

THE

Free Presbyterian Magazine

And MONTHLY RECORD.

VOL. XXVI.

APRIL, 1922.

No. 12

The Resurrection and the Life.

MAN, with all his boasted power, lies helpless and conquered by death. His plans, whether affecting a few individuals in a family or shaping the policy of an empire, must be laid aside at the approach of death. There is something truly arresting in the helpless impotence with which man faces the king of terrors. And then, beyond the stilling of man's restless and active spirit, there is the thought which we cannot banish from our minds—the thought of the future. We see in death the utter helplessness of man, whether we view it spiritually or physically—a helplessness which no human power can remove. Has the Gospel any message bringing hope to sinners—any message that will throw light on this dark mystery? The answer is that it has, for in the Gospel life and immortality have been brought to light. And perhaps nowhere is this great truth so prominently and effectively brought before us as in the account of the events leading up to and connected with the death of Lazarus, the brother of Martha and Mary.

The inspired Evangelist tells of the urgent message sent by the sisters to Him whom they owned as their Master. Theirs was a truly happy home; the members of the family were bound by the tenderest ties of affection, and, more precious still, were followers of the Lord Jesus. To this happy home the Lord Jesus often repaired, but sickness came, and death broke the happy family circle. And the thought expressed in the words, "Lord, if thou hadst been here my brother had not died," must have often passed through the minds of the grief-stricken sisters. What could be the meaning of His delay? If He had only come before death entered the home, they thought, then He could have saved Lazarus from its power; but now the case seemed hopeless, corruption was already at work. The Lord met the desolation caused by death in Martha's heart by the comforting message, "Thy brother shall rise again." "I know that he shall rise again in the resurrection at the last day," said Martha, looking forward to the far-distant future without realising that the very Power

that would bring the dead from their graves on that solemn day was in her very presence. "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." The message, so full of meaning and bringing a sure hope to all believers, and to them alone, is worthy of our serious consideration. The Lord of Glory announces (1) that He is the Resurrection, and (2) that He is the Life.

(1) *The Resurrection.* The Scripture contains many references to the power of God in the raising of the dead. The utter helplessness caused by death can alone be removed by the power of God. Nothing short of this is of any avail either in the resurrection of the body or the spiritual resurrection of the soul. This power of God is manifested in a pre-eminent way in the resurrection of Christ from the dead—the Apostle speaks of it as the exceeding greatness of His power—and the quickening of the spiritually dead is brought about by a power as great. That mighty power dwelt in the Redeemer, and while Martha had no doubt it would be put forth in the distant future, she was not only to hear, but to see, that the power by which the dead are raised dwelt in Him whom she honoured as her Master and acknowledged as her Lord. And standing by that grave she was to learn a new lesson, and have her experience widened and deepened of the power of the Lord Jesus. We cannot tell with what meaning the words "Lazarus come forth" fell on Martha's ears, but one thing we are assured of, they reached the ears of the dead man in the grave, and, in obedience to the command, Lazarus came forth. It was necessary that he should be called by name, as one of the Puritans put it, otherwise all the dead would have risen, so great was the power of Christ.

(2) *The Life.* Not only are believers raised, but life is given to them. Unbelievers will be raised on the Great Day, and appear before the Judge to give an account of the deeds done in the body; but while they shall exist for ever, Scripture never speaks of them partaking of life that shall never end. Eternal life is much more than continued existence—it is the gift that is bestowed upon believers, and in which no unbeliever has any part. This new life has been brought to light in the gospel, and it differs from our natural life in this respect, that death has no power over it. "He that believeth in me shall never die." Not only has the Lord Jesus power to bestow natural life, but it is His wonderful prerogative to give life that shall never end, and all that believe in His name are put in possession of this priceless gift.

It is well that it should be clearly borne in mind that the above message is meant for believers. "He that *believeth on me*, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die." It is much to be regretted that some of the most wonderful passages of the Bible dealing with the resurrection, such as 1 Cor. xv., should often be read as if they applied to believers and unbelievers; but such passages as these apply to *believers* only. One must clearly keep this in mind if we are to interpret the Word of God aright.

A Sermon—"The Good Samaritan."

BY THE LATE REV. JAMES S. SINCLAIR.

Preached in St. Jude's, Glasgow, 13th July, 1918.

~~~~~

"And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead," etc. (Luke x. 30-35).

YOU find that words were spoken by Jesus to a certain lawyer who stood up and tempted Him, saying, "Master, what shall I do to inherit eternal life?" He referred this lawyer, in the first instance, to God's moral law. "What is written in the law? how readest thou?" and he answered quite correctly, for he replied with the sum of the Ten Commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." Jesus said to him, "Thou hast answered right: this do, and thou shalt live." Jesus, knowing that the man believed more in the law than in the gospel, referred him to the law, told him that, if he would keep the law perfectly, he would live. The man, however, knew in his own conscience that he was not a keeper of the law, that he did not keep the law very carefully as to the second table, "Thou shalt love thy neighbour as thyself," and he put the question to Jesus, "And who is my neighbour?" The Lord Jesus then related to him an incident by which He taught him who was his neighbour, by which He taught him what was the neighbourly thing to do. He spoke to him of an incident concerning a certain man who went down from Jerusalem, who fell among thieves, and was left half dead. Certain men passed by, a priest and a Levite, but they paid little or no attention to the poor man; they allowed him to lie in his blood. The only man who showed him the necessary attention was a Samaritan, who came where he was, and, when he saw him, had compassion on him, and did for him all that was necessary to save him from death, and in order to make him comfortable afterwards. Then Jesus, after He told this incident to the lawyer, asked him the question, "Which now of these three, thinkest thou, was neighbour unto him that fell among thieves?" And he said, "He that shewed mercy on him." Then said Jesus unto him, "Go, and do thou likewise." Here we have the immediate lesson that was taught by Jesus to this lawyer who came testing Him with the question, "Master, what shall I do to inherit eternal life?"

I think, however, that this interesting incident, as related by Christ, is susceptible of certain spiritual interpretations and applications. We may find in it a picture of ourselves in our wretched and ruined condition, and we may find the good Samaritan to be the Lord Jesus Christ, who comes to the place where sinners are and binds up their wounds, and gives them to experience something of the height and the depth and length and

breadth of His salvation. It is from this point of view, then, that we desire to consider this narrative as here recorded, and we shall notice:—

1. The man who fell among thieves.
2. The priest and the Levite, and the treatment which they gave him.
3. The Samaritan brought under review.
4. The gracious attention which the Samaritan gave, and the provision that he made for the welfare of the man who fell among the thieves.
5. In the last place, let us make some practical applications.

1. In the first place, let us observe the case of the man that fell among thieves, and I observe, first, the journey upon which he was. We are told he went down from Jerusalem to Jericho. Jerusalem was the place where God was worshipped. There was His temple, there He was accustomed to manifest Himself to those who waited upon Him. This man had for a season turned his back on Jerusalem; he was on his way to Jericho. Jericho was a city with a peculiar history. We find in the book of Joshua that, when Jericho was destroyed, a curse was pronounced upon the man who would dare to build the walls of Jericho again. This man, going down from Jerusalem to Jericho, may be taken as the case of man at the beginning. He turned his back on God, and he went in the direction of the city of the curse and of destruction. And the first man fell among thieves when he departed from his Maker. He fell into the hands of the great thief, who is the devil. Satan promised to him that he would gain much by yielding to his suggestions, by doing the thing that he tempted him to do. That is the way with the devil still. He promises sinners great things if they will listen to his voice, if they will obey his evil suggestions; he professes to show the way to happiness, and then lands the poor sinner at last in the bottomless pit. The first man encountered this terrible thief, and fell under his temptation. He fell also into the hands of Sin. Sin took possession of his own breast; he became a sinner, a transgressor of God's commands. Sin, my friends, is the destroyer of the immortal soul. Again, he fell into the hands of another thief, and that is the World. He preferred to eat of the forbidden tree rather than obey God's command, and thus he laid himself open to the seductions of the world. We have as a race thus fallen among thieves who are seeking our eternal destruction.

Still, further, we are told concerning this poor man that the thieves stripped him of his raiment, and that was what the thieves did to our first parents when they yielded to their evil suggestions—they stripped them of their original innocence and righteousness. God made man in His own image: He clothed him with garments of purity and righteousness, but those thieves stripped him of these precious garments. They also inflicted grievous wounds upon the immortal soul, such wounds as would issue in eternal destruction if divine mercy prevented not. The thieves in the narrative left the man half dead. Well, my friends, there is a sense, and a very important sense, in which the world, and



the flesh, and the devil have left us—not half dead, but wholly dead, dead in trespasses and sins. Still it is possible for sinners to come under the power of a second death. There is a possibility of recovery from the spiritual death that has taken possession of us as a consequence of falling among thieves, and this man, being left half dead, may be regarded as a suitable figure of our case.

2. I pass on now, in the second place, to observe the priest and the Levite who came the way, and who passed by on the other side. There is no doubt but Jesus is here speaking forcibly concerning certain parties who were then in the Jewish church, and although they were in office they did not understand the real spirit of the office they sustained. They had no real regard for the welfare of the souls of men; in fact, they did not seem to have much regard even for their temporal interests. They were simply concerned about their own carnal self-interest. He speaks of a certain priest coming down that way, then He speaks of a Levite. We may take the priest to represent the moralist—the man who has nothing but outward morality, though he may make a high profession. Such a man does not understand the case of poor, guilty, fallen creatures, and does not enter sympathetically into their necessities. He has no real love for his own soul or for the souls of others. He comes the way, but he looks coldly upon the poor man perishing in his blood, and he passes by on the other side. There may be also a deeper lesson here taught. The priest may be taken to represent the law as a covenant of works. The law as a covenant of works has no provision for the rescue of perishing sinners, has no provision for the forgiveness of sinners. The Jews were very much attached to the law; they imagined that the doctrine of "Do, and thou shalt live" would save their souls for eternity; and the Jew in that respect is not dead even in gospel lands. That is the doctrine that is very widely taught in our time and generation—salvation by human works, salvation by morality, salvation by outward righteousness. Ah! vain is such a hope. The law has no provision for the salvation of guilty, perishing sinners.

Then the other man who came and passed by was the Levite, and we may take him to represent the ceremonialist. We are told that he came and looked on him, and passed by on the other side. The Jews made much of the ceremonial law, and thought that, if they would attend to its ceremonies, they would, therefore, be saved. Well, Jesus represents the Levite here as taking a look at the man, and there is no doubt that the ceremonial law takes a look at sinners. Although it showed forth the way in which sinners may be saved, of itself it did not make any provision for our souls' salvation. It takes a view of us, but it cannot meet our whole need. Ah! no; the legalist and the ceremonialist have nothing wherewith to save a guilty sinner from eternal death. They pass by on the other side and leave the sinner to perish.

3. I observe now, in the third place, the Samaritan. "But a certain Samaritan, as he journeyed, came where he was: and

when he saw him he had compassion on him." It is very remarkable, my friends, that the Lord Jesus describes the man who did the gracious part of a neighbour to the one who fell among thieves as a Samaritan. Christ Himself was spoken of as a Samaritan. "He is a Samaritan: He hath a devil." His enemies could not get opprobrious enough epithets to cast at Him. Well, He says it was the Samaritan who came to the help of this poor man, and oh! my friends, this wonderful Samaritan still lives. He died and He rose again, and ascended on high, but He hath not forsaken the world altogether. He still goes forth in His word, in His gospel, with a view to save sinners from going down into the pit. He is still pursuing His gracious journeys among the fallen children of men. We do not see His goings perhaps in the measure that have been seen in days gone by, but He still lives. "The Lord liveth," said the Psalmist, "Blessed be the Rock of my salvation." The Son of God, Jesus Christ, is the good Samaritan, who comes exactly where we are. We are sinners that have been stripped of all our raiment by thieves, sinners that have been wounded even unto death, sinners ready to perish, and it is to such that the Son of God speaks in the Gospel.

4. Then we are told that when the good Samaritan came and saw him, he had compassion on him, and went to him and bound up his wounds. This compassion was in the Samaritan already, and compassion was in the heart of the Son of God from all eternity, but when He looks upon poor souls ready to perish His compassion is drawn forth. In the exercise of compassion he went to the man and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. The Lord Jesus carries with Him the oil and the wine of gospel relief and gospel consolation. With Him is the residue of the Spirit: with Him is the consolation of forgiveness, of acceptance, of cleansing. The Lord Jesus has an infinite fountain of consolation in Himself that He is able and willing to communicate unto needy souls. Oil is used in Scripture to symbolise the Spirit of God in His enlightening and comforting influence, and Christ, as the Mediator of the new covenant, administers this divine consolation. He also carries with Him the wine of gospel comforts that symbolises the precious blood of atonement that cleanses from all sin. Oh! my friends, if we have been brought low, and if we have been made sensible of our sinful and perishing condition, we stand in need of these precious things which Christ has provided. Christ binds up the wounds of sinners by the promises of His own word. These give strength, these give encouragement unto the sinner who is ready to give up all hope, ready to perish in the far country. He bound up his wounds, and when he has so far met that man's case, we are informed that he set him on his own beast—he provided means whereby he would be conveyed to some place of refuge. Now, we say that this may be taken to refer to His word. The word of Christ, the word of God, is that which can carry you if you have been rescued by the power of God's grace from a perishing

condition. He has provided a substantial source of help in His own precious, living word. He is able to sustain you and carry you through all the ups and down of life until the end of the day. He set him on his own beast, and brought him to an inn. This inn may be taken to represent a gospel church. This is the inn where souls are fed and nourished under the gospel, but it is to be feared that there are not too many such in the times in which we live, not too many gospel churches where poor sinners may be fed as to their immortal souls. It would seem as if in our time there was a famine in more senses than one—a famine not only of bread, but of the word of the Lord. Ah! but Christ, the good Samaritan, will bring people to the place where their souls will be fed and nourished. It is very remarkable sometimes how people whom the Lord has met with, perhaps outside the ordinary means of grace, are brought in His providence to a place where the truth, as it is in Jesus, is taught and proclaimed. He will take care of His people, and He will see to it that they have the necessary provision, the necessary nourishment, for their immortal souls on the way to eternity. The good Samaritan kept very near to the poor man for the first night after he was rescued. We are told that on the morrow, when he departed, he took out two pence and gave them to the host. My friends, the Lord is usually very nigh to a soul when He first rescues him from the grip of the destroyers, when He first gives him to taste the sweetness of pardoning mercy and redeeming love, when He first fills him with the oil of joy instead of mourning. He gets into close fellowship with that soul. But the Samaritan did not always continue in such nearness. We are told he went away on the morrow, and so Christ has His own ways and His own times with those whom He calls effectually by His grace. He gives His own people at the beginning earnest of eternal happiness, He gives them the place of the child, dandling them, as it were, on the knees, drawing them near to Himself in the embrace of His everlasting love. He holds pleasant communion and fellowship with them, then He departs. However, we see that, although the good Samaritan departed, he did not leave the man without a helper. He left him in charge of the host of this inn, and who are we to understand by the host? Well, there are two views that one might take of the host from a spiritual standpoint. Who is the principal host of the gospel church? It is the Holy Ghost, it is the Spirit of Truth, the Spirit of the living God, and, my friends, if we have not that host, we are poor indeed, for without His presence and power we shall have nothing but dry formality. The gospel ministers may also be described as the host. It is their duty to care for the spiritual needs of those who come under their hands. The Samaritan left the poor man under the charge of the host, and he took out two pence. He made provision for his necessities. My friends, it is the glorious Samaritan of the new covenant, the Mediator between God and man, who has all the means we all stand in need of. "It pleased the Father that in Him should all fulness dwell." We may say about the two pence that one penny is providence for the body, and the other

penny grace for the soul. He made complete provision for man's need. Of course, a penny in those days was of much more value than it is to-day, and two pence would go a good distance then. However that may be, the spiritual meaning bears out that the Samaritan gave to the host all that was necessary for the support and comfort of the man, and promises that when He would come again he would repay anything more that was spent on him. Oh! my friends, that is what Christ does for those whom He saves. He undertakes to supply all their needs out of His own unsearchable riches.

5. Now, then, let me endeavour to make some more particular application of what is brought before us in this incident. You, my friends, who are still far from God and righteousness, see in the case of this poor man a picture of your own guilty and fallen condition. You have fallen among thieves, whether you believe it or not. The world and the flesh and the devil are thieves, and they will carry your soul away to eternal destruction if you are not rescued, if you are not saved by Christ. The sooner you come to recognise how you are and where you stand the better. People in our time have such a superficial view of the condition of man as a sinner before God. You would hardly think that there was such a thing as sin in the world or a devil in hell. Oh! what a dreadful delusion. "If the light that is in you be darkness, how great is that darkness."

## Some Noted Preachers of the Northern Highlands.

REV. HECTOR MACPHAIL, RESOLIS.

**A**MONG the noted ministers of Christ who laboured in Ross-shire, a highly honourable place has been given to Hector Macphail, Resolis. He entered on the solemn work of the ministry an unconverted man, but a great change came over him, and his labours were acknowledged in a signal manner by his Master, whom he so devotedly served. "He was perhaps one of the most deeply exercised Christians of his time," says Mr. Sage, "and minutely conversant with the depths of Satan, on the one hand, and the unsearchable riches of Christ, on the other" (*Memorabilia Domestica*, 1st edit., 355).

Mr. Hector Macphail was a native of Inverness. He was licensed by the Presbytery of Inverness, 20th December, 1746, and ordained at Resolis, 22nd September of the following year by the Presbytery of Chanonry. At the time of Mr. Macphail's induction there were two churches in the parish where services were conducted, viz., at Cullicudden and Kirkmichael. At one time these were separate parishes, but on their union the minister resided at Cullicudden. The heritors, owing to the ruinous condition of the manse, decided to erect a church and manse at the western extremity of the old parish of Kirkmichael, called Resolis



(Gaelic, *Ruigh-sholuis*, the bright slope). Mr. Macphail's first wife was a daughter of the worthy Rev. John Balfour of Nigg. She had been one of Mr. Porteous of Kilmuir's hearers, and had benefited by his preaching. "Feeling painfully the difference," says Dr. Kennedy, "between her husband's doctrine and that to which she had been accustomed, she told him, on a Sabbath morning soon after their marriage, that her soul was starving, and that, as all must give place to her care for its welfare, she had resolved to go on that day across to Kilmuir. He offered no opposition; he even accompanied her to the ferry. It was a sad journey the pious wife took that day to Kilmuir. Arriving at the manse before the hour for beginning the service in church, Mr. Porteous was not a little surprised to see her, and on meeting her asked very anxiously why she had come. She told him that, as her soul was famished at Resolis, she was compelled to come for the bread of life to the place where she had been wont to receive it. Mr. Porteous retired to his study, and, on rejoining her said, "If I am not greatly deceived, you will not long have the same reason for leaving Resolis, for I expect that the Lord will soon give you, by the hand of your husband, the very finest of the wheat" (*Days of the Fathers in Ross-shire*, 5th edit., p. 47). The sequel to this extraordinary incident, as narrated by Dr. Kennedy, was the awakening of Mr. Macphail's conscience to his unfitness for the work of the ministry. He passed through deep convictions, which extended over a period of several years. So unprofitable as a servant did he appear in his own eyes that he determined to resign his charge. In order to carry out his intention he sent for Rev. James Fraser, Alness, to preach in a week day in his church, and it was proposed that Mr. Fraser would make the intimation of his resignation to the congregation at the end of the service. During the preaching of Mr. Fraser's sermon light came to the distressed minister, and a desire was awakened in his heart to preach Christ to perishing sinners. Next day he, full of his new-found joy, escorted Mr. Fraser to Alness Ferry, and on his way back he called at the house of one of his elders, who had been an earnest pleader at the throne of grace for his minister. "What news to-day, Mr. Macphail?" was the elder's salutation. "Good news," replied the minister; "Hector Macphail is not to preach to you any more." "Oh, I expected other news than that," said the elder, "for I don't reckon that to be good news." "Hector Macphail is not to preach any more," said the minister explaining, "but the Spirit of the Lord is to preach to you through him." "Oh, that is good news, indeed," cried the elder in his joy.

With the new sense of responsibility awakened within him, Mr. Macphail lost no opportunity of speaking about eternal matters with those with whom he came in contact. The story of the kitchenmaid to whom he taught the prayer: "Shew me myself," and afterwards "Shew me Thyself," is well known, as is also the story of Luke Heywood's conversion. It happened that while Mr. Macphail, on one occasion, was waiting for the boat to take him across the Fort George to the Black Isle side

a soldier entered a butcher's shop, and asked the price of a leg of mutton. The shopman quoted his price, whereupon the soldier, with an oath, exclaimed he would never give so much for it, but, notwithstanding, he purchased the piece of mutton. On coming out Mr. Macphail, in a gentle manner, asked what he paid for the joint. The soldier mentioned the price. "Oh, you paid much more than that for it," said Mr. Macphail. "I did not," replied the soldier with some heat. "But you did," said the minister; "you gave yourself, soul and body, for it, for did you not say, 'May Satan take me if I give that price for it?' If this should take place, what an awful eternity should await you." The soldier paid little attention at the time to what had been so fitly said to him, but afterwards the faithful warning began to trouble his conscience. The same evening he came to the shop where he had purchased the mutton, and enquired about the gentleman who had spoken to him and where he resided. On learning he was the minister of Resolis he immediately crossed the ferry, reaching the manse about midnight. The soldier was shewn into the study, and in great excitement of mind informed Mr. Macphail of his great concern. The minister addressed to him such words as might be helpful to one in such a state. The work of grace so wonderfully begun was carried on according to the promise, and Luke Heywood became a true follower of the Lord Jesus.

Mr. Macphail was sorely tried at times, and though his faith did not fail, yet of him it could be said, as of another, that it was a helpless hand that to Christ's cross was clinging. Mr. Sage says of his faith that it "took its rise from a sense of utter helplessness of help in man to save, and it made its way to 'that which is within the veil' through the darkness of unbelief, and in the face of Satan's deepest devices to ensnare and deceive" (*Memorabilia Domestica*, p. 353). On his death, as he was passing through the valley of the shadow of death, his hope of heaven grew very dim. While the conflict was being waged he fell asleep, and in the following dream, so beautifully worded by Dr. Kennedy, he received encouragement. "He dreamt," says the Doctor, "that he was waiting, lonely and despairing, outside the walls of the New Jerusalem. Seeing the gate closed, and none near to help him, and none in sight to cry to for help, he had just lain down to die, when he heard sounds as of a company approaching the city. Venturing to look up from the dust where he lay, he recognised Noah, Abraham, and all the patriarchs. As they drew near the gate flew open, a glorious company from within came forth to meet them, and, in the midst of shouts of triumph, they entered. The gate again closed, and again he is left alone and hopeless. But soon he hears the noise of another company approaching. As they pass he recognises Moses, Aaron, Samuel, David, and all the prophets, a glorious and numerous band. Again the gate is thrown open, 'an abundant entrance' given, and again he is left outside, and feels more disconsolate than ever. A third company is heard approaching, composed of the Apostles and all the earliest Christians. They enter the city

amidst rejoicing like the rest, and he, with less hope than ever, is still outside the gate. A fourth company now appears. Luther and Knox are at the head of those who form it. They pass by like those who went before, are admitted into the city, and leave him alone and despairing without. Quite close to him now comes a fifth company. He recognises in it some of his friends and acquaintances who had died in the Lord; but though their shining skirts touch him as they pass, he could not venture to arise and join them. Again he sees the gate open and close; and now, at last, he lays himself quite down to die. But he hears the footstep of a solitary pilgrim coming exactly to the place where he lies. Looking up, he recognises Manasseh. Summoning all his strength, he takes hold of his skirt as he moves slowly towards the city, and, creeping on behind him, he knows the gate has opened by the light of the city's glory shining on his face; and just as he thought he heard the sound of the gate closing behind him, he suddenly awoke. The lesson of this dream was presented to him thereafter in the sweet words of Paul, 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief' " (*Days of the Fathers in Ross-shire*, 5th edit., pp. 50-51).

In his last illness he was visited by his catechist, Thomas Holm. On being asked by the catechist if he had any hopes of being restored to health, the minister replied that he had such a hope founded on the words, "I will go down with thee into Egypt, and I will surely bring thee up again" (Gen. xlv. 4). "That passage contains good news for you, Mr. Macphail," said the catechist, "but sad news for the parish of Resolis, and for this part of the country. God went with Jacob to Egypt, and continued with him there, but it was only his bones that were brought back from Egypt." "Thomas," replied Mr. Macphail, "you were ever ahead of me, and you are ahead of me in your view of the passage. That is the Lord's mind in the verse" (*Religious Life in Ross*, p. 292). He died on the 23rd January, 1774, in his 58th year, and the 28th of his ministry. His tombstone in the churchyard of Cullicudden bears the following inscription:—"Here lies the body of the holy man of God and faithful minister of Jesus Christ, Mr. Hector Macphail, minister of the gospel in this parish, who died 23rd January, 1774, aged fifty-eight years."

To rely upon Christ and not to be weary of sin is presumption, not faith. Faith is ever neighbour to a contrite spirit, and it is impossible that faith can be where there is not a cast-down and contrite heart in some measure for sin. It is one thing to rely, lean, and rest upon Christ in humility and weariness of spirit, and denying our own righteousness, believing Him to be the only righteousness of wearied sinners, and it is another thing to believe that Christ died for *me*. For the first goeth first, the latter is always after, in due order; the first is faith; the second is a fruit of faith.—*Rutherford*.

## The Beginning of Ireland's Sorrows.

IRELAND has been the despair of British statesmen. It has wrecked the careers of the most astute British politicians, and been the burial place of their reputations. But while Celt and Saxon have carried on the war through centuries, it is often overlooked by the Roman Catholic Irish that it was a Pope of their own Church, Adrian IV., that handed over Ireland to the English King, Henry II. Ever since the Norman Conquest the English kings had been casting a covetous eye on Ireland, but it was not until Henry II.'s time that any active steps were taken. Soon after his accession Henry despatched his chaplain, John of Salisbury, to Rome to obtain the sanction of the Pope to a scheme that had in view Ireland's subjugation. The time was specially favourable. Nicholas Breakspear had been promoted to the pontificate under the title of Adrian IV. He was an Englishman, the only English Pope, in fact, that has been, and was very desirous of gratifying the wishes of the young king. The chief difficulty was to get some plausible reason for the invasion, as England and Ireland in those far-away times were on the best of terms. The Pope was in a position to have first-hand information about Ireland, and it is this that makes his action so extraordinary in its base scheming. The Bull by which authority was given to Henry to invade Ireland, and the ostensible reasons assigned for such a step, have rightly been described by an Irish historian as among the curiosities of history.

Here are the words of the Papal Bull:—"Adrian, Bishop, servant of the servants of God, to his dearest son in Christ, the illustrious King of England, greeting, and apostolic benediction.

"Full laudably and profitably has your Magnificence conceived the design of propagating your glorious renown on earth, and of completing your reward of eternal happiness in heaven, whilst, as a Catholic Prince, you are intent on *enlarging the borders of the Church*, teaching the truth of the Christian faith to the ignorant and rude, extirpating the nurseries of iniquity from the field of the Lord, and for the more convenient execution of this purpose, requiring the counsel and favour of the Apostolic See. In which the maturer your deliberation and the greater the discretion of your procedure by so much the happier, we trust, will be your progress, with the assistance of the Lord; because whatever has its origin in ardent faith and in love of religion always has a prosperous end and issue.

"There is indeed no doubt but that Ireland and all the islands on which Christ the Sun of Righteousness has shone, and which have received the doctrines of the Christian faith, belong to the jurisdiction of St. Peter, and of the holy Roman Church, as your Excellency also acknowledges. And therefore we are the more solicitous to propagate a faithful plantation among them, and a seed pleasing to the Lord, as we have the secret conviction of conscience that a very rigorous account must be rendered of them.

"You, then, most dear son in Christ, have signified to us your



desire to enter into the island of Ireland that you may reduce the people to obedience to laws, and extirpate the nurseries of vice; and that you are willing to pay from each house a yearly pension of one penny to St. Peter, and that you will preserve the rights of the churches of this island whole and inviolate. We, therefore, with that grace and acceptance suited to your pious and laudable design and favourably assenting to your petition, hold it good and acceptable that, for extending the borders of the Church, restraining the progress of vice, for the correction of manners, the planting of virtue, and the increase of the Christian religion, you enter that island, and execute therein whatever shall pertain to the honour of God and welfare of the land; and that the people of that land receive you honourably, and reverence you as their lord,—the rights of their churches still remaining sacred and inviolate, and saving to St. Peter the annual pension of one penny from every house.

“If then you are resolved to carry the design you have conceived into effectual execution, study to form that nation to virtuous manners; and labour by yourself and others whom you shall judge meet for this work in faith, word, and life, that the Church may be there adorned, that the religion of the Christian faith may be planted and grow up, and that all things pertaining to the honour of God and the salvation of souls be so ordered, that you may be entitled to the fulness of eternal reward in God, and obtain a glorious renown on earth throughout all ages.”

Some Roman Catholic writers, feeling ashamed of this extraordinary document, have laboured hard to prove that it is not genuine. One of these writers says:—“The concoctor of this Bull, therefore, merits the most hearty execration for representing the character of the Pope in so odious a light. He represents him, in the first place, as having no title to be called an honest man; next, as a man who was swayed by his own interests, not by justice; then, as condemning the innocent without a hearing; again, as subverting the kingdom of Ireland, which had never before owned any foreign power, moreover, as the credulous dupe of whispering slanderers, the violator of the rights of immemorial possession; the enemy of all laws; the most profligate scoffer at all religion; finally, the firebrand of execrable war, and the most odious propagator of burning hatred.” This is strong language, and truthfully describes the character of the author of this famous letter to Henry, but it so happens that the scathing terms used by the Roman Catholic writer quoted above do not fall on the head of the supposed fabricator of this Bull, but on Pope Adrian, who was the real author. Adrian well deserves what is said of the supposed fabricator, for as the late Dr. Killen has well said, “In all the records of human degeneracy we could not readily point to many other documents so replete with hypocrisy and villany. Henry was a licentious prince; his character was notorious, and to give such a man a commission to take possession of Ireland, under the pretext that he would improve the morals of the people, was as wicked as it was preposterous” (*Eccles. History of Ireland*, I., 213). All attempts to prove the

spuriousness of this Bull have failed, and the evidence adduced by the Roman Catholic historian, Dr. Lanigan, and his summing up cannot be set aside. "Adrian's Bull," he says, "is of so unwarrantable and unjustifiable a nature that some writers could not bring themselves to believe that he issued it, and have endeavoured to prove it a forgery, but their efforts were of no avail, and *never did there exist a more real or authentic document.*"

The Bull was drawn up in 1155, but the state of public affairs prevented Henry for a long time from taking advantage of its provisions. It was not until 1171 that Henry landed at Waterford and proceeded to take possession of the island. He had a strong force, and met with scarcely any resistance. This was the beginning of Ireland's sorrows, and the chain that bound her was forged by the hands of a Pope; but, bitter though Ireland's sorrows may have been from English domination, she has other chains that bind her, and as yet no patriot voice has warned her people nor patriot arm struck a blow to deliver her people from this bondage. The glad tidings of salvation proclaimed and received is what Ireland stands most in need of.

### The Weeping Prophet.

**H**ILKIAH, the priest of Anathoth, would doubtless have been surprised if one told him that his sensitive, retiring young son, Jeremiah, was to become universally known and loved as the Weeping Prophet. But such was the purpose of the Lord, who sanctified and ordained Jeremiah, before he came out of the womb, to be a prophet unto the nations.

Jeremiah lived in the midst of a sin-laden people—a nation of backsliders, who rejected the counsels and warnings of the prophets whom God sent to them. When the word of the Lord came to him it was no wonder that he exclaimed, "Oh Lord God! Behold, I cannot speak; for I am a child." But the Lord strengthened young Jeremiah, and answered, "Say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee, that thou shalt speak. Be not afraid of their faces; for I am with thee to deliver thee."

It thrills one with admiration to read of Jeremiah's brave faithfulness in declaring the word of the Lord. Notwithstanding his natural love of retirement, he did not shrink from publicity. Whether the people would hear or forbear, he delivered every message with which God entrusted him. And in the delivery of these divine message, Jeremiah did not betray an anxiety to be finished with what some might consider unpleasant matter, in order to withdraw as hastily as possible into his sensitive self. On the contrary, there was displayed profound pity and commiseration for the deluded people who were bringing suffering and woe upon themselves. With most tender and touching pathos, he exclaimed, "Oh that my head were waters, and mine

eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." So consumed with anguish was he on one occasion that he cried, "Cursed be the day wherein I was born. Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?"

How tenderly did the Weeping Prophet bemoan the degradation of the ancient people! "How hath the Lord cursed the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel." "All that pass by clap their hands at thee; they hiss and wag their heads at the daughter of Jerusalem, saying, Is this the city that men call perfection of beauty, the joy of the whole earth." Jeremiah pitied sinners so intensely that one can imagine him oftentimes writhing in an agony of commiseration. He appears a majestic figure when he exclaims passionately, "O earth, earth, earth, hear the word of the Lord."

Jeremiah seems to have prophesied diligently for above forty year, with what success biblical history tells. The circumstances of his death are not known, but he has left with the world a beautiful testimony to the faithfulness of the Lord whom he served.

Over twenty-five centuries have passed since Jeremiah gave utterance to his pathetic prophecies and lamentations. The earth was then as it is now. The ancient mountains towered majestically to heaven, and the restless sea ebbed and flowed as it does to-day. Twenty-five centuries have passed. The mountains and the sea remain, but countless millions of human beings have gone to their long home. The earth itself will one day melt with fervent heat, but the Lord of Jeremiah and of Israel is the same yesterday, to-day, and for ever.

O. W. L. I.

## **Rev. Samuel Dempster,**

REFORMED PRESBYTERIAN CHURCH, TORONTO.

**I**T is with a deep sense of a heavy breach that we take note this month of the death of Rev. Samuel Dempster, of Toronto, Ontario, late pastor of the Reformed Presbyterian Church there. He was a faithful minister of the Word, a fearless reprovcr of evil, a stalwart contender for the faith once delivered unto the saints, an uncompromising opponent of all innovations in faith and manners unsanctioned by the Word of Scripture, a discerning and prayerful watchman in these days of plausible, specious, and subtle errors and departures from the truth, and yet a most amiable, approachable, and sympathetic friend and pastor. He has left behind the memory of an unblemished life and character, and of a witness, impressive in its apparent loneliness—a light that shone only more brightly as the darkness thickened over the land. We tender our warmest sympathy to his mourning congregation in their bereaved and difficult circumstances.

W. M.

## On Dancing.\*

A DANCING Christian! What an anomaly! At a ball last night and at church this morning? In the giddy waltz and at the Lord's Supper within the space of a few hours! What! Is this Christianity? Does Christian liberty allow this sudden transition from the gay to the grave? Does it allow it at all? Does it justify indulgence in the pleasures of the world under any circumstances? As a minister of the Christian religion, I distinctly and unhesitatingly say No. Ah! dancing Christians, either give up your profession or your practice; for be assured, as it is, you are a laughing stock to infidels and to devils; the one detect your glaring inconsistency, the other chuckle over your delusion. Haply you think my views are melancholy; but, let me ask, who that knows anything of the terrors of sin—or of the blessings of a Saviour God as taught by the Holy Ghost—could for a moment feel happy in a ballroom, or in frivolous, worldly “dancing” company? Those, and those alone, who know what “plucking out of the burning” is, and what “the balm of Gilead” is—will answer this question.

Perhaps some of you fancy you have Scripture to refute me at once, and to warrant your proceedings. Already the saying of Solomon occurs to you, “There is a time to mourn and a time to dance” (Eccles. iii. 4); but let me tell you that such dancing as Solomon alludes to is not the dancing of the ballroom—is not the movement taught by an artist—is not the figuring in a waltz, or a quadrille, or a polka, or a schottische, learnt with care and exhibited with pride; but the exuberant thankfulness of the heart, for blessings bestowed and grace made manifest. But more of this just now.

I assert that dancing, as it is practised, is sinful. One Scripture alone proves it to be so, viz., “Do all to the glory of God,” for who in a dance ever thinks of giving glory to God? Who in a dance ever thinks of God at all? Will it be said, “Oh, this is stretching the cord too tight; would you have us always to be thinking about God? Shall we have no relaxation from serious employments?” Ah! my objecting friend, your very objection plainly manifests the state of your heart. You want pastime, do you? And you confess it is a pastime to be relieved from thoughts of God? I read this character of the wicked in the tenth Psalm—God is not in “all his thoughts.” But, again: Perhaps you will say that it does not necessarily follow that because you dance, you cannot do it to God's glory. In refutation of this objection, I would ask and answer the four following questions, viz.:—

1. What sort of company do you meet at dances?
2. For what purpose do you dance?
3. What preparations do you make for the dance?
4. What are your thoughts and feelings after the dance?

\* The above is from the pen of the late Rev. William Parks, B.A., Incumbent of Openshaw, Manchester, a faithful preacher of the truth in his day. The article, in this slightly abbreviated form, appeared recently in the *Gospel Magazine*.



In reply to the first question, I say (and I know it)—the gay, the frivolous, the empty-headed, the vain, the silly, the dissipated, and the dissolute of both man and woman kind: those, in short, whose hearts, souls, and affections are wrapped up in the world and its amusements, its vanities and joys. And I read in my Bible an awful and terrific assertion with regard to connection or association with such parties: "The friendship of the world is enmity against God; whosoever therefore will be a friend of the world is the enemy of God!" (James iv. 4). Oh! my young friends, pause over this tremendous declaration—you who have been led away by worldly companions, and induced to rank yourselves, even for a single night, amongst the antagonists of God! Think upon your terrific step! In your association with your worldly partners in the dance you have avowed yourselves the friends of the enemies of the living God! Oh! may you be taken—torn from "the world," and constrained to see that there is no possibility of keeping friends with Him and it! Does God get glory in the dance, think you? But I proceed to answer the second question, viz., "For what purpose do you dance?" Is it for health? No; for if you required exercise for health you would take it in the open air, and not in a close hot room. Is it to exhibit your joy for God's blessings? No! for if this were your motive you would choose other company to manifest your joy in than that of a ball or dancing-room. Is it for the purpose of exhilarating your spirits? No! for those in low spirits cannot dance. But I will tell you what you dance for. You dance for the purpose of exhibiting your skill, or of letting people observe your fine figure, your graceful movements, or your handsome dress. You dance for SENSE—for mere sensual enjoyment. The real motive may be concealed beneath a very modest appearance; to some it may be altogether unknown, but that it is not for the glory of God you dance is abundantly evident. We come to our third question, "What preparation do you make for the dance?" There are divers articles of dress got together—there are the handsome robe, the flaunting ribbon, the pretty frill, the becoming wreath, the satin shoe, the silk stocking, the nice gloves, and that scandal and disgrace to a virtuous woman, the low-bodied dress, all arrayed and gazed upon long before the time of assembling arrives. And then there is staring in the mirror—there are such smiles and sometimes courtesies made before the glass, in order to see how you will look or what you will be thought of in the ballroom—a sort of rehearsal of the vanity show that is to take place by-and-by. And at last there are such questions asked of fond mothers and foolish fathers, and elderly brothers and antiquated sisters, as—Does my hair become me; do I look nice? Each and all betokening the condition of the heart within, that it is impossible to mistake how matters are in that quarter.

Those of the opposite sex are quite as bad, quite as vain-glorious. Young men call to their aid the fashions of the day to clothe them. They spend considerable sums on gay apparel; they bedizen themselves with jewellery to make them more attrac-

tive, and often run into the most reckless expenses in gratifying their passions for the dance. In short, the preparation made for the dance tends to anything but "the glory of God," but everything to the glory of self, the vanity of the world, "the lust of the eye," and the "pride of life!"

One other question remains to be answered, viz., "What are your thoughts and feelings after the dance?" Are they such as you might fancy those of a Christian to be who was about to retire for the night? Are they placid, calm, unruffled, holy? Are they fixed upon God and occupied in communion with God? Has the veil of night shut out all objects from view but God and Christ and the Holy Ghost? Ah, no. I know it well. The feelings are excited, the pulse beats quick, the brain throbs; the world has just had its revel in the heart, and all is crazed, confused, and revolutionized! There is the remembrance of the glaring lights, the many figures, the various groups, the complicated motions, the winning smile, the agreeable small talk, the flattering compliment all floating in the head, all glorifying SELF; but not a thought, not a feeling enlisted on the side of God! No! No relish for prayer, no prostration of spirit before the throne, not a knee bent (except in formalism or mockery or delusion), not a sincere breath waited on high by any soul engaged in the dance.

And, oh! tell me, how can such amusements be innocent? How can any practice tending to such omission and commission be countenanced, much less encouraged, by any converted child of God or minister of God? Surely the whole proceeding, from first to last, has the stamp of Satan upon it, the arch-antagonist of God and of Christ! Yes, I unhesitatingly declare that the ball and the dance, their consequences and concomitants, are devices and amusements of the devil, by which he effects his purposes against many thousands of his incredulous victims! I should like to ask the fashionable young devotee of the ballroom such a question as the following:—"When your presence graces the gay circle, when one of earth's fair daughters hangs upon your arm, or you whirl through the maze of worldly loungers, or sink exhausted on the voluptuous couch, or wander forth in the cool passages to calm your excited mind, how could you then give an account of your stewardship? Were Christ to speak to you there, could you answer Him? Were death to summon you, could you calmly follow him from the ballroom to the grave—from the worldling's gaze to the presence of your Maker?" Awful, terrible thought! Yet, believe me, such things have been. Many is the victim who has been launched into eternity whilst his heart has been throbbing with delight in worship of what God has cursed!

I shall now proceed to notice a few commonplace attempts at argument in justification of the practice of dancing.

It has been asserted that "we have Scripture examples to warrant our engaging in the dance." The devil (as somebody has quaintly said) never goes out without his Bible under his arm! Satan has Scripture at his fingers' ends, but he sometimes mutilates and mangles it. Ah, my dear young friends, let me warn

you against the sophistical practice of falling back upon Scripture for examples to justify ungodly and worldly actions! It is by such a practice that the gay and frivolous clergyman justifies himself in his association with "the world." It is the constant plea of such a one, in defence of his inconsistent conduct, that Jesus Christ never shrank from dining and supping and feasting with the Pharisees and unbelieving Jews; but he thinks proper to forget the purpose and design which Jesus had in view under such circumstances, and that He never failed to teach, to exhort, to rebuke, and to argue with His host and fellow-guests, whoever they were. Jesus Christ never forgot His mission, and, although meek and unobtrusive, He never suffered the rank, the hospitality, or peculiar views or crotchets of any man to interfere with or deter Him from His grand purpose of "doing good" and maintaining truth inviolate. If those who quote Scripture in support of their adopted errors and sinful courses would but bring submission of mind to the Word of God as a whole, they would soon cease to make such uses of the inspired volume.

But I digress; let me examine the alleged Scripture arguments in favour or justification of dancing. It is said that David danced, and that Miriam danced, and that the daughter of Jephtha danced, and that, consequently, you may dance. It is true—quite true—that David and Miriam and Jephtha's daughter danced; but let us see why they danced and how they danced. I read in 2 Sam., second chapter, twelfth verse to the end, that David employed himself in bringing the ark into Zion, and that David was so overjoyed at the successful issue of the work that he actually flung aside his dignity for a time—forgot himself, in a manner—despised appearances, and danced and leaped again before the Lord. It is very evident, from a closer view of the passage, that dancing (at least such movements and conduct as David's) was practised by "vain fellows" or "lewd fellows of the baser sort," for Michal alludes to the fact in sarcastic terms, and that, consequently, it was in no very good repute in those days; but the good David, overflowing with delight and thankfulness for the blessed privilege he was enjoying, cared not whom he resembled or how despicable he made himself in the eyes of even his regal mistress. He was overpowered by religious joy on this occasion, which broke out in boisterous, ungainly, and even ridiculous movements. But, mark you, all this was "before the Lord" (verse 21), and, further, he avows his intention of doing so again and again, of even being more ridiculous than ever (verse 22), of being more contemptible in Michal's and more vile in his own sight. David's dancing, then, was a sinking of self—a lowering of the creature; he danced for the sheer purpose of giving glory to God. And, mark you, the Bible tells us that when David danced he took off his imperial robe and clothed himself in a plain linen ephod. What David put off young men put on; what David danced for, they never think of. And now, with this plain and unrestrained interpretation of this oft-quoted and oft-mutilated passage, will any young man or woman, any lady or gentleman, aver that there is a justification here for their

dancing? Will any member of a ball or dance, in modern times, tell me that he or she has a warrant to dance because David danced? Is your motive religious joy? Is your design to make yourself vile and base and contemptible in your own sight, or in the sight of others, when you dance? I trow not; so there is an end to any hope or prospect of justification for your practice from the case of David. Let me now examine the case of Miriam: Miriam danced, and therefore you say you may dance. Just meditate a moment upon the passage in which the fact of Miriam's dancing is alluded to: "And Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand: and all the women went out after her, with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea" (Exod. xv. 20, 21). Look at it again and again. Do you read that Miriam led off the dance with a handsome young Jew or a naturalized Egyptian? Is there any mention of male partners, hand and glove with the damsels, who followed her? No. Here was a company of godly women praising Jehovah, in the best way they could, for His late wonderful deliverance of them from the power of Pharaoh. The men were otherwise engaged. The women only danced, and danced alone too.

Now, tell me, when you dance, is the name of the Lord upon your lips? Is He influencing your hearts? Is it for the purpose of glorifying Jesus that you dance? Ah! my friends, is it not a fact that if the word "Jesus" were to escape the lips of any of you, in praise or commendation of Him, in the ball or in the dance, you would be sneered upon? Would not the Name, "which is above every name" (Phil. ii. 9), be the signal for mockery? If, during the dance, you were to sing out unto the Lord, and say, "Praise Him in His name Jah"—"Praise Him in the dance"—would you not be laughed to scorn? If you object and say, "Oh, there is a time for all things," what have we to do with Jesus in the ball or in the dance? I reply in the words already quoted, "Whatsoever you do, do all to the glory of God"; and, further, the individual who has nothing to do with Jesus in the ball or in the dance has nothing to do with Him at all. But may the Lord have pity upon such, so that Jesus may be enthroned, and have His name magnified and glorified, in whatsoever company they may be!

There is no parallel, then, between you and Miriam—no warrant whatever for your sort of dancing from her mode. The two are as essentially different as a loose immoral song is from a hymn of praise to Jehovah. Will you consider the case of Jephtha's daughter? She danced, certainly, but, then, it was a dance of filial love—love which induced her to come and congratulate her father upon his victory over the enemies of God. There is no analogy whatever between this case and the dancing of a modern ballroom. I may express a wish in passing that daughters who are devoted to the sinful practice of modern dancing, and who are ever ready to seize upon the instance of Jephtha's beloved child's dancing as a warrant for theirs, were as amiable and dutiful and



religious as she! Suffice it to say, that the dancing noticed in Scripture, from which you profess to take your warrant for the modern practice, was invariably the ebullition of religious joy, and was totally different and distinct from modern dancing, and, consequently, can afford you no authority whatever for your present tastes and practices.

I am free to admit there is dancing of another sort than that I have just been noticing mentioned in Scripture; but, then, I take it for granted that you would not for a moment acknowledge you copied from it; I allude to the dancing which accompanied the horrible sin of idolatry (Exod. xxxii. 6, 19), and to the dancing in which "the world" and the profligate amongst the Jews indulged (Job xx. 11; Matt. xiv. 6, 8). You will not confess that you take your warrant for dancing from the voluptuous performances of Herodias's daughter, which evoked the seusual delight of the adulterous monarch of Judea? Nor are you willing to trace back your practice to the libidinous pastimes of the East? The Scriptures leave you totally unsupported and unequivocally condemned. Remember, it is written, "Whatsoever ye do, do all to the glory of God."

I would now notice two or three commonplace objections in this connection, and reply to them.

*Objection.*—"People might do a deal worse than dance."

*Answer.*—True; people might be profligates; but does the possibility of deeper degradation warrant any degradation? If dancing is sinful, objectors do a great deal worse than dance, for they lessen the sin or extenuate it.

*Objection.*—"But Solomon has said, "There is a time to dance."

*Answer.*—Dancing here and elsewhere in Scripture is put as a general expression for joy and gladness. "Thou hast turned my mourning into dancing" (Psa. xxx. 18), exclaimed the Psalmist, evidently meaning joy of heart, not physical play of the limbs.

*Objection.*—"It is better to dance than to join a coterie in scandalising one's neighbours."

*Answer.*—This is begging the question. We have no right to do either. The gossip and the dancer are on a par. I am certain that much unprofitable and sinful conversation takes place amongst religious professors; but surely a man is not justified in sinning because he knows of the existence of hypocrites or of the abuse of privileges.

*Objection.*—"Young people will dance, and to prevent their going to objectionable places to learn, it is better to countenance the thing and provide them with the means of learning in a quiet way."

*Answer.*—This is advocating the principle that we may "do evil that good may come," a maxim abhorrent to the Apostle Paul, and which ought to be repudiated by all moralists, though they never made a profession of the Christian religion.

By this time I fear I have quite tired my readers, but I must say two or three words more.

You who feel yourselves condemned will come to the conclusion

that my religion extinguishes all amusements, but you wrong me. My religion teaches me to give up "the world" with its "pomp and vanities, and all the sinful lusts of the flesh." My religion teaches me to avoid the ballroom, the concert-room, and the theatre. My religion teaches me that if I do ought over which I cannot ask God's blessing, it is SIN—it is forbidden! My religion teaches me that "the world's" practices and God's requirements are totally at variance—that it is impossible to "serve two masters" (Matt. vi. 24). I thank God for having enabled me to come out from "the world." I never do mix, and I hope I never shall associate, with any but decided Christians. My hopes, my desires, my longings, are all centred in Christ; and though I feel and know that I am a "miserable sinner," I have the happiness to possess Scriptural evidence of my call of God. Yea, I am convinced that no one can have sound and satisfactory reason to believe in his or her personal interest in Christ's atonement until such repudiation of "the world," its joys and its amusements, has been accomplished—not, mind you, by self-power, but by supernatural power. Yet, notwithstanding all, I feel that I am not debarred from innocent games and harmless amusements, and that I am compelled to be of a sorrowful countenance. Those games and amusements are, however, few. Modern dancing is most indubitably not one of them; neither is any pastime which brings the opposite sexes into too close contact reckoned amongst the number.

Dancing by adults has been proved by experience and by Scripture to be injurious to the soul, and against the command of God. I shall never cease to warn both rich and poor against the folly of it. Let serious readers look out for and meditate upon the following texts of Scripture, viz.:—Psa. i. 1; xc. 12; cxix. 37; Prov. iv. 14, 15; Matt. vi. 13, 24; xvi. 24; Rom. xii. 1, 2; 1 Cor. vi. 19, 20; x. 31; xv. 33; Eph. v. 8, 16; 1 Thes. v. 22; 1 John ii. 15.

## An Ceasnachadh.

**D**HINNIS duine a tha nis aig fhois shiorruidh dhuinn an cuntas a leanas air ceasnachadh a chual e blianachan roimh dhuinne dealachadh ri Eaglais shaor na halba airson i chur cùl ri focal Dhe agus Leabhar aidmheil a Chreidamh.

Bha minister araidh a ceasnachadh ann an iomal na sgìre aige. Dh'fheoraich e de dhuine bha lathair: Coid i a ghairne eifachachd? Threagair an duine, Is anabharrach mor a cheist a chuir sibh ormsa a mhinisteir, agus tha fìor eagal ormsa nach eil aon fhocal agamsa dhi. Tha sin gle narach dhuith ars am ministeir, or is urrainn na balaich bheaga anns an sgìre a cheist sin a fhreagairt. Faodaidh sin a bhi, ars an duine, ach tha eagal mor ormsa nach eil focal dhi agamsa. Tha sin gle narach dhuibhse ma ta ors am ministeir. Is i a ghairm eifeachdach obair Spiorad Dhe; agus nach anabharrach mor agus ghloirmhor an obair a ni Esan. Tha fìor eagal ormsa nach do shaoraich an spiorad Naomh riamh ann am anamsa, agus gum bheil mi tur

aineolach air an Spiorad agus air obair 'nam anam. Is anabharrach mor a cheist a chuir sibh ormsa. Agus is i a ghairm eifachdach obair spioraid Dhe leis am bheil E a dearbhadh oirne air peachdaidh agus air truaighe. Tha fìor eagal ormsa nach do dhearbhadh an spiorad Naomh riamh ormsa mo pheacadh agus mo thruaighe; nach do ghabh mi riamh gumchridhe gu de' ni eagalach a tha 'n am fearg Dhe agus a mallachdsan an aghaidh peacaidh an duine, agus do brìgh sin nach eil aon fhocal agamsa de 'n ghairm eifachdaich. Tha e cur iongantais mor orm gun do chuir sibh ceist cho ro-chudthromach ormsa. Is i a mhinisteir a ghairm eifachdach obair Spioraid Dhe leis am bheil E dearbhadh oirne ar peacaidh agus ar truaighe, agus a soillseachadh ar n' intinn ann an eolas air Crìosda. Nach anabharrach mor agus gloirmhor an obair sin? Tha eagal ro-mhor ormsa a mhinisteir nach do shoillsich an spiorad beannaichte m'intinnse riamh ann an eolas air Crìosda, oir a reir mo bharailse 's e ni neo-chumanta a tha'n sin. Duine a dh'fhaotinn eolas air Crìosda a thaobh gloir a Phearsa-Dia air fhiollseachadh anns an fheoil, agus a thaobh gloir a dhreuchdan mar am faidhe, sagart, agus rìgh, agus a thaobh gloir na h'obair a chrìochnaich E le umhlachd, fhulangais agus a bhas air a chrann mhalaichte, agus a thaobh aiseirigh as an uaigh air an treas la agus a dhol suas chum deas lamh Dhe an Athar gu bhi ri eadar-ghuighde an sin airson pheacach-an uair a smuinticheas mise air gne an eolais sin, agus a bhuaidh a bheir an t-eolas sin air intinn, cridhe agus caithe beatha an duine a gheibh e, tha fìor eagal orm nach robh m' intinnse riamh air a soillseachadh ann an eolas air Crìosda. Tha mi faireachduinn nach eil a bhuaidh aig an eolas sin a dol cho domhuinn ann am intinn agus am chridhe as bu mhaith leum, agus nach eil e toirt a mach toraidh anam a thaobh fuath do'n pheacadh agus gradh do Dhia agus do naomhachd as bu choir dha, agus a tha mi creidsinn a dheanadh e nam biodh m'intinn air a soillseachadh leis an Spiorad Naomh anns an eolas ghloirmhor sin. Agus a thaobh nan nithean sin, tha iongantais mor orm gun do smuaintich sibh a leithid so do cheist a chur orm. Is i a ghairm eifachdach obair Spiorad Dhe leis am bheil E dearbhadh oirne ar peacaidh agus ar truaighe, a soillseachadh ar nintinn agus ag athnuachadh air toil. Feumaidh mi innseadh dhuibhse a mhinisteir nach eil mise a faotuinn na toil nuadh so anam fein. Thaid mintinn gu toileach air falbh a dhionnsuidh na huile ni toirmisgte, agus tha mothachadh agam nach urrainn mi cosg a chur oirre. Tha mi creidsinn nam biodh mo theil air a hathnuadhachadh gur ann a dhiunusaigh na fìrion agus na nithean a bhuineas do ghloir Dhe a bhiodh minntinn a dol an comhnuidh. Ach no thruaighe mise, chan ann mar sin a tha minntinnse! Agus is i a ghairm eifachdach obair Spiorad Dhe leis am bheil E dearbhadh oirne air peacaidh agus air truaighe, a soillseachadh ar nintinn ann an eolas air Crìoda, agus ag athnuachadh ar toil, agus an lorg sin gar deanamh deonach agus comasach air Iosa Crìosd a dhlù ghabhail thugainn mar a tha E air a thairgse gu saor anns an t-soisgeal. Tha mise, a Mhinisteir, bho fhìor eagal nach do ghabh mise riamh ri Crìosd le creidimh slanteil, ach

gur ann a tha mi fathast ga dhiultadh le m' chridhe. Is anabarrach mor a cheist a chuir sibh orm, agus a tha mor eagal orm nach eil focal dhi agamsa ann am firinn.

An uair a sguir an duine do labhairt dheirich am ministear agus thog a lamhan 'us thug e am beannachd agus leig e an sluagh air falbh. A reir faireachduinn an duine a dhinnis dhuinn so cha do mhotaich e ni riamh cho solainnte ris a cheasnachadh sin.

N. C.

## Am Biobul.

**T**HA anns an leabhar so :—Intinn Dhe, stait an duine, slighe na slainte, binn nam peacach, agus sonas nan creidach. Tha a theagaskan naomh, tha a reachdan ceangailte air daoine, tha eachdraidhean firinneach, tha a chodhunaidhean neo-chaochlaideach. Leugh e gu d' dheanamh glic, creid e gu bhi air do shaoradh, agus gnìomhaich e chum a bhi naomh. Tha ann solus gu d' steuradh, lon gad chumail suas, agus comhfurtachd gad mhisneachadh. Is e cairtial an fhir-thurais, lorg an fhir-chuairt, compaist an fhir-stiuraidh, claidheamh an t-saighdeir, cumha-sgrìobhte a chrìosdaidh. Anns an leabhar so tha Paras air aiseag air ais, tha neamh fosgailte, agus geatachan ifrinn air an toirt gu solus. Is e Crìosd a shuspain ghloirmhor, a chrìoch araidh air maith, agus ghloir Dhe a cheann-thall. Bu choir a chuine bhi lan dheth, an cridhe bhi air a riaghludh leis, agus na cosan bhi air an stiurach leis. Leugh e gu curamhach, gu minic, agus le hurnuigh gum beannaicheadh Dia do d'anam e. Tha meinn shaobhris ann, tha Paras gloire ann, agus amhuinn do sholasan. Tha e air a thabhairt dhuit anns a bheatha so, bidh e air fhosgladh aig la a breitheanais, agus bidh e air chuine gu sìorruidh. Tha e gad cheangal annsa chuntallachd as airde, duaisidh e thu ainsin na saothir as mo ann a bhi ga rannsachadh, agus dìtidh e iadsan uile a chuireas suarach na firinnean naomh leis am bheil e air a lionadh.

“Is lochran t' fhocal do m' chois, agus solus do m' cheum” (Psalm 119, 105).

## Memoirs of Elizabeth Cairns.

*Written by herself some years before her death, and now taken from the original Copy with great care and diligence.*

“Come and hear, all ye that fear God, and I will declare what he hath done for my soul.”—PSALM lxvi. 16.

“As we have heard, so have we seen in the city of the Lord of Hosts.”—PSALM xlviii. 8.

“Beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.”—2 COR. iii. 18.

(Continued from page 347.)

**W**HEN first I felt sin prevailing I was allowed to go and plead the virtue of the death of Christ to kill it, and to plead for the Spirit as a sanctifier and promotor of sanctification in my soul;



but, alas! now I have lost that blessed art, and now I stand stripped as to all sensible action in a case not unlike that of the graceless, only this difference, I believe there is a secret spring of grace communicate from Christ the living Head, though unseen or unfelt by me, that keeps me from running back to where Adam left me. Another step in my sad case is a restraint laid on this body of death, so that I feel not its stirrings so frequently, and yet a withholding of the sensible power of grace.

While in this case I remain spiritless and lifeless, both as to grace and duty, which makes it differ little from the former.

Another step of my weary case when thus deserted: I find only a rational way of thinking and reasoning on that way of life that God hath laid in Zion according to the covenant of redemption; and what the Father demanded of the Son, and what He promised to Him, and also the Son's going into and accomplishing all that the Father required of Him in the covenant; as also a viewing of Christ's birth, life, death, resurrection, and ascension as God-man, glorified as the living Head and representative of the elect world, and also His sending the Spirit to apply the whole purchase offered in the everlasting Gospel; and also by this reasoning I was allowed to go back and view the time in which I felt the power of the Spirit on my soul, making me to embrace and apply Christ, and the whole of the purchase as revealed and offered in the glorious Gospel. All this I can do and yet find but little satisfaction, so that I am made to think that this is nothing but a rational view of these things, for the Scripture says that there is joy and peace in believing, but the fruit of this reasoning is a pain of desire when not satisfied—raises a pain and party in my soul that frets and raves against God, saying, "Why is it thus? and what will sovereign grace do with me now?" But yet I find another party in me that immediately answers thus, "Bring glory to thy gracious and blessed name, and make me what thou would have me to be; it was an act of sovereign and free grace that pulled me out of black nature at first, and ever since hath bestowed so much pains upon me. O gracious God, try a work of thy own Spirit, and take glory to thy own grace, which thou hast bestowed on me." I ever thought it a part of heaven this side eternity to get leave to serve God with His own, viz., the exercise of those graces and the practice of those duties He hath commanded; but, alas! I am cast by as useless, I cannot command one act of grace as to my sense, nor perform one duty to satisfaction; and though Providence hath once more ordered my lot under a clear Gospel light, by which I have my state confirmed, and the way of improving Christ and the promises daily, for maintaining and carrying on my Christian life, clearly holden out unto me, yet, alas! I want faith to improve this invaluable privilege. Alas! He is gone, and justly withholds the blinks of divine light and manifestations of divine love from my soul; and while these are withheld I cannot prize the mercy of a gracious state, nor yet the faith of my being brought to and put in the possession of Himself in that state of glory to all eternity.

Yea, so far doth this fretting, ungrateful party prevail that I

cannot take pleasure in the common mercies of life, health, food, and raiment, but all are unpleasant while in this case.

On the back of this the Lord pitied me one night in secret prayer. That word came into my soul with life and power, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee."—(Jer. xxxi. 3.) By this I was made to see and believe His love, past, present, and to come; and although my case be full of changes, yet His love is unchangeable. After this there was a calming of that raving and fretting party formerly mentioned, as also by this light and power I had a lively discovery of the fountain of sin, and of the fountain and spring of grace, and was helped to set the one in opposition to the other; and while I was in this conflict that word came with power, and I was helped to plead and apply it, "Sin shall not have dominion over you: for ye are not under the law, but under grace."—(Rom. vi. 14.)

After this I felt a power that drew my soul out of that sinking and fretting despondency I had been in these four months by-past, and my hand in some measure were loosed with some short notes of praise put in my mouth; and while I was thus exercised that word came with power, "I am the Lord thy God, which brought thee up out of the land of Egypt: open thy mouth wide, and I will fill it abundantly."—(Ps. lxxxix. 10.) By this I was set a-prizing my deliverance from a natural state, which for some time I forgot to do because of my melancholy case; also I found desires kindled, with some hopes of having them satisfied. Thus ended the thirty-and-fourth of my wilderness life.

The next year I fell under a new trial anent my father's family, for by the fruits of the late rebellion they were cast out of the parcel of ground they had taken under one of the rebels. By this time my father was more than eighty and my mother more than seventy years of age; my mother also wanted the strength of her right hand, so that by reason of age and infirmities they could do little or nothing for their own maintenance. This obliged me to return to them, but the only difficulty in my way was I could not live in that place on account of him that was minister there. This was so exercising to me that my sleep went from me, and my body fell under a spending by waking and sweating, and so the state of my health broke, and I fell under a great struggle betwixt faith and unbelief. Unbelief said, "You will be miserable and a burden to the world for your bread;" but faith went back to former experiences and words of grace and promise that God had said to me formerly in my childhood and youth, all which are yet savoury to me, when faith gets leave to feed on them. There were also those Scriptures, the one in Matt. vi. 33, "Seek ye first the kingdom of heaven, and His righteousness; and all these things shall be added unto you." "Then shall ye know, if ye follow on to know the Lord," etc. (Hos. vi. 3). He revealed to my soul what that kingdom of heaven was, and the righteousness there spoken of, and also drew out my soul to pursue the knowledge of Himself, and I hope He revealed Himself to me in a saving manner; there was also that

promise, "Thy bread shall be given, and thy water shall be sure" (Isa. xxxiii. 16); and that in Matt. vi. 30, "Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" and likewise, "Wilt thou not from this time cry unto Me, My Father, thou art the guide of my youth" (Jer. iii. 4); and also the relations of the covenant that I was made to plead and apply and trust to in the times of my distress; so now I desire to go to a reconciled God in Christ, and plead the outmaking of these words of grace upon which He caused me to hope.

About fourteen years ago there fell out a trial in the family that threatened our being exposed to outward straits, at which time the Lord drew out my soul to seek and wrestle with Him, both for my parents and myself, that He in His holy and wise providence would carve out a way that we might have our bread and not be a burden to others for it, at which time He made me believe He would do it by applying those above and the like promises, and ever since He has done it.

Nevertheless, this present providence is so dark and contradicting-like to sense and reason that all this reflection on former experiences could give me little satisfaction or outgate; and while I was thus distressed I got many a sweet sight of the event of all these things, and was borne up with the faith of a happy outgate in God's own time and way.

And one day while I was spending my melancholy thoughts how to get out of my present case, it was brought to my mind the relation that Christ is come under to His people, viz., that of a Husband and a Father; so I fell a-pleading with Him in a homely way that He would provide for my parents and me a house and shelter where I might live, and pay my last respects to them, as His grace would enable me. So the next day there came one and told me that there was a place where a school was kept for teaching children to read, and because the person that was there was going to leave it, if I would go there they would get it to me, and that the house would serve my parents and me. This I looked upon as a return of yesterday's request, and I thought I might take this as from the Lord; yet for all this my body was so low that without recovery to health I was fit for nothing; but it pleased the Lord to send that word with power, and a healing virtue came along with it, as it is recorded in John xvi. 22, "But I will see you again, and your heart shall rejoice, and your joy no man taketh from you;" after which my sleep did return, and my body recovered by degrees. This piece of exercise spent the most part of this year, and as to my exercise otherways I got some crumbs now and then, but as for sense it is now gone or very rare. Thus passed the thirty-and-fifth year of my weary wilderness life.

As to my soul's case, the next year I got daily throughbearing, but found a great difference as to sensible incomes which I was wont to enjoy, and the course of providence toward the generation was very exercising to me, for in the winter time there were extraordinary rains and wind, and the whole spring quarter was

frost and snow, which said to me that God was preaching wrath out of the clouds, and few were observing and examining the cause of the Lord's thus threatening; and also our spiritual plagues were great and many—there is the plague of division that has seized all ranks and degrees of people of all denominations, from which many other judgments have sprung. There is alienation of affection, a native fruit of division, namely, among the godly. Oh! how are ministers undervalued by people and people by ministers.

(To be continued.)

## Notes and Comments.

**The Bible in the School.**—Mr. William M. Oatts, a member of Glasgow Education Authority, writing recently in the *Christian*, gives interesting figures as to Bible instruction in the Protestant schools under the above Authority.—“There are,” says Mr. Oatts, “159 Protestant schools, with a roll of 144,767 boys and girls; and 39 Roman Catholic schools, with a roll of 44,011 boys and girls, under the Authority. . . . It has been said that some of our teachers are not in sympathy with the Book; but, while this is true, I have not come across any of these. For four days each week three-quarters of an hour is given to religious instruction in all the elementary schools, and on the fifth day a similar period to a temperance lesson. Thus you have a trained teacher, perfect discipline, and a Bible in the hand of almost every scholar. . . . There is a conscience clause by which any child may absent itself from school during religious teaching. From a return recently made only 2,900 claimed that right, and of that number 2,200 were Jewish children. That meant that out of a roll of 144,767 Protestant children only 700 claimed exemption.

“I am safe in saying that were it not for the religious instruction in the schools fully 60,000 or 70,000 children of school age in the city of Glasgow would grow up without knowing anything of the Bible. Last December a motion was brought forward to stop teaching the Shorter Catechism in our schools; that motion was lost by thirty-one votes to six. Let Glasgow flourish by the preaching of the Word!”

**Ominous Clouds.**—The national outlook at present is anything but pleasant. At home much distress exists through unemployment, and as yet there are not many signs of the eagerly wished for revival of trade. In Ireland, both North and South, there are many disturbances of a disconcerting nature, and many lives are being lost. In South Africa the strike of the white workers in the mines has led to the calling out of the military, and a great number of lives have been lost. India, also, is in a very disturbed state, and one never knows what may happen at any moment. None but the God of nations ought to be our refuge



in such times, but unfortunately, as a nation, we are not willing to look to Him nor to acknowledge His Son, to whom all power in heaven and earth has been given.

## Church Notes.

**Communion.**—Ness (Lewis), first Sabbath of April; Lochgilphead, second; London, third; St. Jude's (Jane Street, Blythswood Square), Glasgow, fourth; Wick, fifth. Kames and Oban, first Sabbath of May; Dumbarton, second; Edinburgh, third.

**Edinburgh Church Purchase Fund.**—As interim Moderator of our Edinburgh congregation, I desire, in the name of that congregation, to thank most sincerely all the kind friends, especially "Passer-by," who have so liberally and heartily contributed towards the Edinburgh Church Purchase Fund. I wish to draw the attention of all friends of the cause of Christ to the fact that, notwithstanding the Edinburgh congregation have now been placed in a position to meet the urgent payment of £1,000 at the end of June coming, there remains, after that will be paid, £1,400 still to be paid. We, therefore, would appeal to our kind Christian friends to do their best, as the Lord will enable them, to have the whole of this debt wiped out.—NEIL CAMERON.

**London Mission: Change of Address and Communion Services.**—Since 1917 the London congregation has been worshipping in St. Phillip's Hall, but arrangements have been made to return to the Eccleston Conference Hall, Eccleston Place, Buckingham Palace Road, opposite Victoria Station. The usual services in future will be conducted there as follows:—*Sabbath*—English, 11 a.m. and 7 p.m.; Gaelic, 3.45 p.m.; *Weekly Meeting*—*Tuesday*, 8 p.m.

It is intended that the Sacrament of the Lord's Supper will be (p.v.) dispensed there on Sabbath, 16th April, when it is expected that the Rev. N. Cameron, Glasgow, will officiate; and in connection therewith the following services have been arranged:—*Thursday*, 13th April, 7 p.m.; *Friday*, Gaelic, 3.30 p.m.; English, 7 p.m.; *Saturday*, English, 3.30 p.m.; *Sabbath*, services at usual hours; *Monday*, 7 p.m.

We would urge upon all our people the necessity of advising their friends of the change of address, and also of the Communion Services. There is still a number of Free Presbyterians in London who do not attend the Mission, and we would appeal to all Highland people who have the interests of the pure Gospel and a mode of worship to which they have been accustomed at home to shew their appreciation of the Church's effort in providing a regular supply to London, when so many of their congregations in Scotland have not similar facilities.

A GOOD man's work lieth most within doors, he is more taken up with his own soul than with all the world besides; neither can he ever be alone so long as he hath God and his own heart to converse with.—*John Trapp*.

## Acknowledgment of Donations.

It is respectfully requested that all lists of Acknowledgment of Donations (other than money sent direct to the General Treasurer) intended for insertion in the following issue of the Magazine be in the Editor's hands before the middle of the month.

Mr. ALEXANDER MACGILLIVRAY, General Treasurer, Glenurquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to 14th March:—

Edinburgh Church Purchase Fund.—Mr. Maclean, 16 Marchmont, Crescent, Edinburgh, begs to acknowledge, with sincere thanks, the following donations:—"Anon" (Glasgow p.m.), 20/; Mr. David Sutherland, The Cottages, Castletown, by Thurso, 20/; per Mrs. Jas. Mackay, Edinburgh—Miss M. Sinclair, South Cote, Halkirk, 20/; per Mrs. Robertson, Edinburgh—Mr. John Macdonald, Gairloch, 10/; Mr. Alexr. Sutherland, policeman, Gairloch, 20/; per Mr. Macintosh, Edinburgh—Miss Johan Mackay, Rherivoch (collected by card), 60/; per Rev. Neil Cameron, Glasgow—"A Friend," Tighnabruach, 100/; Mrs. MacSwan, Glasgow, 20/; Mr. John Gillies, Glasgow, 20/; Mr. Alexr. Morrison, Lingerbay, 40/; Mr. Alexr. Ross, Fearn, 20/; Mr. Norman Macleod, Sydney, Australia, 20/; "A Passer-by," £500; "A Friend," Inverness, 40/; Mrs. Moffat, Glenelg, 10/; Mr. Alick Nicholson, postman, Rona, Raasay, 10/; per Rev. D. Beaton, Wick—Mrs. Young, Brown Place, Wick, 10/.

Raasay Sustentation Fund.—Mr. Andrew Tallach acknowledges, with thanks, 10/ from Mrs. Johnston, Australia, and 21/3 from James Mackenzie, Clive, Alberta, Canada.

Glendale Church Building Fund.—Mr. Murdo Macaskill, Treasurer, begs leave to acknowledge, with thanks, the following donations:—Per Wm. Alexander MacInnes, Glasgow (collecting card), £11 5/; per Mr. John MacKinnon, Fasach, Glendale—"A Friend," Dunvegan (Psalm cxxii.), 12/; per Rev. J. Macleod—Mr. Norman MacLennan, Mill Place, Raasay, 10/; Mr. John Colquhoun, Glasgow, 20/; Mr. Donald Campbell, Oakland, California, £3 3/; Mr. John Macpherson, Station House, Port-Glasgow, 20/; Mr. Mal. Fraser, The Mound, 100/; per Mr. Finlay Nicolson, Glendale—Miss Kate Nicolson, Glasvein, Glendale, £2; per Miss Macpherson, Waterstein, Glendale—Miss Fraser, Kyles, Stockinish, Harris (collecting card), £6 10/; Mr. Donald John Mackay, Stockinish, Harris, 5/; per Rev. James Macleod—Alexander Mackay, missionary, 5/; T. Mackenzie, 2/6; A. Macdonald, 2/6; R. Mackenzie, 3/; R. and J. Mackenzie, 9/; M. Mackenzie, 4/; A. Macarthur, 2/6; J. Mathieson, 5/; Jessie Mathieson, 2/; J. Macdonald, 2/6; J. Graham, 10/; J. Macpherson, 5/; Kenneth Macdonald, 5/; J. Mackay, 5/; Angus MacInnes, 5/ (all from Staffin); Mrs. Mackay, Ardmair, Ullapool, 20/; Mrs. Wm. MacSwan, 47 Midton Street, Springburn, Glasgow, £4.

Aged and Infirm Ministers, etc., Fund.—Mrs. Young, Brown Place, Wick, 5/.

College Fund.—Mr. N. Shaw, Cumbræ Lighthouse, Millport, 3/.

Organisation Fund.—Mrs. Young, Brown Place, Wick, 5/.

Sustentation Fund.—For St. Jude's Sustentation, Miss M. Macaskill, Blanfield, 1/; "Malachi iii. 10," 100/; A. M. L., Strathglass, 2/6; Mr. P. Mackay, Seathforth, Ontario, Canada, £1 2/5; per the Executors of Knox's Tabernacle Trust, £166 18/5; Miss H. Livingston, Kentra, Acharale, Argyllshire, 4/; Misses B. and B. Fraser, St. Giles, Kingussie, £5; Mr. J. MacDonald and Family, Kinlochewe, Ross-shire, £2; per above—Mrs. John MacLeod Mason, Kinlochewe, Ross-shire, £1

**Home Mission Fund.**—A. F. and M. Livingston, Arrain, Shieldaig, Ross-shire, 8/6.

**Jewish and Foreign Missions.**—Miss Dolina MacLeod, Tigh Raineach, Helmsdale, £1; "Malachi iii. 10," £5; Mr. D. Sutherland, The Cottage, Castletown, Thurso, £1; Miss K. Nicolson, Breakish, Skye, for Radasi School Children, 2/6.

**For Rev. J. B. Radasi's Personal Use.**—Carr Bridge, 5/; "Anon," Glasgow, 40/.

Mr. John Nicolson acknowledges, with sincere thanks, for the North Tolsta Church Building Fund, 10/ from Mr. John M'Kenzie, carpenter, 14 Port Henderson, Gairloch.

Mr. D. Fraser, Treasurer, Gairloch Congregation, acknowledges, with thanks (per Mr. John Mackenzie, elder, Porthenderson), £3 for Sustentation Fund, 10/ for Missionary and Catechists Collection, and 10/ for the Opinan Meeting House Collection, from Mrs. Christy Watson, 331 Vivona Avenue, Pasadena, California.

The Treasurer, Inverness Congregation, gratefully acknowledges 25/ per Miss MacBeth—from two Free Presbyterians, U.S.A., for Sustentation Fund.

### The Magazine.

ALL subscriptions to the Magazine, changes of subscribers' addresses, notices of discontinuance of subscription or alteration in number of copies to be sent, and also all subscriptions to the General Church Funds, should be sent to Mr. ALEXANDER MACGILLIVRAY, General Treasurer, Glen Urquhart Road, Inverness, and *not to the Editor*.

Subscribers who are in arrears will much oblige by paying their accounts, to allow the finances of the *F. P. Magazine* to be squared up to date. Subscriptions for the current year are now due, and subscribers, who have not already forwarded the same, will oblige by doing so with as little delay as possible.

The Magazine is supplied one year, post free, for 5/- *prepaid*; six months for 2/6 *prepaid*.

**Returned Copies.**—Subscribers to the Magazine are requested to intimate change of address to Mr. MacGillivray, as a number of Magazines are being returned as "left."

**Free Distribution Fund.**—This Fund is in need of further contributions. We are sending a parcel of 250 copies of the Magazine monthly to Mr. Brider for free distribution among soldiers and sailors, and, if possible, we would like to continue this monthly parcel.

All literary communications for Magazine should be sent to Rev. D. BEATON, F.P. Manse, Wick, Caithness, and should bear the names and addresses of the senders.

**Subscriptions Received for Magazine.**—Miss A. Banks, Hillhead, Wick, 5/; Mr. R. MacRae, postman, Polson Bridge, Lochcarron, 5/; Mrs. MacDonald, opposite The Cottage, Lochcarron, 5/; Mrs. MacLennan, Rose Cottage, Dallas, by Torres, 5/; Mrs. Bowman, Gebsmuir, Banffshire, 5/; Mr. J. Adamson, Helmsdale, 5/8; Mr. J. Mackay, 18 Warrender Park Terrace, Edinburgh, 5/; Mrs. Mackenzie, Glib Cottage, Strath, Gairloch, 5/; Miss E. MacGrigor, Pulteney Street, Ullapool, 5/; Mr. A. Mackenzie, Stoer, Lochinver,

Sutherland, 5/; Miss E. Rands, Muirfield Gardens, London, N.W.3, 3/; Rev. MacLeod, Gravier Road, Stornoway, 2/6; Mrs. Ross, Blairbuie, Achiltibuie, Ross, 5/; E. Painter, 58 Westeria Gardens, Chiswick, London, W.4, 2/6; Miss D. Mackay, Bonar Bridge, Sutherland, 5/; Mr. D. MacRae, Cairnbank, Gairloch, Ross-shire, 5/; Miss K. MacPhee, Braid Avenue, Edinburgh, 5/; Mr. J. Ross, F.C. missionary, Ardnamurchan, 5/; Mrs. Hogg, 46 Hanover Road, London, N.16, 5/; Miss M. Morrison, Branahuaie, Stornoway, 5/; Miss H. Livingston, Kentra, Acharale, Argyllshire, 5/; R. MacLennan, Rodney, Ontario, Canada, 5/; Mr. A. Mackenzie, 28 North Tolsta, Lewis, 5/; Mr. A. Mackay, Staffin, Skye (43 copies), £2 2/8; Mr. J. Campbell, Bay, Waternish, Skye, 5/; Mrs. John MacLean, Northton, Leverburgh, 5/; Mrs. A. Mackenzie, Aultgrishan, Gairloch, 5/; Mr. J. MacDonald, Eyer, Snigort, Portree, 2/6; Mr. J. MacPherson, Midtown, Inverasdale, Ross, 5/; Mrs. Crow, Beech Hollow, Ooaland Road, Walton-on-Thames, 5/; Mrs. A. Mackay, 4 Albert Place, Maryburgh, Connon Bridge, Ross, 5/; Mrs. Jos. Murray, The Poles, Skibbo, R.S.O., Sutherland, 5/; Mrs. M. MacDonald, Glen-torridon, Torridon, Ross-shire, 5/; Mr. A. MacLeod, Culkein, Loch-inver, Lairg, 5/; Mrs. Mackenzie, Park Cottage, Auchiltibuie, Ross, 5/; Mr. N. Shaw, Cumbræ Lighthouse, Millport, 5/; Mr. J. Adamson, Helmsdale (monthly copies), 6/; Kenneth Kelly, Van Norman, Montana, 5/; Mr. D. Nicolson, Balmeanach Braes, Portree, Skye, 5/; Mr. J. Fraser, Sheanlios, Kirkhill, Inverness-shire, 10/; St. Jude's Collectors for March (262 copies), £4 7/6; Mr. M. Beaton, Dunhallan, Waternish, Skye, 4/5; M. Macpherson, 21 Diabaig, Torridon, Ross, 5/; M. Macpherson, Pauriki, Tokomau Bay, New Zealand, 5/; P. Mackay, Seaforth, Ontario, Canada, 16/; Mrs. Clark, Egmont Villa, Ontario, Canada, 6/; Mr. J. A. Mackenzie, Kelly Street, Greenock, 5/; M. Mackenzie, 1 Southside Place, Inverness, 5/; Mrs. MacSween, 2 Laxale, Stornoway, Lewis, 5/; Mr. Angus MacLeod, 59 North Tolsta, Lewis, 5/; Mr. S. MacLean, Strathcanaird, Ullapool, 10/; Mr. D. MacLean, Camustiel, Applecross, Ross, 5/; Mr. A. Clunas Prince, Sask., Canada, 19/2; Mrs. John Mackay, Balnabruich, Portmahomack, 5/6; Miss M. Dallas, The Bireches, Kingussie, 5/; Mr. D. MacRae, Taobh-na-Mara, Ardnaskan, Lochcarron, 5/; Mr. J. MacLeod, Blusary, Strathcanaird, Ullapool, 10/; Miss C. C. Sinclair, Great Hamilton Street, p.o., Glasgow, 5/; Nurse R. R. Watt, MacAlphin Nursing Home, Glasgow, 5/; Miss Stewart, Bourtree Bank, Whiting Bay, 5/; Mr. R. Sutherland, Clatequoy, Thurso, 5/; Mr. D. MacDonald, Dunmaglass, Aberarder, Daviot, 5/; Mrs. MacMillan, Burnside, Pirnmill, Arran, 5/; Miss Turner, Aird Villa, Dumbarton, 12/8; Miss Annie MacLeod, Tanera, Achiltibuie, Ullapool, 5/; Miss Ina Matheson, Tanera, Achiltibuie, Ullapool, 5/; per Rev. Neil Cameron (Kafir Children Clothing)—Nurse Fraser, £1; Miss K. Gillies, 10/; Mr. D. MacLeod, 5/; "Anon."—all of Glasgow, 1/; for Kafir Psalms—Mr. D. MacRae, Tigh-na-Mara, Ardnaskan, Lochcarron, 10/; Mr. D. Sutherland, Castletown, Thurso, 1/; "A Friend," Ardrishaig, 1/.

**Free Distribution of Magazine.**—Mr. D. MacLeod, Borlum, Reag, Caithness, 10/; Miss D. M. MacIver, Walker's Buildings, Bonar Bridge, 5/; per D. Davidson, Moy—J. MacQueen, 2/; "Three Friends" (1/ each), 3/; Mr. Macpherson, Pauriki, Tokoman Bay, New Zealand, 5/; "Anon." Wick, 5/; Mrs. John Mackay, Balnabruich, Portmahomack, 4/6; Miss M. Dallas, The Bireches, Kingussie, 5/; Mr. R. Sutherland, Clatequoy, Thurso, 15/; Mr. R. MacLennan, Rodney, Ontario, Canada, 8/; L. L., Glasgow, £1; Mr. N. Shaw, Cumbræ Lighthouse, Millport, 3/.