much has been said about the extraordinary love of sport which characterises our generation. If any positive proof were required it is to be found in the fact that a crowd of close on 130,000 spectators gathered to witness the great international football match in Glasgow. All this took place at a time when the country was passing through a great crisis. All this did nothing to cool the enthusiasm of the thousands who gathered to witness a game played by over a score of their fellows. We have no objection to innocent games and pleasures, but when it is borne in mind that the most serious talk of thousands upon thousands of young men throughout the country rises to no higher level than the discussion of the latest results on the football field, it becomes a serious menace to the sobriety of mind that ought to characterise men endowed with reason. Then there are the evils of gambling and drink so closely associated with the game. Looking at the matter in as lenient a way as possible, we cannot get past the fact that the whole affair makes it very plain that we are more lovers of pleasure than lovers of God—which in itself is a heavy indictment.

**Conduct of our King during the Coal Strike.**—It is a matter to be noted with pleasure that during the great stress through which the country passed during the coal strike, our King, in cancelling many engagements in which pleasure was mainly the chief aim, set a highly commendable example to his subjects. Royalty would be the very last to feel the pinch of want that was felt in many a home, and it is all the more creditable to our King that he should have acted as he did. We also noted with pleasure that the report, so widely circulated, that the



Prince of Wales was to attend race meetings on the Lord's Day while in Paris, is now officially contradicted. No doubt, the Royal House are too prominently associated with the race-course, but it would be still more painful to all right-thinking men to learn that the Prince of Wales, who, in the providence of God, may be our future King, had abandoned himself to such damagingly reckless desecration of the Lord's Day.

**The Belfast Meeting.**—One of the most impressive meetings ever convened in Ireland met last month in Belfast to protest against Home Rule. The meeting was opened with devotional exercises, and the speeches by the prominent leaders were pitched in a high tone and exhibited deep sympathy with the Protestants of Ulster, who are determined to oppose Home Rule to the uttermost. It had become customary to make sport of the Ulster opposition to Home Rule, but most now realise that the Protestants of the North of Ireland are in dead earnest. Politicians in favour of Home Rule have done their utmost to make the country believe that Home Rule is not a religious question, but no one who has given any serious study to the question can get away from the fact that for hundreds of thousands of the people of Britain it is here the question assumes its most serious aspect. Every true Protestant, we are sure, whatever his politics may be, cannot but view with the deepest concern the action of the present Government in introducing the Home Rule Bill, and their prayer will be that the God who rules over the assemblies of nations will cause this Bill to be wrecked. The moral impression made by the Belfast demonstration upon the British people has been very profound. No government, however powerful, can afford to ignore a people so deadly earnest.

**A Salutory Way of Dealing with Ritualism.**—Last month the Established Church Synod of Aberdeen had before it an appeal at the instance of Rev. Jacob Primmer against the decision of the Kincardine O'Neil Presbytery regarding a memorial table or altar erected in Crathie Church. Mr. Primmer alleged that this table was of an idolatrous character, but his petition was dismissed by the Presbytery and also by the Synod. We notice with pleasure that the finding had the following sequel as reported in the *Aberdeen Free Press*:—"We have authority for stating that a gentleman who had formed a bequest of £30,000 for the Aged and Infirm Ministers of the Church of Scotland in Aberdeenshire, has in view of the decision come to by the Synod last Tuesday with regard to the Crathie memorial, cancelled the document creating the trust. The sum in question, £30,000, was to be put in trust and the income was to be administered on behalf of the Aged and Infirm Ministers of Aberdeenshire. The donor is connected with Aberdeenshire, and he desired to associate his name with the county in this permanent way. The trust would have borne his name and become operative upon his

decease. As a member of the Church of Scotland he has been following the Crathie case with close interest. He has kept himself informed of the course of the proceedings, and in view of the decision of the Synod and of the attitude taken up by that body, he had altered the proposed disposition of his estate and withdrawn his bequest to the ministers of Aberdeenshire." It is stated that the gentleman in question is Lord Garioch, only son of the Earl of Mar and Kellie. A few such withdrawals might have a sobering effect upon members of Synods and Presbyteries, even though they failed to teach them loyalty to the Presbyterianism of their Church.

**The Instrumental Music Cult.**—There was an interesting editorial article on "Congregational Singing," says the *English Churchman*, in the *Musical Times* for last month. Although it approaches the subject from the standpoint of the critic, yet it contains much that appeals to churchgoers in general. Of late, even in Evangelical Churches, the domination of the organist and choir have become well-nigh intolerable. Many are longing for a return to quiet and devotional services, in which there will be a far deeper sense of reality and far less of performance and parade. They would fain have the privilege of prayer without the distraction of a running accompaniment upon the organ, and they long for praise in which all who are naturally qualified could take their part. The following extract from the article to which we have referred shows that this longing is by no means limited to the unmusical portion of the worshippers. The writer says, "It is an apparent paradox, but none the less actually true, that whereas churches are nowadays vying with each other in the elaborateness of their music, many really musical church attendants are earnestly seeking out where they may find the plainest service." This is specially interesting coming from an Episcopalian source, even though it be a Low Church. It shows what instrumental music may mean in the service of the sanctuary when it once gets a place.

**Where the Higher Criticism Leads to.**—Some of the correspondence of the late Dr. Marcus Dods has just been published by his son. We call attention to the following: "I am a backslider. I used to enjoy prayer, but for years I have found myself dumb. Of course, one can always make a prayer, as I do every morning for my class; but prayer in the sense of asking for things has not been in my case a proved force. The things I have chiefly prayed for all my life I have not got. Communion with the Highest and consideration of Christ are, of course, efficacious to some extent, but I pray now not because my own experience gives me any encouragement, but only because of Christ's example and command." Further, in a letter written in 1902, Dr. Dods says: "I wish I could live as a spectator through the next generation to see what they are going to make of things. There will be a grand turn up in matters theological, and the Churches

won't know themselves fifty years hence. It is to be hoped some little rag of faith may be left when all is done. For my own part, I am sometimes entirely under water and see no sky at all."

## Church Notes.

**Communion.**—Oban and Kames, first Sabbath of May; Greenock and Dumbarton, second; Edinburgh (Hall, Riego Street, near Tollcross), and Glendale, Skye, third. Coigach (Ross-shire), first Sabbath of June; Dornoch (Sutherland) and Shieldaig (Ross), second; Lochcarron, third.

**The Southern Presbytery and the late Mr. Crawford, Oban.**—A Committee has drawn up the following tribute to the late Mr. Duncan Crawford: "The Southern Presbytery of the Free Presbyterian Church of Scotland records, with sincere grief, the removal by death on the 7th February, 1912, of Mr. Duncan Crawford, Oban, who was a member of this Court and the Synod of this Church since these Courts were constituted. Mr. Crawford was much beloved and esteemed by his brethren as a man of sincere piety, more than ordinary mental endowments, unflinching faithfulness in the performance of all the duties of his office, and a meek, charitable, and dignified spirit towards opponents as well as friends. He faithfully adhered to the whole doctrine, worship, government, and discipline of this Church throughout a testing period of her history, and continued steadfast without wavering to the last. Mr. Crawford was acknowledged by all who knew him as a man of sterling integrity and uprightness of character, an excellent citizen, and a loyal servant of Christ. The Presbytery extend their deepest sympathy to his widow, family, and other relatives, as well as to the congregation which he faithfully and cheerfully served, in the great loss they have sustained. They instruct the Clerk to forward a copy of this Minute to Mrs. Crawford."

**The late Mr. John Morrison, Ontario.**—As we go to press we learn with much regret the death of Mr. John Morrison, Huron, Ontario. Mr. Morrison, who was eighty-one years of age, was one of our elders in the Ontario mission, and was held in much esteem as a man who truly feared the Lord and adorned his profession. A more extended notice will (D.V.) appear in next issue.

**Deputies to Canada, and Princeton.**—The Rev. Walter Scott (accompanied by Mrs. Scott) left Scotland for the Canadian mission field on Saturday the 13th April. They proceed by the S.S. "Cameronian" to New York. We earnestly hope that the divine blessing will attend Mr. Scott's labours in Ontario and at Winnipeg, and that he and Mrs. Scott will be carried safely through all their journeyings. The famous Theological Seminary at Princeton, New Jersey, expects to celebrate its centenary early in May. Among others, the Moderator of the Free Presbyterian

Church of Scotland (Rev. Duncan Mackenzie, Gairloch), was invited to be present. Mr. Mackenzie has not found it convenient to go, and the Presbyteries have arranged to send the Rev. John R. Mackay, M.A., Inverness. Further reference in next issue.

**Acknowledgments.**—Mr. Marcus Morrison, Congregational Treasurer, Kinlochbervie, acknowledges, with sincere thanks, 30/- from "Lady Friends," per Miss M'Leod, 20 Park Circus, Glasgow; 35/-, per Miss M'Leod, 18 Belhaven Terrace, Glasgow; 5/-, "A Friend," Edinburgh; 3/6, "A Friend," Dundee; 5/-, "A Friend," Lochinver; for the repairs of the Kinlochbervie Church. Rev. Andrew Sutherland begs to acknowledge, with thanks, £3 from "Friend" in London, for Lochbroom Manse Building Fund. Rev. J. S. Sinclair, John Knox's, Glasgow, acknowledges, with thanks, £1 from "Friend," Lochinver, 10/- from Mr. D. Shaw, Gourrock, and £1 from "Nemo," for Sustentation Fund; also 10/- from "Nemo," for Poor of Congregation. Rev. N. Cameron begs to acknowledge, with thanks, 5/- for Foreign Missions from "Anon." Rev. Alex. Macrae, Portree, acknowledges, with thanks, 24/6 from "Friends" in Ailsa Craig, Ontario, and £1 from "Lochbroom," towards the Portree Manse Debt Fund. The Treasurer of the Dingwall Congregation acknowledges, with thanks, per Rev. D. Macfarlane, for Manse Building Debt, the following anonymous donations—Postmark Garelochhead, 5/-; Tain, 10/-; Postmark Tomatin, 5/-; and Glasgow, 10/-.

Mr. A. Clunas, Treasurer, 18 Ardconnel Terrace, Inverness, begs to acknowledge, with thanks, the following donations:—*For Sustentation Fund*—40/-, "Anon" (G.K. & Ardrishaig Packet P.O.); 10/-, Mr. A. Cameron, Dunfillan Villa, Row; 10/-, "Friend," Tomatin; 10/-, "Friend," Kishorn; 10/-, "Friend," Lochcarron; 6/-, "Friend," Fort-William; 5/- "Friend," Lochcarron; 4/- "Friend," Lochcarron. *For Matabele Church Building Fund*—20/-, "Friend," Lochcarron; 10/- "Friend," Carrbridge. *For Other Purposes*—20/-, "Friend," Carrbridge, for Kaffir Bibles and Psalms; 4/-, "Friend," Lochcarron, for Foreign Missions; 5/-, Mrs. T. W. Campbell, Vancouver, Kaffir Bibles; 7/6, Mr. G. M'Askill, per Rev. J. R. Mackay, for Kaffir Psalms; 50/-, "W.G.," for General Building Fund; 20/-, Mr. William Fraser, Powel River, British Columbia, for Strathy Church Building Fund.

## The Magazine.

**Notice to Subscribers.**—We respectfully remind subscribers that April was the last month of the Magazine year, and the 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.**—D. J. M'Kenzie, M.A., Foyers, 2/6; J. Murray, Union Street, Wick, 2/6; A. M'Vicar, Vancouver,

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*(Notice of some Subscriptions is held over till next month.)*