



THE  
**Free Presbyterian Magazine**  
 AND  
**MONTHLY RECORD.**

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

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

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THE

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## Hunger and Thirst after Righteousness.

MATT. v. 6.

THE Lord Jesus, at the beginning of His great Sermon on the Mount, takes occasion to delineate a number of the fundamental features of the true children of God. He does this in the form of Beatitudes, in which He pronounces "blessed" those who possess certain spiritual dispositions, such as poverty of spirit, meekness, and hunger and thirst after righteousness. The Beatitudes are therefore designed, in the first instance, to afford comfort to those who bear the marks of God's children. Such are assured of present safety and future happiness. But the bestowal of comfort is not the only end these Beatitudes are designed to serve. Christ clearly intends to condemn the false standards of character and blessedness which ignorant religionists and the men of the world had set up in His time. The former class were self-sufficient and self-righteous, and did not value the genuine graces of the Spirit, while the latter considered the self-confident, the high-minded, the diligent seekers after worldly advancement as the only admirable and blessed persons. The Lord Jesus evidently shows that the Church and the world of His day had wandered far from all right conceptions of true and abiding blessedness. The same message is needed in the twentieth century of the Christian era. It is our present purpose to call attention briefly to the fourth of these Beatitudes—"Blessed are they which do hunger and thirst after righteousness; for they shall be filled." We shall observe, first, the special description Christ here gives of the blessed, and secondly, the blessedness which He declares to be their portion.

I.—The special description here given of the persons truly blessed—it is "they which do hunger and thirst after righteousness." The whole context goes to prove that Christ refers to such as are the children of God by regeneration—who have passed from a

state of nature to a state of grace. They only are delivered from the curse, and are in possession of the blessing.

1. Observe, then, that the description intimates that God's children "hunger and thirst" in a spiritual sense. They "hunger and thirst" after Gospel blessings, one of which is righteousness. They possess desires after these precious benefits, of varying degrees of strength, described by the two words, "hunger and thirst." Sometimes their desires amount to the moderate feeling of hunger; at other times they rise to the intense sensation of thirst.

In the light of some passages of Scripture, it may appear strange that the children of God should be said to "hunger and thirst" at all. For example, Christ says elsewhere, "I am the bread of life; he that cometh to me shall never hunger; he that believeth on me shall never thirst" (John vi. 35). But it is to be observed that there are different kinds of "hunger and thirst" referred to in God's Word. Some of these kinds pass away when the soul comes and eats, by faith, of Christ as the bread of everlasting life, but it is not so of the "hunger and thirst" spoken of in the Beatitude before us; this may be said only to begin then in its most vital form. Consider that the carnal hunger and thirst which reigns in every unrenewed heart is brought down by faith's appropriation of Christ as the bread and water of life. The sinner never hungers or thirsts again after the vanities of a dying world with the same intensity of desire as he did in the days of his ignorance. The world could never afford any real satisfaction, but now he shall "never" be without bread or water to satisfy his deepest needs. Consider also that the "hunger and thirst" which first arises in the conscience by conviction of sin is removed for ever through a believing apprehension of Christ as the sinner's Surety and Redeemer. The desires of the awakened conscience under first convictions are fully and for ever satisfied when the soul, by grace, embraces Christ in the Gospel. "He that cometh to me shall never hunger; he that believeth on me shall never thirst." "He that cometh" shall never want the only perfect source of satisfaction to apply to and make use of. The kinds of "hunger and thirst," therefore, that pass away at conversion proceed from sin and the conviction of sin, but the "hunger and thirst" that abides proceeds from divine life in the soul, and will remain with "the living in Jerusalem," until it is swallowed up at last in the ocean of eternal blessedness.

Let us notice, then, in conclusion, on this point that God's children "hunger and thirst" after gospel blessings in the sense that they desire the experimental enjoyment of them. For, although all these blessings are given them as to right and title at the moment they are united to Christ, yet they are not all realised in experience at that moment. In their richest and fullest extent, they shall not be realised until the children of God enter the eternal world. During their journey through the wilderness, the

Spirit of God must give them daily communications out of the fulness that is in Christ, otherwise they shall be ready to perish, and for these communications they hunger and thirst. Such desires are signs of spiritual life and health, and they who possess them are not to be pitied but envied. Such desires are indications not of God's displeasure but of His favour, and those who have spiritual understanding often mourn, not the strength, but the weakness, of their hunger and thirst after the blessings of the new covenant, though they may not get in conscious experience all that they desire without some period of delay. Still "He satisfieth the longing soul, and filleth the hungry soul with goodness" (Psalms cvii. 9).

2. Let us, secondly, notice the special blessing for which God's children are here said to hunger and thirst; "righteousness."

God made man upright at the beginning, but when he became disobedient, he cast away his original righteousness, and became unholy and unjust. Thus it is written: "There is none righteous, no, not one; there is none that doeth good, no, not one" (Romans iii. 10, 12). When God, in the riches of His grace, made provision for the salvation of fallen men, He did so in a way of righteousness. He determined through Jesus Christ, to bestow upon them righteousness in all its aspects in a richer measure and on a firmer basis than that which was known in the first estate of innocency. Righteousness is therefore one of the outstanding blessings of the covenant of grace, which flows to sinners through the mediation of the Son of God and is held forth in the word of the truth of the Gospel.

(1) The true children hunger and thirst after *imputed righteousness*. Clothed they are with the righteousness of Christ in the day of their vital union to Him, yet they are not always able to apprehend this righteousness as their own. Through the weakness of faith, and the darkness of unbelief, they cannot at all times lay hold in living experience of Christ as the Lord their righteousness, and thus they frequently long for *the manifestation* of Him as such by the power of the Spirit and Word to their souls. In this important sense, they "hunger and thirst after" imputed righteousness. Christ as their righteousness, satisfying all the claims of law and justice against them as guilty sinners, is a most precious part of the bread of heaven without which they cannot live, and by the enjoyment of which, they "shall never die."

(2) They hunger and thirst after *implanted righteousness*. This righteousness they undoubtedly possess already in regeneration. When the Lord, in a day of mercy, justifies, He also renews. When He imputes righteousness, He also implants righteousness. "If any man be in Christ, he is a new creature; old things are passed away; behold, old things are become new" (2 Cor. v. 17). How then do the persons here spoken of hunger and thirst after the righteousness already implanted? They long after *its growth*. They desire intensely that the new nature, as a babe of grace,



may grow in vigour and understanding in faith, hope, love and all Spirit-given graces. They cannot be satisfied until it reaches the stature of a perfect man in Christ (Ephes. iv. 13). Again, they desire the growth of implanted righteousness in a way of victory over "the old man who is corrupt according to the deceitful lusts." Oftentimes, in young converts, amid all the warmth and liveliness of their new graces, "the old man" is very strong, and so he must be daily mortified. Where the genuine life of godliness is, there is a "hunger and thirst," after his overthrow and destruction, and after the growing prevalence and constant victory of the new man in the spiritual conflict. "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter iii. 19).

(3) They hunger and thirst after *active righteousness* in its perfect accomplishment. They desire to "do" as well as to love the will of God. "Blessed are they that do his commandments" (Rev. xxii. 14). They feel they come far short of the glory of God in their daily walk and conversation, and in the performance of the special work the Lord may have allotted them in His holy providence. If they do not always err in the outward form of that work, as conformed to the divine standard of obedience, they feel that they frequently err in the spirit in which it is done, and in the lack of that singleness of eye to God's glory which would become them in everything to which they put their hands. They long for that blessed and glorious state that is yet in the future, when they shall serve the Lord without the least shortcoming in thought, word, or action. And even now their cry ascends, in the language of the Psalmist, "Order my steps in thy word, and let not any iniquity have dominion over me" (Ps. cxix. 132).

(4) Lastly, they "hunger and thirst after righteousness" in all its forms *with a view to others as well as themselves*. Their desire is that multitudes of poor sinners would be called out of darkness into light, clothed with Christ's righteousness, and adorned with the graces of His Spirit. They earnestly long to see righteousness prevailing in Church and State. Deeply grieved they are to observe unrighteousness in a thousand forms rearing its head in the land to-day. "The Man of Sin," an enemy of all righteousness, is treated with an unholy charity, and the upholders of truth are looked upon with scorn and contempt. Well may the true children of God long and pray for that glorious time when righteousness in all departments of life shall overspread these kingdoms of ours and all the kingdoms of the earth.

II.—We now notice the second general point to be taken up—the blessedness of those who "hunger and thirst after righteousness." Here we must be very brief as our space is limited.

1. They are blessed in virtue of possessing this gracious disposition. They bear the image of the Lord Jesus, their glorious Head and Exemplar. He loved righteousness and hated iniquity, in a perfect degree, and though he did not require righteousness

for Himself, as He was "holy, harmless, undefiled," he sought righteousness with a view to the glory of God and the highest good of men. He was not satisfied until He fulfilled all righteousness in the room and stead of the guilty, and thus glorified God upon the earth. And now at the right hand of the Father, He waits to "see of the travail of his soul" in the universal diffusion of righteousness throughout the world, when the whole earth shall be filled with His glory (Ps. lxxii.), and in the complete and final fulfilment of God's gracious redemptive purposes in regard to His elect, when His people shall be all righteous, and shall inherit Immanuel's land for ever.

2. They are blessed in virtue of the promise of being abundantly satisfied: "they shall be filled." The Lord promises to fill those to the full who hunger and thirst after righteousness.

No such promise have the people of the world who hunger and thirst after temporal good and sinful pleasure. They shall never be "filled." No; though they should obtain the whole material universe as their possession with all the pleasure it is capable of giving, such would not be sufficient to fill their souls or give them genuine and abiding satisfaction. No person or thing can fill the soul but God Himself and the provision He has made according to the new covenant. The natural man is a poor unsatisfied, unfilled being at best, "empty, void, and waste."

Those, who "seek after righteousness," have a promise of complete and abundant satisfaction. In relation to their personal interests, they obtain an earnest of it in this present life. They are "filled," when they are enabled to embrace the Lord Jesus Christ as their Redeemer, Saviour and Husband, in the arms of faith and love. They are "filled" when they possess the assurance, by grace, of their eternal happiness in Christ. They are "filled" when the love of God like a mighty river flows into their souls, and they are set down, by faith, in the heavenly places. They are also "filled" when they hear of Christ in His cause obtaining victories over "the prince of darkness," and plucking sinners as brands out of the fire. But their complete and boundless filling is reserved for the inheritance, incorruptible, undefiled, and that fadeth not away. In this present world, they experience ebbs and flows in their comfort and satisfaction—sometimes they are brought very low, and find themselves exceedingly poor and destitute—but such changes shall not be in eternity. They shall be holy as God is holy—perfectly righteous in character as well as state. The Psalmist anticipated, by faith, under the Spirit's illumination, the abundant satisfaction which is in store for all the ransomed of the Lord: "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness" (Psalm xvii. 15).

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"WHETHER God comes to His children with a rod or a crown, if He comes Himself with it, it is well."—*Rutherford.*

## Notes of a Lecture.

BY THE REV. D. MACFARLANE, DINGWALL.

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 "And David said, Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake?"—2 SAMUEL ix. 1.  
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ALTHOUGH this portion of Scripture is neither a parable nor a type, it is quite legitimate to make spiritual use of it. David's enquiry here is like the call of the Gospel sent forth to sinners. In making this use of it I shall mention the points as I proceed.

1. The person who sends forth the call—King David, who is now king of the twelve tribes of Israel, and who seeks to do good to his subjects, even his enemies. In like manner the call of the Gospel is sent forth by God, who is King of the universe, and who is merciful and gracious, slow to anger, and plenteous in redemption, and who invites sinners to Him through the one Mediator, Jesus Christ, that He may do everlasting good to them. Seeing, then, that it is God that invites you to come to Him, you have the highest authority to obey the call. You need not ask permission of a minister, priest, or any fellow-creature. This is a great privilege. "Arise, then, for the Master calleth thee."

2. The persons to whom the call is addressed.—King David's call was to those of the house of Saul. You know that Saul was a great enemy to David. The call of the Gospel is to enemies. All the human race are enemies in their minds to God, and showing their enmity by wicked works (Col. i. 21). Sin is the cause of this enmity. It caused enmity between God and man and between man and man. It is as an enemy you are called, and not better than an enemy. You are called to come as an enemy to be reconciled to God by Jesus Christ.

David's call was to *any one* of the house of Saul. The call of the Gospel is *universal*, addressed to each and all to whom the Word of God comes. "Preach the gospel to every creature." "Look unto me, and be ye saved, all the ends of the earth." Any sinner who hears the Word of the Lord—young or old, rich or poor, yea, the chief of sinners—is invited. So long as you are in the land of the living you are invited. But the call is not to sinners who have passed from time to eternity. David's call was to *any* "left of the house of Saul." Many of that house had died. The call was not to them. In like manner the call of the Gospel is not to those that have died, but to those that are living. Many of our fellow-sinners have died since we were born, and the great majority died in their sins, and are now lost for ever in the place of everlasting despair. What a wonder that we are still left to hear the gracious call of the Gospel!

3. By David's inquiry there was a person found—Mephibosheth.

The Gospel call will find some sinners who will, by grace, obey the call. What was the condition in which this man was?

(1) He was an exile, far away from Jerusalem—the seat of worship—where the name of God was known, and where the Gospel was proclaimed.

(2) He was in poverty, having lost the inheritance that belonged to him by birth, being of the royal family. So are sinners. By sin we lost God, His image, and all that belonged to us in our first creation. We are, by nature, far away from God—like the prodigal—and in exile, fearing the execution of the sentence of death: “The soul that sinneth, it shall die.”

(3) He was lame in both his feet. How did he become lame? By a fall. When his father and grandfather were killed in battle, his nurse fled with him at the age of five years, fearing that they also might be killed; and in the hurry the child (and probably the nurse too) fell and broke his two legs, and thus he became lame. In like manner sinners are lame in both feet. How did we become lame? By a fall—a far worse fall than the fall of Mephibosheth. The nurse in whose arms we were was the first Adam, and when he sinned and fell from the state in which he was created, we sinned in him and fell with him in his first transgression. Pelagians do not believe this, but by their practice they prove that they are lame. Their practice contradicts their theory. What are the feet on which we are lame? We are lame on the foot of *faith* and we are lame on the foot of *obedience*. When man sinned he ceased to believe God and he ceased to obey His law and to walk in the way of His commandments. This is true not only of the first man, but also of all his posterity that descended from him by ordinary generation. You have only to look at men's practice as they are in a state of nature as an evidence of this. Some are avowed atheists—all are practical atheists—and do not walk in the way of God's commandments. The Sabbath day will show that sinners are lame on both their feet. They do not believe the Word of God nor obey His law.

4. A messenger was sent to bring Mephibosheth to King David. The Gospel must be sent to sinners, or they must come to the place where the Gospel is preached before they can come to God. Some, in ignorance of the Scriptures, are of the opinion that the heathen may come to God without the Gospel message, but there is not one instance of this in the history of the human race. It is therefore a delusion, and a sign that those who hold this view are not taught of God. They make a Bible of their own heart. The commission given by Christ to His apostles, to “go into all the world and preach the gospel to every creature,” condemns this false idea.

5. The reception Mephibosheth received when brought to David. David spoke kindly to him. He was full of fear when he appeared before the king. Perhaps he thought that on account of his grandfather's enmity to David, he was sent for to be killed.



So David said, "Fear not." When the sinner appears before God under conviction of sin he is afraid that God will punish him for his sins. But, like David, it is to show kindness to the sinner God cites him to appear at His bar. It is a work of great kindness on the part of God to convince sinners in a day of mercy of their sins, that they may cry for mercy, while others are left to discover their sinfulness in eternity in the place of everlasting torment. But it is a greater kindness to speak peace and comfort to the guilty sinner through the blood of Christ—to pardon all his sins and to remember them no more—and that on a ground on which He is just and the Justifier of Him that believes in Jesus. "Who is a God like unto thee" that does this?

6. David restored to him the inheritance that belonged to Saul but which was now in the possession of David, and at his disposal to give to whomsoever he pleased. And withal Mephibosheth was now to live in the royal palace, to be fed at the king's table, and to be attended to as a prince. What a contrast to his condition in Lo-debar! When the sinner is reconciled to God through the blood of Christ the inheritance which he forfeited by sin is restored to him; God is the lot of his inheritance, his portion; life eternal, grace, and glory are his; and he is now adopted into God's family and has a right to all the privileges of the sons of God. He lives in the palace of the King; is fed at the King's table, eating the bread of life and drinking the water of life; and when he is prepared for heaven—made "all glorious within"—by the work of sanctification, he shall be brought with gladness into the Father's house above, to join the happy company there in the everlasting song, "Unto him that loved us and washed us from our sins in his own blood, and made us kings and priests unto God and his Father; to him be glory and dominion for ever, Amen." This is no fable or an imaginary thing. It is God's word of truth.

7. All the kindness shown to Mephibosheth by David was done for the sake of another—Jonathan, his father. In like manner, all the kindness God shows to the believer—both in the state of grace and glory—is shown to him not for the sake of any merit of his own, but entirely for the sake of Jesus Christ, who alone merited all the blessings of salvation for His people by His obedience unto death. This is clearly revealed in the Word of God, and all who are taught of the Lord know it. It is in judgment hid from those that perish. Oh, sinner, pray that God may open your blind eyes to see the way of salvation by Jesus Christ.

8. The kindness which David showed to Mephibosheth was in pursuance of a *covenant*. David and Jonathan entered into a covenant, in which David bound himself by an oath that he would show kindness to Jonathan's posterity, which he now begins to perform to his needy son. In like manner, God the Father and His Son, Jesus Christ, entered into a covenant, the Father promising to give eternal life to Christ's seed or posterity

on condition that the Son should perform His part of the covenant, which cost Him His humiliation unto death. This is the covenant of grace, which is everlasting, "ordered in all things and sure." When Christ fulfilled the conditions of the covenant the Father said to Him, "Ask of me, and I will give thee." Christ shall see of the travail of His soul, and shall be satisfied.

9. Although Mephibosheth was now in the palace of the king, living not at his own expense but at the expense of the king, yet he was still lame on both his feet.

The believer, notwithstanding his privileges, as justified, adopted, and made a new creature in Christ, is still lame on both his feet; not, however, so lame as he was in his natural state. He is lame in his faith and he is lame in his obedience. It was to His disciples Christ said, "O ye of little faith." The believer is lame in his obedience. He is not yet perfect in his obedience. He never yet managed to think a perfect thought, speak a perfect word, or perform a perfect action. If he is a preacher he finds that he never preached a perfect sermon, never prayed a perfect prayer—that is, without sin in some form mingling with his endeavour after new obedience. This keeps him from depending in any degree on any thing he does as a ground of salvation, in whole or in part. He is shut up entirely to Christ's finished and perfect work as the only ground of his hope for eternity.

He is imperfect in his nature. Sin still dwells in him; it dwells in all the faculties and powers of his soul—in his mind, will, and affections. There is saving knowledge in his mind and there is ignorance in his mind; there is willingness in his will and there is rebellion in his will; there is holiness in his affections and there is unholiness in his affections too. Grace and sin dwell together in the soul of the believer. The "new man" and the "old man" dwell in the same house. If a murderer dwelt in the same house with you, how dangerous your condition would be! What would you do to protect your life? You will say, "I would put the murderer in one room, and I would live in another apartment and lock the door." But you are to remember that there is no partition between grace and sin in the soul. Hence your danger. You need, therefore, to be always on the watch, and however watchful you may be, it is God only that can protect you from your enemy. The struggle between grace and sin shall continue till death, when the believer shall be completely, and for ever, delivered from sin and all imperfections, and shall enter heaven perfectly holy, "not having spot, or wrinkle, or any such thing." It shall not be known on his appearance that he ever sinned. There shall not be any lameness in him then.

10. The effect that David's kindness had on Mephibosheth.

(1) *Thankfulness*.—"He bowed himself before the king," which was an expression of gratitude for the benefits bestowed on him. When you give a penny to a needy beggar he takes off his cap, bows to you, and says, "Thank you." How much more thankful

Mephibosheth was for the dignity to which David raised him, and the blessings which he conferred upon him !

(2) *Humility*.—There can be no doubt but his bowing to David was a token of his humility. David was a king, and he a poor man, and to receive such favour in the sight of the king, instead of puffing him up with pride, had the effect of humbling him.

(3) *A sense of unworthiness*.—He said, "What is thy servant, that thou shouldst look upon such a dead dog as I am?" A living dog may be of some value, but a dead dog is worthless and loathsome.

(4) He is now willing to be David's *servant*—lame as he is. If he could not walk to serve the king, he could use his tongue to speak well of him to all with whom he came in contact. "Thy servant," he said.

The application of all this to the believer is obvious. The believer is thankful to the Lord for raising him out of the dust, and lifting him out of the dunghill, in which he was by nature, and setting him with the princes of His people. Indeed, he never thanked the Lord in sincerity and truth till he was converted. But now he sings in the language of the Psalmist—"Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." Not only so, but he desires that others would praise Him—"Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

But he is not always in a frame of mind to thank and praise the Lord. The Pharisee, like a machine, could thank the Lord at any time he liked, but his thanks were *lip-thanks*. They did not spring from grace in the heart. There are many professors of religion of that kind. Such are as ready to sing vain songs as they are to sing praise to the Lord, yea, readier, for it is more congenial to their carnal taste. But if the believer is not always able to sing praise to the Lord, he will not sing the vain song. He will leave it to those who think that they can serve two masters—Satan and God—a thing that is impossible. He is dependent on grace for every duty. When he gets an evidence of his interest in Christ, he resumes his work—a pleasant work—of thanksgiving to the Lord for His mercy to him. "Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness: to the end that my glory may give praise to thee, and not be silent. O Lord my God, I will give thanks unto thee for ever."

Like Mephibosheth, the Lord's loving-kindness humbles him. There is such a thing as *proud humility*, which is to be found in nominal professors of religion for getting a high position in the Church or in the State. When Samuel told Saul that he was to be king over Israel, he (Saul) showed great humility—"Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin?"

Wherefore, then, speakest thou so to me?" But Saul showed in his after life that his humility was not real. It was quite different from the humility of Saul of Tarsus after his conversion. When the Lord exalted him to the high position of an apostle, he said, in sincerity and in truth, "I am less than the least of all the saints." The greater the favour the Lord showed to him, the humbler he became. He did not say merely that he was less than the least of all the *apostles*, but "less than the least of all the *saints*."

Is it a fact that the believer considers himself less than all his brethren and sisters in the Church? If he is in a healthy state, conscious of his own unworthiness and the Lord's mercy to him in not dealing with him according to desert, I believe it is a fact. He esteems all of whom he is sure that they are in a state of grace, better than himself. He does not wonder so much that the Lord would save other sinners as that He would save himself. This is really the experience of the true Christian. What brought him to this estimate of himself? The loving-kindness of the God of salvation. Nothing else could do it. Although he should be suspended over hell-fire for many years under law work, that could not work true humility in him. It is God's grace in Christ that humbles the proud sinner and keeps him humble. We are not, however, to think that there is no pride in him at the humblest. There is, but that causes him pain and sorrow, and it forms part of the evil "that he would not." It is a member of the body of sin and death, under which he groans for deliverance.

The loving-kindness of the Lord produces a deep sense of unworthiness in him. What did Mephibosheth think of himself when David showed him such kindness? Did he say he was worthy of it? No, but he said in effect, "I am no more worthy of it than a dead dog." This is what grace works in the believer. He is made sensible that he is no more worthy of salvation—in the sense of meriting it—than a dead dog. He is saved by grace—the free favour of God—the original source from which every blessing of salvation flows to the sinful children of men. "Not by works of righteousness which we have done, but according to his mercy he saved us" (Titus iii. 5).

Those who think that they can merit salvation are under a great delusion, and are ignorant of God's plan of redemption. This gracious plan is hid from the wise and prudent but revealed unto babes—those that are born again of the Spirit. Not only does the Christian not merit salvation by anything he did in a state of nature; he does not merit it by anything he does in the state of grace. Although he would do the largest amount of good works by grace during his time on earth which any Christian ever did, he is at death as shut up to free grace as he was when he began his Christian course. He cannot—yea, he *will not*—claim salvation on the ground of anything he has done or suffered in the Lord's service. He is a *debtor* to free grace entering heaven.

May the Lord add His blessing to these remarks, and to His name be the praise. Amen.



## The Diary of Dugald Buchanan.

A REPRINT.

WITH INTRODUCTION BY THE REV. ALEX. MACKAY, OBAN.

IN reprinting this valuable and scarce work in our Magazine, it is necessary to give our readers a few facts not generally known connected with the work, and also the leading events in the author's life. Dugald Buchanan is already well-known to many of our readers through his Diary in Gaelic, and also his "Spiritual Songs." But, probably, few of our readers are aware that the Diary in Gaelic is only a translation from the original English. That this is so, may be clearly proved. Professor Magnus MacLean, through whose courtesy we are able to reprint the Diary, in his book, "The Literature of the Highlands," at page 119, says that the Diary was "Written in English, and first published in 1839." Professor MacKinnon corroborates this in the "Celtic Review" (vol. viii., No. 32, p. 357), by saying that "Buchanan could not have written this piece of Gaelic prose as we have it." Professor MacKinnon states that the probable translator was John MacKenzie, Editor of *The Beauties of Gaelic Poetry*. As an additional proof that the English is the original, it may be said that, in comparing hastily the English with the Gaelic, no less than twenty-eight omissions were found in the latter, and some of these omissions include large sections. Now, it is not at all probable that a translator would make additions to a work of this kind, but it is quite possible he might make omissions, through carelessness or some reason or other that appealed to himself. Our Gaelic readers then will find in this reprint many facts which are entirely omitted in their Gaelic copies.

This Diary will stand comparison with Augustine's "Confessions" and Bunyan's "Grace Abounding," and it is to be hoped that the young will read it carefully as it is for their benefit more especially that it is reprinted. Great pains have been taken from time to time to publish Buchanan's "Spiritual Songs" in Gaelic and in translations, and they deserve all the attention they have received as there is nothing in the Gaelic language to excel some of Buchanan's poetry. Yet the Diary has not received such attention, although one would be apt to say that it is even better calculated to benefit men spiritually than the "Spiritual Songs." The Diary in English has not, it seems, been published except once, whereas the mutilated Gaelic translation has gone through over a score of editions, until it has come to be looked upon as the original Gaelic which Dugald himself wrote.

The only defect in the Diary is that it does not include the latter days of its godly author. Probably, he intended to add these to it, but his days were cut short by a fever in the fifty-second year of his age.

We now give the following particulars of his life. Dugald

Buchanan, house-carpenter, schoolmaster, catechist, and poet, was born at Ardoch, Strathyre, Perthshire, in 1716. He was a contemporary in his early days and a neighbour of the notorious freebooter, Rob Roy. His father was a pious miller and farmer, and tolerably well off as far as this world was concerned. His mother's name was Janet Ferguson, and she seems to have excelled the miller in piety. She died when Dugald was only six years, and he speaks most pathetically about her in the Diary. In his youth he received such a good education at the public school of the district, which was conducted by a Mr. Nicol Ferguson, who was the first teacher sent to that district by the Society for Propagating Christian Knowledge in Scotland, that he was able to act as tutor to a family in a distant part of the country at the age of twelve years. He remained with this family for five months and then returned to his father's house. He stayed at home for about two years, occasionally attending school, and after that he went to Stirling, and prosecuted his studies there for two years. After this again, his father sent him to Edinburgh to qualify him, with a view probably, for some profession, but he only stayed in Edinburgh six months, and he appears to have profited little by his stay, as he fell in with bad company who led him so far astray that his father advised him to make choice of some trade. He reluctantly complied and went to Kippen, where he became bound with a relative to serve an apprenticeship of three years as a house-carpenter. Here he quarrelled with his master, and left before the time agreed upon had expired. He then went to Dumbarton, where he engaged with another, but how long he remained there is uncertain. Once more he returned to his father's house, where he underwent a saving change when about twenty-five years of age.

A few years after his conversion, the Rebellion of 1745 broke out, and many of Buchanan's friends, who were engaged in it, were put to death when the town of Carlisle surrendered. Although he had not like his friends espoused the Jacobite cause, yet the spirit of revenge seems to have at this time got so much the better of him that he had to walk many days "without the light of the sun." He does not say when his father died, but we find that he succeeded to the mill and farm, and about the year 1749 married Margaret Brisbane, a daughter of the land steward of the Earl of Loudon, who, along with two sons and two daughters, survived him.

Shortly after his marriage he left the farm, and turned to teaching. He was appointed in the year 1753, teacher at Drumcastle, near Kinloch Rannoch. When he had been two years in this place, the Committee of the General Assembly, who managed the Royal Bounty, appointed him Catechist in addition to the office he already held as teacher. Kinloch Rannoch, and indeed the country at large, was in those days rent asunder by clan feuds, and it is only marvellous how so much piety of such

a pure stamp existed throughout Scotland. Buchanan's labours as a Catechist often included the work of a preacher, and were abundantly blessed, so that under his preaching "the wolf and the lamb" learnt to feed together.

In 1766, and the winter following, he was appointed along with the Rev. James Stewart, of Killin, to superintend the passing of the first edition of the Gaelic New Testament through the press at Edinburgh. It was then that he published his "Spiritual Songs" for the first time. In Edinburgh he came in contact with many of the literary men of the day, among them being David Hume, the sceptic philosopher.

In the May following his return from Edinburgh he was seized with an epidemic fever which ended his days on the 2nd June, 1768. During his sickness he was often delirious, and when so, would sing of "the Lamb in the midst of the Throne." When consciousness returned, he expressed his assured hope in the glorious resurrection of the just, and desired to depart and to be "with Christ, which is far better." Critics of Dugald Buchanan have been wont to say that his descriptions of his youth and early manhood, as periods of awful ungodliness, are somewhat exaggerated, but we think he is the best judge in these matters, and that, instead of exaggerating, he only, in consistence with propriety, kept back many things of which he had been guilty, and recorded only those things which honesty demanded that he should record, as one who claimed to be saved by free grace. It is to be hoped that the above remarks connected with his Diary, life, and times, may excite a new interest in Dugald Buchanan's Diary, and that the perusal of it may be blessed to many.

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## DIARY.

### PERIOD I.

Containing an account of my exercises from my infancy till I was twelve years of age.

I HAD the blessing to be born of religious parents in the year 1716, who took every care to train me up in the fear of the Lord, and early taught me my duty; especially my tender mother, who taught me to pray as soon as I could speak, following all the means used for my improvement, by her earnest and fervent addresses at the throne of grace for my conversion. She used also every imaginable precaution to keep me from the company of other children, who were let loose in the world by their parents, lest I should be tainted by their vices. Yet, all these means were not sufficient to restrain the corrupt nature that was in me. I found by experience the truth of these Scriptures, "Foolishness is bound in the heart of a child;" and, "The wicked are estranged from the womb, they go astray as soon as they be born, speaking lies" (Proverbs xxii. 15; Psalms lviii. 3).

To the best of my remembrance, when between five and six years of age, I went out one Sabbath-day without my mother's knowledge, and for some time diverted myself foolishly; and although I returned home before my absence was observed, yet my mind was filled with terror and heavy accusations of conscience for breaking the Sabbath-day. And that night, after I had gone to bed and slept, I was greatly terrified with the following dream: I dreamed that the Lord Jesus appeared to me in great wrath, and said that He would be avenged upon me for breaking His Sabbath. After I awoke, I repented of the wickedness I had committed, and resolved to do the like no more. In consequence of this circumstance, I began to pray more frequently than before; for previous to this I did not pray, unless pressed to it by my mother. But now I began to pray without any entreaty.

About a year after this, on the sixth of December, 1722, it pleased the Lord to call my mother away from this life. From the time of her death I was not so well taken care of, either as to correction or instruction; and "a child left to himself bringeth his mother shame" (Proverbs ch. v.) The thorns that hedged in my way being now removed, I began to slight duty, and like Joash, I did well all the days of Jehoiada, but when Jehoiada died, I discovered myself to be what I really was. The corrupt root began to bud, and there being none to lop off the branches, I got leave to do what was right in the sight of my own eyes.

Then the Lord began to visit me with terrible visions, dreams in the night, which greatly frightened me: I always dreamed that the day of judgment was come; that Christ appeared in the clouds to judge the world, that all people were gathered together before His throne; that He separated them into two companies, the one on His right hand and the other on His left; and that I saw myself along with others, sentenced to the everlasting burnings. I always saw myself entering into the flames, and so would instantly awake in great fear and trembling. These things used to set me again to my duty, at which I continued while the impressions of another world remained on my mind, but, like Pharaoh, no sooner did these thoughts abate than I also abated in my duty. And the Lord dealt with me as He did with Pharaoh, for when I began to grow remiss and thoughtless, He always visited me with another of those terrible dreams, which generally drove me again to my prayers.

At the time I dreamed these dreams, I believed them to be the strivings of the Spirit of God with me to induce me to forsake my sinful ways. These dreams continued for about two years, so frequent that scarcely a month passed by in which I had not some such dream, and subsequently became so very frequent that I did not regard them. At last, however, they ceased, and I was no more troubled with them. This was about the ninth year of my age. For "God speaketh once, yea twice, yet man perceiveth



it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed ; then he openeth the ears of men, and sealeth their instruction, that he may draw man from his purpose, and hide pride from man" (Job xxxiii. 14-18).

When these dreams ceased, I had no rest in my mind ; for one day while reading my Bible, I was particularly struck with the following Scripture : " My Spirit shall not always strive with man " (Genesis vi. 3). I was, as already observed, impressed with the idea that my past dreams were the strivings of the Spirit of God, and now thought that, because they had ceased, God had given me over, and would strive with me no more ; that He had striven with me for a long time and that I had still resisted, till at last I had quenched His Spirit.

My fears were also greatly increased by hearing some people say, that when once God had given over dealing with a person He would never return to him ; and that such a person would never find repentance. These thoughts greatly troubled me, and I would weep when alone, thinking that I had been forsaken of God. The thoughts which I now entertained of Him as an angry Judge, who would no more show mercy to me, made me neglect duty altogether : for I thought it would be to no purpose ; yet I had such a fear of wrath for my sins as to prevent me sinning deliberately. Thus I spent from nine years of age till I was twelve, in a kind of stupid despair, and often thinking on these words, " My Spirit shall not always strive with man."

I have particular remembrance of several things which I did in the course of these two last years, and which cleave to me to this day ; and I find that the forsaking of these things even now, is like the cutting off of a right hand.

I will now make two or three observations on this early period of my life.

*First*, When I reflect on this early period of my life, and consider the natural inclinations of my affections, how they ran out after those things which are expressly forbidden in the law of God, my belief is more firmly established in the truth of that doctrine which teaches me that I am just what the Pharisees said of the blind man whom Christ restored to His sight, " that He was altogether born in sin." Yea, not only born in sin, but, as the Psalmist says, " conceived in sin and brought forth in iniquity." " Foolishness," says Solomon, " is bound in the heart of a child," and although " the rod of correction " while held over Him " may drive it far from Him," yet, it can never drive it so far from Him as to prevent its turning again, till the sanctifying grace of Christ be exerted. The Apostle John also writes to little children who had their sins forgiven them, and if little children had no sin, what need had they for forgiveness ?

But besides the clear Scripture proofs which testify the truth of original sin, experience put it beyond all doubt with myself, that.

I came into this world with the seeds of all manner of sin sown in my heart, of which the abundant crop which Satan reaped of my infancy is to me a sufficient evidence. For men do not usually reap where they do not sow some seed or other, and whatever kind of seed is sown, the fruit will be of a corresponding nature. For the Apostle says, "Whatsoever a man soweth, the same shall he also reap." And of this I am certain, that, instead of honouring God with my first fruits, Satan got the first fruits of all my labours.

I own that in my infancy I did many things which were apparently good, but I did none of those things out of a free choice. No! I did no duty to which I was not either pressed by my parents, or out of a slavish fear of hell; and any thing performed on such principles is not acceptable to the Lord. For if a man knows God aright, he will be influenced to serve Him from motives different from such as these: the love of God will be his main principle; and besides, the sweetness and delight which are enjoyed in His service, would be sufficient motives to induce any man, did he but experience them, to serve God.

But how utterly destitute of any of these motives I was, my experience now bears witness. For I never went a step in God's way but when I was compelled; and whenever this compulsion was withdrawn, I sat down till another impulse was given by the arm of the Lord. Whatever instruments He used, it matters not, since they were in His hand who makes every thing accomplish the end for which He designs it.

*Secondly*, When I reflect on the disposition of my heart at this early period of my life, I find that I was full of pride, covetousness, hatred, revenge, etc., all which manifested themselves abundantly on the least occasion. Should I inquire whence these dispositions flowed, or who taught me them? I shall find that they were not imbibed from others. Besides, there was every possible care taken to keep me from corrupt company. Yet even at this early period of my life, before I had any access to the society of those by whom my morals or principles could be contaminated, I found those corrupt inclinations in my nature. Again, should I inquire whence proceeded those abominable outbursts of iniquity which manifested themselves, particularly between the eighth and twelfth years of my age—actions which I never saw any person do at that time, nor did I hear any one speak of such—I shall find that they originated in, and proceeded solely from, myself. Let me then ask, Whence flowed those black streams? Surely from some poisonous fountain or other, as the Lord says by the prophet, "As a fountain casteth out her waters, so she casteth out her wickedness" (Jer. vi. 7).

*Thirdly*, When I take a retrospective view of this period of my life, I am led to see the absolute necessity of regeneration by grace, not only in regard to outward actions, but also to inward dispositions, in renewing the nature and restoring the image of

God in the soul, and making us partakers of the divine nature, "For that which is born of the flesh is flesh," and flesh and blood cannot inherit the kingdom of God. "For all flesh is grass, and the glory of man as the fading flower." "The carnal mind is enmity against God" (1 Peter i. 24; Romans viii. 7).

The *Use* I shall make of this early period of my life, shall be a use of lamentation. *First*, I may lament with Jeremiah, and exclaim, "How is the gold become dim, and how is the most fine gold changed!" How is the image of God that shone in the soul of man defaced! How is the beautiful order that was in all the faculties thereof turned into confusion! How is the original nature of man sunk in a manner below that of the brutes! "For the ox knoweth his owner, and the ass his master's crib, but my people do not know, neither do they consider." "Even the swallow and crane know their seasons."

Who can view man in his primitive glory and happiness, when he had the right exercise of his reason; when he had his judgment and understanding clear in the knowledge of God, of himself, and all the other works of creation; when he had perfect love to God and enjoyed communion with him; when all his faculties concentrated in God as his chief delight; when he was altogether pure and innocent in his nature, and not so much as one vain thought in his mind that could estrange it from God;—who, I say, can think of what man was, and what he now is, without heartrending sorrow that the nature which was planted a choice vine, wholly a right seed, is now become the degenerate plant of a strange vine? (Jer. ii. 21).

O how unlike man is to what man was, when he proceeded from the hands of his Creator! O sad and fatal change, that he who at one time had the image of God shining in his soul, in knowledge, righteousness, and holiness, with dominion over the creatures, should now have, instead of these, the very nature and image of the devil, in ignorance, darkness, enmity, pride, stubbornness, malice, uncleanness, atheism, idolatry, self-love, and many other such hateful affections, which, by reason of their number, cannot be named, and in consequence of which, he is exposed to the wrath and curse of a holy and sin-hating God! He is hopeless and helpless in himself, and no ways deserving that God should help him. And who, to aggravate his misery, is, in consequence of his fall, unwilling to accept help when it is offered. To contrive a plan for the salvation of such a creature, is entirely beyond the comprehension of the disordered fragments of wisdom that remain in man, even were they joined to the superior wisdom of angels; so that the salvation of man would have for ever ceased, had not the love and wisdom of God found out a method.

Again, when I review the foregoing part of my life, I have great reason to lament that after such an education, and such an example, as were set before me, I should slight them and turn

such a monster of wickedness as I have done. And I have no less reason to lament the many convictions and workings of God's Spirit I quenched in those early days. But this has been my manner from my youth, I obeyed not the voice of the Lord. For my neck has been as an iron sinew and my brow brass, and I have been a transgressor from the womb.

(*To be continued.*)

## Theatrical Amusements.

EXTRACTS FROM

A LECTURE BY THE LATE REV. J. B. BENNETT, M.D.

(*Continued from page 471, vol. xviii.*)

HERE, my dear friends, lest it should escape me, I will mention what has just entered my memory of a good man, who, speaking with regard to his own daughter frequenting the theatre, said that if she knew the sense, language, and sentiments in *John Bull*, *Pizarro*, and other popular plays, he would clasp her to his bosom as one bereft of her dignity. And what remains? if the dignity of female virtue be gone; if that high and holy dignity, that attractive quality which repulses the advance of the profligate—if that dignity be gone, what remains that is worth the keeping?

I would here mention, or rather read a quotation from a high and illustrious writer with whose name you are well acquainted, the Rev. John Harris, D.D., the celebrated author of *Mammon*: "When the Almighty would show Ezekiel the abominations of Jerusalem, He led him through successive chambers of imagery, on the walls of which were vividly portrayed all their dark and idolatrous doings. But were a similar representation of the abominations of London to be attempted, what is the emblematical imagery that would do them justice? Where are the colours dark enough, and the imagination sufficiently daring to portray the guilty reality? There must be seen groups of demons in human shape teaching crime professionally. There must be trains of wretched females leading thousands of guilty victims in chains, and leading them through the fearful array of all the spectres of disease, remorse, and misery ready to dart upon them. There must be theatres with a numerous priesthood pandering to impurity, and offering up the youth of both sexes at the shrines of sensuality. And over the whole must be cast a spell, an all-encompassing net-work of Satanic influence, prepared and held down and guarded by Satanic agency. And to complete the picture, three hundred thousand Christians passing by, without scarcely lifting a hand to remove it." Passing from this extract, I shall conclude this portion of the subject by reading another extract from an eminent minister whose name and person are known to many of us, and whose praise is in all the churches—I allude to the Rev. John Angell James, in his interesting and

valuable *Christian Father's Present*. This eloquent writer says: "I do not hesitate for a moment to pronounce the theatre to be one of the broadest avenues which lead to destruction; fascinating no doubt it is, but on that account the more delusive and more dangerous. Let a young man once acquire a taste for this species of entertainment, and yield himself up to its gratification, and he is in imminent danger of becoming a lost character, rushing upon his own ruin. All the evils that waste his property, corrupt his morals, blast his reputation, impair his health, embitter his life, and destroy his soul, lurk in the purlieu of a theatre. Vice in every form lives, moves, and has its being there. Myriads have cursed the hour when they first exposed themselves to the contaminations of the stage, and from that fatal evening they date their destruction. Then they threw off the restraints of education, and learned how to disregard the dictates of conscience; then their decision, hitherto oscillating between a life of virtue and vice, was made up for the latter. Light and darkness are not more opposed to each other than the Bible and the play-book. If the one be good, the other must be evil; if the Scriptures are to be obeyed, the theatre must be avoided. The only way to justify the stage as it is, as it ever has been, and as it is ever likely to be, is to condemn the Bible; the same individual cannot defend both."

I have quoted this extract because it is fraught with so much importance to young men, so many of whom I am pleased to see now before me, and I preferred taking this author's sentiments in preference to anything that I could say myself.

Some individuals may not be aware of the fact that the plays which are usually brought forward are not those plays which are the least immoral, but those which are most popular. We know, too, that performers who command large salaries are selected without reference to their morality, but with regard only to their talents and attraction; but here let me not be supposed to be passing a wholesale censure on *all* connected with the stage. I believe that many of them are moral, upright, well-conducted persons; persons of probity, integrity, and gentlemanly and lady-like mode of procedure. But here is the point to be considered; an actor or actress does not lose character or popularity by the most notorious vices, even though proved in a court of law, but acquires a still larger fame and attraction. I shall not dwell on individuals or names, but should there happen to be any persons present who are acquainted with even one half as much of the annals of the stage as I am, they must know that the most flagrant immoralities tend rather to increase the attractions of the guilty parties, and even enable them to demand still larger salaries from those who employ them.

Here, my dear Christian friends, let me remark, some of you say, or may say, I can go and see such a play as *Hamlet*, *William Tell* or *Virginius*. I leave the theatre directly the play is



concluded ; I do not wait to see the dancing or the farce, I feel that does not do me any injury. To such I answer, You have no right to separate the one from the other. The proprietor and manager would not separate the money from the total amount of the receipts for the night or season. I say your paying your money for that purpose incurs, in the sight of God and of every conscientious man, your full share of responsibility of all which takes place after you have left the theatre. One single night may prove unexceptionable ; notwithstanding you are responsible on another night the same season, for the manager will count up his proceeds, not particularizing what you may have paid to see, but including it in the gross receipts. Managers do not set up theatres as schools of morality, they do not set them up to teach morals. No, they set them up as mere commercial speculations ; they know what class the majority, and the vast majority, of their auditors and patrons are, and they take care to cater to their tastes ; and we know but too well the taste of the majority of those who are its frequenters. I had marked here some extracts, which are not so exceptionable as those to which I have adverted, but I feel that I have gone already far enough ; I can scarcely say so with regard to your kind patience, but almost too far for my strength on this occasion. There are many important points at which I have scarcely glanced, but on which I had proposed to dwell, had time permitted. One of them, the influence which the stage exerts on the female character by lowering the dignity of virtue, to which I adverted a short time ago. There are various other points to which attention might be beneficially directed. I trust, however, that I may at some other time, and in some other way, have a further opportunity of developing my views on this subject, but the time to which I am limited is almost gone. As an illustration of the present state of the drama, I will briefly allude to a popular play of the present season—and if there be any play-goers here, they will at once recognise the opera *Loretta*—which has had a considerable run at Drury Lane Theatre. I would not ask you to go in order to see the blighting immorality which is bound up in the drama, even in the most popular of our own day. And now, my dear Christian friends, I only ask you, in conclusion, for a fair and full examination of all that may be said on both sides of the subject. There may be some present who are attached to theatres ; I ask them to hear and meditate on what may be said on both sides of the subject before they fix on the conclusion—What the stage is, and what it ought to be, instead of an atmosphere of pollution ; or that it is a place where they may prepare for eternity, or to refer to an idea at which I have glanced ; if they believe that Christ, our great example, if He were on earth now, would attend any theatre in this metropolis or out of it ; if they could be willing to have sudden death come on them in the theatre, and be called from thence to meet their God, then, I say, let them go forward and

be more devoted friends of the stage and its professors. Is there a conscience in this large assembly that does not give answer to that question, for you all know that this inquiry must be answered, and if God's word be the word of truth and morality, the answer must be in the negative. Then let them ask themselves, Will they, for mere sinful amusements, bring guilt and all its woe upon the soul, and set an example, the extent of which they may not be aware of, resulting in mischiefs which they have been influential in bringing about?

I said at the commencement of this lecture that there could not be one within the hearing of my voice more attached to theatricals than I was, or could have felt more pain in the separation than I have felt. I had done harm, I had written in favour of the stage, and I felt it my duty to make restitution, which I could not make by unwriting and unsaying what I had done; but the only reparation that I could make was to devote myself hereafter to the exercise of a contrary influence.

## Drifting Romewards.

ESTABLISHED CHURCHES IN EDINBURGH.

THE Editor of the "Protestant Observer" has been paying a visit to Edinburgh, and his account of what he saw in the two leading Established Churches of the city is fitted to fill the minds of true Protestants with a feeling of deep concern. The following is his account of things as he saw them:—

What we found in the Scottish Episcopal Church did not surprise us, for that Ritualistic body does not profess love for the principles of the Protestant Reformation; but what shall we say as to our astonishment at things we saw in the Established Church of Scotland, wherein the battle for the pure Gospel was fought by Knox and other of our saintly fathers? Can it be possible that the home of Scottish Protestantism, the birthplace of sturdy Presbyterianism, has been defiled with the emblems of the apostate Church of Rome? Alas! it is only too true; for traitors are within the camp, sapping and mining for Rome. Sapping is an effort to destroy by digging underneath: it is a process of undermining, and a policy of impairing the constitution of that which it is intended to destroy. Mining is a process of secretly excavating or digging under a wall or building in order to overturn it: it is an attempt to ruin or destroy by hidden means. It is apparent to all who are not wilfully blind that traitors are zealously sapping and mining the very foundations of the Established Church of Scotland; for do we not see its constitution impaired, and are we not constantly warned that, if the unholy work is not checked, the Protestantism of Scotland and its Churches will be destroyed?

Space will not permit us to describe all that we saw in the

Established Church of Scotland; and we will therefore confine our attention to St. Cuthbert's Church, and the Cathedral Church of St. Giles, as it is now commonly called. In St. Cuthbert's we found a magnificent modern chancel, which would gladden the heart of any Romish priest as a delightful place for the celebration of the abominable Mass with gorgeous ceremonial. In this chancel there is a stone "altar," the approach to which is by a flight of steps arranged in the most approved Romish manner; and a very small expenditure of money and labour would convert the chancel into a modern Massmonger's sanctum. The font in St. Cuthbert's would excite the envy of any Roman Catholic priest, for it is surmounted by an almost life-sized image in bronze of the Virgin and Child, the image being a replica of the sculptured "altar"-piece by Michael Angelo in the Roman Catholic Church of Notre Dame in Bruges, Belgium. The life-sized graven images of the Lord Jesus Christ and His twelve disciples, illuminated by concealed electric lights, are of an outrageously Popish character; and it is a scandal and a sin that such idolatrous Romish rubbish should be suffered to remain within a building under the control of the Church of Scotland. If the rulers and governors of the Scottish Church do not promptly order the removal of all these emblems of superstitious idolatry, they will naturally be abhorred by all honest Christian people as traitors to the Church whose principles they have sworn to maintain and defend, and as enemies to the Word of God.

Our visit to St. Giles' convinced us that if Jenny Geddes were still alive she would again make diligent use of her stool in that historic fane. Sometimes we found it difficult to realise that we were not in some English Cathedral controlled by advanced Ritualistic clergy; for we found in St. Giles' many of the insignia of the Romanising party in the Church of England. We saw an elaborately-worked superfrontal, bearing a cross, upon the Communion Table, the top of which was a solid block of marble. Some of our readers may know that a superfrontal is a hanging of embroidered silk, satin, or other material, covering the whole of the front of the "altar" in a Romish church, and that marble or stone is always used for Popish "altars," upon which they impiously pretend to offer up a victim as a sacrifice for the sins of the quick and the dead. All the offertory bags used for taking up the collection in St. Giles' bore worked gilt crosses upon their sides, and as there were not already sufficient Popish emblems in the place to please those in charge, the east window has been filled with a stained glass representation of the Crucifixion; though Christian men and women know full well that no mortal sinner could faithfully depict the awful sufferings which Christ endured for the sins of His people. The general arrangements of the chancel, with its elaborately carved chairs, its kneeling desks and books, the brass book-rest on the marble table, the two steps up to the table, the choir stalls, the small images at the

east end, the images and the antependium on the pulpit, reminded us of many a Ritualistic church in England that we have seen. Only take down a few seats at the east end, set up on the table a cross, candlesticks, and vases of flowers, and everything would be quite ready for the solemn celebration of that gorgeous mummary, the Romish Mass.

The side chapel contained a lectern, consisting of a brass eagle of the most approved type, a table (or is it an "altar?"), with a richly-worked superfrontal bearing a gilt Popish cross, an antependium (that is, a richly-embroidered frontal or covering of silk, satin, velvet, or other material) on the pulpit, and what looks suspiciously like an attempt to familiarise Edinburgh citizens with the appearance of a Popish reredos.

At the Sunday morning service in St. Giles', the majority of the congregation stood up as the fantastically-robed choir entered the church, headed by an uncomfortable-looking man who carried a pretty stick, to which a processional cross can easily be fixed when the opportune moment arrives for further "levelling up." The said choir sung all the "amens" in a very mechanical manner, and inflicted upon the congregation one of the worst-rendered anthems we ever had the misery of hearing. The prayers were read from a written or printed form, and, judging from the phraseology, we imagine that their compiler has diligently studied the Prayer Book of the Church of England, but has failed to reach its high standard of excellent literary composition. The Psalms of David, which we always imagined to hold the pre-eminent position in the praise of the Church of Scotland, were reduced to just a few verses from one psalm, the most of the singing consisting of hymns, the "Te Deum" sung to uncongregational music, and the aforesaid anthem badly rendered, apparently for the honour and glory of the choir and organist. Altogether, the service, and the condition of the church, were very saddening, and still further convinced us of the urgent necessity for a second and more drastic Reformation, not only in England, but in Scotland also.

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WHEN Christ was born, all the idols that were set up in the world, as historians write, fell down. When Jesus Christ comes to be lifted up in a nation, in a city, in a town, in a family, yea, in any heart, then all idols without and within will fall before the power, presence, and glory of Jesus. Since Luther began to lift up Christ in the Gospel, what a deal of ground has antichrist lost! and he does and will lose more and more, as Christ comes to be more and more manifested and lifted up in the chariot of His word. Many in these days that speak much against antichrist, have much of antichrist within them. And certainly there is no such way to cast him out of men's hearts, and out of the world, as the preaching and making known of Christ, as the exalting or lifting up of Christ in the Gospel of grace.—*Brooks.*

## The Baptised Family:

OR AN INQUIRY INTO THE CONDITION OF CHILDREN  
IN THE CHRISTIAN CHURCH.

BY CAESAR MALAN, DOCTOR IN THEOLOGY.

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“For me and my house, we shall serve Jehovah.”—JOSHUA xxiv. 15.

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(Translated for the first time from the French.)

(Continued from page 464, vol. xviii.)

### CHAPTER VIII.—THE APOSTLES REGARDED THE CHILDREN OF BELIEVERS AS MEMBERS OF THE CHURCH.

*The father of the family.*—“You will still less refuse assent to the evidence wherewith, in this connection, the constitution of the Apostolic Church is seen to furnish us, whether we have regard to the state of that Church whilst the Apostles lived, or during the period that immediately followed the days of the Apostles.

To begin with, notice that when the Holy Spirit makes mention, for the first time, of the extension of the Kingdom of God so as that it should include the nations, He particularly specifies that the children of the Gentiles were to have a part in this kingdom similar to that which the children of the Jews had had under their own covenant. The facts may be put thus (Acts ii. 38):—

The Apostle Peter had just set forth to the multitude of assembled Jews the doctrine of that salvation which is by faith in the name of the Lord Jesus, and that with great power. The Jews present, pricked in their consciences, anxiously asked what they must do in order to obtain this great salvation. ‘Repent,’ replies the Apostle Peter, ‘and be ye baptised everyone of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him.’ Now, my brother, I ask, why this reference to children? The Jews present had apparently asked a question that respected themselves exclusively. Well, I take it that it was because the Jews in saying ‘we,’ virtually meant to include the children with themselves. And the Apostle, taking the word ‘we’ in this wide sense, replied to their question by giving them an assurance that their children also should be reckoned as coming under the roll-call of the Gospel promise, and that their calling upon the name of Jesus would not break the bond which united them to their families, nor would it abolish the blessings and the privileges to which their children were heirs. And at the same time the Apostle, as he contemplated the Church in the midst of the nations, declared



that the conditions would not be otherwise so far as they concerned the peoples that were as yet far off, but that, in the measure in which the Lord would call to him into the Church those peoples, the promise in their case also should embrace their children as well as themselves. Thus then, Samuel, we say that the Kingdom of God, in passing over from the Jewish people unto the Gentiles, changed its spiritual constitution so very little that, in fact, it continued to conserve for the children that which, under the older dispensation, they possessed with their parents, in such wise that the new dispensation addresses the promise as well to the one as to the other. Don't you see it, my good friend?"

*Samuel.*—"How could I fail to see a declaration so direct! For, in brief, these words, 'as many as God shall call unto Him,' do not refer to the children of the Jews (as I have sometimes heard say at the mouth of those who cited this passage), but they refer to the Gentiles who at this time were still far off, and whom God in due course called. That is to me quite clear."

*The father of the family.*—"To 'us' then, who are the Gentiles whom Peter looked upon as being about to be called into the Church, and to 'our children with us,' is the promise; and that, altogether, in the same sense in which it belonged to the Jews and to their children. For, in fact, there are not two churches, nor two faiths, nor two baptisms, nor two kingdoms of God. That privilege, which in times past was promised and assured to Jewish families, is now promised and assured to our families. Now, at the present time, as regards us Gentiles who have been called, the children cannot be separated from their parents, the promise envelopes equally the one with the other; God is the God of both parties in the same manner, and His great name, which is the sign and seal of that promise, is called upon the two together, to the end that the child with the parent, if they believe the promise, may share in the benefits which the promise announces and contains. Is not that so, Samuel?"

*Samuel.*—"I, for my part, don't know whether it is from ignorance or from conviction of the truth, but it does seem to me that for me to refuse submission to the evidence you bring forward, would only mean that I sought a subterfuge in subtleties of reasoning. At the same time, although I see in the declaration of the Apostle Peter the federal relation of the children together with their parents, I do not, for all that, see that baptism with water appertains to them."

*The father of the family.*—"I think I perceive that in your words 'appertains to them,' there still lurks the idea that children should manifest some sort of disposition or of preparedness for baptism, and that you do not sufficiently realise that, as circumcision was a sign of consecration, so also is baptism with water."

*Samuel.*—"Ah, but that is just the point of view from which I am just now regarding water-baptism."

*The father of the family.*—"Well, then, if baptism with water

is a sign of consecration, going along with the promise of grace, ought not that sign to be put on him to whom that promise and that consecration has come?"

*Samuel.*—"But, dear brother, is there not here a marked difference between the sign of circumcision and that of baptism with water? As to the latter, did not the Lord virtually say, 'Teach the nations before you baptise them'? Is it not so written at the end of the Gospel according to St. Matthew?"

*The father of the family.*—"Not at all, dear friend. For if some translations give what is an erroneous impression here, not all translations do so. (See the German translation of Piscator, Matt. xxviii. 19.) In any case your rendering is not in keeping with the original text."

*Samuel.*—"What is then, if you please, in keeping with the original text?"

*The father of the family.*—"The Lord Jesus, who is the Saviour of any nation, be it what it may, and not of the Jewish nation only, at the moment that He was bidding His ambassadors farewell, gave them commandment to preach to all the peoples of the world indiscriminately. 'Go,' said He to them, 'and make all nations disciples.' And then, in order to indicate to them the manner in which that work was to be done, He adds: '(1) baptising them in the name of the Father and of the Son and of the Holy Spirit, and (2) teaching them to keep my words.' Thus, then, the first order concerns a mission of the apostles which was to be co-extensive with the globe; and the second order is in the sense of a declaration that the disciples of this mission would (1) be baptised, and therefore (2) be taught. Baptism is, therefore, here the sign of consecration in the name of Jehovah; and he who is thus consecrated and put apart ought to be therefore taught concerning all that the promise, which this name contains, implies."

*Samuel.*—"But do you gather that the Apostles understood this declaration in that sense?"

*The father of the family.*—"Certainly; otherwise how could they have baptised whole families?"

*Samuel.*—"Ah, that circumstance does not seem to me to prove it, partly because this last was done very rarely or as the exception; partly, besides, because the accounts we have of those cases of baptism seem to me to establish the view that those families were all of them adults and believers."

*The father of the family.*—"Are you sure, dear friend, that your reasons are well grounded? To begin with, even if we suppose that only a few families were thus baptised, would the fewness of their number render my argument weaker? Would the Apostles have baptised, even in a few cases, if that practice had run contrary to their orders?"

*Samuel.*—"Unquestionably, no. I have therefore erred in alleging the fewness of the cases in point as disproving your contention."

*The father of the family.*—"Besides, the thing was not so very rare, for several families are designated by name, and several others are brought before us in circumstances that suggest that more whole families were baptised; for example, those who constituted the Church in Tyre (Acts xxi. 3-5), in the case of whom we find fathers, mothers, and children met together, and kneeling down together before the Lord in prayer. And as to your saying that probably those baptised families contained only adults, why should you think so, seeing that it is nowhere so written?"

*Samuel.*—"But it seems to me that what I have suggested is a fact. For example, it is said of the Philippian jailor (Acts xvi. 34) that 'he rejoiced greatly, with all his house, having believed in God.' His family, then, had believed as well as himself before they were baptised."

*The father of the family.*—"I don't think so; for, first, notice that the jailor, having said to Paul and to Silas, 'Sirs, what must I do to be saved?' they answered him, 'Believe on the Lord Jesus and thou shalt be saved, thou and thy house'—as much as to say that the submission of the head to the Lord would also be the means of drawing his family out of the darkness of idolatry. And, besides, believe me when I tell you that the Greek text does not and cannot mean that the jailor rejoiced because he, along with all his house, had believed, but the meaning is that he rejoiced in (or with) all his house because that he had believed.\* It is evident then that the head of the family is here the only believing disciple intended, just as was the case with Lydia (Acts xvi. 14-15), who, having believed, was baptised and her family."

*Samuel.*—"Nevertheless, is it not said that some brethren lived at the house of Lydia? (Acts xvi. 40.) These brethren, were they not her family, and in that case would not her family have been made up of adults?"

*The father of the family.*—"Yet once more, why do you suppose that which is not actually said, and thus add to the Scriptures? Besides, if in fact that family or household had been made up of adult believers, would not Lydia, in that case, have said, 'If you have judged *us* to be faithful to the Lord, come into my house and abide there'? Whereas, what she actually said was, 'If ye have judged *me* to be faithful.' And as to those brethren (Acts xvi. 40) whom the apostles saluted at the house of Lydia, is it not most natural to think that, in the circumstances, the jailor and other disciples would have met at the house of Lydia? Is it likely that if the writer meant here (Acts xvi. 40) the children or household of Lydia, he would have designated them by the name of brethren?"

*(To be continued.)*

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\* The verb rendered "believed" is in the singular number.—J. R. M.

## Gillespie's "Aaron's Rod Blossoming."

BY THE REV. D. BEATON, WICK.

THE Church of Scotland, whose roll of honour contains some of the greatest names of our country, can scarcely point to a more brilliant debater or more acute writer on ecclesiastical polemics than George Gillespie. In Principal Cunningham's opinion he was the most learned and conclusive reasoner among the great men who adorned the Church of Scotland at that important era in her history.<sup>1</sup> George Gillespie was born at Kirkcaldy in 1613.<sup>2</sup> In his sixteenth year he entered the University of St. Andrews, and gave early promise of his future ability. Owing to conscientious objections to the prelatie form of Church government he refused to receive ordination from a bishop, with the result that he could not obtain admission into the ministerial office. During this period he acted as tutor and domestic chaplain in the household of Lord Kenmure until this nobleman's death in 1634. Afterwards he acted in a similar capacity to the family of the Earl of Cassilis. It was during the tenure of this tutorship that Charles made the attempt to force the Book of Canons upon the Scottish people. The memorable scene in St. Giles, when Jenny Geddes threw her stool at the Dean of Edinburgh, is one of the picturesque events of history, but its chief interest does not lie in its picturesqueness merely, but as an act that interpreted in a rather forcible way the deep-seated hatred of the Scottish people to the new Liturgy. While the country was in an intense state of excitement George Gillespie's *Dispute against the English Popish Ceremonies obtruded upon the Church of Scotland* appeared. The work was a remarkable piece of erudition and dialectic skill, coming from the pen of a young man of twenty-four. So great was its effect that the Privy Council commanded all the copies which could be found to be burned. Baillie, in his cautious and timid way, thus refers to Gillespie's first literary effort: "This same youth is now given out also, by those that should know, for the author of the 'English Popish Ceremonies,' whereof we do all marvel, for though he had gotten the papers, and help of the chief of that side, yet the very composition would seem to be far above such an age." The *Dispute against the English Popish Ceremonies* is divided into four parts, in each of which the author discusses, respectively, the necessity, expediency, lawfulness, and the indifferency of the prelatie ceremonies. In 1638 he received a call from the congregation of Wemyss, and on the 26th of April he was ordained by the Presbytery of Kirkcaldy, the well-known Robert Douglas presiding at the ordination. Gillespie was the first at this period to be

<sup>1</sup> "Historical Theology," i. 58.

<sup>2</sup> Vide Hetherington's "Memoir on the Presbyterian's Armoury," i. p. ix.

admitted to a charge by the Presbytery without the authority of the bishops.

We next find Gillespie preaching before the famous Glasgow Assembly of 1638. Baillie's account, as usual, is interesting. "After a sermon," he says, "wherein the youth very learnedly and judiciously, as they say, handled the words, 'The king's heart is in the hand of the Lord,' yet did too much encroach on the king's actions; he (Argyle) gave us a grave admonition to let authority alone, which the Moderator seconded, and we all religiously observed so long as the Assembly lasted." In 1641 the town of Aberdeen gave him a call, but as he strenuously opposed it he was permitted to remain at Wemyss. The following year, however, an application was made to the General Assembly by Edinburgh to have Gillespie translated to one of the city charges—an application which the Assembly granted—and for the remainder of his brief but brilliant life George Gillespie was known as one of the ministers of Edinburgh. But even though Edinburgh gave wider scope for the talents which he possessed, he was soon to be called to take part in one of the most memorable events in the annals of Presbyterianism. In 1643 Commissioners appeared at the General Assembly from the English Parliament and the Westminster General Assembly, with the purpose of establishing some bond of united action between the two kingdoms in their present critical position. The outcome of these deliberations was the famous Solemn League and Covenant. The General Assembly of the Church of Scotland now, in answer to the request of the English Commissioners, appointed some of their number to attend the meetings of the Westminster General Assembly. The Commissioners appointed were Alexander Henderson, Robert Douglas, Robert Baillie, Samuel Rutherford, and George Gillespie, ministers, with the Earl of Cassilis, Lord Maitland, and Sir Arch. Johnston of Warriston, elders.

The Assembly of Divines first turned its attention to the revision of the Prayer Book, but soon left it and took up the thorny question of Church government. Doctrinally the Assembly of Divines were remarkably united, but on the question of Church government long and wordy debates kept the divines for many a long day ere the matter was finally settled in favour of the Presbyterian polity. These debates revealed three parties in the Assembly—Presbyterians, who were in the majority; Independents, who were few to begin with but latterly increasing in numbers, generally known as the "Five Dissenting Brethren"; and the Erastians, who had only two divines—Coleman and Lightfoot, men of great erudition and dialectic skill—representing them in the Assembly, but who had a strong following in Parliament, with the "learned Selden" as their leader. It was in these debates on Church government that the youthful George Gillespie so signally distinguished himself. He was not abashed to come into the arena with the Colemans, Lightfoots, and the Seldens,



with all their weight of patristic and Talmudic lore, and the result proved that he was a foeman worthy of their steel. Baillie, who was an eye-witness of these intellectual encounters, has left on record in glowing terms the keen pleasure he enjoyed as he witnessed the defeat of the English Goliaths at the hands of the Scottish youth. "None in all the company did reason more, and more pertinently, than Mr. Gillespie. That is an excellent youth; my heart blesses God in his behalf. . . . Very learned and acute, Mr. Gillespie, a singular ornament of our Church, than whom not one in the whole Assembly speaks to better purpose, and with better acceptance by all the hearers. . . . Mr. George Gillespie, however, I had a good opinion of his gifts, yet I profess he has much deceived me: of a truth there is no man whose parts in a public dispute I do so admire. He has studied so accurately all the points that ever yet came to our Assembly; he has got so ready, so assured, so solid a way of public debating, that however there be in the Assembly divers very excellent men, yet, in my poor judgment, there is not one who speaks more rationally and to the point than that brave youth has done ever." There is a picturesque incident in the history of the Assembly which bears out what Baillie has said in the foregoing sentences. The subject of debate was Church discipline. The Independents denied any authoritative excommunication, while the Erastians, admitting such power, placed it in the hands of the civil magistrate. After the arguments of the Independents had been disposed of, the Erastians entered the arena of debate, and their great champion, Selden, came down to the Assembly to deliver one of his ablest speeches. The place of meeting was thronged, and Gillespie, who had been late in coming, had difficulty in pressing his way through the crowd to his place. Finding progress difficult, at last he said, "Can ye not admit a pinning?"<sup>1</sup> The appeal was successful, and the "pinning" awaited his time. The subject under discussion was excommunication and the bearing of Matthew xviii. 15-17, on this theme. Selden endeavoured to prove that the passage related to the practice of the Jews in the ordinary civil courts. This position he sought to uphold by a great array of rabbinical learning. The effect of the speech was crushing. Herle and Marshall both attempted a reply, but both signally failed.<sup>2</sup> At last some one made an appeal to Gillespie—it is generally believed to be Rutherford: "Rise, George, rise up, man, and defend the right of the Lord Jesus Christ to govern, by His own laws, the Church which He hath purchased with His

<sup>1</sup> "Pinning" is the small stones used by builders to fill up the openings between the larger stones in a building.

<sup>2</sup> Though this is the traditional account of this famous encounter it is not accepted by Dr. Mitchell. Herle's speech, even from the fragmentary jottings of it in the *Minutes*, was a very able speech. Gillespie's speech does not appear to have been delivered until the day following.—*Westminster Assembly*, p. 288 (footnote).

blood." Gillespie arose, and by irrefutable arguments proved that the passage did not refer to what was done at a civil court, but was of a purely spiritual nature. When Gillespie sat down the effect of his speech was so great that even Selden acknowledged defeat in the oft-quoted words, "That young man, by this single speech, has swept away the learning of ten years of my life." Wodrow's contribution to this incident is worthy of quotation. "When he (Gillespie) was in London he would be often upon his knees; at another time reading and writing. And when he was sitting at that great Assembly at Westminster he was often observed to have a little book, and to be marking down something with his pen in that book, even when some of the most learned men, as Coleman and Selden, were delivering their long and learned orations; and all he was writing was his pithy ejaculations to God; writing these words, *Da lucem, Domine; da lucem!*" He further tells us that so great was the impression made on the divines by Gillespie, that Calamy, if "he had not been stained by being against our way and judgment for the engagement,"<sup>1</sup> says they were ready to think of Mr. Gillespie more than was meet. The Assembly having finished the Directory for Public Worship, Baillie and Gillespie were entrusted to lay it before the General Assembly of 1645. The Directory was accepted by the General Assembly, and Baillie and Gillespie returned to their labours in London.

(To be continued.)

## The late Mr. Donald Murray, Scotsclalder, Caithness.

WE regret to announce this month the death of Mr. Donald Murray, Scotsclalder, who passed away to his rest on the seventh of February at the ripe age of eighty years. His parents were God-fearing persons. His father, Mr. William Murray, was one of the Caithness "men," to whom there is a short reference in the "Ministers and Men in the Far North," by the late Rev. Alexander Auld, Olig.

Donald Murray was a man of very marked piety, and a true and faithful witness for Christ's cause and truth. Being of a reticent disposition, he did not relate much of his spiritual experience, or of the dealings of the Lord with his own soul. On that account we are unable to give the exact time of his conversion. His godly upbringing might have been the means in the hand of the Lord of bringing about a saving change.

<sup>1</sup> Wodrow informs us that he was called "*Malleus Malignantium*," and that it was the testimony of the Earl of Glencairn, after Gillespie had an argument with some of the promoters of the Engagement, "There is no standing before this great and mighty man."

His consistent life and walk from his youth afforded clear evidence that he was brought to the saving knowledge of the truth. Donald was a Christian who feared the Lord above many, and led a prayerful life. His prayers were very edifying and manifested that he was deeply taught of the Lord as to his own spiritual needs and those of others. Owing to his low opinion of himself, it was with difficulty he would be prevailed upon to engage in public prayer, but when he did so, it was a real pleasure to hear him. His prayers were always in Gaelic, that being the language in which he could more familiarly express himself before the Lord. He had a sweet musical voice, which talent he used for the glory of God. He was leader of praise in Gaelic for a number of years in the Westerdale Free Church during the late Rev. David Ferguson's ministry.

Donald was elected to the office of eldership twice—first in the Westerdale congregation during Mr. Ferguson's time, and latterly in the Free Presbyterian congregation of Halkirk, but he did not see his way clear to accept office on either occasion, giving as one of his reasons when approached the latter time, his inability to attend to the duties of the eldership owing to his advanced age. He had great delight in reading and meditating on God's Word, and when others spoke of the things of the world, he tried to turn the conversation to the Word of God. He was a lively conversationalist, but especially in things pertaining to religion and the soul. It was very interesting and instructive to hear him give his mind on some points of doctrine on which he and others differed, and being a firm believer in the supreme authority and infallibility of the Scriptures of truth, he always referred to them for proof. He grieved much over the carelessness and indifference of the present generation towards eternal realities, especially over the great disregard shown to the observance of the Lord's day. He would not be carried to and fro by every change of doctrine. He deplored much the errors in doctrine and corruptions in practice that abounded in the Churches of his day, so when his path of duty was made clear to him, he heartily joined himself to the Free Presbyterian Church, which had been previously formed in the year 1893, when a stand was necessary for truth and conscience owing to the passing of the Declaratory Act, and the prevalence of unsound teaching on the Inspiration of the Bible, in the Free Church. He stedfastly adhered to the principles of the Free Presbyterian Church to the end.

Though in failing health for a few years back, Donald Murray was not much confined to bed until within a fortnight of his death. He was a patient sufferer, and derived comfort from God's Word. Shortly before the end, he asked one of his sons to read the fifth chapter of First Thessalonians, and gave the departing injunction to his sorrowing family to keep the instructions of this chapter before their minds. He also asked his son to read the Thirty-first Psalm. His wise counsels and

prayers we miss. May the Lord raise up the children instead of the father! His removal has created a great blank in the Church, but especially in the Halkirk congregation and community, where, he was much respected. We extend our sincere sympathy to his bereaved widow and family. "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men."

N. M.

## Suipeir an Tighearna: Rivetus.

*Teagasg, a chum gu'm bitheadh iadsan le'm b'ail 'tighinn gu h-ìomchuidh gu bord naomh an Tighearna air an ullachadh roimh laimh;*

LEIS AN URR. ANDREAS RIVETUS.

*(Air eadar-theangachadh o'n Laidinn airson a' cheud uair.)*

*(Air a leantuinne o vol. xviii., t. d. 474.)*

## AN DEICHEAMH CAIBIDEIL,

*A tha mu thimchioll a' chreidimh, an dara ni sonruichte dh'am feumar an aire a thoirt anns an ullachadh naomh so.*

"CEASNAICHIBH sibh fein," ars an t-Abstol, "am bheil sibh anns a' chreideamh, dearbhaibh sibh fein: nach aithne dhuibh sibh fein gu bheil Iosa Crìosd annaibh, mur daoine a chuireadh air cùl sibh" (2 Cor. xiii. 5). Tha an ceasnachadh so gu neo-sheachanta feumail, do bhrìgh's far nach 'eil creideamh, nach 'eil ann an sin fìor aithreachas. 'S maith a dh' fheudta gu nochd an creutair tòisichean bruiteachd de ghne eigin, no gu'n toisich e air e fein a ghiùlan gu bronach, ach cha'n ann a reir Dhe; agus cha teid e gu brath air aghaidh gu rùn suidhichte a bhi aig air a bheatha agus a shlighe atharrachadh gus a' chuid a's fearr a dh'easbhuidh air gu'm bi e tre chreideamh a' faotainn aithne air e a bhi air a dheanamh reidh ri Dia. Cha'n'eil sìth do'n aingidh (Eesai. xlviii. 22) gus am fireanaich Dia an duine mi-dhiadhaidh tre chreideamh (Rom. iv. 5), agus ann an sin air dha a bhi air fhìreanachadh tre chreideamh bithidh sìth aig ri Dia tre ar Tighearna Iosa Crìosd (Rom. v. 1), agus cha bhi e ni's mo aon chuid mi-dhiadhaidh no aingidh. Ma 'se an creideamh salann nan uile dheadh ghniomharan, ma tha e eu-comasach as eugmhais creidimh Dia a thoileachadh (Eabh. xi. 6), cionnus idir a ghabhas E do ionnsuidh a bhuird fhein esan a tha a' tarruing am fagas as eugmhais creidimh? Cionnus a bheir E E fein dhasan nach 'eil a' creidsinn ann? 'Se an creideamh an t-inneal troimh am bheil E 'ga chompairteachadh fein ruinn, agus tre chreideamh tha E a' gabhail comhnuidh 'nar cridheachaibh. 'Se an creideamh beul an anam leis am bheil an t-aran neamhaidh air a ghabhail leinn. "An ti a thig a 'm ionnsuidh-sa cha bhi acras air; agus esan a

chreideas annam-sa cha bhi tart gu brath air" (Eoin vi. 35). 'Se an t-aon ni a ta air a chiallachadh le a bhi a' tighinn d'a ionnsuidh, agus a bhi a' creidsinn ann; no co dhiubh 'sann le a bhi a' creidsinn tha sinn a' tighinn gu Criosd. Agus direach mar tha e ag radh (Eabh. iv. 2) nach robh am focal a chual iad chum buanachd dhoibh do bhrigh 's nach robh e air a mhisgeadh annta le creideamh, 'sann mar sin nach bi na sacramaidean a chum tairbhe dhoibhsan nach 'eil 'nan creidmhidh; oir, mar a thubhairt Augustin, "Air dh'an fhocal a bhi air a chur ris an t-samhladh, 'se sin a tha a' deanamh sacramaid dhe'n t-shamhladh, ach cha'n ann air son gu robh am focal air a labhairt, ach gu robh e air a chreidsinn." Tha mi ag radh ma ta gu'n d' thug Augustin gu coramach fainear nach 'eil an t-Sacramaid chum tairbhe dhuinn as eugmhais creidimh, cia b'e air bi mar bu choir gu'm bitheadh an t-sacramaid mar a tha i innte fein a bhi chum tairbhe a reir orduigh Dhe. Tha a' chuis ann an so ni-eigin mar a tha e fìor a thaobh nam biadhan a's fearra a tha airson beatha ar cuirp. Air cho lan sugh 's gu'm bi iad, agus air cho freagarrach 's gu'm bi iad chum beathachaidh, gidheadh cha chuidich agus cha neartaich iad iadsan aig nach 'eil na buill corporra a tha freagarrach airson nam biadhan so 'ith, agus a chnamh, agus an sgaoileadh mach air feadh nam ball. "Na briathran," arsa an Tighearna, "a ta mise a' labhairt ribh, is spiorad agus is beatha iad" (Eoin vi. 63). Ach co dha tha iad mar sin? Is cinnteach gu'r h-ann dhoibhsan a fhreagras o chreideamh neo-chealgach—"A Thighearna, co dh'ionnsuidh an teid sinn? Agad-sa tha briathran na beatha maireannaich: agus tha sinne a' creidsinn agus tha fhios againn gu'r tusa Criosd, Mac an Dhe bheo" (Eoin vi. 68).

Is e so esan air am feum ar creideamh crìochnachadh, agus ris am feum sinn a' gabhail anns an diomhaireachd so. Oir ged tha e 'na dhleasdanas oirnn gu'n gabhamaid ris gach firinn a dh' fhoillsich an Spiorad Naomh, agus nach'eil e ceaduichte dhuinn firinn air bith, eadhon mu na nithean is lugha, a dh'fhoillsich an Spiorad Naomh a chur ann an amharus, eadar E a bhi a' teagasg dhuinn ciod e is coir dhuinn a dheanamh, air neo E a bhi a cur sios ann an eachdraidh na nithean a ghabh aite o shean, no E a bhi a' gealltuinn nithean maith anns an àm ri tighinn, gidheadh 'se Iosa Criosd so, agus esan air a cheusadh, is eigin a bhi 'na chuspair sonruichte ar creidimh, direach mar o shean b'e an nathair a thog Moais anns an fhasach gu sonruichte an cuspair air am feumadh suilean nan Isrealach a' dearcadh, mar an aon doigh air an ruigeadh leigheas orra o phuinnsean nan nathrach, oir rinn Dia cinnteach iad le a ghealladh gu'n ruigeadh leigheas miorbhuileach orra d'ur a dheanamh iad feum dhe'n chomharradh a bha air a chur suas leis fein a chum na crìche so. Mar sin mar an cheudna cha leoir gu'n cumamaid cuimhne, ann an rathad eachdraidheil, air bas ar Tighearna, ach feumaidh sinn beachd a' ghabhail air a chrìoch a bha aig Dia anns an amharc, agus a rinn am bas so 'na bhas neo-sheachanta, 'se sin an co-chomunn a



tha againn ri Crìosd 'na bhas, tre bhas ar peacaidhean agus tre bheatha nuadh ar n-anama, agus tre so gu'm faigheamaid beatha-chadh chum na beatha sìorruidh. 'Sann tre chreideamh a bhitheas an creidmheach comasach air a chridhe a thogail suas os ceann gach ni a chi e le a shuilean corporra air a' bhord naomh, agus a chridhe shocrachadh air nithean a ta neo-fhaicsinneach agus a ta spioradail. Bheir an creidimh air na nithean ri'm bheil dochas, a bhi mar gu'm bitheadh iad a lathair, agus bheir e dearbh chinnte air na nithean nach faicear (Eabh. xi. 1). Tre chreidimh cha'n e a mhain gu'm bi na nithean a bha air an gealltuinn air am faicinn, mar a thachair do na sinnsear, fad o laimh, an deigh dhoibh an lan chreidsinn agus gabhail riu, ach eadhon anns an am a ta 'lathair bhitheas iad do na h-uile creidmheach ann an Crìosd 'nan seadh agus 'nan Amen chum gloire Dhe (2 Cor. i. 20). A mhain, bitheadh beul a' chreidimh air fhosgladh, agus bithidh an creidmheach air a shasachadh le lathaireachd an Tighearna. Nochdaich E dha slighe na beatha, agus sealbh-aichidh an t-anam dhe'n t-shubhachas a ta aig deas laimh Dhe gu brath.

Mu dh'iarraas neach air bith 'tighinn gu bord an Tighearna as eugmhais creidimh, 'se dol air ais a bhitheas ann da-san ni's mo na tighinn air aghaidh. Faodaidh e Sacramaid an ni a ta a cho mor a ghabhail, ach teichidh an ni a cho mor fhein air falbh uaith. Is cosmhuil e riu-san a dh'ith manna anns an fhasach. Dh'ith iad uile an t-aon bhiadh spioradail (1 Cor. x. 3) 'se sin, dh'ith iad an ni aig an robh ciall spioradail, ach cha do ghabh iad uile ris an ni spioradail a bha air a chiallachadh. Dh'ol iad uile de'n charraig spioradail sin a lean iad: agus b'i a' charraig sin Crìosd, 'se sin ri chantuinn b'e Crìosd a bha a' charraig ag ciallachadh, ach do bhrìgh 's nach robh Crìosd aca tre chreideamh, uime sin, le moran diubh cha robh Dia toilichte; oir sgriosadh 's an fhasach iad, oir mhiannaich iad droch nithean, agus thainig iad gu a bhi nan luchd-iodhal-aoraidh, agus rinn iad striopachas; d'ur bu choir dhoibh a bhi air blasad agus air faicinn gu-r maith Iehovah. Ann an so gu firinneach tha E a' nochdadh a mhaitheis uile gu a bhi air fhaicinn le suil a' chreidimh, ged nach ann le leithid de dh' fhoillseachadh as a nochd E fein do Maois o shean. Cha'n'eil E toirt seallaidh dh'ar suilean corporra dhe a ghreadhnachas, agus dhe a mhoralachd neo-chumanta ionnus 's gu'n abramaid le Maois gu'm faca sinn a chùlaobh: ach tha E tabhairt Esan duinn anns am bheil Dia ga fhoillseachadh fein mar Dhia iochdmhor agus grasmhor, mall a chum feirge, agus pailte ann an trocair agus 'am firinn, ga nochdadh-san chum 's gu'n dearcamaid Air le suilibh ar n-inntinn, agus gu'n glacamaid E ann an gairdeanan ar n-aignidhean, seadh tha E ga thabhairt thairis dhuinn chum 's gun gabhamaid thugainn E sìos a dh' ionnsuidh ar goile, agus gu'm bitheadh E mar bhiadh ar n-anama air a chom-pairteachadh ri gach pairt de'n duine anns an taobh a stigh.

(*Ri leantuin.*)

## Meeting of Northern Presbytery.

### LICENSE OF DIVINITY STUDENTS.

THIS Presbytery met at Wick on Friday forenoon, the 24th day of April. The chief business was the licensing of Mr. Donald M. Macdonald, Stornoway, and Mr. Donald A. Macfarlane, M.A., Inverness, divinity students, as preachers of the Gospel. The Clerk (Rev. J. R. Mackay, M.A., Inverness) reported that these students had satisfactorily passed their Final Examinations in Old Testament Hebrew, New Testament Greek, Church History, and Systematic Theology. At this diet the Presbytery heard the students deliver trial discourses with a view to license, namely, a Popular Sermon, a Controversial, a Greek Exegesis, and a Hebrew Exegesis. These trial discourses were sustained with much approbation, and at an adjourned meeting Messrs. D. M. Macdonald and D. A. Macfarlane were licensed to preach the Gospel.

### ORDINATION OF REV. D. M. MACDONALD.

The Presbytery met at 7 p.m. of the same day, with a view to the ordination of the Rev. D. M. Macdonald, newly licensed as a preacher. The Canadian Mission Committee had secured the services of Mr. Macdonald as a deputy for a twelvemonth to Canada, and the Northern Presbytery, under whose jurisdiction he was, proceeded on this occasion to ordain Mr. Macdonald, that he might fulfil as an ordained missionary all the functions of the ministry in the Canadian Mission field. Rev. D. Beaton, Moderator of Presbytery, presided, and after an appropriate sermon by the Rev. J. R. Mackay, on Philippians i. 1, the Moderator put the usual Questions to Mr. Macdonald, who satisfactorily answered the same, and signed the Formula in the presence of the congregation. Thereafter the Moderator engaged in prayer, and with the laying on of the hands of the Presbytery, solemnly ordained Mr. Macdonald to the office of the holy ministry. This being done, Rev. J. S. Sinclair, Glasgow, who was associated with the Presbytery, addressed the newly-ordained minister as to the duties of his office. The meeting was closed with the benediction.

WHAT a sight was innocent and harmless Jesus when He stood before the Governor, and had not one word to say! They laid thieves' hands on our Saviour's hands, that had never stolen, that had never shed blood. Bands bound His hands, but love, mercy, and grace bound His tender heart with stronger bands and cords, to loose us out of the bands of sin. He cried in the Spirit, "Father, bind me and loose them; slay me and save them. All their ill be upon me." *So be it, dear Jesus!—Rutherford.*

"THERE is not a step a Christian takes toward heaven but the world, the flesh, or the devil disputes it with him."—*White.*

## Notes and Comments.

**Protestantism in Winnipeg.**—It is somewhat refreshing in these days of disloyal political coquetting with Rome, to read in the columns of our leading daily papers, despatches bearing that the Papal Church has been made to understand, in a striking manner, recently in the city of Winnipeg, that there is a limit past which, if she seeks publicly to press her arrogant and anti-christian claims of temporal as well as spiritual primacy, she must come into conflict with the Civil Magistrate. At a banquet, described as Roman Catholic, to which were invited, among others, the Lieutenant Governor of Manitoba, the Mayor of Winnipeg, and the Minister of Justice of Canada, the pope was given the place of honour above the King on the toast list. Against this affront to His Majesty these officials—and the last-mentioned is himself an ardent Roman Catholic—protested in an effective manner by cancelling their acceptance of the invitation, when the much-boasted loyalty of representatives of the papacy failed to prove itself in the practical way of their giving our King his due honour. This incident is of greater interest, following as it does so closely upon the refusal of the Winnipeg School Board to become parties to a crafty plan, whereby Roman Catholics would have given to them in effect the much-sought-after special privilege of State-supported separate schools. The secret, silent, and undermining process, so diligently pursued by the Church of Rome through her accredited agents, in connection with legislation being placed on the statute books in Canada, as elsewhere, needs only to be brought to light that any earnest, inquiring mind may see that that body bears no real resemblance to Christ, the Head of the Church who did no violence, neither was any deceit in his mouth. Such incidents as the above should help to draw attention to the deceit, by opening up to the light some of the ugly facts of papal designs.

**"Life in Mexico."**—This is the title of a book containing fifty-four letters, written during a residence of two years in Mexico by a Roman Catholic lady, named Madame De La Barca. The revelations she gives of the life of monasteries and convents in that country are startling in the extreme, and very extraordinary to come from a Roman Catholic pen. The "Protestant Alliance Magazine" publishes a number of extracts which should prove highly useful in opening the eyes of lukewarm Protestants to the horrors of the Church of Rome, and in stimulating them to seek the inspection of these so-called religious houses in our own country.

**A Family Leave the Romish Church.**—The Protestant Alliance is taking an interest in a family consisting of husband, wife, and five children, in Ireland, who have recently left the, Romish bondage. The husband was a Papist to begin with, but

the wife a Protestant. For the sake of peace, she embraced the Roman faith, but now bitterly regrets that ever she did so. Through the torture of insults and threats, the husband is suffering in mind and has lost grip of himself. A touching letter from his wife appears in the "Protestant Alliance Magazine" for April. May the Lord prove their light and strength, and stay in the time of need!

**New Tracts.**—A correspondent has sent us copies of a new series of Tracts consisting of interesting extracts from Sermons of the late Rev. Dr. Kennedy, Dingwall. The Tracts may be had from the *Northern Chronicle* office, Inverness, at the rate of 5/- per thousand.

"SEEING death is said to have woollen feet, that none can hear it when it comes, and it comes speedily, were it not good then to prepare us in time to die daily, that when it comes ye need not to fear it, having thy peace made sure with God; but if thou lyeest not down in peace and the assurance of mercy subscribed in thy conscience, and sealed with the spirit of God, Oh! then terrible shall be thy rising in that great day."—*John Welch*.

## Church Notes.

**Communions.**—Kames (Kyles of Bute), and Oban, first Sabbath of May; Edinburgh (Hall, Riego Street, near Tollcross), second; Dumbarton, and Glendale (Skye), third. Coigach (Ross), first Sabbath of June; Shieldaig (Ross), second; Dornoch (Sutherland), third.

**Canada—Communion at Chesley.**—The Communion of the Lord's Supper will be solemnised in Chesley Congregation, Ontario (D.V.), on the fifth Sabbath of May (31st instant). Friends in other parts of Canada or in the States are cordially invited for the solemnity, and will be made welcome in the homes of the brethren.—We have received this intimation from the Rev. Walter Scott, pastor, and express the hope that the divine blessing may abundantly rest upon the approaching Communion Services at Chesley.

## 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. Readers are also reminded that it is not our practice to stop a Magazine immediately the payment is run out, unless expressly told to do so, and we therefore earnestly request readers who desire the Magazine to be stopped

at a certain time to give us distinct notice of the same. Timely notice should also be given of all changes of address on the part of subscribers.

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