



THE
Free Presbyterian Magazine

AND
MONTHLY RECORD.

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

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

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Brief Notes of Assemblies.

THE following notes deal with only a few matters of outstanding or general interest. News of these Assemblies on a more extended scale must be looked for elsewhere.

ESTABLISHED CHURCH.

On the second morning of this Assembly (Wednesday, 21st May) a Communion Service for ministers and other office-bearers was held in St. Giles' Cathedral, according to the somewhat ritualistic practice of recent years. Immediately before the service Pastor Jacob Primmer rose up and made the following protest:—"I, Jacob Primmer, in loyalty to the Lord Jesus Christ, the Head of the Church, and in obedience to my ordination vows, protest against the setting up in this church of John Knox of a Popish altar, and the using of the same in this service. I also protest against the using of a printed liturgy, which is Popish in its teaching, and is similar to that put an end to in 1638 in this church by Jenny Geddes with her stool—all which are illegal and contrary to the Act of Union, 1707, and are designed to prepare the way for the foisting of a liturgy or prayer-book on the Church of Scotland, and the setting up of the superstitious, idolatrous, and blasphemous sacrifice of the Mass. So help me, God."

Though the Sacrament of the Supper at its first institution was only observed by Christ and His Apostles, it was not designed to continue as an ordinance for the officers of the Church alone, but for the whole body of Christ's members. The observance of a special Communion prior to Assembly deliberations also appears to us to be a work of supererogation, and so to savour of Ritualism. The ordinary religious services at home ought to be sufficient to prepare the members of Assemblies in a spiritual way for their work. No mere formal observance of the Lord's Supper will give a sanctified mind. Possibly the origin of the practice was a subtle device to preserve false unity in the Church and to silence,

if possible, a straightforward witness against the encroachments of error, for the same thing was introduced into the Free Church in pre-Union times, and is now observed in connection with the United Free Assembly. We do not know exactly how the service is conducted in the latter case, but Mr. Primmer's testimony clearly shows that the manner of its observance in connection with the Established Assembly is decidedly Ritualistic and fitted to lead to very serious developments.

RELIGIOUS INSTRUCTION OF YOUTH.

Sir Colin Macrae submitted the report of the Committee on this subject. He said that this was the last time he should do so, and that perhaps they would allow him to sum up the results of his experience. Their organisation, although yet far from perfect, was improved, and they had the confidence of parents, and the willing attendance of children, and the ardent support of ministers and teachers. But he confessed he was not satisfied when he looked round on the vast amount of godlessness in the land, the indifference, and even the undisguised hostility to religion in quarters where they would least expect it. When he contrasted Scotland as it is with the Scotland of his early youth, he saw a vast difference. It was not only in the amount of church-going or in Sabbath-keeping, but it was in the wholesale devotion of youth to pleasure-seeking and excitement. All this was very alarming, and the Church must consider its responsibility in the matter. He emphasised the need for family instruction and care.

OBSERVANCE OF THE LORD'S DAY.

Sir Mark J. McTaggart Stewart, the Convener of the Committee on the Lord's Day, presented the report. He said, among other things, that they had the assurance of the Commander-in-Chief that the case of rifle-practice on the Lord's Day in 1912 would be the last. The railway companies, who had the power to put on extra trains to convey the Territorials to their places of drill, ought to be sedulously watched. It was not an act of necessity to run these trains. They knew perfectly well that railway companies, in pressing cases of emergency, could multiply their trains tenfold, and therefore he did not pity them at all. He did think the railway companies ought to consider the large labouring population engaged on the railways, and to give them, as far as possible, rest on the Lord's Day. The great difficulty with which they had to cope was indifference and apathy.

PROPOSED UNION WITH UNITED FREE CHURCH.

This was the chief subject before the Assembly. Dr. A. Wallace Williamson, the Moderator, who left the Chair for the time being, moved the adoption of the report and the following deliverance:—

"The General Assembly approve of the report, thank the

Committee for their diligence, and reappoint them. The General Assembly have received with interest and appreciation the statement by the Committee of the United Free Church on the memorandum prepared by the Committee of this Church. The Assembly cordially acknowledge the care and patience which have been devoted by the United Free Church Committee to the study of the proposals embodied in the memorandum, and the frank and friendly nature of the observations which have been made thereon. The General Assembly mark with satisfaction that the full exchange of views which has now taken place between the Committees has not, in the opinion of either Committee, disclosed any such divergence of view between the two Churches as must constitute an insuperable obstacle to union. The General Assembly instruct the Committee to continue the conferences and to endeavour to frame the draft of such a constitution as is suggested in the said memorandum, and to report it to next General Assembly, with view to its transmission, if approved, as a basis of union to the General Assembly of the United Free Church. The General Assembly earnestly trust that further friendly conference may, with the Divine blessing, open the way to union, for the sake of the Lord Jesus Christ and for the good of the land."

The motion was seconded by Mr. D. M. M. Milligan, advocate, Aberdeen, and supported by Lord Balfour of Burleigh and others. Rev. Malcolm MacCallum, Muckairn, raised a partial opposition to the deliverance, and proposed an amendment to the fourth paragraph, in which he suggested that the U.F. Church should explicitly declare what modifications of the constitution of the Church of Scotland, and of its relation to the State, they deemed "necessary to enable the United Free Church to unite with her, and to join in conserving her national endowments for religious purposes"; and further, that "the drafting of the constitution for the proposed re-united Church should be undertaken jointly by the Union Committees of both negotiating Churches." Mr. MacCallum complained that the procedure of their Committee was that of "abject surrender to the United Free Church," and that if the State were to be asked to recognise all denominations as self-governing and only subject to Christ, that would put the Church of Rome on the same level with Protestant Churches. Mr. MacCallum, however, in view of certain explanations that had been given by the Committee the previous night (not reported), withdrew his amendment. The motion was then unanimously carried with enthusiasm, the members standing and cheering.

CHRISTIAN LIFE AND WORK.

The report of the Committee on this subject was tendered by Dr. William Robertson, Newmains. One point in the report was that the Church should take care that her students had some spiritual experience that would qualify them for usefulness in the

Church's ministry. Rev. William Provand, Glasgow, took strong exception to this demand as a reflection on their whole ministry. He said that spiritual experiences were holy things between a man and his God, and were not to be the subject of confession. Such a requirement had never been known among them.

In our judgment the Committee on Life and Work are to be commended for putting their finger on the outstanding and fatal defect of the general ministry of the present day—the absence of spiritual experience. Whether the said Committee have an adequate view of what true experience embraces we cannot say. One thing is certain—that the dry, dead formality of a thousand pulpits in Scotland to-day proclaims the lack of that experience of conversion and divine life which lies at the foundation of any real usefulness in the Church of God, and the Committee have as much discernment as to know that there is a serious defect. Poor Mr. Provand is to be pitied in his wrath. The great Apostle of the Gentiles was of a different mind. He did not hesitate to justify his claims to preach the gospel by his narration of the spiritual experience through which he passed.

CLOSE OF ASSEMBLY.

The proceedings were concluded with an eloquent address by the Moderator on "The Spiritual Calling of the Church." Dr. Wallace Williamson is a very able man, takes an intense and comprehensive grasp of his subject, and delivers himself in a felicitous and telling manner, but all these qualities are no proper substitutes for the absence of a thorough-going apprehension of the whole counsel of God contained in the Scriptures. One may gather from his speeches that he is a believer in the doctrines of the Trinity and of the Divinity of Christ, and in some vague sense in the doctrine of Divine Sovereignty, but he says little or nothing about the Atonement, and would manifestly concede a great deal to the Higher Criticism, which he believes has brought about "a saner attitude towards the Christian Scriptures." He is also well-known already as a strong advocate of ritualistic forms in divine worship. Such is the type of man indeed that is popular in the present day.

UNITED FREE CHURCH.

This Assembly was opened with an address by the Moderator (Principal Iverach, D.D., of Aberdeen), on the subject of "Our Heritage." He touched on various features of the "heritage"—the Bible, the Reformation, and the characteristics of Scottish piety—but he did not seem to recognise how far his Church has parted company with these privileges. Much was said on the subject of spiritual freedom, which he defined as "the right to obey the will of Christ," a definition which, in our judgment, has been much more honoured in the breach than in the observance by the representatives of the United Free Church. If the modern

conception of spiritual freedom had been defined as the right to *disobey* the will of Christ, the definition would have been, it is no exaggeration to say, far nearer the mark.

Deputies from the Irish Presbyterian Church appeared before this Assembly. They dealt with the Home Rule danger, and begged their United Free brethren who were in favour of Home Rule for Ireland to reconsider the case. The depute-clerk thereafter read a letter proposed to be sent to the Presbyterian Church of Ireland, which is full of complimentary references to the Irish Presbyterian Church, but contains no promise to oppose the Home Rule movement—rather the suggestion that the fears of the Irish Presbyterians are well-nigh groundless. The only promise is that, “should evil days come” in consequence of political change, their support will not be wanting to assist them in maintaining the liberty wherewith Christ has made them free—whatever that “liberty” may mean in present-day talk.

During the sitting of Assembly, the death of a ministerial member was announced. The press reports that the members heard the letter read announcing this sad occurrence “standing in their places.” Does it not seem a strange and inconsistent thing that men who invariably and instinctively “stand” when they wish to pay a tribute of respect to a fellow-mortal, do violence to their natural sense of propriety (not to speak of Scripture example), and “sit” when reverence is paid in prayer to the Most High God? Sitting at prayer is an innovation that suggests ignorance of God and of His infinite majesty. The creature is more real to most professors of religion than the Creator, and thus the inconsistency referred to.

Elections were made to the Hebrew Chairs of the Colleges in Edinburgh and Aberdeen. Dr. A. C. Welsh was chosen Professor for the Chair in Edinburgh; Dr. Selbie for the Chair in Aberdeen. Rev. J. Iverach Munro, M.A., Canisbay, who is known as an able scholar and an opponent of the Higher Criticism, was a candidate proposed by several Presbyteries, but he was not elected.

UNION WITH THE ESTABLISHED CHURCH.

Dr. Henderson, Crieff, submitted the Committee’s deliverance on this subject in a long and able speech, the drift of which was entirely in favour of further progress until union was accomplished. Several speakers, chiefly such as had been originally members of the United Presbyterian Church, took up an attitude of opposition. The trend of their speeches was that they were agreeable to union, but only on the ground that “the statutory bond between Church and State was cut asunder.” They held the necessity of Disestablishment. Still, their opposition was not of a very determined kind, and will probably come to nothing, for all agreed to the deliverance subjoined—slightly amended at their request from its original form. The result, indeed, was hailed with loud and

continued applause, the members upstanding, as was done in the sister Assembly :—

“The General Assembly receive the report and thank the Committee, especially the conveners and secretary, for their diligence in the important matters entrusted to them; and the Assembly note with pleasure the spirit of mutual consideration and confidence which has marked the intercourse of the Committees of the Churches. The Assembly learn with satisfaction that the statement of the Committee of this Church, with regard to the proposals in the memorandum dealt with in conference, has been accepted by the Committee of the Church of Scotland as a fair and sympathetic interpretation of these proposals; and the Assembly acknowledge, with high appreciation, the value of the explanations of the proposals in the memorandum which have been given in conference by the Committee of the Church of Scotland. The Assembly recognise the progress toward agreement between the Churches which has been made in the conference of the Committees, on the important subjects dealt with in the memorandum and statement, and the clearer understanding of each other's positions reached, which, while it does not remove all difficulties, gives ground for the hopeful consideration of definite measures by which the causes which at present separate the Churches may be removed. The Assembly accordingly resolve to re-appoint the Committee, and as regards further procedure, would approve of the course suggested in the report, by which the extent and reality of agreement could be further ascertained, made clear, and satisfactorily expressed in terms which might be embodied in the constitution to be adopted by the Church of Scotland. The Assembly resolve to publish and circulate this report, with accompanying documents; and authorise the Committee to give information and explanations, as they may deem necessary, and to take part by deputies, if desired, at conferences of office-bearers and members of the Church with regard to the existing ecclesiastical situation. The Assembly, in view of the greatness of the issues involved and their direct bearings both upon the work of the Churches and upon the religious life of Scotland, commend the whole subject to the devout consideration of their faithful people.”

Comment at some length on this subject will likely appear in a future issue of this Magazine. The only remark we make meantime is that Union is almost certain to take place, on some basis of State connection that will allow the Church a hitherto unknown degree of latitude in tampering with its creed and in ordering its general affairs.

HOME MISSION WORK.

Rev. John Tainsh, Glasgow, submitted the Home Mission Committee's Report. One of the speakers was ex-Provost Barnett, Kirkcaldy. He said that the need for mission work around

Kirkcaldy and Methil was most clamant. The deities there were whippets, football, drink, and the devil. Three-fourths of the population were as completely heathen as were the savages of darkest Africa. We hope that ex-Provost Barnett realises that the lax doctrine preached from the pulpit, and the lax discipline administered by Church courts have a great deal to do with the savagery that is rising in our midst.

The Moderator closed this Assembly with an address on "The Church's Outlook."

FREE CHURCH.

The Moderator of this court (Rev. Samuel Lyle Orr) had as the title of his opening address "The Kingdom, and the Greatest Therein." His theme was the place of the children in the visible Church, and the care that should be taken of their spiritual welfare and interests. Mr. Orr appears to have a sincere and intense interest in the young and their welfare, and with most of what he declared we are in full agreement, but we feel that he and some others who write for the benefit of the young do not adequately bring before them the more solemn and weighty aspects of truth, and that they thus give them the impression that they can grow up sound Christians without any marked change in their hearts and lives. The serious facts that all mankind have sinned and fallen in Adam, and, as children of disobedience, are on the broad way that leadeth to destruction, that if any are to be saved, they must be "born again" by the supernatural and almighty power of the Holy Ghost, and, that all human works, apart from this change and faith towards the Lord Jesus Christ, are but dead and corrupt at best and unaccepted by God—these and such like facts are largely overlooked in many articles written for the young. Regeneration is practically represented as a mere touch or two to finish off the work begun by natural religious training and upbringing. Such defective teaching is apt to make young people believe that common religious impressions are marks of saving grace, and that they are all right for eternity when they are all wrong. Young as well as old require to have the more alarming truths of God's Word brought before them, and the absence of this important teaching is a serious defect in much of the religious instruction that is supplied in the Free Church and elsewhere at the present time.

FINANCE COMMITTEE.

Mr. D. M. Smith (elder), convener, submitted the Report of this Committee, which contained a very good resolution in the following terms:—"That the Committee, in making investments of Church Funds, should refrain from lending to, or investing in, public undertakings whose profits are notoriously derived from trade or industry by methods inconsistent with the testimony of the Church, with special reference to Sabbath observance; and that

this same principle should be applied in considering loans to individuals, in so far as their operations may be within the knowledge of the Committee." The report was unanimously adopted. Mr. Archibald Macneilage, in the course of remarks made in support of the resolution anent investments, gave expression to a sentence that shocked not a few as it appeared in the press. The following are his words, as reported in the *F.C. Record*:—"Personally, he felt quite as religious at a meeting of the Finance Committee, when they were looking for investments for money devoted to religious objects, as he did at the Lord's Table. The investment of the funds of the Church for the prosecution of its objects was as religious a duty as any man might engage in."

We understand Mr. Macneilage's meaning, but the idea is not happily expressed. It is certainly our duty to be as conscientious about material affairs as those purely spiritual, and to do all that we do to the glory of God as under His all-seeing eye; but it is not to be regarded that the meeting of a Finance Committee is a gathering where a true Christian is likely to be in as heavenly a frame of mind as when seated at the Lord's Table. Divine ordinances of worship are superfluous and unnecessary if there is no difference between these two. There are degrees of spirituality, and if the Sabbath, the House of God, and the Communion Table mean anything for us, they mean that a greater degree of nearness to, and fellowship with, God is to be enjoyed in the observance of these ordinances than in that of more common duties. At the same time, we appreciate Mr. Macneilage's aim in his remarks in insisting that men should go about the financial affairs of the Church, not in a carnal or worldly spirit, but in the fear of God and under a solemn sense of responsibility to the Lord Jesus Christ.

CALL TO PROFESSOR MACLEOD.

A Call addressed to the Rev. John Macleod, M.A., Professor of New Testament Exegesis in the Free Church College, by 1579 members and adherents of the Free North Church, Inverness, with a view to his becoming their minister, was submitted to this Assembly. Several speakers strongly appealed for the retention of Professor Macleod in the Chair, and several motions were proposed. Professor M'Leod in a statement indicated his willingness to go to Inverness, and also to assist in the work of the Chair during the winter season if such an arrangement could be adopted. Ultimately a motion by Principal MacCulloch was carried, to the effect that the Assembly grant the petition of the congregation, and remit to the Presbytery of Edinburgh to place the Call in the hands of Professor Macleod, leaving it to him to accept or decline it. (Since above date (22nd May) the Presbytery met on 17th June, and Professor Macleod declared his acceptance of the Call to Inverness.)

The Assembly was closed with an address by the Moderator on an extension of the same topic as he dealt with at the opening of the Court.

A Sermon.

BY THE REV. JOHN OWEN, D.D., EMINENT PURITAN DIVINE
(1616-1683).

*Preached at Stadham, 21st June, 1674.**

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"Gird thy sword upon thy thigh, O Most Mighty, with thy glory  
and thy majesty."—PSALM xlv. 3.  
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IN the second verse we have a description of the Person of Christ, and of the ground of God's blessing and accepting of Him in His work : the Psalm having a double design, first, to shew the glory of Christ in His kingly office ; secondly, to shew the mutual love that is between Christ and His Church. This third verse sets forth His entering upon the first part of His work, and is spoken by the way of encouragement unto Christ in the name of God the Father, to undertake His office, and to go through with it. "Gird thy sword," saith He, "upon thy thigh, O Most Mighty, with thy glory and thy majesty."

There are three things in the words.

I.—The work that is proposed unto Jesus Christ, or rather His preparation for His work, "Gird thy sword upon thy thigh."

II.—The manner how He should go through this work, "With thy glory and thy majesty." And that which I shall particularly enlarge on,

III.—The appellation that is here given to Christ, which is, "Most Mighty." He is most mighty in the execution of His office, which He is exalted unto.

I.—We have Christ's preparation for His work, "Gird thy sword on thy thigh." Consider two things : (1) What is the sword of Christ ? (2) What is meant by girding this sword upon His thigh ?

(1) The Sword of Christ is the Word of God. So it is called the sword of the Spirit, which is the Word of God (Eph. vi. 17), the Spirit being the great immediate agent whereby Christ administers His kingdom. That which is the sword of the Spirit is the sword of Christ, and, therefore, where Christ is described in His kingdom, it is said that He hath a sword proceeding out of His mouth (Rev. i. 16), which in another place is called the rod of His mouth (Isa. xi. 4). It is the Word of God, the great instrument of Christ in the managing of His kingdom, that is called here His sword.

(2) Concerning this, it is said, "Gird thy sword upon thy thigh." The girding of the sword upon the thigh is the putting of it into readiness for use. When David was going up against

* Taken down in shorthand by Sir John Hartopp, Bart.

Nabal he said unto his men (1 Sam. xxv. 13), "Gird ye on every man his sword." Wherefore Christ's girding His sword upon His thigh is the disposing of the Word into the ordinances of the Gospel, where it may be ready for use. It hath respect unto the time when He ascended on high, and sent forth His Word for the setting up of His kingdom. Then He put His word in readiness to effect the great designs of His love and grace, when He gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers (Eph. iv. 11). He furnished men with gifts and abilities to disperse this word unto the ends of His kingdom.

II.—The manner of going through His work, is, "with thy glory, and with thy majesty." The glory and majesty of Christ are His power and authority. And so it is prophesied of as an encouragement unto the Lord Christ, that He should clothe His Word with power and authority for the ends of setting up His Kingdom, the edification of His Church, and the preservation of it in the world. These things I speak in a general way; I shall now more particularly address myself.

III.—To the appellation that is here given unto Christ, "O Most Mighty," from One that prevails in every thing He takes in hand. Observe from hence, that the Lord Jesus Christ, as King of the Church, is endowed with a mighty power for the accomplishing of all the designs, and ends of this rule, and kingdom. It is said of Him (Psalm lxxxix. 19), "God hath laid help upon one that is mighty." It is spoken there primarily of David, "I have found David my servant." But what could poor David do, one taken from the sheepfold? It was not a laying help therefore upon David that was mighty, absolutely speaking, but a putting strength into him. But David was a type of Christ, and to Him must the passage be referred; He is the mighty one. Also Isaiah lxiii. 1, describing of Christ in His kingdom, saith, it is "I that speak in righteousness, mighty to save." And again, in Psalm xxiv. 7, etc., there is a description of His ascension into heaven; the gates and everlasting doors being lifted up, that He, the King of Glory, may enter in; the question being asked: Who is the King of Glory? saith he, the Lord, strong and mighty. It is a property everywhere ascribed unto Jesus Christ, that He is mighty. Here we may inquire: (1) Whence Christ is thus mighty for the execution of His kingly office? and (2) to what ends He doth put forth this might and power?

1. Whence is Christ thus mighty? Christ is mighty upon two accounts:—

(1) From the omnipotent power of His divine nature, which is the principle of His mighty operations in the union of his person. So the Prophet declares (Isaiah ix. 6), "Unto us a child is born, unto us a son is given": And how shall He be called? Wonderful, Counsellor, the mighty God. This Child that is born unto us, this Son that is given unto us, His name shall be, that is,

He really is, the mighty God. Why so? Because of the union of the divine nature with the human in the same person, whereby the same person becomes a child born, and also the mighty God.

(2) He is mighty, from the authority and power that was communicated and given, by the Father, unto Him, as Mediator, for the accomplishing of His whole work. Two things concur to make one legally mighty to proper ends; first, strength and power; secondly, authority. Where there is strength and no authority, it is force. And where there is authority, but no strength or power, that authority will be void. Christ had strength and power as the mighty God; and He hath authority too, as all power is communicated to Him by God the Father, as may be seen in Matt. xxviii. 18, Eph. i. 20, 21, 22, and many other places. But it will be objected, if Christ be the mighty God by nature, how comes it to pass, that He should have power and authority given unto Him? God hath given unto Him might and dominion, far above all principalities, etc.

I answer: Christ, as His power is given to Him, is considered, not absolutely as God, nor absolutely as man; but as God-man, Mediator, one that mediates between God and man; and so His power to erect His kingdom is given him of His Father.

The second inquiry is, Unto what ends doth the Lord Jesus put forth this mighty power wherewith He is endowed? I answer to these, five ends: (1) Unto the erecting of His kingdom or Church in the world; (2) To the preservation of it; (3) To the subduing of His enemies; (4) To the raising of the dead; (5) In the judging of all flesh, and distributing of eternal rewards and punishments, all which are acts of mighty power.

(1) Jesus Christ puts forth this mighty power in erecting and building of His Church. In Matthew xvi. 18, our Lord saith, "I will build my church"; and the Apostle, in Heb. iii. 3, 4, shews, that it was an act of Divine power to build this Church of God. "He that built all things is God." No one could build a Church in all ages, but God Himself. And if we were able to take a view how Jesus Christ first built His Church in the world, we should learn not to distrust His power in anything He had afterwards to do. There was a combination of hell, and of all the power of the world, against the interest of Christ and the Gospel. The concurring suffrage of mankind—wise and unwise, learned and unlearned, Jew and Greek, influenced by their interest—by all that was dear unto them,—set themselves in a combination against Christ's building of His kingdom. He employed against all this force a few poor men, unlearned, unskilful, and gives into their hands, only the sword of the Spirit, the Word of God; furnishes them only with gifts and abilities for the dispensing of the Word, which was His girding of His sword upon His thigh. He set these poor men to work, and clothing them with His glory and majesty, they make havoc in the devil's kingdom, and destroyed it by degrees, until they root it out of

the earth. It was then an act of mighty power in Christ to build His kingdom and Church.

(2) Christ puts forth this mighty power in the preserving of His Church, being so founded, and built on Him. It is that which He expresses, Isa. xxvii. 3. "I the Lord do keep it: I will water it every moment: lest any hurt it, I will keep it night and day." The Church being built, is not able to stand of itself; for unto the end of time, the gates of hell and the power of the world shall be engaged against it. But, saith He, I will keep it, and the gates of hell shall not prevail against it. There is a carnal Church in the world, or a worldly Church; and how is that kept? By force, laws, and power of men, who have wrapped up their secular interest in the preserving of it, and they will fight for their kingdom. On the contrary, the Lord Jesus hath a spiritual Church of them that believe in Him; they also are preserved; and by what means? By a secret emanation of mighty power from Jesus Christ. There hath not been any age in the world since the ascension of Christ, but there hath been an emanation, or putting forth of this mighty power of Christ in preserving of this Church. He preserves a people under the whole apostasy of antichrist. Had there been none left in the earth to fear Him, and believe in Him, all the promises of God to Him had come to an end. But He did secretly, by His mighty power, preserve a people to Himself in the midst of all the defection of antichrist. And He doth so at this day in the midst of the new defection made to antichrist. For, in former days, the world fell off to antichrist by superstition and idolatry; they are now falling off to Him by profaneness and atheism. Yet Jesus Christ, by His mighty power under both, or by a secret exertion of His power, preserves His Church through all, and carries them as safe through the new opposition, as He did through the old.

(3) He puts forth His power for the subduing and conquering of His and His Church's enemies. What enemies has Christ? What enemies has the Church? As many as there are devils in hell, and men, and women in the world, that are of the seed of the serpent. But I may reduce all the enmity to the interest of Christ upon earth, to these four heads: (1) Satan, (2) The world, (3) Sin, (4) Death. Christ is most mighty in conquering all these enemies.

(1) He puts forth His mighty power in conquering of Satan. This was the first word that was spoken of Him in the world, in Genesis iii. 15, "I will put enmity between thee and the woman; and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel." The first discovery God made to His creatures concerning the incarnation of His Son, was in this, that He would destroy Satan; and so the Holy Ghost tells us He hath done, Col. ii. 15, "He spoiled principalities and powers, and made a show of them openly, triumphing over them in his cross."

These words, "He spoiled principalities and powers," are an exposition of the former promises in Genesis, that the seed of the woman, Jesus Christ, should break the serpent's head. How should He do it? Why, in spoiling principalities and powers, and triumphing over them openly in His cross. So he saith, in Hebrews ii. 14, "That through death, he destroyed him that had the power of death, that is, the devil." He did not destroy him as to his being, but as to his power and authority. Hence, first, the devil hath a limited power only remaining, such as shall never prejudice the eternal interest of the Church. And, secondly, he is reserved unto eternal destruction by this mighty power of Christ.

(2) The second enemy of Christ is the world; and that may be considered either in the men of it, or in the power of it. In the men of it: The Lord Christ puts forth His mighty power to deal with, and subdue all the men of the world, that rise up in opposition against Him. Whatever success they may seem to have, they are all made His footstool. "He shall break them with a rod of iron, and dash them in pieces like a potter's vessel" (Psalms ii. 9). And you have Him twice or thrice described in the Revelations, as going forth in His mighty power, for the subduing of all His adversaries. (See Rev. xix. from verse 11 to the end). And this must be, for He shall subdue all the authority in the world; not only the persons of men, but all the power, and all the authority which is set up against Him, or exercised against His interest. 1 Cor. xv. 24, 25, "When he shall put down all rule, and authority and power, for he must reign until he hath put all his enemies under his feet." There is a suspension of the issue of all things, until Christ hath thus put down all that opposeth Him, and His interest. But there is an expectation in heaven, and in earth, in the whole creation; all are waiting, as if one single person, for the putting forth this mighty power of Christ, for the subduing of all unto Him; for the end will not be till then. Whatever we endure, we must be contented with it; whatsoever we suffer, the end must not be till all His enemies be made His footstool, and there be nothing to stand up against Him, who is most mighty.

(3) Sin in His people is another enemy of Christ. Sin, as it is in men by nature, is that which gives life and efficacy to all the enmity that is acted against Him, and as it remains even in believers themselves, it doth act a great enmity against Christ. How come we then to be freed from it? How comes it to be subdued? The Apostle, in Rom. vii., gives an account of the great contest and conflict that believers have with the remainder of sin in them, that makes them cry out for deliverance from it (verse 24-25). It is a sudden breaking forth of the Apostle there when he was describing the law of sin, for he cries out, "O wretched man that I am, who shall deliver me! &c." But he as suddenly takes up, "I thank God through Jesus Christ our Lord, through the power of Christ, this enemy, sin, shall be subdued."

Therefore, chapter vi. 14, it is said, "Sin shall not have dominion over you, for ye are not under the law, but under grace." If you come under grace, or under the rule of Christ, sin shall not have dominion over you. What is the reason of it? Where is the consequence of the argument? Because sin is one great enemy of Christ, and He will certainly conquer it.

(4) Death is another enemy. It is the last enemy. 1 Cor. xv. 25, 26, "He must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." And, in verse 54, he tells us that "death is swallowed up in victory," a conquest is obtained over it. 'Tis the last enemy, because, until the consummation of all things, we shall be subject to its power; but that shall also come under the feet of Christ, when we shall die no more. This is the third end, wherefore Christ puts forth this mighty, or exceeding greatness of His power, namely, for the subduing of His enemies.

(5) The fifth end for which Christ puts forth the greatness of His power is "for the raising up all His Church from the dead." Phil. iii. 20, 21, "Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." The mighty power of Christ reaches thus far, that the dead shall be raised thereby: yes, our vile body shall, the body of our humiliation, that is, the body as 'tis fallen into corruption, into a vile estate, though it come to worms and dust, yet He shall revive it by the exceeding greatness of His power. He shall raise the bodies of His people. The privilege of believers on that day will be, that they shall be first raised, and they shall be peculiarly raised by the power of Christ as mediator. Their bodies shall be raised in conformity to His glorious body; when others shall be raised after them by the mere divine power of Christ, and raised with all their own vileness upon them.

(6) And lastly, to mention no more, the mighty power of Christ is put forth in judging of all the world, and distributing to them rewards of bliss, or woe, that shall abide to all eternity (Matt. xxv. 31 to end).

Thus you see why the Holy Ghost, by the Psalmist, calls Christ here the Mighty One, one that will mightily prevail in everything. Is it because of His divine power He is the Mighty God, and because of His mediatorial authority, there is committed unto Him all power in heaven and in earth. He doth put forth this power for the erecting of His Church, for its preservation, for the subduing of His enemies, in the raising of the dead, and distributing rewards and punishments.

BISHOP BUTLER, the eminent philosopher, died happy on the words, "Him that cometh unto me I will in no wise cast out." He never saw their beauty or felt their comfort till his death-bed.

Doubts Resolved.

EXTRACT FROM "HUMAN NATURE IN ITS FOUR-FOLD STATE,"

BY THE REV. THOMAS BOSTON, A.M.

THAT I may afford some farther help to true Christians in their inquiries into their state, I shall propose and briefly answer some cases or doubts, which may possibly hinder some persons from the comfortable view of their happy state. The children's bread must not be withheld; though, while it is held forth to them, the dogs should snatch at it.

CASE 1.—"I doubt if I be regenerate, because, I know not the precise time of my conversion; nor can I trace the particular steps of the way in which it was brought to pass." *Answer.*—Though it is very desirable to be able to give an account of the beginning, and the gradual advances, of the Lord's work upon our souls, as some saints can distinctly do, the manner of the Spirit's working being still a mystery, yet this is not necessary to prove the truth of grace. Happy he that can say, in this case, as the blind man in the gospel, "One thing I know, that whereas I was blind, now I see." As, when we see flame, we know there is fire, though we know not how or when it began; so the truth of grace may be discerned in us, though we know not how or when it was dropped into our hearts. If thou canst perceive the happy change which is brought on thy soul; if thou findest thy mind is enlightened, thy will inclined to comply with the will of God in all things; especially to fall in with the divine plan of salvation, through a crucified Redeemer; in vain dost thou trouble thyself, and refuse comfort, because thou knowest not how and what way it was brought about.

CASE 2.—"If I were a new creature, sin could not prevail against me as it doth." *Answer.*—Though we must not lay pillows for hypocrites to rest their heads upon, who indulge themselves in their sins, and make the doctrine of God's grace subservient to their lusts, lying down contentedly in the bond of iniquity, like men that are fond of golden chains; yet it must be owned, "the just man falleth seven times a day;" and iniquity may prevail against the children of God. But if thou art groaning under the weight of the body of death, the corruption of thy nature; loathing thyself for the sins of thy heart and life; striving to mortify thy lusts; fleeing daily to the blood of Christ for pardon; and looking to His Spirit for sanctification; though thou mayest be obliged to say with the Psalmist, "Iniquities prevail against me;" yet thou mayest add with him, "As for our transgressions, thou shalt purge them away" (Psalm lxxv. 3). The new creature does not yet possess the house alone: it dwells by the side of an ill neighbour, namely, remaining corruption, the relics of depraved nature. They struggle together for the mastery: "The flesh

lusteth against the spirit, and the spirit against the flesh" (Gal. v. 17). And sometimes corruption prevails, bringing the child of God into captivity to the law of sin (Rom. vii. 23). Let not therefore the prevailing of corruption make thee, in this case, conclude thou art none of God's children; but let it humble thee, to be the more watchful, and to thirst the more intensely after Jesus Christ, His Blood and Spirit; and that very disposition will evidence a principle of grace in thee, which seeks the destruction of sin, that prevails so often against thee.

CASE 3.—"I find the motions of sin in my heart more violent since the Lord began His work on my soul, than they were before that time. Can this consist with a change of my nature?" *Answer.*—Dreadful is the case of many, who, after God has had a remarkable dealing with their souls, tending to their reformation, have thrown off all bonds, and have become grossly and openly immoral and profane; as if the devil had returned into their hearts with seven spirits worse than himself. All I shall say to such persons is, that their state is exceedingly dangerous; they are in danger of sinning against the Holy Ghost: therefore let them repent, before it be too late. But if it be not thus with you; though corruption is stirring itself more violently than formerly, as if all the forces of hell were raised, to hold fast, or bring back, a fugitive; yet these stirrings may consist with a change of your nature. When the restraint of grace is newly laid upon corruption, it is no wonder if it acts more vigorously than before, "warring against the law of the mind" (Rom. vii. 23). The motions of sin may really be most violent, when the new principle is brought in to cast it out. The sun, sending its beams through the window, discovers the motes in the house, and their motions, which were not seen before; so the light of grace may discover the risings and actings of corruption, in another manner than ever the man saw them before, though they really do not rise nor act more vigorously. Sin is not quite dead in the regenerate soul; it is but dying, and dying a lingering death, being crucified; no wonder there are great fightings, when it is sick at the heart, and death is at the door. Besides, temptations may be more in number, and stronger, while Satan is striving to bring you back, who are escaped, than while he only endeavoured to retain you: "After ye were illuminated, ye endured a great fight of affliction," says the Apostle to the Hebrews, chap. x. 32. But "cast not away your confidence" (verse 35). Remember His "grace is sufficient for you, and the God of peace will bruise Satan under your feet shortly." Pharaoh and his Egyptians never made such a formidable appearance against the Israelites, as at the Red Sea, after they were brought out of Egypt: but then were the pursuers nearest to a total overthrow (Exod. chap. xiv.). Let not this case, therefore, make you rase the foundations of your trust: but be ye emptied of self, and strong in the Lord, and in the power of His might, and you shall come off victorious.

CASE 4.—“But when I compare my love to God with my love to some created enjoyments, I find the pulse of my affections beat stronger to the creature than to the Creator. How then can I call him Father? Nay, alas! those turnings of heart within me, and glowings of affection to Him, which I had, are gone; so that I fear all the love which I ever had to the Lord, has been but a fit and flash of affection, such as hypocrites often have.” *Answer*.—It cannot be denied, that the predominant love of the world is a certain mark of an unregenerate state (1 John ii. 15), “If any man love the world, the love of the Father is not in him.” Nevertheless, those are not always the strongest affections which are most violent. A man’s affections may be more moved, on some occasions, by an object that is little regarded, than by another that is exceedingly beloved; even as a little brook sometimes makes more noise than a great river. The strength of our affections is to be measured by the firmness and fixedness of the root, not by the violence of their actings. Suppose a person meeting with a friend, who has been long abroad, finds his affections more vehemently acting towards his friend on that occasion, than towards his own wife and children; will he therefore say, that he loves his friend more than them? Surely not. Even so, although the Christian may find himself more moved in his love to the creature, than in his love to God; yet it is not therefore to be said, that he loves the creature more than God, seeing love to God is always more firmly rooted in a gracious heart, than love to any created enjoyment whatever; as appears when competition arises in such a manner, that the one or the other is to be foregone. Would you then know your case? Retire into your own hearts, and there lay the two in the balance, and try which of them weighs down the other. Ask thyself, as in the sight of God, whether thou wouldst part with Christ for the creature, or part with the creature for Christ, if thou wert left to thy choice in the matter? If you find your heart disposed to part with what is dearest to you in the world for Christ, at His call, you have no reason to conclude you love the creature more than God; but, on the contrary, that you love God more than the creature, although you do not feel such violent motions in the love of God, as in the love of some created thing (Matt. x. 37), “He that loveth father or mother more than me, is not worthy of me.” Luke xiv. 26, “If any man come to me, and hate not his father and mother—he cannot be my disciple.” From which texts compared, we may infer, that he who hates, that is, is ready to part with, father and mother for Christ, is, in our Lord’s account, one that loves them less than Him, and not one who loves father and mother more than Him. Moreover, you are to consider that there is a two-fold love to Christ. 1. There is a sensible love to Him, which is felt as a dart in the heart, and makes a holy love-sickness in the soul, arising either from want of enjoyment, as in that case of the spouse (Cant. v. 8), “I charge you, O daughters

of Jerusalem, if ye find my beloved, that ye tell him that I am sick of love;" or else from the fulness of it, as in Cant. ii. 5, "Stay me with flagons, comfort me with apples; for I am sick of love." These glowings of affection are usually wrought in young converts, who are ordinarily made "to sing in the days of their youth" (Hos. ii. 15). While the fire-edge is upon the young convert, he looks upon others, reputed to be godly, and not finding them in such a temper or disposition as himself, he is ready to censure them; and to think there is far less religion in the world than indeed there is. But when his own cup comes to settle below the brim, and he finds that in himself which made him question the state of others, he is more humbled, and feels more and more the necessity of daily recourse to the blood of Christ for pardon, and to the Spirit of Christ for sanctification; and thus grows downwards in humiliation, self-loathing, and self-denial. 2. There is a rational love to Christ, which, without these sensible emotions felt in the former case, evidences itself by a dutiful regard to the divine authority and command. When one bears such a love to Christ, though the vehement stirrings of affection be wanting, yet he is truly tender of offending a gracious God; endeavours to walk before Him unto all well-pleasing; and is grieved at the heart for what is displeasing unto Him (1 John v. 3), "For this is the love of God, that we keep his commandments." Now, although that sensible love does not always continue with you, you have no reason to deem it a hypocritical fit, while the rational love remains with you; any more than a loving and faithful wife needs question her love to her husband, when her fondness is abated.

CASE 5.—"The attainments of hypocrites and apostates are a terror to me, and come like a shaking storm on me, when I am about to conclude, from the marks of grace which I seem to find in myself, that I am in the state of grace." *Answer.*—These things should indeed stir us up to a most serious and impartial examination of ourselves; but ought not to keep us in a continued suspense as to our state. Sirs, you see the outside of hypocrites, their duties, their gifts, their tears, and so on, but you see not their inside; you do not discern their hearts, the bias of their spirits. Upon what you see of them, you found a judgment of charity as to their state; and you do well to judge charitably in such a case, because you cannot know the secret springs of their actions: but you are seeking, and ought to have, a judgment of certainty as to your own state; and therefore are to look into that part of religion, which none in the world but yourselves can discern in you; and which you can as little see in others. A hypocrite's religion may appear far greater than that of a sincere soul: but that which makes the greatest figure in the eyes of men, is often of least worth before God. I would rather utter one of those groans which the apostle speaks of (Rom. viii. 26) than shed Esau's tears, have Balaam's prophetic spirit, or the joy of the stony-ground hearer. "The fire that shall try every man's work"

will try, not of what bulk it is, but "of what sort it is" (1 Cor. iii. 13). Though you may know what bulk of religion another has, and that it be more bulky than your own, yet God doth not regard that; why then do you make such a matter of it? It is impossible for you, without divine revelation, certainly to know of what sort another man's religion is; but you may certainly know what sort your own is of, without extraordinary revelation: otherwise the apostle would not exhort the saints to "give diligence to make their calling and election sure" (2 Pet. i. 10). Therefore the attainments of hypocrites and apostates should not disturb you, in your serious inquiry into your own state. I will tell you two things, wherein the meanest saints go beyond the most refined hypocrites: 1. In denying themselves; renouncing all confidence in themselves, and their own works; acquiescing in, being well pleased with, and venturing their souls upon, God's plan of salvation through Jesus Christ: (Matt. v. 3) "Blessed are the poor in spirit, for theirs is the kingdom of heaven." (And chap. xi. 6) "Blessed is he, whosoever shall not be offended in me." (Phil. iii. 3) "We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." 2. In a real hatred of all sin; being willing to part with every lust, without exception, and to comply with every duty which the Lord makes, or shall make known to them (Psalm cxix. 6), 'Then shall I not be ashamed, when I have respect unto all thy commandments.' Try yourselves by these.

CASE 6.—"I see myself fall so far short of the saints mentioned in the Scriptures, and of several excellent persons of my own acquaintance, that, when I look on them, I can hardly look on myself as one of the same family with them." *Answer.*—It is indeed matter of humiliation, that we do not get forward to that measure of grace and holiness which we see is attainable in this life. This should make us more vigorously press towards the mark: but surely it is from the devil, that weak Christians make a rack for themselves, of the attainments of the strong. To yield to this temptation, is as unreasonable as for a child to dispute away his relation to his father, because he is not of the same stature with his elder brethren. There are saints of several sizes in Christ's family; some fathers, some young men, and some little children (1 John ii. 13, 14).

CASE 7.—"I never read in the word of God, nor did I ever know of a child of God, so tempted, and so left of God, as I am; and therefore, no saint's case being like mine, I cannot but conclude that I am none of their number." *Answer.*—This objection arises to some from their ignorance of the Scriptures, and the experience of Christians. It is profitable, in this case, to impart the matter to some experienced Christian friend, or to some godly minister. This has been a blessed means of peace to some persons; while their case, which appeared to them to be singular, has been proved to have been the case of other saints. The

Scriptures give instances of very horrid temptations, wherewith the saints have been assaulted. Job was tempted to blaspheme: this was the great thing the devil aimed at in the case of that great saint: (Job i. 11) "He will curse thee to thy face." (Ch. ii. 9), "Curse God, and die." Asaph was tempted to think it was in vain to be religious, which was in effect to throw off all religion, (Psalm lxxiii. 13) "Verily I have cleansed my heart in vain." Yea, Christ Himself was tempted to "cast Himself down from a pinnacle of the temple," and to "worship the devil" (Matt. iv. 6—9). And many of the children of God have not only been attacked with, but have actually yielded to, very gross temptations for a time. Peter denied Christ, and cursed and swore that he knew Him not (Mark xiv. 71). Paul, when a persecutor, compelled even saints to blaspheme (Acts xxvi. 10, 11). Many of the saints can, from their sad experience, bear witness to very gross temptations, which have astonished their spirits, made their very flesh to tremble, and sickened their bodies. Satan's fiery darts make terrible work; and will cost some pains to quench them, by a vigorous managing of the shield of faith (Eph. vi. 16). Sometimes he makes such desperate attacks, that never was one more put to it, in running to and fro, without intermission, to quench the fire-balls incessantly thrown into his house by an enemy, designing to burn the house about him, than the poor tempted saint is, to repel Satanical injections. But these injections, these horrid temptations, though they are a dreadful affliction, they are not the sins of the tempted, unless they make them theirs by consenting to them. They will be charged upon the tempter alone, if they be not consented to; and will no more be laid to the charge of the tempted party, than a bastard's being laid down at a chaste man's door, will fix guilt upon him.

But suppose neither minister nor private Christian, to whom you go, can tell you of any who has been in your case; yet you ought not thence to infer that your case is singular, far less to give up hope: for it is not to be thought, that every godly minister, or private Christian, has had experience of all the cases which a child of God may be in. We need not doubt that some have had distresses known only to God and their own consciences; and so to others these distresses are as if they had never been. Yea, and though the Scriptures contain suitable directions for every case which a child of God can be in, and these illustrated with a sufficient number of examples, yet it is not to be imagined that there are in the Scriptures perfect instances of every particular case incident to the saints. Therefore, though you cannot find an instance of your case in the Scripture, yet bring your case to it, and you shall find suitable remedies prescribed there for it. Study rather to make use of Christ for your case, who has a remedy for all diseases, than to know if ever any was in your case. Though one should show you an instance of your case, in an undoubted saint; yet none could promise that it would certainly give you

ease: for a scrupulous conscience would readily find out some difference. And if nothing but a perfect conformity of another's case to yours will satisfy, it will be hard, if not impossible, to satisfy you; for it is with people's cases, as with their natural faces: though the faces of men are of one make; and some are so very like others, that, at first view, we are ready to take them for the same; yet, if you view them more accurately, you will see something in every face, distinguishing it from all others; though possibly you cannot tell what it is. Wherefore I conclude, that if you can find in yourselves the marks of regeneration, proposed to you from the word; you ought to conclude you are in the state of grace, though your case were singular, which is indeed unlikely.

CASE 8.—“The afflictions I meet with are strange and unusual. I doubt if ever a child of God was tried with such dispensations of providence as I am.” *Answer.*—Much of what was said on the preceding case, may be helpful in this. Holy Job was assaulted with this temptation (Job v. 1), “To which of the saints wilt thou turn?” But he rejected it, and held fast his integrity. The apostle supposes that Christians may be tempted to “think it strange concerning the fiery trial” (1 Pet. iv. 12). But they have need of larger experience than Solomon's, who will venture to say, “See, this is new” (Eccl. i. 10). What though, in respect of the outward dispensations of Providence, “it happen to you according to the work of the wicked?” yet you may be just notwithstanding; according to Solomon's observation (Eccl. viii. 14). Sometimes we travel in ways where we can neither perceive the prints of the foot of man or beast; yet we cannot from thence conclude that there was never any there before us: so, though thou canst not perceive the footsteps of the flock, in the way of thine affliction, thou must not therefore conclude thou art the first that ever travelled that road. But what if it were so? Some one saint or other must be first, in drinking of each bitter cup the rest have drunk of. What warrant have you or I to limit the Holy One of Israel to a trodden path, in His dispensations towards us? “Thy way is in the sea, and thy path is in the great waters: and thy footsteps are not known” (Psalm lxxvii. 19). If the Lord should carry you to heaven by some retired road, so to speak, you would have no ground of complaint. Learn to allow sovereignty a latitude; be at your duty; and let no affliction cast a veil over any evidences you otherwise have for your being in the state of grace: for “no man knoweth either love or hatred by all that is before them” (Eccl. ix. 1).

MR. PHILIP HENRY said on his death-bed, “O make sure work for your souls, my friends, by getting an interest in Christ, while you are in health. If I had that to do now, what would become of me? I bless God I am satisfied. See to it, that your work be not undone when your time is done, lest you be undone for ever.”

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

(Continued from page 64.)

AS to my request about Mr. M'Cara's leaving the place, I thought I was answered thus, "What ye know not now, ye shall know hereafter." And there came such a sweet power along with the words, which made me to say, "Lord, it is enough." And as for my request to be kept from apostacy, I was answered, "My grace is sufficient for thee; for my strength is made perfect in thy weakness."

On the back of this solemnity I was much affected with the sense of judgments, both present, and what I feared was coming. At this time we were threatened with both sword and famine. When I thought on His righteous judgments, my heart trembled within me. O how often did I supplicate the throne of grace, that the Lord would give strength according to the day of trial; for I was afraid that trying days were a-coming. Yet there are two things I was apprehensive might be our judgment. I could not consent to the first, namely, the Lord's leaving the land, and taking the precious gospel from us, and the gospel ministers; making us again a habitation of idolatry. Another thing I could not consent to, the want of the Lord's presence in the furnace; for His presence will make even the furnace sweet: I would willingly yield to any trial, whatever He would see fit to trust us with, if so be it were to purge away our sins, and make us more holy; but to submit to the taking away the gospel from Scotland, that I would never do; no, my heart would never comply with that. I find that in the gospel which answers all cases. Then I was disposed to say, "O Lord, for thy glorious name's sake, remember this sinful Church and nation; and when thou comest with Thy sore judgments, let them be for purging and purifying both ministers and people, that they may come out of the furnace all glorious, that other nations may see Thou lovest to dwell in this covenanted Scotland. Now, Lord, for Christ's sake, when Thou in wrath visitest this land, and although I should fall in the common calamity, yet let my soul be united to Thee in peace. O do not suffer me to flinch from the least article of Thy truth. Let not my self-ends get more room in my heart than Thy glory. But, O Lord, if it were for Thy glory to hide me in the grave, before Thou comest out of Thy place, to punish the inhabitants of the earth for their iniquities, yet, 'Not my will be done, but Thy holy will.' Now, O God, seeing there is such a vehement desire in my heart to be with Christ, O when wilt Thou bring me to the full enjoyment of His glorious presence within the veil, where no intervening cloud would ever cover me from His blessed face again; and where I may be free from sinning, free from a wicked heart, and free from a tempting devil?"

PERIOD NINTH.

This period gives us an account of her being visited with bodily trouble ; her resignation to the will of God therein, though impressed with the views of its being lengthened out : together with the reasons why she so often desired to be disembodied and get home to her Father's house ; and the agreeable entertainment she met from the Lord both in public and private.

EVER since I can rightly remember, it hath been my kind Lord's way with me, oftentimes to hedge up my way with thorns of affliction ; by this He has made me to escape some of the pollutions of the world : yet He has punished me less than my iniquities deserve. However, under these afflictions, the Lord hath been very kind to my soul, in manifesting His glory to me, whereby I have seen more of the vanity of the world than ever I saw by affliction : He has given me sometimes such a view of His glory, as darkened the glory of all created objects, and by which I got above the clouds of darkness and unbelief now and then ; and glad would I have been never to have come down to the world again.

About the middle of August, 1757, it pleased the Lord to visit me with afflictions on my body. O what am I, that He should be so condescending to me, as to warn me of afflictions before they came upon me ! He bore in upon my mind these words, Amos iv. 12, "Because I will do thus unto thee, prepare to meet thy God, O Israel ;" and Exod. xix. 5, "Be ye ready against the third day." The Lord by His grace, enabled me to put the whole of this work back into His own hand, that He would sanctify and prepare me for what He had a mind to do with me. O what divine majesty I saw in reading this 19th chapter of Exodus ! O what of His love shined to me in other parts of the inspired and blessed Word ! A sweeter time than this I never enjoyed, for I saw that in the Holy Scriptures which I never saw before. O sirs, but a believing view of the soul's meeting with its Redeemer, and receiving a crown of glory from Him at last, is an excellent support under the heaviest affliction. Faith represents Christ as standing by the furnace as a refiner, where His gold is melting, carefully overseeing the trials of His people, that they may work for their good, and ready to bring them out thereof when they are sufficiently purified from their dross.

At this time, however, I was greatly in the dark about the language of the rod. I often begged of God, that "He would shew me wherefore He contended with me ;" and if there be any secret sin I know not, He would shew it unto me. It is exceedingly distressing to be under a silent rod. The Christians of old have taken much pains to know the voice of the rods that they met with, as is clear from 2 Samuel xxi. 1, and Job vii. 20. Yet it is not every man, nor every woman, that can take up what the rod speaks ; it is only the person who is endowed with much heavenly wisdom from God.

One day when I was meditating on the voice and language of the rod, it came into my mind that this rod may be for the trial and exercise of my faith; for I remember, when my kind Lord was pleased to bring me into the chambers of His presence, and make me give myself away to Him, then, I thought, through the strength of the Lord's grace, I would be content with cross and loss—with any trial He pleased. But this I greatly desired, that He would keep my interest in Himself clear to me, and also keep me about His own hand. "O Lord, if Thou givest me riches in this world, give me a heart to dispose of them for Thy glory; and if poverty be for Thy glory, O make me content with it, or any thing Thou pleasest." I have heard of one who said, He is an unworthy wretch that cannot be content with God in Christ, with the want of all other things. But, ah! how ungrateful have I been to Him! I have been a backslider in heart; yet, O what hath He done for my soul! and how many signal tokens of His love hath He bestowed on unworthy me, which many of His own dear children did not experience, at least, in such a measure? Job v. 15, "Happy is the man whom God correcteth." I dare say that afflictions have been no small mercy to me—the Lord has often hedged in my way, from sin, with the rod; yet, notwithstanding the Lord's goodness to me, when He had laid His afflicting hand on me, I had a new conflict to fight with Satan and my own predominants. I could not get my will brought to submit to God's will. My great conflict was, these twelve years bygone, in my afflictions, to get my heart brought the length to be cheerfully content and submissive to God's will when He turned me back again into the wilderness.

Here I will give some account of the reasons whereupon my desires to die were founded.

1. I was as one impatient till I be above, at uninterrupted fellowship and communion with glorious Christ. I will never be at rest, enjoy what I will, until I get Christ—until I obtain those endearing and immediate embracements of that noble Plant of Renown, the flower of the stock of Jesse, who is the light of the higher house. It hath pleased the Lord to give poor unworthy me such lively discoveries of the love of God in Christ, that I longed to be altogether with Him, where there would be no more parting again.

2. I desire to be "avenged on my enemies, indwelling sin." O that the Lord may enable me to carry the blood of Christ continually along with me, in the hand of faith, especially in the day of battle, for the enemy flies at the sight of it: "And they overcame by the blood of the Lamb" (Rev. xii. 11). O how sweet have these words been to me, "Stronger is he that is in you, than he that is in the world: these enemies whom ye see to-day, ye shall see no more!" I longed much for the "victory over Satan," and a "deceitful heart."

3. I desired to die, because I was so useless for honouring God

in the world, where He is so much dishonoured by all ranks and denominations.

4. I desired to die, because I was afraid of "falling in time of trial." I was very much assaulted this way: but my great relief was that which has been my life, viz., the promise, 1 Cor. x. 13, "There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." It is not what I have, that makes me promise, or expect through-bearing; but what is in Christ, and the promise.

At this time, however, I was timorous to meet with death. I thought, many are the trials the Lord have brought me through; but death is a trial I have no experience of. O that I could praise the Lord for His astonishing love and condescendency to me at this time, although a night of sore affliction on my body. O how sweetly did the Lord shine on these words to me, "Take this rod in thine hand, therewith thou shalt do signs," namely, the rod of promise in the hand of faith; with Psalm xviii. 28, "For thou wilt light my candle; the Lord my God will enlighten my darkness." O the astonishing sovereignty of the grace of God! By the Spirit of God shining on these words, I thought that death was no more to me but to throw myself into the arms of glorious Christ. I was indeed once as much afraid of death as any, when I stood trembling under the terrors of God's law; but in the mercy of God, and by the power of His grace, I was made composedly, and with joy to look death in the face: I now dare to look it in the face, in its most ghastly shapes, and hope to have the victory through Christ. I really longed for it. O for the grace of patience to wait for His coming.

It pleased the Lord to recover me a little out of this affliction; but these words very much haunted my mind, Mal. iii. 1, "The Lord whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in." "I will come again, and receive you unto myself, that where I am, there ye may be also" (John xiv. 3); "Rest in the Lord, and patiently wait for him; do not fret." I truly thought this was the voice of God to me, for, although I dared not repine at His afflicting hand, I longed exceedingly to be with the Lord. I desire to believe, that there is not a grain weight of affliction in my cup which infinite wisdom doth not think fit should be there. And I firmly believe, and desire to rest upon this, that infinite wisdom and infinite love was at the mixing of the cup: and His tender heart will carve no more out to me than what He enables me to bear. O it is comfortable that Christ hath gone to heaven by the way of the cross; that His blessed feet hath trodden that way; and that His precious lips hath drunk of that cup. That has been a sweet word to me many a time, "In all your afflictions, I am afflicted." Well may I say, "Behold what manner of love is this," to such an unworthy creature.

On 23rd October, Mr. Cock preached on Zech. xiii. 7, "Awake, O sword, against my Shepherd; against the man that is my fellow, saith the Lord of hosts." This day he was on the application; and he exhorted believers to devote themselves away to the Lord, and all that they had to Him, who had exposed His breast as a living shield to the sword of justice for them, and he also exhorted us to prepare for sufferings. He said, "Some of you may live to see suffering days for the truths of Christ." At hearing of this, I was afraid that I would flinch from the truth when a trying time would come. Then these Scriptures were made sweet and comfortable to me: "Be strong in the Lord, and in the power of His might; and He shall bring forth thy righteousness as the light." Said I, "not unto thee, if thou wouldest believe, thou shouldest see the glory of God." This was a sweet night to me: after I came from the ordinances, I went to a secret place, where I again made a new resignation of myself to the Lord's service, to do and suffer whatever He pleased, and should call me to, on condition He gave me strength to do it. I deny all strength of mine own to do any thing that is good. Daily experience hath taught me the truth of this: "Therefore, O Lord, I again and again give up myself to Thee, in a sacrifice to Thee this night; and, in testimony hereof, I have thought it, I have spoken it in prayer, and now I have written it."

The 30th of November, 1757, I set apart for fasting and prayer. At this time I was affected with the sense of judgments, both present, and what I feared was a-coming. It was reported that the French were coming on us. At this time we had the Highland Watch lying in our place, whereby the town was greatly defiled by their abominations, and the holy name of God dreadfully blasphemed; and many were the indignities that was done to the Lord Jesus Christ. At this time there were few making conscience of putting honour upon the Lord by witnessing for His cause and testimony. We are all obliged, by the oath of God, to own it and cleave to it, although many at this day are ashamed to own these vows. But, alas! who can think upon our sad, deplorable condition, and not have their eyes affecting their hearts, and wishing that their head were waters, and their eyes fountains of tears, to weep day and night, if it were possible, with tears of blood, for our great and grievous defections, backslidings, and apostacies from God, and from a pure covenanted work of reformation? No nation in the world hath so far changed their glory for their shame. For these, and many other abominations, I desire to be humbled this day before the Lord.

(To be continued.)

As we go to press we have received a letter from the Rev. J. R. Mackay, M.A., who gives a favourable report of his visit to Winnipeg. He sends a sketch of the late Mr. John Mackay, Swordly, Sutherlandshire, which however must be held over till next month.

The late Mr. Angus Macdougall, Elder, Oban.

MR. ANGUS MACDOUGALL was born at Kilninver, near Oban, in the year 1831. At the age of eighteen years he came to Oban and was apprenticed to the joiner trade with the firm of Mr. James Dalziel. After learning his trade, he worked for some time in Glasgow, but returned again to Oban, where he continued till he finished his days. As a business man and contractor he was very successful, and gained a well-deserved reputation in Oban and the surrounding district as a proficient builder and a man of integrity in all his transactions. Several of the principal buildings in Oban and its neighbourhood bear ample testimony to his competence and skill.

As he was modest and reticent about himself, we are not able to write much concerning the way in which the Lord dealt with him at the time of his conversion. The fact of his being an eminent man of God could not be doubted. He often spoke to us about a young man, who was studying with a view to the ministry of the gospel when Angus was a young lad. This pious and earnest student addressed meetings in the Kilninver district which Angus attended, and the impression made then on his mind continued fresh until his dying day. This young man died shortly after. It seems that he was savingly dealt with at that early period of his life; so that he, like Samuel, knew the Lord from his boyhood. He said to a friend who had a conversation with him about conversion, that he was for years more or less under convictions of sin and misery when he was a young man, much impressed under sermons he heard, and coming away in tears and distress; but that he did not obtain a clear deliverance until on one occasion at Oban. He was just leaving a service he had attended, and was in much soul anguish, when these words came with much power to his mind: "As for me and my house, we will serve the Lord." These words were accompanied with such light, comfort, and power from on high that he felt his burden and chains fall off, and his soul set at liberty. He now felt prepared to be for Christ and not for another, though all the world should rise against him.

When he was about thirty-four years he entered the married state. Love, tenderness, and sympathy characterised him as a husband and father. His wife died before we knew him, but we have been informed that she was a true helpmeet for him. The year before his marriage, 1864, he was ordained an elder in the Free High Church, Oban. The Rev. P. Cameron was pastor of that congregation then. This shews that he was an elder during forty-nine years—thirty of these in the Free Church, and nineteen in the same Church designated the Free Presbyterian Church. Few men could understand better than he, the causes of our

separation from the so-called Free Church in 1893, and being a man of real integrity towards God and men, he, with the utmost firmness, held the faith steadfast to the end. As a man, he was of a very meek and unobtrusive disposition, and abhorred any flattery or ostentation; but in the concerns of God's cause and in maintaining His truth, he was bold as a lion. His motto was, "No surrender, no compromise," while God's Word was being torn by Rationalists. During all the years he was an office-bearer in the Church, he took a very sincere interest in the young. He took great pains to teach them the fundamental doctrines of God's Word and the Shorter Catechism, and after they left the class, he followed them with his prayers from day to day. He was pre-eminently the friend of the young.

The brotherly love and harmony that existed between him and the other members of our Kirk-Session in Oban were admirable. It was true of them that each thought the other better than himself. The admiration with which he spoke of Mr. Crawford's public exercises knew no bounds. He used to say of him: "He is a grand man; and indeed we are highly privileged in having such a man to preach to us on Sabbath and week days." This was also the opinion of Mr. Crawford as regards Mr. Macdougall. He said to us often that he ought not to take the services, while there were others more qualified than he in the Oban congregation—especially Mr. Macdougall. Before Mr. Crawford was removed from them, he made known his mind to them as to whom they should call as their pastor, and when Mr. Macdougall moved that they should proceed to give a call to their present pastor, he informed the congregation that they followed Mr. Crawford's advice on this matter.

Mr. Macdougall was a steady, faithful friend. Once he took any one as a friend, he continued a friend indeed. When he had to change his mind about any of his former friends, all we ever heard him say of such was: "I was wrong in my opinion of him." The pleasant smile with which he received one, made one feel how glad he was at meeting one. His house has been a home for the ministers during the past eight years, and he, and his daughter and son, made every one of them feel quite at home under their hospitable roof. His prayers at family worship in his own house were very striking. The childlike simplicity and reverence with which he presented his requests to the Father in the name of His Son Jesus Christ, made the impression on all our ministers that he was a mighty prince in Israel. He was truly a man who had strong faith in the promises of God. This kept him from being tossed to and fro in sifting times, and from being despondent, when trials came.

The Free Presbyterian Church had a warm place in his heart. He had no doubt about the scripturalness of the position taken up in 1893, and from it he could not be moved. His care of its concerns was not confined to Oban, but, on the contrary, he bore

upon his spirit, from day to day, all our congregations at home and abroad. When one met him, he always inquired about the cause of Christ and its prosperity everywhere within our bounds. We feel that our Church, and the cause of Christ throughout the whole world, lost one who really loved Sion, and inquired after her welfare.

During the last few years of his life he was a sufferer and unable to take the active part in the worship of God's house which he formerly did ; but no one ever heard a murmur from his lips. His true Christian patience and submission to the will of God was admirable. The day his beloved friend, Mr. Crawford, was buried, he attended ; and when the remains were carried out of the house, he said, "I will be the next." This saying has been verified as regards the elders of Oban. The week on which the Rev. Alex. Mackay was ordained, he felt weaker than usual, and kept his bed expecting, by doing so, that he might be able to be present ; but he was not able to do so. He expressed his very great pleasure at the fact that the congregation had now a settled minister over them, and implored the blessing of the Head of the Church on both minister and people. This was on Friday the 29th November—the day after the ordination. We left him on his bed that day at noon. The last words he said to us were : "The Lord knows what the end of this trouble will be ; but I know that my time here will not be long." When we bade good-bye with him, he began to weep. Next day he passed away to his everlasting rest about two in the afternoon at the ripe age of eighty-one years. His remains were laid to rest in Pennyfuir Cemetery on Thursday the 5th day of December. Many friends travelled long distances to be present, and a very large assemblage of the people of Oban attended his funeral. One could discern on their faces that they held him in much esteem. We mourn our loss, and would pray that the Lord would raise up the children to fill the places left empty in God's house by the removal of the fathers and mothers.

We desire to express our deep sympathy with all his family, and also with the Oban congregation. N. C.

"Infant Baptism : Proved an Apostolic Practice."

THIS is the title of a valuable pamphlet recently written and published by the Rev. J. Iverach Munro, M.A., United Free Church, Canisbay. Mr. Munro, who is more orthodox in his general views than the average United Free minister, has been studying the subject of infant baptism to some purpose, and has produced a work that is fitted to give very substantial confirmation to the views of those who believe in infant baptism, as well as to awaken serious doubts in the minds of those who oppose the

practice. While Mr. Munro's line of argument is not new, it has seldom received the attention it deserves, and his present effort fulfils a most useful function in calling attention to and driving home the line of reasoning referred to. Our only complaint against Mr. Munro is of a literary kind, namely, that he does not pay sufficient attention to the construction of his sentences and the lucidity of his statements. We would strongly advise that in a second edition he should re-write the first chapter, with a view to improvement in this respect. Such revision would greatly enhance the value and usefulness of the work, especially among ordinary readers, who are not familiar with his argument, and require exceeding plainness of speech.

A word now as to the argument itself. Mr. Munro points out (1) that there was perfect unanimity in the Church in New Testament times on the whole subject of baptism, whether infants were baptised or not; (2) that this unanimity is to be explained on the ground that the Church's then practice was directly based on the will of the Lord Jesus Christ and His Apostles; the Church then acted according to this will, and no one ventured to oppose it; (3) that if, when the question as between infant and adult baptism is first definitely raised in the early Church shortly after the times of the Apostles, there is no evidence of infant baptism as already in practice, but only of an attempt to introduce it, then that would be very strong evidence that infant baptism was not practiced in the Apostolic Church; but if, on the other hand, when the question as between infant and adult baptism is first definitely raised in the early Church, it is found that the Church has been already practising infant baptism, that would be equally strong evidence that infant baptism was unanimously practiced in the Apostolic Church; (4) that the practice of infant baptism was first in the field is the testimony of history; (5) that if we find that the man (Tertullian) who first urges adult as against infant baptism, does not object to infant baptism on the ground of its being an innovation, or contrary to the will of Christ and His Apostles, and that he lived so near to Apostolic times as to have abundant opportunity of knowing from others what that will was, we have every reason to conclude that no such conclusive objections were available to him, infant baptism being no innovation or anti-apostolic practice; and (6) that Tertullian's objection is manifestly due to fleshly wisdom and legality, not worthy of a Christian father but of a father of rank Popery, namely, that baptism ought to be delayed as long as possible, because sins committed after it are more heinous than those committed before it.

We have stated Mr. Munro's argument partly in our own words, and it appears to us most convincing in favour of infant baptism as a Scriptural practice. We leave the further amplifications of his argument to the discovery of the readers of the pamphlet. It may be had, price sixpence, from Messrs. P. Reid & Co., "John o' Groat Journal" Office, Wick.

Eachdruidh mu Aindrea Mac-ille-Dhuinn,

PAPANACH EIRIONNACH ; AGUS M'AN CHO'-CHAINNT A BH' EADAR
E FEIN AGUS AN SAGART.¹

“Iarradh iad chum an lagha agus chum na fianuis : mar labhair iad a reir an fhocail so, 's ann a chionn nach 'eil solus anna.”—ISAIAH viii. 20.

CAIB. II.

Bha Aindrea ni bu mhisneachaille ann an labhairt r'a theaghlach. A dhara coinneamh ris an t-Sagart. Mar ghnàthaich an Sagart e fein.

THOISICH Aindrea a nis air labhairt ni bu mhisneachaille r'a theaghlach na b' àbhuist da, agus chuireadh e'n céill doibh mu ghràdh Chrìosd ann e fein a thoirt suas mar éiric airson pheacach. Dh' earalaicheadh e iad gun dearmad a dheanamh air slainte co mòr ; agus le deoir air a shùilibh, sparradh e orra am feum anabarrach a bha air aithreachas a ghabhail a oibrìbh mharbha, air a cridhe atharachadh, agus air nuadhachd beatha. Bha iad uile, ach a nighean b' òige, ga mheas as a riaghailt ; ach bha ise o thùs ag éisdeachd ris le ro-aire ; agus 'an ùine ghearr thainig i ga ionnsuidh, agus le caomhalachd na gnùis, dh' aidich i gun do dhrùigh na nithe a labhair e gu mòr oirre, gun robh iad na beachd a là agus a dh' o'che, agus gur minic a bhruadair i umpa ; gum bu nàr leatha, rè ùine mhor, sin aideachadh, agus uime sin, gun do cheil i e ; ach gun robh a h-intinn co iomagaineach, 's gun d'thainig i nis ga ionnsuidh a dh' iarraidh a chomhairle. Bha aiteas mòr air Aindrea sin a chluinntinn ; shoilleirich e dhith co feumail 'sa bha e gun chùis co cudthromach a chuir air faoineachd, agus dh' oirpich e gràdh Chrìosd do cheann-cinnidh nam peacach a chuir fa comhair, ag earalachadh oirre gabhuil ris a chuireadh agus tighinn da ionnsuidh gun dàil ; nach ruigeadh i a leas aon ni ga cliuthachadh do Chrìosd, ach a h-uireasbhuidh, ni a dheanadh e gu saor suas. An ceann ùine bheag fhuair Aindrea de thoileacha gun d' iompaicheadh a bhean 'sa mhac, tre ghràs De, chum na firinn, gu h-iriosal ag iarraidh slainte aig bun e chroinn-cheusaidh ; ionnas nach robh a nis ach a nighean bu shine na theaghlach gun iompachadh. Bhunaich ise gu h-adhartach a' cur an aghaidh gach comhairl, agus earail a bha e na urrainn a thoirt oirre.

Air an doigh so bha na gnothaichean ; agus bha e nis còrr agus bliadhn o'n a bha cheud chonaltradh aige ris an t-sagart ; agus bha e gach àm a dh' fhaodadh e a' meoraich air ann an Tiomna Nuadh, agus bha e ga thuigsinn agus eolach uime mar nach b' olc ; agus bha e trid gràis comasach a ghnàth chum freagradh a

¹ Air athleasachadh le L. Mac-Illean—1840.

thoirt maille ri ceannsaichd agus eagal, do gach uile dhuine a dh' iarradh air reusan an dòchais a bha ann. Mu'n àm so rinn an Sagart guth aig tigh Aindrea gu fios fhaotainn ciod a bha ga chumail air ais o theachd ga fhaosaid agus gu bhi aig an airionn. Sa cheud dol a mach, bha sgàth air Aindrea an fhirinn innse, agus ghabh e gne leithsgeil arson a dhearmaid; ach smaoinich e nach b' ion da nàir a bhi air arson aon ni a dh' fhòghlum e o fhocal Dhe, agus gum b'e ghnòthach aidmheil fhollaiseach a dheanamh gun robh e air iompachadh o na mearachdan gun robh e roimhe ciontach. Chuir e roimhe an ath-uair a thigeadh an Sagart, gun labhradh e ris gu saor soilleir m'an chùis.

Goirid an daigh so, rinn an Sagart guth air Aindrea, agus thug e achmhasan sgaiteach dha arson e dhearmad a dhleasnaid. Ghnàthaich e cainnt smachnail gharg ris, agus thug e mòran ana-gnàthachaidh dha. Ach bha Aindrea air oileanachadh le Chrìosd, agus dh' fhoghlum e bhi *macanta* agus *iriosal* na chridhe, agus air an aobhar sin, gad a bha eagal tràilleil ro'n t-Sagart air fhagail, cha' robh mhiann air cainnt bheadai no mhi-mhodhail a thoirt dà, ach cho'-riasonaich e gu seimh ris arson a sglàmhruinn. Ro mhath, ars' an Sagart, bharalaich mi gur ann mar so a dh' éireadh dhuit arson do ro-dhéigh air fiosrachadh. Dh' ionnsuich thu, tha mi tuigsinn, tàir a dheanamh air a chléir, agus cha'n'eil ni's mò eagal peanaid ort. Cha robh fiuthair agam ris ni b' fhearr le d' ladurnas a dhol a leughadh na Tiomna Nuadh. Nam biodh tu agam san *Spainnd* no ann am *Portugal*, gheibhinn do chuir ann an *tigh-peanaid*,¹ leis an dioladh tu arson t-ann-dànachd. Ach anns an riochachd so, far a bheil saorsa coguis aig gach neach, agus comas smaoinich air a shon fein, ionnas gu bheil ar cumhachd-ne ann an cor fìor chunnartach. Gun tàmailt air bith a thoirt duibh, thuirt Aindrea, tha mi toirt

¹ Inquisition.

Chum gun tuig mo leughaidhearan ciod e an t-ionadchlaidh so, soilleir-ichidh mi dhoibh ciod e. Is gne de mhòd Eaglais a th' ann, a tha rann-suchadh a mach gach seorsa mearachd, a reir am beachd-san. 'S ann a dh' òrduicheadh e an toiseach anns an treas-linn-deug, le Eaglais na Roimhe, agus bha e air a ghabhuil a stigh do chuid de riochachdan, agus ann an cuid eile, cha robh. Theirear ri àrd-luchd-riaghluidh a Mhòid so, "Luchd rannsuich gach easaonachd mhi-chreid-each," agus tha tigh aca ris an abrar Luchd Ionad a chlaoidh, far an cum iad mòd air muinntir a mheasas iadsan ana-creideach. Tha seirbhisich aca fòdhpà ris an abair iad maoir, a chuireas an òrdugh an gnìomh, a reir mar chì sibh an tighibh mòid eile. 'Nuair a shaoilear neach a bhi na ana-creideach tha aon de na maoir sin air a chur ga ghlaicadh. Tha 'n t' òrdugh so air a ghrad chuir 'an gnìomh gu h-ullamh dìomhair, ionnas gu bheil an duine air iunn-drain gun fhios aca c' ait an deachaidh e; agus thachair e aon uair gun deach fear, a thriuir mac, agus a thriuir nighean, a bha san aon teaghlach, a ghlaicadh, agus an cuir do phrìosan an Ionaid-chlaoidh, gun fhios aig a h-aon diubh gun robh càch ann, gus an d'thainig ceann seachd bliadhna, 's gun deach an cur fa sgaoil.

Anns a phrìosun dhòineach sin tha'n neach a chuireas ann air a chlaoidh agus air a riasladh gu goirt, gach alt air an cur a' tàdha cheile; fheoil air a reubadh agus air a beubanachadh gu sgèitidh. Mar iompaich so e, tha e 'n sin air a liuthairt thairis do na h-uachdarain, chum a losgadh le teine.

taing do Dhia arson gu bheil mi thàmh ann an rioghachd far am faod gach neach roghainn a dheanamh air a shon fein; cha mhò tha mi meas gu'n cuir e mòr urram air creidimh gur eighinn peannas a ghnàthacha mu'n cumar daoine ris. Chuir an ter-rachad so, a labhair an fhirinn, air mhodh co séimh, an Sagart ann am feirg mhòir; ionnas gun do dhì-chuimhnich e a mheas-arachd a bhuineadh ga dhreuchd, agus air togail a bhata os cionn a chinn, bhagair e grad pheanas a dheanamh air Aindrea, nam biodh a chrì' aige labhairt tuille air an doigh sin. Bha duilichinn mhòr air Aindrea, a chionn an Sagart a dhol cor mòr air aimh-reidh; oir leis mar leugh e'n Tiomna Nuadh, thuig e mar bhuineadh do shearmonaich an t-Soisgeil e fein a ghiulan, agus bha e na thosd gus am fac' e gun do leag e làmh, agus gun do thraoigh corruich an t-Sagairt. Labhair e ris air a mhodh so. An e ur barail, le'r cead, gur ann le shamhuil so de ghiulan a mholas sibh an creidimh air a bheil sibh nar ministear? No bheil dùil agaibh gun d' thoir a leithid sin de ghnathachadh mis air m'ais? Ma tha, tha sibh air ur mealladh. 'S e rinn an t-atharrachadh orm gun d' fhuair mi mothachadh gun robh mi ann am mearachd, a tha toirt na h-urrad oilbheum dhuibse: agus cha dean ach am barrachd dearbhaidh air an taoibh eile mo thoirt air m' ais. Ma tha fiuthair agaibh drùghadh ormsa, thigibh a steach do m' thigh, agus leigibh leam na th' aguibh ri ràdh a chluinntinn, agus ma bhitheas e a reir focail De, cha bhi mise do-chomhairleachaidh.

An uair chaidh cosg air fearg an t-Sagairt, bha nàir air arson a ghiulain: 's an uair a choimeas e a ghnàthacha neo-chuanda fein ri clùineachd Aindrea, bha e gu mòr air irioslachadh na bheachd fein, air chor 's gun robh e déigheil air falbh gun dol a stigh; ach smaoinich e aige fein, Ma dh' fhalbhas mi, agus gun seachain mi a chùisa cho'riasonachadh ris, bithidh buaidh mhòr aig' a'm' aghaidh, agus innsidh e do gach neach so choimhearsnachd gun d' fhartluich e orm; agus leis sin mi-mheas a' tharruing orm o'n chuid eile dheth 'n t-sluagh. Osbarr, cha'n'eil ann ach duine truagh aineolach, agus cha bhi e cruaidh orm, mar d' thoir mi mothachadh dha, a chuir gu tosd. Air leis, le aontacha r'a thairgse, gu'n rachadh dì-chuimhn air co neo-ìomchuidh 'sa throid e roimhe, agus gun d' thugadh e dearbhadh air a shuairceas agus air irisleachd. Leis a bheachd sin chaidh e stigh, agus shuidh e taobh a ghealbhain; agus theann muinntir an tighe gu'n còir a dh' eisdeachd ris na theireadh iad.

(*Ri leantuin.*)

The late Murdo Mackenzie, Tomatin.—We regret to notice briefly the death of this worthy man, which event took place upwards of a month ago. He was a regular speaker at Friday fellowship meetings, and his remarks bore the stamp of conviction and godly sincerity. We extend our deepest sympathy to surviving friends.

Notes and Comments.

Protestantism in Spain.—There are not wanting signs in this dark benighted land that a better day is coming. Not so long ago Protestants rejoiced in learning that the heroic Spanish sailor, who refused to bow to the Host, had been released from imprisonment. Another incident shows the drift of events. Col. Labrador, who is a Presbyterian, refused to preside over a Court Martial because it would have been preceded by a Mass. He was also imprisoned. The outcome of the matter, however, is that a Cabinet Council at Madrid approved of a measure which makes for increased religious toleration in the Spanish army. Henceforth officers selected to try offences against military law will be absolved from the necessity of attending the Mass of the Holy Ghost before the proceedings begin. Only recently King Alfonso signed a decree regarding religious instruction in schools. Such religious instruction is decreed to be obligatory, but scholars, whose parents do not profess the Roman Catholic religion, are exempted.

The Presbyterians of Ireland and Home Rule.—There can be no doubt that the Presbyterians, in common with the other Protestant denominations in Ireland, are in deadly earnest about the question of Home Rule. At their General Assembly a motion against Home Rule was carried by a majority of over nine hundred, as opposed to an amendment in support of Home Rule, which received only a little over forty votes. The action of the Assembly in the matter was considered imperative by reason of persistent misrepresentation of their action last year when the Assembly, for the sake of peace, deemed it wise to have no discussion of the question. There need be no longer any doubt of the seriousness of the situation, and the politicians, who are determined to pass this measure into law, notwithstanding opposition arising from the deep religious convictions of so many of Ireland's best citizens, are guilty of a course which the coming years may reveal to be infatuated madness. We take very little interest in the matter from the purely political side, though we readily acknowledge politicians have shown good reasons why Home Rule should not be granted. Our opposition to the Bill is purely religious, and we cannot help feeling that it is the religious element in the matter that may yet prove to be such a serious matter for Britain and Ireland and her callous-minded statesmen, who are light-heartedly pressing on the matter to the bitter, and, we believe, disastrous end.

The Irish National Schools and the Second Commandment.—The publication, says the *Church of Ireland Gazette*, of the correspondence between a Belfast Presbyterian minister—the Rev. W. Corkey—and the Board of National

Education reveals a surprising state of things. The Board have issued a copy of the Ten Commandments for hanging up in National schools which omits the word "image" from the Second Commandment, and also omits the line "Thou shalt not bow down to them." This inexcusable tampering with the Decalogue to suit the susceptibilities of the Roman Catholic Church is not the whole of their strange procedure in this matter. They have refused to allow a correct copy of the Commandments to be displayed in Protestant schools. This refusal is the more monstrous since in Roman Catholic schools they allow sectarian emblems and statues to be placed. Protestant managers then, even in an exclusively Protestant school, cannot have on the walls during school hours any copy of the Ten Commandments except one mutilated to screen Roman religious delinquencies. This is an illuminative example of the fair play Protestantism would receive in Ireland under the control of the Roman Hierarchy.

A Bad Movement—Abolishing the Fast Day.—During last month there were movements in the above direction in two of our northern towns, Inverness and Wick; happily for the present both miscarried. In the case of Inverness the matter was brought forward by the Kirk-Session of the High Church, and at a meeting of office-bearers conferred to discuss the question, it was found that there was an element of opposition sufficiently strong and influential to make the innovators leave the matter for the meantime. At this conference a great deal was heard of the scandal of how the Fast-days had been turned into a holiday, and it was argued that because of this Fast-days should be abolished. Some of the innovators held that it was their concern for the Lord's Day that made them so anxious to do away with this so-called scandal of holiday-making Fast-days. The force of this argument is somewhat difficult to see, and we make bold to say that it is those who are most concerned for the Lord's Day that would seek to maintain the Fast-days. As for the argument that the Fast-days should be abolished because they were so much used by the holiday-makers, there was much point in Mr. Barron's remark (editor of the *Inverness Courier*), that this is a reason why they should endeavour to get the Fast-day better observed instead of abolishing it. This seems more in line with the scriptural injunction of strengthening the things that remain and are ready to die. The Wick motion came up in the Town Council, but it lost the day. Still, though there has been a backset for the time being, there can be very little doubt that the stream is flowing strongly in favour of the innovators, and what they have failed to accomplish now may be only a matter of time, unless a great change comes over the minds of the people in the North of Scotland. These movements are symptomatic of the secularising influences of the age and are not indicative of earnestness in religion.

Overseers of the Flock.—When one considers the manner in which ecclesiastics in high positions so often conduct themselves, the distance between the New Testament minister and them seems almost immeasurable. A well-deserved rebuke administered by the *English Churchman* to two bishops is interesting, though it saddens the heart to think of bishops in such company, especially for such ends:—"The union of the Church and Stage appears to produce the results that might naturally be expected. The world does not rise to meet the Church, but the Church descends to the ways of the world. This is what took place at the annual dinner of the Royal General Theatrical Fund, over which the Bishop of London presided, and at which the former Bishop of Ripon, Dr. Boyd Carpenter, was one of the speakers. Neither bishop, according to the report of the proceedings, gave any indication of his connection with the religion of Christ. The Bishop of London, in a rollicking speech, claimed the title of 'everybody's bishop,' and he explained his right to be the bishop of actors and actresses by saying that he was a frequenter of theatres, and that 'at his parties at Fulham nobody thought he had done them properly unless he treated them to a theatre once a week—at least a *matinée*.' The other bishop was, as might be expected, more sedate, but he as studiously avoided spiritual things. He said that 'the actor and the clergyman had come together, and had found that neither was as black as the other had painted him.' If by 'black' he meant solemn and earnest, deeply concerned about the eternal welfare of souls, and never ashamed of the Lord's service, then it is probable that such are not to be found at theatres or actors' entertainments. Men of that type do not attend functions like the dinner to which we refer."

Remarkable Tribute to the Authorised Version of the Bible.—Sir Arthur Quiller Couch, King Edward VII. Professor of Literature at Cambridge, delivered an exceptionally interesting lecture on the English Bible as literature, in which he described it as "the greatest book of English prose"; and in a leading article the *Daily Chronicle* (17th May, 1913), in calling attention to this pronouncement, says: "No one will dispute its title to that pre-eminence. What a marvel it is that this matchless translation, with its noble majesty, its glorious poetry, its divine simplicity, its ecstasy, its pathos, its tenderness—every chapter instinct with beauty, every verse ringing like a sweet-toned bell—should have been produced by forty-seven men, none of them, as Sir Arthur reminds us, celebrated, outside their share in translation, for any superlative achievement." We welcome such a pronouncement especially for the reason that it strengthens the case of those who desire that the Bible should be systematically taught in our schools. We readily recognise that the authorised version as the chief book in English prose is not the main thing for which the believer values his Bible, but it will make the

translation none the less valuable to him to be told, on the authority of one occupying such a position as Sir Arthur Quiller Couch, that he has in his hands the greatest book in the prose literature of his country.

Centenary of William Huntington, S.S.—Some of our readers have heard of this remarkable man and have read his books, "Kingdom of Heaven Taken by Prayer" and "Bank of Faith." The first day of July, 1913, is the hundredth anniversary of his death, and some, who revere his memory, have arranged to hold meetings on that day in the Grove Chapel, Camberwell, London, with a view to recall his labours and the doctrines of grace which he impressively preached. Huntington's memory has suffered from certain peculiarities in his character and teaching, but these things apart, it cannot be doubted that he was a very remarkable man of God, whose labours were much blessed in the conversion and edification of many. During his closing years he ministered to a vast congregation of several thousand people in London, gathered from all quarters and all ranks and classes, many of whom were truly godly. He wrote a number of books, one of the best in addition to those mentioned, being entitled "Contemplations of the God of Israel." His "Letters" published after his death, are also highly prized as a treasury of spiritual experience. He entered into rest on the first of July, 1812, at the age of sixty-seven years. We observe that Messrs. Farncombe & Sons, London (see advertisement on cover), are issuing a new edition of Huntington's "Bank of Faith" at a cheap price. If any of our readers who have not seen the work, want a treat by way of reading a series of extraordinary providential deliverances, described in an attractive and felicitous manner by a man truly taught of God, let them not fail in purchasing the book. Mr. Huntington has been not unfitly described as, in some respects, a second Bunyan.

"Bible Readings for the Home Circle"—a Warning.
—A correspondent in the west of Ross-shire has sent us for perusal a copy of a large volume with this title, which has been sold by a colporteur in that part of the Highlands. Most probably the sale has extended more or less all over the country. Many people have been incautious enough to purchase it who did not realise the nature of its contents. In "the Preface" the publishers profess to believe that the Bible is the word of God, and assert that nothing should be maintained as a matter of belief but what is in harmony therewith. They say that "it has been the plan of the work to let the sacred volume stand as its own witness," and they assume an appearance of orthodoxy that is fitted to mislead the unwary. When the book, however, is closely and carefully examined, we find that it is teeming with erroneous and dangerous interpretations of Scripture. The writers, whoever they are, hold the principle of the Seventh-day Sabbath in New

Testament times, they also maintain that the souls, both of the just and the unjust, are extinguished at death, and not revived until the resurrection, while they have no proper doctrine of Christ's atonement. These are only some of the serious deviations from truth it contains. The book is got up in a very subtle manner, with profuse, but to our view, repulsive illustrations, many scenes being represented with the figure of Christ in them, and with quotations from evangelical hymns sprinkled here and there. We would warn our readers against this poisonous publication, and have no difficulty in recommending them to "light the fire" with it.

Church Notes.

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

NOTE.—It is hereby requested that all Moderators of congregations (or others in charge), who desire intimation of Communion in the Magazine, send timely notice to the Editor for this purpose.

Calling Light Darkness.—The protest which the Southern Presbytery raised against the increased running of trains on the Lord's Day by the Caledonian Railway Company, and which was published in our last number, awakened considerable attention in the press. A copy of it was sent to the *Glasgow Herald* by the Clerk to the Presbytery, and the *Herald* was good enough to give it a very prominent place in its columns with the title, "A Remarkable Protest." A correspondence arose partly in approval and partly in condemnation of the witness raised. One person, who wrote on the enemy's side, was so maddened as to say that he never saw anything so heathenish for a long time. The sentence which seems to have stirred up the ire of the ungodly to its greatest pitch was, that "God would punish this form of iniquity either in this life or that which is to come." The idea of God's retributive justice seems to have faded from the minds of the present generation, and so when future punishment is spoken of, they regard it as heathenism, and so call light darkness. The perpetual obligation of all the commands of the moral law, the fourth as well as the rest, is deliberately ignored by many to their own and others' serious injury. A desecrated Sabbath is one of the precursors of a lost eternity.

Acknowledgments.—Mr. A. Clunas, Treasurer, 35 Arden Terrace, East, Inverness, begs to acknowledge, with thanks, the following donations:—*For Sustentation Fund*—20/- from "A Friend," Detroit, U.S.A., per Rev. N. M'Intyre; 20/- from Mr. P. Campbell, dyer, Perth; 10/- from Mr. A. Macpherson, Strontian; 5/- from "A True Friend," Strontian. *For Foreign Missions*

—£8 13/6 from Mr. Hugh Grant, Woodford, Leigh, Clarence River, N.S.W., per Rev. N. Cameron. *For Matabele Church Building Fund*—8/- from Nurse B. Macleod, Boston, U.S.A., per Rev. J. S. Sinclair; 5/- from "Friend," Marrel, Helmsdale, per Mr. J. Adamson; 5/- from Mr. K. Macrae, postman, Lochcarron; 2/6 from "C. M.," Staffin, per Mr. A. Mackay; 20/5 from Mr. S. Bannerman, Portage La Prairie, Manitoba, and 5/- from "Anon.," Oldshore, Kinlochbervie, per Rev. J. S. Sinclair. *For Kaffir Psalms*—5/- from Mr. A. Mackenzie, Laide, Aultbea, per Rev. N. Cameron; 2/6 from the late Mrs. Fraser, Helmsdale, per Mr. J. Adamson (ought to have appeared in May Magazine). *For Inverness Building Fund*—20/- from Mrs. Maciver, Nairn, per Mr. F. Maciver.—The Treasurer of the Dingwall Congregation, begs to acknowledge, with thanks, per Rev. D. M'Farlane, 5/- received from an anonymous donor, for Manse Building Fund, in April last year (post mark "Ayr"), letter and Postal Order mislaid, and found lately.—Rev. J. S. Sinclair begs to acknowledge, with thanks, £1 from John Knox's Sustentation Fund, and 10/- for Poor of Congregation from "April" (omitted to be acknowledged last month).

The Magazine.

Notice to Subscribers.—We respectfully remind subscribers that April was the last month of the Magazine year, and that payments due for past and future will now much oblige. All who order directly from the Editor and Treasurer are requested to send their subscriptions to address, 248 Kenmure Street, Pollokshields, Glasgow. We desire to remind our readers that we do not stop a Magazine immediately the payment is run out, and that if any desire a Magazine to be sent to a certain address for a limited period, such are earnestly requested to give us express notice of the same, so that the Magazine may be stopped at the proper time. The Editor possesses some copies bound in cloth of Volumes xi. to xvii. of *F.P. Magazine*, which may be had at the reduced price of 2/6 each, postage, 4d. extra.

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(Notice of several Subscriptions is held over till next issue.)