

THE

# Free Presbyterian Magazine

*And MONTHLY RECORD.*

---

VOL. XXVI.

MARCH, 1922.

No. 11.

---

## Religious Instruction in the School.

THE prominent place which the Church of Scotland gave to the religious education of the young, alike in the home and the school, from the days of John Knox to the Education Act of 1872, helped in no small degree to give Scotsmen an enviable position among men of every nation. The great leaders of the Church took a broad, comprehensive view of what education meant, and laid the foundations deep. To them man had a soul as well as a body, and the soul required to be disciplined and trained as surely as the body, and so, in their educational system, religious instruction formed a very important part of the school curriculum. At the head of many of the parish schools, mean though the surroundings were, there were to be found men of deep religious convictions, who shaped the character, outwardly at anyrate, of the scholars passing through their hands. These humble, thatch-covered buildings were the centres from which a fine moral influence was exercised over the minds of the young of the community. The Bible and the Shorter Catechism were known to every child who passed through the parish schools of Scotland. When the State took over the education of the young in 1872, unfortunately, religious instruction did not get the place in the 1872 Act which was its due, and when the much-discussed Act of 1918, which has been so severely criticised for its extravagant schemes, came into existence, Mr. Munro, the Secretary for Scotland, of whom better things were expected, only inserted a clause, after pressure was brought to bear on him, continuing "use and wont" where an Education Authority so desired. Generally speaking, it may be said, the majority of the people of Scotland are desirous that their children should have religious instruction, but there are influences at work in the larger centres of industry and among the teaching profession that are inimical to the "use and wont" of religious instruction being continued in the day schools. Socialism of the atheistic type is naturally averse to all such instruction, and it is particularly aggressive

especially in the large industrial areas. In the teaching profession also there is a strong driving power that is determinedly set against "use and wont." It would be unjust to say that this section of the Educational Institute wishes to have no religious instruction in the school, for this they deny; but there can be little doubt that this section, whose views are being expressed through the Educational Institute of Scotland, has set their faces against the system of religious instruction which has so long prevailed in Scotland. Recently the Institute drew up a Statement on Religious Instruction in Schools, which was submitted to the Joint Council of Education Authorities and Teachers. In this statement the Institute suggests that teachers who are indifferent to religion, or who have religious doubts, ought not to be asked to teach. Much can be said in favour of this, but a question arises: Ought a teacher of this cast of mind to accept an appointment under an Authority where it is clearly understood religious instruction is to be given? The Institute suggest further that, inasmuch as teachers in secondary schools are specialists by training, they may have reasonable misgivings as to their competence to teach in a province in which they are not specialists. This is sheer nonsense, and a more biting term might be applied to it. Teachers are not asked to give teaching that can only be given by theological and biblical experts. The Shorter Catechism is a source of great trouble to some teachers, and the Institute suggest that the teaching of a catechism is pedagogically unsound, and is apt to hurt the consciences of many teachers. Examination by outsiders is another great offence to the Institute. They maintain that "examination and inspection by amateurs are specially objectionable." This is rather hard on the ministers who are usually asked to take the work of examination, and as one of these amateurs, the writer may be allowed to say that where you have conscientious teachers religious instruction will be given as wholeheartedly when there is no examination as when there is; but we are casting no unworthy aspersion on an honourable profession when we say that all teachers are not conscientious, and one does not require to be two or three hours examining a class to discover whether the subject has been taught or not. There are some shirkers in the teaching profession, like all other professions, and the examination day has many a time made that only too plain.

It is to be borne in mind by our readers that those who may be spoken of as the driving power in the Educational Institute of Scotland do not represent the views of the whole teaching profession of Scotland on this vital matter. This section, being aggressive, is more vocal, but we believe that in this matter they are out of sympathy with many of the finest and best minds in the teaching profession—the men and women who adorn their profession. From experience we know how thoroughly religious instruction is given in many of our schools, and nothing can give an examiner greater pleasure than to see how earnestly and devotedly many teachers teach this subject. The education of our children, especially their religious education, is of the greatest importance, and the indifference of the people of Scotland to this

matter in recent times is strangely out of keeping with that of our forefathers, and we seem only to be moved when heavy claims are made on our pockets. In a month's time the election of members for the Education Authorities will take place, and our people should see that only those who will maintain "use and wont"—the Bible and the Shorter Catechism—in the school will receive their votes.

Unfortunately for Scotland, the Churches' (Established and United Free) Youth Committees with the Educational Institute agreed on a syllabus for religious instruction, which has been pertinently and powerfully exposed by Dr. Baxter, reference to which has already been made in these pages. Its strong leanings to the higher critical views are plainly manifest in the list of books given in the bibliography. The same unhallowed influences are at work in educational circles in England. Recently at a meeting of the Association of University Women Teachers an address was delivered by Canon Barnes, one of the leading lights of the moderns in the Church of England, on "The Problem of Religious Education," which concluded with the daring utterance, "I have come to the conclusion that an attempt to use such allegories as the creation of woman, the Fall, the Daniel and Jonah stories, for didactic purposes, was highly dangerous. It encouraged the prevalent belief that religious people had a low standard of the truth." Yes, even church dignitaries, we may add, give this impression when they give utterance to such sentiments in the hearing of those who have the training of the young. If teachers are foolish enough to listen to such guides, one cannot but view the future with the deepest concern, as far as the religious instruction of the young is concerned.

## Sermon.

*Preached by REV. D. MACFARLANE on Sabbath, 28th April, 1918.*

"Because of the savour of thy good ointments thy name is as ointment poured forth; therefore do the virgins love thee."—Song of Solomon i. 3.

THIS book of the Song of Solomon is concerning Christ and His Church. Sometimes we find Christ speaking to His Church or of her. At other times the Church speaks to Him or of Him. In our text it is the Church that speaks, and she speaks to Himself indicating her nearness to Him. In speaking of what she says we have to notice four things:—

I.—The name of Christ.

II.—His name compared to ointment.

III.—His name compared to ointment poured forth; and

IV.—The effect all this has on His people.

According to this arrangement, we shall notice—

I.—*His name, by which we understand several things.*

(1) It means Himself personally. 1. When you mention the name of a man you mean that man personally. In like manner

the Church means Christ Himself personally when she mentions His name. 2. His attributes and title. With regard to His attributes, He is a "Spirit, infinite, eternal, and unchangeable; in His being, wisdom, power, holiness, justice, goodness, and truth." 3. Anything by which He makes Himself known as the Creator without whom nothing was made that was made (John i. 3).

(2) As the great Ruler of providence who sits upon the circle of the earth, without whose providence a sparrow shall not fall to the ground.

(3) As Mediator between God and man, He has a name given Him by the Father "which is above every name that is named, not only in this world, but also in that which is to come" (Eph. i. 21). He is called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace (Isaiah ix. 6). His name revealed in the word of the gospel is magnified above all His other names. "Thou hast magnified thy word above all thy name" (Ps. cxxxviii. 2). We might enlarge in mentioning more examples of His name given in the Scriptures, but let those given suffice.

II.—*His name compared to ointment.* (1) His name is compared to ointment because He is the Anointed One. "Thy holy child Jesus whom thou hast anointed" (Acts iv. 27). The Father anointed Him by the Holy Spirit. "The Spirit of the Lord God is upon me; because the Lord hath anointed me" (Isaiah lxi., 1). (2) Because a fulness of grace dwells in Him. Oil is an emblem of grace, as it is spoken of in the parable of the ten virgins. The wise virgins had oil in their lamps—that is, they had grace in their heart, although it was not in exercise while they slept. All the grace believers receive dwells in Christ as the fountain out of whose fulness they all receive. "For it pleased the Father that in Him should all fulness dwell" (Col. i. 19). (3) He is compared to ointment because of His preciousness. We read in Scripture of very precious ointment. Christ is precious to His people. "Unto you, therefore, who believe He is precious" (1 Peter ii. 7). There are ointments which have a healing efficacy. The name of Jesus has a healing efficacy. Thomas was sick for eight days at least, but when Jesus revealed Himself to him he was healed, and exclaimed, "My Lord and my God." His name has a healing efficacy on His own people, and, more than that, it has the efficacy of quickening those who are dead in trespasses and sins. (4) His name has a moistening effect on His people when they feel themselves dry, hard, and rusty. The people who drive in machines oil the wheels. If they do not do so, they will not run as they would wish. The wheels get stiff and rusty, and the slow movement they make is with a disagreeable noise. So it is with the Lord's people. If they have to preach or pray they find that their speaking is disagreeable to themselves and to their hearers, but when Christ comes to them the wheels of their soul are oiled, their heart is enlarged, and they run with ease and comfort in the way of His commandments. If they have to pray they find it difficult to express their thoughts in words till their souls are anointed with the unction from on high through His



name. Some pray like a machine that can be worked always, but the Lord's people are not so.

III.—*His name as ointment poured forth.* Ointment kept in a corked bottle will do no good till the cork is removed and the ointment poured forth. Christ's name as the Saviour was hid from men and angels in God's purpose, till it pleased Him to reveal His purpose of salvation. Christ's name was revealed—(1) In the first promise given of Him in the garden of Eden to our first parents. This revelation of Christ's name was a sore blow to Satan, who thought that all the human race would be left to perish like the fallen angels. (2) In the renewal of that promise from time to time till He came into the world at the end of four thousand years. (3) His name was poured forth in His assuming human nature. He was God manifest in the flesh (1 Tim. ii. 16). He took to Himself a true body and a reasonable soul. (4) His name was poured forth in the bloody sacrifices of the Old Testament as a type of His sacrifice. (5) His name was poured forth in His death. He poured out His soul unto death, and He Himself says, "I am poured out like water. . . . My heart is like wax; it is melted in the midst of my bowels" (Ps. xxii. 14). We are all subject to death; many are dying daily, but the death of Christ is the death of death. It extinguished the death of His people in eternity, which is the wages of sin. (6) His name is poured into the souls of His people by the Holy Spirit in regeneration. Christ is formed in them (Gal. iv. 19). (7) The name of Christ is poured forth in the preaching of the gospel. Jesus Christ is the sum and substance of the gospel. He is the very soul of it. A gospel without Christ is like a dead body without a soul. In preaching the gospel the prophets of old preached Him. The apostles preached Him. "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake" (2 Cor. iv. 5). Not only that the prophets and apostles preached Christ, but all His ministering servants preach Him, and He shall be preached by such to the end of time. There is no true preaching without preaching Christ. To preach our own goodness, our good works, our own sufferings as the ground of salvation is not the gospel. Although many preachers have no better gospel to proclaim to their people than these things, yet the true gospel is good news from heaven. It is the joyful sound which brings true comfort to us in a world of sin and misery. It is the only remedy for all the evils that exist in the world. The preaching of the gospel "is a savour of life unto life to some and a savour of death unto death unto others." If it is not a savour of life unto life to you it must be a savour of death unto you. It must be either.

IV.—*The effect all this has on His people.* They love Him. "Therefore do the virgins love thee." Note (1) on this head that His people are called virgins, which implies that they are pure. By nature they are as impure as others having no good thing dwelling in them. But being born again they have a new nature which is pure and cannot sin. "Whosoever is born of God doth not commit sin; for His seed remaineth in him, and cannot sin

because he is born of God" (1 John iii. 9). It is not the new nature that sins, but sin in them. "Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me" (Rom. vii. 20). Note (2) that they love Him. They love Him as their best friend who manifested His love to them by dying for them. They love Him as a person whom they know. You will not love a person of whom you are ignorant. They were once ignorant of Him, but now they know Him. "They beheld His glory, as the glory of the only begotten of the Father" (John i. 14). He is lovable in Himself, and "altogether lovely," as the Church says, and it is impossible to know Him without loving Him. But those who are ignorant of Him hate Him as the Jews who put Him to death did, and as they to this day do, and curse His name whenever they hear it mentioned. They are under the influence of the carnal mind, which is enmity against God, but His own people loved Him, not merely in word or in tongue, but in deed and in truth. They manifest their love to Him in several ways:—(1) In seeking His fellowship. If you love a fellow-creature you desire to have his company as often as possible. If you love Christ you desire to have communion with Him. (2) They manifest their love to Him by mourning when He is absent. The hearts of the disciples were full of sorrow when Christ told them that He was to leave them. When Christ is absent they refuse to be comforted till He comes to them, as Jacob refused to be comforted by his son and daughter when Joseph was taken from him, as he thought, by death. (3) They manifest their love to Him by serving Him and doing His will as dutiful children obey their parents because they love them. (4) They love His people because they are His people. When they were in a state of nature they did not love God's people, but hated them, although some in that state respect the Lord's people for their good conduct, and this is true especially of those who are afterwards changed by the grace of God. If you have a warm side to the Lord's people it may be a forerunner of your being added to their number. There is natural love and spiritual love. Among men children of the same family love one another, or be comforted by his sons and daughter when Joseph was taken the same family, and love one another and manifest their love in doing everything in their power for the good of one another. When one member suffers all the other members suffer in sympathy with it. And when one member is honoured, all the members rejoice with it (1 Cor. xii. 26). (5) They love His word. They love the Bible more than any other book; it is their constant companion and guide on their way to the Father's house in heaven. They meditate upon it day and night, and find good for their souls; while others love books written concerning worldly matters. If you love such books more than the Bible it is a mark that you are none of God's people, but if you love Christ you love His Word, law, and gospel from beginning to end. (6) They love His cause in the world, and do all in their power to advance it. While others are indifferent as to whether it is prospering or declining while they are very diligent about

their worldly concerns. They mourn when His cause is in a low condition, and they rejoice when it is revived, and when even one sinner is brought to repentance and added to the Church.

In conclusion, what think ye of the name of Christ in the several aspects of which we have spoken of it. Is He precious to you in His person, in His people, and in the revelation He has given of Himself in the Scriptures of the Old and New Testaments? Do you love Him and manifest your love in a way becoming the gospel, or is He still despised and rejected of you? What do you do for the coming of His kingdom in the world? These are questions you ought to consider in order to ascertain whether you are of the number of His people or still in a state of sin and misery. We leave these questions with you, in the hope that they may be blessed to you, which is our earnest desire.

## The Resolutioners and Protesters.

(Continued from page 299.)

IN March, 1654, the Protector invited the leading ministers of the Resolutioners and Protesters to repair to London to discuss "the settlement of the discomposed condition both of the godly people and ministers of Scotland." For one reason or another Douglas, Blair, and Guthrie did not go, but Patrick Gillespie, John Livingstone, and James Menzies accepted the Protector's invitation (*Consultations of the Ministers of Edinburgh*, pp. 70, 71; *Baillie's Letters*, iii., 243, 253). The result of this visit, among other things, was the framing of an ordinance for the government of the Church. This ordinance, dated 8th August, 1654, made provision for a new order of things, which was strongly opposed by Resolutioners and Protesters alike. Next year (1655) Gillespie and his party received a Commission from Cromwell for settling the troubled affairs of the Church in accordance with the Ordinance of 1654. In it Cromwell expresses approval of a national establishment of religion. This new move split the Protesters into two parties. Wariston and Guthrie rejected the Commission as an Erastian arrangement. A new development took place under the guidance of Lord Broghill, Lord President of the Privy Council. A Council of Eight had been constituted, and it prevailed upon the Resolutioners to accept of the substance of the Ordinance, and to live peaceably under the Commonwealth Government. The section of the Protesters led by Wariston and Guthrie were not to be won over. Patrick Gillespie and John Livingstone of the Protesters, however, were brought over.

A series of conferences were now entered on between the Resolutioners and Protesters with a view of settling their differences. The first conference took place on 1st June, 1655. The Resolutioners were represented by David Dickson, Robert Douglas, James Wood, Robert Baillie, John Robieson, John Smyth, Robert Ker, James Ferguson, James Sharp, ministers; and the Protesters by Samuel Rutherford, Robert Traill, James

Guthrie, Patrick Gillespie, James Nasmyth, William Somerville, ministers, and Sir Archibald Johnston of Wariston, Sir John Christie, and Colonel Gilbert Ker. Overtures for union were sent by the Resolutioners, but no reply came from the Protesters until 8th November, when another conference had convened, and both by word and writing the matter was fully discussed. It would be impossible to give here the arguments brought forward on either side. But the following headings of the papers which passed between the contending parties will show that they were not idle:—Overtures for Union offered the Dissenting Brethren; Overtures for Union, given by the Dissenters upon 9th November, 1655; Queries proposed by the Brethren for the Assemblies upon the Overtures given in by the Dissenters; Answers to the Queries propounded; Queries from the Protesters upon the Overtures; Queries on the Whole Overture; Answers to the Queries; Overtures by the Brethren for the Assemblies, etc.; Paper given upon 19th November by the Protesters; Answers to this Paper; Representation of Matters conceded to the Protesters by the Resolutioners; Protesters' Answer to this Representation; Return of the Protesters' Answer; Protesters' Reply. The papers occupy ninety-three pages of print in the *Consultations*. The Conferences came to nothing, and in their last paper the Protesters say:—"We would desire such of our brethren of whom we have a more precious esteem for their ability and godliness and for what they have done in the work of the Lord, to consider well whether it be probable that the house of God in this land would be purged from insufficient and scandalous ministers in most places by presbyteries and synods, as they now are. Sure we are, that before the beginning of our differences, these our worthy brethren had no such expectation nor confidence, and therefore they were arranged amongst the most forward for persuading the General Assembly to appoint and authorise men nominated by the Assembly itself for doing of the work. And is there anything now to be found in most part of presbyteries and synods, that gives them more real cause of a well-grounded expectation that way, than they had before? And we would also desire these our brethren to consider that the men whom they did once know and acknowledged to be neutral and indifferent or backward and unforward in the work of the Lord, and none of the fittest to preach the gospel, nor none of the best friends to those that desire to live godly, are but the same they were before, if not something worse, and that, if they were not a little covered, and strengthened by being joined in one way with these our brethren who were once also unsavoury to them as we are now, the house of the Lord would sooner be rid of such as do not deserve a place therein" (*Consultations of the Ministers of Edinburgh*, i., 183, 184). The Resolutioners, on learning that the Protesters contemplated sending representatives to London to interview Cromwell, arranged to send one of their number; their choice fell upon James Sharp, which could scarcely have fallen on a more dangerous man, as time was soon to show. The Resolutioners had not suspected Sharp in any way, but Crom-



well's keen discernment recognised that he was Sharp by name and sharp by practice, as he styled him after the Scottish fashion of designating lairds whose names are the same as their estates. "Sharp of that ilk," that is, "Sharp of Sharp." One wonders what was Dr. Owen's opinion of the wily ecclesiastic as he discussed Scottish Church matters with the great Puritan divine. In January, 1657, the Resolutioners issued their "True Representation of the Rise, Progress, and State of the Present Division in the Church of Scotland." In February of the same year the representatives of the Resolutioners and Protesters appeared before Cromwell, and in a long letter Sharp gives an account of what took place. This letter concludes the first volume of the *Consultations*. This is, as we have said already, a work of special interest to the student of Scottish Church history who is anxious for light on the controversy that raged so long and bitterly in the Scottish Church. It is very important to have a real knowledge of the facts that lie in the background if one is to have an intelligent grasp of the significance of James Durham's noted treatise on *Scandal*, which is one of the most powerful and persuasive pleas for union which was ever penned by a Scottish divine.

The first volume of the *Consultations* takes us down to 1657, but there is nothing in the new material published which in any way goes to prove that the Protesters had misjudged the trend of ecclesiastical events. They were by no means perfect; there was a sternness in their contendings that repelled gentler natures, and at times a ruthless ignoring of what broader-minded people might term the proprieties of religious controversy; but the clear, broad, unmistakable facts stands out that the Protesters, with all their faults, were men who had a keener insight into the tangled state of things than their broader-minded and more charitable brethren, the Resolutioners, and the verdict of the future was to be decidedly on the side of the Protesters.

### A Converted Mahometan's Letter.\*

THE following striking letter was addressed by a converted Mahometan to his friend:—

You cannot be ignorant that the imperfect, though awakening information given me of the Christian religion, by an English slave, under captivity to our bigoted Mahometan neighbour, Abdalla, put me upon a restless desire of a further knowledge therein. This I was convinced could not be obtained in my present unhappy situation; being in a country where it is death to give the least suspicion of favouring the Christian profession; where every eye and every ear were dangerous watchers over all my behaviour; therefore it was, with all the caution necessary in so hazardous an attempt, I happily got on board the

\* The above letter was written and printed about the time of George Whitefield. It was reprinted in 1825, and as late as 1910 in *The Sower*.

"Expedition," bound from Constantinople to London. When I came to England, as soon as I had opportunity of making my observations, I found that the Christian religion was in general professed throughout this kingdom. But, notwithstanding the purity it enjoins, it appears that the generality of its professors were very loose in their morals, profane in their discourse, and debauched in their lives.

I also found that the professors of Christianity were divided into many religious sects, and, what is much to be deplored, each carry their opposition, for the most part, against the other to that height of inveteracy as if they worshipped not the same God.

This put me upon further enquiry into the principles of the Christian religion—a task difficult enough for a stranger to undertake who had then but a small acquaintance with the English tongue. But that impediment was removed in a shorter time than was expected, by the assistance of a humane sober gentleman, whose profession was to teach the languages, and instruct his pupils in the religion of his country. He took much pains in teaching me both, and furnished me with such books as were necessary, particularly that which they call the Bible, which is to Christians what the Alcoran is to the Mahometans. This is their perfect rule of faith, and contains a full declaration of the will of God, with a full account of future rewards and punishments for the good and evil.

As I read these sacred pages with an unprejudiced mind, and a desire for information, I soon found how mistaken I had been concerning the terms of man's acceptance with God, and of his final salvation, namely, that it is "not by works of righteousness which we had done, but according to His mercy He saved us, by the washing of regeneration, and the renewing of the Holy Ghost;" and that "by grace we are saved, through faith; and that not of ourselves; it [even faith] is the gift of God." I clearly saw, according to this book, that to him that could not work (previous to his justification), but believeth on Jesus Christ, His righteousness, being received by faith, is imputed to him for justification. I saw, also, both the nature and extent of the moral law, the fall of man by the transgression of Adam, our general root and representative; that the first covenant being broken, man was utterly unable to obtain salvation thereby; and that Jesus Christ, the second Adam, came into the world to be the Saviour and living Head of all that believe in Him—for them He fulfilled the law; for them He satisfied divine justice—and that the only way to eternal life was by receiving His righteousness, which is imputed to all them that believe.

When I began to understand something of the differences amongst the various professors of Christianity, I found them all remote from the tenor of Scripture; that all within the circle of my acquaintance seemed totally to neglect those doctrines the holy Scriptures made absolutely necessary to salvation, and warmly to contend for forms and modes, and whatever the Bible was either quite silent about or laid no stress upon. But what I

wondered at most of all was, that those who were called "clergy-men" by the laws of their country, and were separated from the rest of the people to teach the principles and practice of their holy religion, were, for the most part, the greatest strangers to the essence of the gospel. As for their lives, they are as vain, trifling, and irreligious as any others. They frequent all public theatres, balls, and the vilest assemblies; in short, they are a common reproach, a public scandal, and the very hindrance of others' repentance; but still they call themselves the ministers of the gospel, the ambassadors of Jesus Christ, and expect to be revered of all men for being the followers of His humility, His contempt of the world, and purity of life.

Upon the whole, I could form no other judgment of the divinity of the gospel from the deportment of the bulk of its professors, and especially of their teachers, than that it was a cunning fable, devised only to aggrandize a set of men that call themselves the clergy. Their public exhortations faintly recommend a conduct of life such as they themselves are mostly strangers to, though it be no more than a little dry heathen morality. From all this I could see them in no other light than the very betrayers and murderers of the God-man, Christ Jesus, and deceivers of the people.

Thus, my dear Hayton, instead of the real happiness I promised myself in the society of Christians, and the glorious privileges of their religion, so recommended and adorned by that poor exiled slave, I met with very little else here in this Christian land (so-called) but infidelity and profaneness, which sore disappointment hardened my heart against all religion whatever. What could I then conclude but that the Bible was a cheat and their religion a craft? and I had well-nigh resolved to loose the reins of my passion and follow the multitude to do evil.

But one Sabbath evening (and let me not forget that day), as I was taking a solitary walk, musing on these things, I passed by a very crowded assembly of people. Led, as I thought, by curiosity, I entered the place with no little contempt in my heart. But oh, my Hayton! how shall I describe the strange emotion I felt, whilst joy sat upon the countenances of those about me? The solemnity of the place, and the awful behaviour of the assembly was such as I have never seen before; and what struck me with wonder and deep attention, one spirit seemed to animate the whole body; and what one man offered up in prayer, the rest made their joint request to God for.

Oh, what I felt when I heard the King of kings addressed in these words: "Gird Thy sword upon Thy thigh, O Thou most mighty, and in Thy majesty ride prosperously upon the Word of truth, meekness, and righteousness. Thine arrows are very sharp in the hearts of the king's enemies." I trembled, and though I doubted if I had not better fly away, I could not—I dared not leave this awful place. Prayer being ended, from the sacred oracles the man of God read these words, "Except a man be born again, he cannot see the kingdom of God." He showed both the holiness of that God with whom we have to do; the great design

of redemption by Jesus Christ; the depravity of our souls, and the nature of that happiness which is set before us; the absolute necessity of being born again, in order to obtain a present pardon and persevere to future salvation. He not only proved the necessity of our regeneration from these, and many other substantial arguments, but there was something like a judgment-seat set up in my own conscience. I was, by some power more than human, indicted, arraigned, proved guilty, and condemned. The sinful actions of my life were now laid open before me. I was compelled to assent to what I never knew before, namely, that all my sinful actions proceeded from a corrupt fountain—a nature universally depraved and polluted. Each sentence he spake came with authority and conviction to my heart, especially such as these: “Every mouth must be stopped, and all the world (even they that have not the written law) became guilty before God.” “No man can redeem his brother, nor give unto God a ransom for him.” “He that believeth on Jesus Christ shall be saved; and he that believeth not shall be damned.” Now it was that my heart failed within me! I groaned in spirit! I cried, “I am undone! My sins are gone over my head. The remembrance of them is grievous, and the burden of them is intolerable.”

When all was ended, I strove with all my might to conceal the confusion of my mind from those happier souls I was surrounded with; but some of them perceived my concern, and one said to me, with tears in his eyes, “The Saviour of sinners have mercy on thee, and reveal Himself to thy soul!” But oh, my load was great! I returned with a heavy heart.

When I entered to my closet, I threw myself prostrate on the ground, and attempted to pray, but it was long before I could speak a word. At length, under some heart-meltings, and in broken accents, I cried out, “Oh, Lord God, the Maker of all things, and the Governor of the world, unto Thee all power belongs. Thou canst kill and make alive. Mercifully behold a poor miserable sinner, ruined and undone. I confess, O God, that I have justly deserved eternal death, and it is alone of Thy sparing hand that I am yet alive. Thou canst in a moment crush me to death, and in just vengeance destroy me for ever. But oh, my God, glorify Thyself in the salvation even of such a wretch as I am. Oh, be merciful to me a sinner! for the sake of all Thy goodness, and all that whereby Thou makest it known. Turn me, even *me*, and save me for ever and ever.”

After some time I rose from the ground, but in great distraction of mind. Sometimes I had thoughts of going in search of the preacher, in hope of finding relief from him; but this seemed impracticable, it being now late in the evening, and besides, I knew not where to seek him; then I condemned myself for not having enquired where he lived, and looked upon this neglect as a bad omen. It now darted into my mind whether or no the minister I had heard was really a man of like passions with others, or rather an angel sent from God. In the multitude of my thoughts within me, I cast my eye upon my quite-neglected Bible, which I had before carelessly thrown aside, finding it so



little regarded by the generality of those called Christians. I read, and pondered, and read on; but alas! every line seemed to militate against me, and, instead of ministering relief, to increase my torment. I closed the book, and paused, then opened it again, and found these words, "The sorrows of death compassed me, and the pains of hell gat hold upon me; I found trouble and sorrow. Then called I upon the name of the Lord: O Lord, I beseech Thee, deliver my soul." This Scripture for a moment conveyed some light and comfort in my distress. I saw my case was not, as I supposed, peculiar to myself. I said, Surely this man has been in like trouble of soul, and has felt the pains of hell too; and yet the Lord has graciously delivered him out of all.

But this small glimmering of light was soon extinguished. All that night I had no rest. My slumberings were attended with an astonishing terror; death, judgment, and eternal destruction were all I could see, and all I could hear, and a terrible sound it was. The preacher's text was continually ringing in my ears, "Except a man be born again, he cannot see the kingdom of heaven." For some time I confined myself to my room, hardly took so much sustenance as was sufficient to keep me alive. The comforts of this life were now blasted; I lay under sharp convictions. The arrows of the Almighty stuck fast in me; they drank up my spirit, whilst His hand pressed me sore. Then cried I, "What must I do to be saved?" At other times I was more easy; then again, under amazing horror and dread, because I was so thoughtless and stupid. While my case was so dreadful, I was often under violent temptations to destroy myself, and so put an end to a wretched life; for I thought, surely the longer I live the more sin I commit, consequently my punishment must be greater in the end. Then was I without hope of deliverance, and concluded the sooner I put an end to my misery the better. Now and then I had a small transient gleam of light darting into my soul, which, for the time it lasted, gave me some hope of deliverance; at least a peradventure that the Lord might have mercy on so vile a wretch as me! At this season I was led to discover more clearly the secret workings of corruption in my heart. The Spirit of God convinced me that my understanding was by nature blind and ignorant until God, who caused the light to shine out of darkness, shines into the heart to give the knowledge of His glory, in the face of Jesus Christ. I saw more than ever that my will was stubborn and perverse, even to an enmity against the law of God; also that my affections were all disorderly, impure, sensual, and devilish; and what was even beyond this, that I could not love the Lord Jesus Christ, who had done and suffered so much on my account. I felt that all my designs wholly terminated in myself. I was spiritually and rationally convinced that for me to deny natural, moral, and religious *self*, and come to Christ as a poor, miserable, wretched, empty creature, to live upon His righteousness for ever, as my Bible directed me, is as supernatural and wonderful as to see the mountains and hills removed, and cast into the depths of the sea. I now began to feel, more than ever, what I had before

read in the Bible, but could not comprehend, that salvation was entirely of grace—that nothing else than sovereign grace could save my soul from the guilt and dominion of sin, and initiate me into the glorious privileges of the sons of God.

During this confinement, my courteous friend, who had before taken such pains to instruct me in the manners and language of the country, made me a visit. He was greatly surprised to see my countenance so fallen, and kindly inquired into the cause. As he was called a “teacher in Israel,” and one that I had often heard animadvert warmly on the bad behaviour of the generality of his brethren, I simply related the trouble I was in, and what I apprehended was the cause of it, and what I more than feared must be the fatal consequence. He looked earnestly at me, and with concern in his countenance replied, “I pity your condition from my heart. Your disorder is a religious distraction of mind which we call enthusiasm; we have a great deal of this in England. The person you heard preach, and who was the cause of your trouble, is a grand deceiver—one whose constant employment is to turn the world upside down! Not being content with our most happy established form of religion, he has got some novel, wild chimeras in his head, and being fired with the irrational ideas of his own brain, he frightens his poor deluded followers out of their senses, most of whom are poor illiterate persons, the very filth and off-scourings of the world. My advice to you, sir,” said he, “is never to go near them more, by any means. Attend the regular stated service of our excellent Church, go abroad into cheerful company, shake off that corrosive melancholy, and resume your wonted sprightliness. God is a merciful Being, and does not require so much strictness at our hands. You may use the pleasures of this life, love the world, and go to heaven too.”

I asked him the meaning of these words: “Except a man be born again, he cannot see the kingdom of God.” He said, “You must be baptized, and lead a moral, sober life; but not think to receive the Holy Spirit.” Now I saw what he was, and knew that, if he was right, the Word of God was wrong; if the Word of God was truth, he must be in error and delusion. He left me grievously oppressed, and heavy laden with sin. I was under the clearest conviction, both from what the preacher declared and what I read in the Bible, that no righteousness could serve to justify my person at the tribunal of a just and holy God but that which is altogether perfect, fully commensurate to the utmost demands of the moral law. This I more than saw was altogether impossible for me to perform. In fine, I found my acquaintance was a physician of no value, altogether a stranger to my disorder, and quite unacquainted with the only sovereign remedy for perishing souls. Just then some passages came into my mind—some passages I had read in my Bible—of false prophets who cry, “Peace, peace, when there is no peace;” and the blessed Author of Christianity’s words, “Beware of false prophets, who are only blind leaders of the blind.” I was enabled to take these hints, and to beware of falling into the ditch with him.

I longed exceedingly for the return of the next Lord's day, resolved to go (notwithstanding all the doctor said) to the same place where God had so wonderfully wrought upon my soul before. The blessed morn being come, I worshipped the God of heaven in fervent prayer, committed my body, soul and concerns to Him, and begged that this day might be a feast of marrow and fat things to my soul; and soon hastened to the assembly of saints, and as they began their worship sooner than most others, I was again a little too late. The same minister was there, and my very heart leaped at the sound of his voice. He was just taking those soul-reviving words for the subject of his discourse, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." He told us that this was the voice of the Lord Jesus Christ Himself, inviting weary, hungry, perishing souls to a feast of mercy and of grace; and, in order to prevail upon his hearers to accept the invitation, he showed, first, that the burden of sin is a heavy burden; second, that the Spirit of God always makes us feel that burden, and groan to be delivered before we find rest; third, that Jesus Christ only can give rest to the weary soul; fourth, that He will do it to all that come unto Him, namely, to all that believe. He insisted upon all these points, and was large in the inferences he drew from them, then concluded in prayer and praise.

During the whole time the most devout affections were to be discerned in the whole assembly. As for me, I found that every word was exactly levelled at my heart. He could not have spoken more pertinently to my case if I had told him all the exercises of my distracted mind. I sometimes thought he had surely been informed of all my griefs, and hence he directed his discourse only to me. He opened all my disease, probed the wound to the bottom, and it was as though I was shaken over the mouth of hell. Then he applied the precious balm of Gilead. He preached Jesus Christ in all His offices, especially as the glorious Physician who heals the wounded conscience for His own name's sake.

In the application of the whole, he showed the many hindrances which lie in the way, and the perplexing doubts and slavish fears which possess the burdened conscience at its first coming to Christ; and, withal, how able and willing He is to receive and give them rest. My soul failed within me. My spirits sank under the weight of a comfortable hope that Jesus would have mercy on me, even me.

Just as he drew to a conclusion, he raised his voice, and with great earnestness quoted these words: "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins, saith the Lord." The blessed Spirit applied them home to my soul, and wrote them by the finger of God upon the table of my heart. In a moment, in the twinkling of an eye, the scales fell from my eyes! I beheld Jesus of Nazareth, by the eye of faith, as evidently crucified before me—bearing my sins in His own body on the accursed tree. The prison doors were thrown open; my soul, that before was bound

in misery and iron, and locked up in the prison of unbelief, was now set at liberty. God helped me to come as a poor, perishing, undone sinner, and cast my soul upon Jesus Christ. Oh, He graciously received me, and according to the multitude of His mercies, and the faithfulness of His promise, He blotted out all my sins! I received Christ into my heart, "the hope of glory," and He put a new song in my mouth, even praise unto God for His discriminating grace!

" ' He hath loved me,' I cried,  
 ' He hath lived, and hath died,  
 To redeem such a rebel as me.' "

Oh, my dear Hayton, I cannot describe the thousandth part of that transport of joy, that substantial bliss, I then felt; and, blessed be God, even now, while I am writing, I yet feel it in my soul! I was in a moment translated from darkness to light, from sickness to health, from pain to ease, from misery to happiness, from bondage to liberty, from death to life—yea, I may truly say, from hell to heaven!

Had I but one wish left, it should be that my dear friend, even whilst he reads the language of my happy soul, might taste and see how good and gracious the Lord is—might himself feel the sweetness, life, and power of Christ.

Well, my soul is concerned for, and I trust I shall always remember *thee*, my Hayton; and when I bow before the throne of Jesus, oh, let my prayers come up before Him, and be heard for you!

Now I began to live. From this moment commenced my spiritual and eternal life, "which is hid with Christ in God." Jesus Christ is become to me a Head of influence, and I daily receive out of His fulness "grace for grace." The whole body of sin is condemned in the flesh, and has already received its mortal wound. Jesus gave me to drink of the living water, and it flows, and ever will flow, unto eternal life. The Sun of Righteousness shines with a new light into my understanding, sets a new bias to my will, and all the passions and affections of my soul run in a new channel. In a word, the Holy Ghost has wrought a real, thorough change in my heart. All old things are done away, and all things are become new; for being now dead to the law, and married to Christ, I am enabled to bring forth fruit unto God.

But oh, when I view my interest in Christ, and consider that an inexhaustible fund of grace, strength, and righteousness is lodged for me in the Redeemer's hands, this proves the sweetest and most powerful engagement to all evangelical obedience, and the only spring of all true consolation.

May the dear Emmanuel draw thy heart into union with His glorious Person, which is eternal life! Then, and not till then, you shall enjoy a kingdom of heaven in your own breast—a very paradise in your soul—unspeakably better than what the Alcoran deludes us with a false expectation of.

If it be so, my dear Hayton, as it really is, that all real



Christians are thus happy in a world of woe, and under the encumbrances of flesh and blood, how transcendently glorious, how unspeakably happy, must they be when these impediments are removed, when the soul becomes at liberty to range the whole paradise of God, and taste the joys of infinite delights! And thus shall it be done unto every man whom Jesus delights to honour.

I must further relate to you that, when I had the happiness of being acquainted with the Evangelist that first brought the glad tidings to my ears, and by whose ministry the grace of God reached my heart, I related my experience to him and a few of his intimate friends. Oh, how they did weep for joy over me! They strengthened my faith in Christ, and gave glory to God, who had added another lost sinner to His militant Church. These knew how to sympathise with me when I lay under the wrath of God, the curses of the law, and terrors of conscience; for, by comparing notes, our experiences exactly tallied, as face answereth face in a glass.

But here give me leave to make a few observations of another kind. The Christian religion is, I presume, not only to be demonstrated by the Spirit's secret operation in the soul, but it may be proved from rational grounds to be a system altogether agreeable to right reason and the moral fitness of things; for what so fit for, and suitable to, a lost ungodly sinner as an all-sufficient Saviour? what so suitable to the weary as rest? to the hungry as bread? to the thirsty as water? to the naked as a garment? to the blind as sight? etc. All these, and many more striking metaphors, has the Holy Spirit most elegantly borrowed from the creature, to show how reasonable a thing it is that we should believe on the Lord Jesus Christ unto eternal life.

No man can be forced to believe against his reason, or love against his will, or desire against his inclination; therefore, the Spirit of God first enlightens the understanding, that it may discern; the will and the affections then naturally flow after. The soul is first drawn to Jesus as if it would not come; and then it comes as if it were not drawn. "He drew me with the cords of love, as with the bands of a man;" and "this is a faithful saying, and worthy of all acceptance [even of our enlightened age], that Christ Jesus came into the world to save sinners."

And I found that the greatest part of those whom I have been speaking of could each say for himself, from the real experience of his heart, "Jesus Christ hath loved me, and given Himself for me;" and the whole of their deportment and conversation in the world shows them to be persons full of genuine humility, unaffected seriousness; being mild and gentle, free from all selfish design, wholly devoted to Jesus Christ, and earnestly seeking the good of all their fellow-creatures. And yet, wonderful to relate, these people are contemned by almost all professors—both teachers and hearers—yea, they are persecuted and loaded with all the obloquy that inveterate malice can suggest, and all the opposition that can be contrived to prevent the spreading of the glorious gospel, and the increase of the

genuine followers of the exalted Redeemer. Nay, those that disagree on all other religious points are yet unanimous in this—that they will root out, if possible, their memorial from the face of the earth.

But notwithstanding all the opposition they meet with, the meekness, patience, and perseverance of these Christians, both ministers and people (for I understand there are many more of the same spirit), surmount all difficulties, and their numbers daily increase. And why not? Seeing the wonderful conversions that are amongst them is surely enough to engage the greatest sceptic in religion to believe that the mighty power of God is with them.

Oh that our countrymen would but admit this true gospel of Christ among them! Surely, if it were preached by some of these despised messengers of the living God, they would, I doubt not, through divine grace, embrace the truth as it is in Jesus, and be a reproach to this nation who resist the calls of God; and, though they are called by His name, will not have this Man, this God-man Christ Jesus, to reign over them.

Oh, how fatally successful has the enemy of mankind been, by engaging in his interest that very power which, by primitive gospel institution, was ordained as a barrier between the people and his subtle inventions! Surely he has gained his point by bribing the watchman with riches, power, and pleasure; so that, while they rest in luxurious ease, the poor souls under their mistaken care fall an easy, willing sacrifice to his rapacious power. Woe, woe to the watchman, and woe to the people! for the carelessness of those will not extenuate the guilt of these. "If the blind lead the blind, both of them shall fall in the ditch together;" but every soul shall be required at the watchman's hand.

It appears to me that this corrupt ministry is a greater enemy to their nation than the most formidable powers about them; for those, at the worst, can but annoy them in their temporal interest, but these wound them deeply in temporal and eternal at the same time, inasmuch as, if we practised the gospel of Jesus Christ, and lived by the faith of the Son of God, it could not fail of engaging the arm of omnipotence in the defence of both; then, having our anchor within the veil, we might justly triumph with those worthy heroes of old who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens; whereas, on the contrary, a dissolute, debauched, profane life, a land full of infidelity, must cause the divine majesty of heaven to rise up against them.

I should swell my letter to too great a length, should I pursue my inclination on this subject; but what I have said, I hope, through the assistance of divine grace, will excite your desires and diligence to become acquainted—experimentally acquainted—with the doctrines of the gospel.

Oh, Hayton, did you but know the joy of believing in Jesus Christ, and the heaven I enjoy in communion with Him, it would soon wean you from your superstitious and fruitless pilgrimages to Mecca and Arafata in honour of a grand imposter, and engage you to come and see the salvation of God.

If it please the Redeemer to breathe on these lines, this humble attempt to inform your judgment and awaken your conscience, so that they are brought with conviction to your heart, I shall (if the Lord please) send you another letter to give you a brief account of the doctrine, practice, and discipline, the officers, members, glory, and symmetry of a Church of Christ according to the Bible plan.

Farewell, my dear friend. May the contemned Nazarene bring thee to a knowledge of thyself, and a knowledge of His pardoning love, which is eternal life! Then you will not envy our great Sultan his glory, but be happy—unspeakably happy—in your own breast, as is your joyful, self-exiled friend, etc.—

GALFER.

## Mir Aithghearr a Turas a Chrìosduidh.

CHRÌOSDAIDH AGUS GABHANNACH.

**M**O bhràithrean tha sinn uile' triall air an turas; 's a chum droch nithe a chumail as ar caramh, ceadachibh dhomh a' cheist so a chur :

Abraibh, ged a bhlitheadh aig duine, ministear, no fearceairde, etc., cothrom air a chor a leasachadh, chum nithe matha na beatha so fhaotainn, ach nach comasach dha ruigheachd air, gun a bhi, ge nach e ach air sgàth sgeimh, 'anabharrach eudmhor agus cràbhach, mu phongan creideimh nach do mhìnichheadh roimhe; nach faod e na meadhonan sin a ghnàthachadh chum ruigheachd air na th' aige san amhare, agus air a shon sin a bhi 'na dhuine ceart agus ionraic?

*Gaol-an-airgeid.* Is léir dhomh ceann thall do cheiste; agus le cead nan daoine 'uaisele so bheir mi ionnsaidh air a freagairt.

Agus air tùs, Chum labhairt mu'n chùis, dìreach mar fhreagradh e do mhinistear féin : Abair gu'm beil e 'na dhuine còir, nach eil a' bheathachadh ach beag, agus gu'm beil beathachadh gu mòr ni's fear aige san amhare : tha cothrom aig a nis' air fhaotainn, ach mu'm faigh se e, 's eigin da a bhi ni's saothreachail air féin' searmonachadh ni's tric' agus ni's dùrachdaiche; agus, chum a luchd-éisdeachd a thoileachadh, 's feumail dà rudaigin de dh-atharrachadh a' dheanamh 'na chreideamh, ma bhios e 'na thairgse, seadh agus tuilleadh 's so, agus gidheadh a bhi 'na dhuine ceart cuideachd. C'ar son?

*Anns a cheud àite.* Gu'm beil a dhéigh air a bheathachadh sin laghail, o'n a chuir am freasdal 'na thairgs' e; uime sin foadaidh e fhaotainn mas urrainn da, gun e bhi 'n aghaidh a chogais.

*Anns a dara h-àite,* Osbarr, tha 'thoil do'n bheathachadh sin ga dheanamh na shearmonaiche saothreachail, agus ni's dùrachdaiche, etc., agus leis a sin tha e ga dheanamh 'na dhuine ni's fearr, a' meudachadh eòlais, ni a tha taitneach le Dia.

*Anns an treas àite*, Tha e géilleadh do thoil a shluaigh ann an cuid de phonganan crideimh a thréigsinn, a' nochdadh, 1. Gu'm beil e na ghné comasach air féin-aicheadh. 2. Gu'm beil e na ghiulan gu h-aidheil grinn. 3. Agus leis a sin ni's iomchuidh air dreuchd fir-teagaisg.

*Anns a cheathramh àite*, Tha mi uime sin a' meas nach bu chòir pears-eaglais, a dhfhagadh beathachadh air son aon a b'fhearr, a mheas sa-nntach, ach, le sin a dheanamh gu'n d' fhàs e fèin ni b'fhearr agus ni bu dìcheallaiche, s' gur ann a tha e gabhail chothrom a fhuair e chum math a' dheanamh.

Agus mu thimchioll an fhir-chéirde mu'n do labhair thu : Abair nach eil a faighinn ach beag r'a dheanamh, ach le e dh'fhàs diadhaidh, tha e 'na chomas a chor a leasachadh, theagamh le bean bheartach fhaotainn, no muinntir is inbhiche nithe a thoirt dha ri dheanamh; cha'n fhaic mi nach eil so ceadachd dha a dheanamh. C'arson-

*Anns a' cheud àite*, Gur deagh-bheus duine dh'fhàs ni's diadhaidh, ciod air bith dòigh air am fàs e ann.

*Anns on dara h-àite*, Cha mhò tha e mi-laghail dhomh bean shaoibhir fhaotainn, no idir mo roinn a mheudachadh.

*Anns a treas àite*, Os-barr, tha'm fear a gheibh iad sin le fàs diadhaidh, a' faighinn an ni tha math uathasan a tha cràbhach, le e fèin a dh' fhas math : Leis a sin, tha 'n so bean shaoibhir, roinn fharsainn, agus buannachd mhòr air am faotainn le fàs diadhaidh, a tha 'na ghnòthach math. Air an aobhar sin tha fàs diadhaidh, a dh' fhaotainn gach ni dhiù sin, 'na rùn math agus tarbhach.

Chlithaich iad uile mar mhìnich e a' cheist; agus dh' aidich iad gu'n robh e a reir teagaisg fhallain agus buannachdail. Agus a chionn, aid leo-san, nach b'urrainn aon neach cuir 'na aghaidh, agus nach robh Chrìosdaidh agus Cìatach mar fhad glaoidh dhaibh, shònraich iad gu'n cuireadh iad a' cheist orra, cho luath 's a thigeadh iad suas riu; gu h-araidh a chionn gu'n do chuir iad an aghaidh Ghabhannaich roimhe. Mar so ghairm iad orra, agus sheas iad gus an tainig iad. Agus mar bha iad a' ruigheachd chuir iad rompa nach e Gabhannach a chuireadh a' cheist, ach seana Chùram-an-t-Saoghail, a chionn 'nam beachd-san gu'n robh iarmad do'n t-seann ghamhlas a bha eadar iad as gabhannach 'nuair a dhealaich iad tacan beag roimhe sin fathast 'nan chùmhne.

Mar so thainig iad an caramh a chèile, agus an deigh fàille ghearr, chuir Cùram-an-t-Saoghail a' cheist air Crìosdaidh agus air a chòmpanach, agus dh' iarr e orra a freagradh na'm b' urrainn iad.

*Crìosdaidh.* An sin thuirt Crìosdaidh, dh' fhaodadh leanabh ann an diadhachd mìle ceiste mar i sin a fhreagradh. Oir mar eil e ceadachd Crìosd a leantainn air ghaol nam buileannan (mar a chì sibh ann an Eoin vi.), cia mòr is gràineile na sin meadhon a' dheanamh dheth féin agus d'a dhiadhachd chum saoihbreas fhaighinn, agus a mhealltainn? agus chì sinn nach eil ach as-chreidich, cealgairean, deamhain, agus buitsichean sa' bheachd so.

*Ann a cheud àite.* As-chreidich; oir 'nuair a bha déigh aig Hamor agus aig Sechem air nighean agus air spréidh Iacoib, 's a



chunnaic iad nach robh seòl ac' air ruigheachd oirre, ach le bhi air an timchioll-ghearradh, thuirt iad r'an companaich, ma thimchioll-ghearrar gach fireannach againne, nach leinn féin an sin gach seilbh, maoin, agus beathach a th' aca? B' iad an nigheanan agus an spréidh a b'àill leo fhaotainn, agus b'e sgàile na diadhachd am meadhon a ghnàthaich iad chum am faotainn, mar chì sibh. Gen. xxxiv. 20-32.

*San dara h-àite.* B'e so an creideamh a bh' aig na Phairisich chealgach cuideachd. B' iad ùrnaighean fada an sgèimh; ach b'e taighean bhantrach a' chreach a bha nam beachd; agus b'e 'n dìteadh bu mhù bu duais daibh o Dhia. Luc. xx. 46-47.

*San treas àite.* B'e so mar an ceudna an creideamh a bh' aig Iudas an droch-spiorad: bha e diadhaidh chum an sporan a bhi aige, chum gum faigheadh e na bh' ann: ach bha e air a chall, air a thilgeadh air falbh, agus 'na oighre air léir-sgrios.

*Sa' cheathramh àite.* B'e so creidamh a bh' aig Simon an drùidh cuideachd; oir b'àill leis an Spiorad Naomh fhaotainn chum gu'm faigheadh e airgead air a shon; agus bha' bhinn o bheul Pheadair da réir sin. Gnìomh. vii. 19-22.

*Sa' chùigeamh àite.* Cha mhò a shaoileas mi, am fear a ghabhas creideamh an t-saoghail, nach cuir e cùl ri creideamh air son an t-saoghail; oir ceart cho cinnteach 's a bha mhiann air Iudas an saoghal fhaotainn le fàs diadhaidh, is ni cho cinnteach gu'n do reic e a mhaighstear agus diadhachd air son an ni ceudna. Agus tha a' cheist a' fhreagrachd a réir bhur beachdsa, as-cheideach, cealgach, agus mallaichte, agus bithidh bhur duais a réir bhur n-oibreach. An sin sheas iad a dùr-amhare air a chéile, gun fhacal ri ràdh aig fear seach fear dhiù. Thaitinn e gu sàrmhath ri Ciatach mar fhreagair Crìosdaidh iad, agus bha tosd mòr 'nam measg.

## Padruig Grand.

### AN SOISGEUL.

'S e 'n Soisgeul siorruidh an naigheachd ghloirmhor,  
Tha an obair crìochnaicht', na dh'farr Iehobhah,  
Tha ceartas, firinn, tha sìth a's trocair,  
Toirt slaint' do dhaoine 's i saor gu leor dhaibh.)

Is gaol bha siorruidh 'san d' rinn e toiseach,  
Gun d'thigeadh Iosa le slainte mor dhaibh,  
'San uair ghabh e nadur gu'n phaidh e 'm fiachan,  
A's thug e dioladh le a fhuil dhorthadh.

Tha gaol ri luaidh ann 's cha chualas aicheadh,  
Rìgh nan sluagh dol an deigh nan traillean,  
A's ag eigheach sìth, 's O nach pill sibh chairdean  
'S gu'm bi mo ghaol dhuibh co saor 's is aill leibh.

Mar thog Maois an nathair ann 'san fhasach,  
A's 'nuair sheall an sluagh ris bha buaidh a's slainte ann,  
Mar sin tha 'n t-Uan sin Mac Dhé air ardach',  
Thoir slaint do dhaoine le shaor ghrasain.

B'e 'n sgeul ro-bhinn e air tighinn do'n fhasach,  
 Gu sluagh tha tinn leis na lotan basmhor,  
 Tha leigheas cinnt ann, a's leigh grasmhor,  
 Nach d'fhaillinn riamh, 's cha d'iarr e paigheadh.

S trompaid Dhé e ni feum do thraillean,  
 'S do luchd nam fiachan nach urrainn paigheadh,  
 Bha ceangailt' riamh ann an' cuibhreach Shatain,  
 'S gum faigh iad fuasgladh 'san uair ma's aill' leo.

'S e 'n sgeul ro phriseal bheir sith a's suaimhneas,  
 Do 'n dream tha sgith a's fo throm uallach,  
 Tha 'n lagh 'g an ditekadh 's 'g an sior-ruagadh,  
 Gu fois a's sith ann am fuil an Uain sin.

Tha'n t-aran beo ann, 's gu léor ri fhaotuinn,  
 Do'n mhac struidheil bha deothal nam plaosgain;  
 Tha Athair trocaireach ruith 'na chomhail,  
 A's bheir e pog dha le moran faoilte.

'S e 'n sgeul ro-ghrasmhor do'n aireamh sluaigh sin,  
 A threig an cairdean 's a rinn each chur suarach,  
 Gum faigh iad peath'raichean agus braithrean,  
 'S bithidh an Ti is aird deanamh cairdeas buan ri u.

So sgeul air fireantachd fhior-ghlan aluinn,  
 A's deise rioghail theid sios gu'n sail'ean,  
 'S na fhuair am fireantachd féin ro ghraneil,  
 Sud trusgan dubailt bhitheas ur gu brath dhaibh.

Tha'n Soisgeul priseal do'n Ti chaidh sharach',  
 Air son bhi dileas air taobh an t-Slanaighear:  
 Cha bhi dith air dol trid na fasaich,  
 'S tha an saibhreas fíor aig an tir IMMANUEL.

A chairdean gaoil nis nach gabh sibh coir dheth,  
 'S gum bheil iad saor dhuibh na nithe ghlormhor,  
 O'n 's rabhadh fíor e, cinnt 's mor an ditekadh  
 Do'n dream ni di-mheas air slaint co mo ris.

A' CHRIOCH.

## The Song of Heaven,

Desired by Saints on Earth.

(From REV. RALPH ERSKINE'S *Gospel Sonnets*.)

A URORA veils her rosy face,  
 When brighter Phœbus takes her place;  
 So glad will grace resign her room  
 To glory in the heav'nly home.

Happy the company that's gone  
 From cross to crown, from thrall to throne;  
 How loud they sing upon the shore,  
 To which they sail'd in heart before!

Bless'd are the dead, yea, saith the word,  
 That die in Christ, the living Lord,  
 And on the other side of death  
 Thus joyfully spend their praising breath:

"Death from all death hath set us free,  
And will our gain for ever be;  
Death loos'd the massy chains of woe,  
To let the mournful captives go.

"Death is to us a sweet repose;  
The bud was op'd to show the rose;  
The cage was broke to let us fly,  
And build our happy nest on high.

"Lo! here we do triumphant reign,  
And joyful sing in lofty strain;  
Lo! here we rest, and love to be,  
Enjoying more than faith could see.

"The thousandth part we now behold,  
By mortal tongues was never told:  
We got a taste, but now above  
We forage in the fields of love.

"Faith once stole down a distant kiss;  
Now love cleaves to the cheek of bliss;  
Beyond the fears of more mishap  
We gladly rest in glory's lap.

"Earth was to us a seat of war;  
In thrones of triumph now we are;  
We long'd to see our Jesus dear,  
And sought Him there but found Him here.

"We walk in white without annoy,  
In glorious galleries of joy;  
And crown'd with everlasting bays\*  
We rival cherubs in their praise.

"No longer we complain of wants,  
We see the glorious King of Saints,  
Amidst His joyful hosts around,  
With all the divine glory crown'd.

"We see Him at His table head  
With living water, living bread,  
His cheerful guests' incessant load,  
With all the plenitude of God.

"We see the holy flaming fires,  
Cherubic and seraphic choirs;  
And gladly join with those on high,  
To warble praise eternally.

"Glory to God that here we came,  
And glory to the glorious Lamb;  
Our light, our life, our joy, our all  
Is in our arms, and ever shall.

"Our Lord is ours, and we are His;  
Yea, now we see Him as He is;  
And hence we like unto Him are,  
And full His glorious image share.

"No darkness now, no dismal night;  
No vapour intercepts the light;  
We see for ever face to face  
The highest Prince in highest place.

" This, this does heav'n enough afford,  
We are for ever with the Lord:  
We want no more for all is giv'n;  
His presence is the heart of heav'n."

While thus I laid my list'ning ear  
Close to the door of heav'n to hear:  
And then the sacred page did view,  
Which told me all I heard was true:

Yet show'd me that the heav'nly song  
Surpasses ev'ry mortal tongue,  
With such unutterable strains  
As none in fett'ring flesh attains.

Then said I, " O to mount away,  
And leave this heavy clog of clay!  
Let wings of time more hasty fly,  
That I may join the songs on high."

## Memoirs of Elizabeth Cairns.

*Written by herself some years before her death, and now taken from her 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 lxi. 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 313.)*

**A**NOTHER bitter ingredient in this trial was, that though the Lord had mercifully frustrated the rebels in their designs against those who had both the laws of truth, reason, and government on their side, yet, after all, for one of these rebels to get leave to exercise his cruelty against a poor family, and that before the eyes of our carnal neighbours, that joined with them in that rebellion—oh, I thought this would harden them in their sin, and fill them with more prejudice at religion.

At this time unbelief greatly overcame me, for though the Lord had appeared of old for our family in the time of persecution, when my parents were then cast out of house and shelter and stripped of all they had in the world for their adhering to the truth, yet God provided for them and their small family, and ever since we have been provided without being a burden to any. This case calls for faith on the promises about temporal things, but alas! I was so stripped of sensible help that neither sense of duty nor reflection on former experiences of the Lord's appearances for both my parents and myself could bring me to one act of faith; hence I learn that neither habitual grace nor reflection on former experiences can bring the soul to one act of faith



without the breathings of the Divine Spirit. All this passed in the two-and-thirtieth year of my life.

The next year began with sore desertion, yet mixed with some discernible actings of faith, even under counteracting-like providences and daily trials, which here I shall not mention.

About the middle of this year I had an opportunity of partaking of the Lord's Supper, and the Sabbath Day was a good day to my soul, for I was well entertained in time of partaking, and I heard two sermons upon that word, "Thine eyes shall see the King in His beauty: they shall behold the land that is far off."—(Isa. xxxiii. 17.) In hearing of those sermons I was not only confirmed of former experiences, but had also soul-refreshing and elevating blinks of the glory of the King Himself and the land that is afar off; and at even in secret prayer my soul was filled with delight in the King, and with blinks of divine light that discovered to my soul rays of His hidden glory.

After this it pleased the Lord to smite me with a long fever for the time of two months. The first month I had great hopes of death, and yet there was nothing like it about me, for during that time my sickness was very easy, and I arose once a day; but in the second month I relapsed in the fever, and lay seventeen days without the least recovery.

On the third day of this fever I had a glorious discovery of the covenant of redemption and grace with a view of my name in it. Oh, what a blessed revelation was this to my soul! Oh, I thought I could have been content to have lived to eternity on this view. So I lived all those seventeen days in the view of death and blessed eternity without the least cloud, and I endeavoured to realise death every moment.

One singular act of mercy I desire to remark, which was this—I had the use of all my natural senses as distinctly all the time of this fever as ever I had in my life, although I was under great weakness, for I would have slept but few minutes for several days and nights together. Thus it pleased my gracious God to make my bed in my sickness, and death the object of desire, and life the matter of patience. Oh, here I was brought, as it were, to the river's side and allowed to look over to Immanuel's land, and got such sights of it as I shall not here mark down. Oh, this made me cry out for a bringing down of a body of death and a body of flesh together; but, alas! like Israel in the wilderness, after they were brought very near the promised land, they were turned back to the wilderness; so it pleased the Lord to recover me. But oh, I could not get my mind brought to a submission to live; my spirits were like to burst asunder in the thoughts of my being returned to fight with a body of death, and with temptations from the devil and the world, after such views of the victory at length. So it pleased a sovereign Lord to recover my body to health and to hide Himself from my soul. It was my request all the time of the fever that the body of sin and death might be brought down with my body of flesh and blood, so during this time I felt little of its opposition; but no sooner came I out of my bed than found a resurrection of this man of sin and



a withholding of the power of grace to oppose and batter it down.

Ah! every thing in the world was wearisome and strange-like to me; I could not get my mind brought to a submission to live, for I could see no use I was for in the world. Oh, I thought I would have reckoned my sickness easy, and even though my body should have been dissolved in a fiery furnace, if at the end I could have got in to the possession and enjoyment of glorious Christ.

After this I was three months (as to my sensible feelings) I had not one blink, but dark desertion; yea, so pained were my spirits as if they had been wrung in pieces, when, as to my apprehension, I had not the least view of Immanuel's land, so that I could not prize the mercies of life and health. After this I returned back to service in the place where I had enjoyed many sweet gospel days, viz., Stirling.

After these three months of dark desertion it pleased a holy, wise, and sovereign God, in a blessed Daysman, to pay me another visit after this manner: He shined into my soul, with which I was so enlightened as to see matter of conviction, reproof, and humiliation, and in this light I was led back through the last three years, and was made to meet them all, step by step; and though in these three years I had distinct pieces of experience and sensible pledges of the Lord's love, as already hinted, yet for the most part the time of these three years was full of contradicting providences as to present sense and feeling. This did so overcome my faith, and I was so filled with unbelief and harsh conclusions, both with respect to the promises, and of my kind and gracious Lord's providential dispensations towards me, with many a bitter complaint, saying still, Why was it thus? while in the meantime it became me to have put my mouth in the dust, saying, "It is the Lord, let Him do what seemeth Him good."

All this and much more was laid before me in this light, on the back of which I felt a humbling stroke of power that laid my soul at the feet of mercy, and also drew out my soul, and so quickened all the habits of grace, whereby I was enabled to take hold of the promises with particular application, betaking myself to the blood of sprinkling for taking away all the guilt of those years bygone, with an eye also to the Holy Spirit for purging away the filth and pollution of all those sins I had been guilty of.

After this I found a reviving of soul and earnest desires after renewed manifestations of the Lord's love; so after this I had blinks of divine light, with a felt power that set the faculties of my soul in an orderly acting and grace in a regular exercise. This much for the thirty-and-third year of my life.

After this I lived about two months with some kind of satisfaction, and had some sweet tastes of manifested love, and on the third month I had an opportunity of partaking of the Lord's Supper, where I saw God present with ministers, and also found a power on my soul, yet came away complaining of my case, which proceeded from evil to worse, so that I communicated no more that year, although I had opportunity to do it.

After this I was sore stripped, both as to the exercise of grace and duty. I am not able to express the bitterness of soul I underwent, many a time uttering that expression, "Oh that my name as a Christian had never been known," for my melancholy countenance was like to shame religion. Oh, how bitter, weary, and various is my case when thus deserted! Sometimes I find the bitter streams coming from original corruption like to overrun my soul, and also a withholding of that power of grace to oppose and batter it down. Oh, how do my spirits rave against God's way of dealing with me now, and in like cases formerly.

(To be continued.)

## Notes and Comments.

**The Reformed Faith.**—Dr. Warfield's place in Princeton Theological Seminary has been filled by Dr. Caspar Wistar Hodge, who had acted as assistant prior to his appointment. It is interesting to know that the honoured name of Hodge is still connected with this noted Seminary, and that the new professor fills the chair commemorating his illustrious forebear. In his inaugural address, "The Significance of the Reformed Theology To-day," Dr. Hodge says:—"What other hope have we than that which this Reformed faith gives us? The forces of evil are powerful in the world to-day in the sphere of human life. In the realm of religious thought sinister shapes arise before us, threatening our most sacred possessions. And if we look within our own hearts, often we find there treachery from the lust of the flesh and the pride of life, when we would fain keep our eye single for the glory of God. With foes on every hand around us and within, with dark clouds of yet unknown potency for harm forming on the horizon, we dare not put our trust in human help or in the human will, but only in the grace and power of God. We must take the standpoint of the Reformed Faith, and say, with the Psalmist:—"My soul wait thou only upon God; for my expectation is from Him. He only is my rock and my salvation; He is my defence; I shall not be moved. In God is my salvation and my glory: the rock of my strength and my refuge is in God."

**The Professor's Pastor.**—A professor of theology in speaking of the minister whose church he attended, bore this striking testimony to his preaching:—He knows little of logic; his exegesis is not always to be depended upon; he violates the laws of homiletics; his oratory is in no way remarkable, and yet I never heard him preach a sermon that did not make me feel like saying, 'I would like to be a better man.'

**The Apocrypha.**—The non-canonical books which are embraced under this common designation are still read as lessons in the Church of England "for example of life and instruction of manners." They were never quoted by Christ or His Apostles as canonical, and the teaching in some of the books is directly anti-scriptural. Sir Edward Clarke, K.C., has for long been, and is still, making a strenuous and praiseworthy effort to have

them excluded from the place so prominently given them. He singles out the Book of Tobit, and terms it a "book of fiction," and though the verses chosen from it in public reading are unobjectionable, he rightly maintains that "they are far inferior to verses that are found in abundance in the Scriptures, which we love and like to hear." The Apocrypha should not have such a place of honour in the sanctuary, which should be reserved for the divine oracles alone.

**Hard on the Scottish Critics.**—Time and again we have been assured that those who are attacking the Old Testament Scriptures are believing scholars. The Germans, to whom they own allegiance, adopted, as in war, more ruthless methods, and made no effort to deny that they were unbelievers. This is very pertinently brought out in an alleged saying of Wellhausen, the bad leader of a bad army, which Harold Wiener, who has been doing battle with the critics for years, quotes in the *Jewish Chronicle*. "I know," says this learned infidel, with the daring irreverence which characterises all his class, "that the Old Testament was a fraud, but I never dreamt, as those Scottish fellows do, of making God a party to the fraud." This is hard on the Scottish critics, who have bowed the knee to the Baal of destructive and infidel criticism. But lovers of the Word of God will readily grant that the caustic irony of the German is not misdirected.

**The Thoroughness of the Scottish Reformation.**—In no country was the work of the Reformation more thorough than in Scotland. So thorough was it, indeed, that the Continental Reformers were afraid it was being carried too far. John Knox indicates this anxiety in his account of the matter. "The Churches of Geneva, Berne, and Basel," he says, "with other Reformed Churches of Germany and France, sent to the whole Church of Scotland the sum of the confession of their faith, desiring to know if they agreed in uniformity of doctrine, alleging that the Church of Scotland was dissonant in some articles from them. Wherefore the Superintendents, with a great part of the other most qualified ministers, convened in September in St. Andrews, and, reading the said letters, made answer, and sent word again that they agreed in all points with these Churches and differed in nothing from them, albeit in the keeping of some festival days our Church assented not, for only the Sabbath day was kept in Scotland." The trend in modern times to return to the observance of Christmas and Easter would find scant favour at the hands of the great Scottish Reformer.

**Glasgow University Critics of the Reformation.**—Glasgow University has recently obtained an unenviable notoriety through the utterances of two of its teachers—Prof. Phillimore and Mr. W. E. Brown, Lecturer in British History. These learned gentlemen have taken upon themselves an attempt to change the verdict of the Scottish people on one of the most beneficent movements in our history. It is not too much to say

that these teachers are taking too much upon themselves in a Scottish University to use their position in attacking the Reformation. The *Glasgow Herald* has done good service in dealing in a masterly way with these attacks, and its happy hit in admonishing Mr. Brown that his attempt to shake the confidence of the Scottish people in the Reformation is as likely to be successful as the attempt to sweep back the Atlantic.

## Church Notes.

**Communion.**—Ullapool, first Sabbath of March; Portree, and Tarbert (Harris), second; Kinlochbervie, fourth. Stoer, first Sabbath of April; St. Jude's, Glasgow (Jane Street, Blythswood Square), fourth Sabbath; and Wick, fifth Sabbath.

**Sketch of Allan Macpherson.**—This booklet, which is a sketch of Allan Macpherson by Rev. N. Cameron, and to which reference was made last month, may be had from Messrs. Farncombe & Son, 30 Imperial Buildings, Ludgate Circus, London. Price, 1s. 6d. per dozen; postage 1½d. extra.

**New Church Opened in Vancouver.**—We are pleased to inform our readers that our friends in Vancouver have erected a building for themselves, and divine worship was conducted there for the first time on Sabbath, the first day of January. Mr. D. Matheson, missionary, is at present ministering to the congregation. Services in English and Gaelic are held every Lord's Day. The address of the church is Fifteenth Avenue and Scott Street. It is to be hoped that all who may be able and willing will give a helping hand to clear off the debt on the new building. The name and address of the Treasurer is Mr. Hugh Mackay, 3415 Ash Street, Vancouver, who will gladly and gratefully acknowledge any contributions sent to him from friends at home or in the United States or Canada.

## 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. ALEX. MACGILLIVRAY, General Treasurer, Glenurquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to 13th February:—

**Sustentation Fund.**—R. Kelso, Achmore, Pirmill, Arran, 2/6; Nurse J. Morrison, Ballantrushal, Barvas, Lewis, 5/; A. MacVicar, 2122 Union Street, Vancouver, B.C., Canada, 10/; H. Mackenzie, Box 122, Prince's Street, Kincardine, Ontario, 23/6; C. Urquhart, Luibmore, Achnasheen, Ross, 10/; per the Executors of the late Allan Lachlan, Tighnabruaich, legacy, £100; Murdo Livingston, Arrina, Shieldaig, 7/. A. Livingston, 5/, and Tina Livingston, 5/=17/; Mrs. Fraser, Allean Cottage, Pitlochry, 15/; Mr. Murchieson, The Stores, Rannoch Station, 20/; Mr. A. MacPherson, Scotstoun, Strontian, 15/.

**Jewish and Foreign Missions Fund.**—Nurse J. Morrison, Ballantrushal, Barvas, Lewis, 5/; Nurse J. Morrison, Ballantrushal, Barvas, Lewis,



for Kafir Psalms, 5/. Per D. Davidson, Moy—"Three Friends," for Kafir Psalms, 3/; Miss Nicolson, Breakish, Skye (for Bembesi Sabbath School children), 2/6; "From A Friend," Clashnessie postmark, 10/; per Rev. Neil Cameron—Captain Findlayson, 40/; Dumbarton Sabbath School (for Kafir Bibles), 25/; Mrs. Campbell, 18 Brierhill Avenue, Toronto, Canada, 30/; Mr. Donald Clark, Pittsburg, U.S.A. (Training at Lovedale), 120/; Miss Munro, Munro Place, Tain (for Rev. J. B. Radasi, personal), 2/6; Mrs. C. MacDonald, 585 Logan Avenue, Toronto (for Rev. J. B. Radasi, personal), 38/6; Mrs. C. Macallum, East Williams, Ontario, Canada, 13/10; per Rev. N. Cameron—"From A Friend" (for educating Kaffir children), £10.

**For Kafir Psalms.**—Per Rev. N. Cameron—Mr. Gillies, 20/; "Anon.," Glasgow, 40/; Captain Findlayson, 40/; "Bridgroom," 20/. Per Rev. Neil Cameron (for St. Jude's Sustentation Fund)—M. M., 100/, "Anon.," 20/, Donald Shaw, 20/=140/; per Rev. N. Cameron (St. Jude's Poor Fund)—per A. Sinclair, "Anon.," 20/, "Friend," 10/=30/.

Mr. D. Fraser, Treasurer, Gairloch Congregation, acknowledges, with thanks, £20 from Miss M. Macrae, Cove, Inverasdale, for Gairloch F.P. Church Funds.

**Organisation Fund.**—Miss Wilson, 8 Hamilton Street, Larkhall, 5/.

**Edinburgh Church Purchase Fund.**—Mr. MacLean, 16 Marchmont Crescent, Edinburgh, begs to acknowledge, with sincere thanks, the following donations:—Per Mr. Andrew Tallach, Raasay—Raasay congregation, 100/; Mrs. Alex. Miller, Port Dover, Ontario, Canada, 22/; F.P., London, to assist in maintaining "Reformation Principles in Scottish Capital," 20/; per Mr. Alex. MacGillivray, Inverness—Mr. Alex. MacLeod, Achnahaird, Coigach, Ullapool, 5/; per Rev. Neil Cameron, Glasgow—Mr. Polson, 100/; "Friend," Dingwall, 40/; Mrs. Grant, Deanery, Dornoch, 20/; per Mr. D. MacKenzie—Mr. John Finlayson, Kingmills Road, Inverness, 20/; In memory of Pte. Rod. Macrae, late Edinburgh Congregation (Inverness p.m.), 10/; Mr. Jas. Fraser, Strontian, 40/; per Capt. K. K. MacLeod, Inverness—Miss Cameron, P.O., Farr, Inverness-shire, 20/; Miss MacDonald, Culduthal Road, Inverness, 20/; per Miss MacInnes, Edinburgh—Miss H. Taylor, London, 100/; Mrs. Hall, Southampton, 20/; per Mr. James MacKay, Edinburgh—"Wellwisher," 200/; Mrs. Fraser, Lochalsh Road, Inverness, 10/; "Wellwisher," Inverness, 20/; "Wellwisher," Gairloch, 20/; S. Fraser, Strathpeffer, 20/; "Friend," Loanmore, Gairloch, 5/; Mr. Duncan Fraser, Strath, Gairloch, 10/; Miss Sinclair Simpson, Memorial Hospital, Edinburgh, 10/; Mr. Alex. Sinclair, Halkirk, 20/; J. R. Campbell, Glencassley, Sutherland, 10/; Mrs. MacKay, Bighouse, Melvick, Sutherland, 10/; In memory of the late Rev. J. S. Sinclair, Mr. and Mrs. Crowe, Beach Hollow, Newbridge, Surrey, 100/; From the Cottage, Halkirk, 47/; per Mr. Peter Anderson, Edinburgh—Mr. T. Fraser, Tomatin, Ard., 7/6; Mrs. Burns, Balquhiddier, 10/; per Mr. Wm. Day, Edinburgh—from Miss A. MacLeod, Glasgow, ; Miss Margaret Matheson, Tisbury, 40/; Miss Jane MacLeod, 5/; Mr. A. MacKenzie, 5/; Mrs. MacKay, 4/; "A Friend," 2/6; Miss M. Fraser, Glasgow, 4/; Miss B. A. MacLeod, Glasgow, 4/; Mrs. Rogers, Alberta, Canada, 21/9; Miss Ella MacLeod, Strathcanaird (Collecting Card), 93/6; per Miss Munro, Edinburgh—Miss A. Munro, Lairg, 10/.

**Tolsta Building Fund.**—Per Mr. A. MacGillivray, Inverness—John MacEwan, Lochgilphead, 2/6; per Rev. N. MacIntyre—Mrs. Peek, Lowestoft, 20/.

**Inverness F.P. Manse Purchase Fund.**—The Treasurer of the above Fund begs to acknowledge, with thanks, the following donations:—Miss Alexa. Urquhart, Langwall House, Dingwall, £2, per Rev. E. M'Queen; 10/, "Friend, Caithness-shire," per Treasurer.

**Corrections.**—Mr. Maclean regrets that the names of Mrs. Urquhart and Miss Mary Urquhart, Culbokie, given in the February list, should have been Springfield, Resolis; and of Mrs. Campbell, and Miss Urquhart, Balblair.



## 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.**—A. Matheson, Woodside Cottage, Polesmuir, Skelbo, 4/; M. Mackay, Strathy Point, Thurso, 31/6; Miss MacLean, Dingwall, 33/3; R. Kelso, Achmore, Pirmill, Arran, 5/; Miss M. Cameron, Bungalow, Corpach, 20/; Miss J. Holdom, Letchfield, Minnesota, Box 625, 10/; Mrs. D. Fraser, Youngstown, Ohio, U.S.A., 20/; Oliver Fraser, Fountain Street, Golspie, Sutherland, 5/; D. MacKinnon, Craiglea, Struan, Skye, 20/; A. Mackay, Staffin, Portree, Skye, 43/2; W. Mackay & Son, booksellers, Inverness, £10 4/9; A. Leitch, Hartfield Street, Tain, 13/2; J. N. Matheson, Monorach, Alberta, Canada, 31/1; D. Davidson, Findhorn Bridge, Moy, 31/; J. Dunbar, per above, 5/; Miss C. Turner, Dumbarton, 12/8; Miss S. A. Urquhart, Balblair, Invergordon, 10/6; J. F. Mackay, Box 31, Burk's Fall, Ont., Canada, 5/5; J. MacInnes, Broadford, Skye, 2/6; N. MacLeod, Ardmair, Ullapool, Ross, 10/; J. Munro, 4 Mill Street, Ullapool, 5/; D. Livingston, Milltown Pier, Applecross, 5/; Mr. Fraser, Diabaig, Torridon, 5/; Mrs. D. Paterson, Strond, Leverburgh, 5/; D. S. MacKenzie, Dunkerque, France, 2/3; D. MacLachlan, 96 Queensburgh, Hyndlands, Glasgow, 10/; J. MacCuish, Schoolhouse, Shieldaig, Ross, 5/; Miss MacKenzie, 55 Shore Street, Inverness, 5/; Mrs. Matheson, Badnaban, Lochinver, 5/; Miss Watt, 2 Stafford Street, Tain, 5/; M. B. MacNeill, Royal Hotel Buildings, Oban, 52/6; D. M'Intyre, Portree, Skye, 42/; M. Macaskill, Glendale, Skye, 73/6; J. Campbell, Harlosh, Dunvegan, Skye, 20/; M. Tucker, Timbrell Street, Trowbridge, 5/; Mrs. MacLeod, Alness, 2/4; J. Nicolson, Tarskaig, Isleornsay, Skye, 2/6; K. Urquhart, Inverasdale, Aultbea, 10/; F. C. Sutherland, Scotsclader, Thurso, 5/; Mrs. Cruickshanks, Carr Bridge, 5/; A. Kerr, Clashnessie, Lochinver, 5/; J. MacFarquhar, Cullicudden, Conon Bridge, 5/; G. Mackenzie, Burnside, Clashnessie, Lochinver, 5/; H. Mackenzie, Kincardine, Ontario, Canada, 10/; K. Cameron, Kincardine, Ontario, Canada, 10/; J. K. Popheam, Normandian, Surrendin Road, Brighton, 5/; Mrs. Crawford, Buccleuch Street, Glasgow, 5d.; R. Reid, Killallan,

Campbeltown, Argyll, 5/; Nurse J. MacLeod, Ballantrushal, Barvas, 5/; R. N. Shaw, Ulmarra, New South Wales, Australia, 40/; Miss A. MacBeath, Innisaig, Ardfarn, Argyll, 2/6; J. MacBeath, Loanbain, Arrina, Lochinver, 5/; A. MacRae, Ardachy, Beaul, 5/; A. MacKenzie, The Stores, Lochinver, 20/; A. MacVicar, Union Street, Vancouver, B.C., 10/; J. R. MacRae, Laurel Bank, Plockton, Ross, 3/9; Mrs. J. Finlayson, 788 Crawford Street, Toronto, Canada, 8/10; D. Ross, Church House, Golspie, 5/; C. Urquhart, Luibmore, Achnasheen, 5/; Mrs. MacLeod, 28 Bow Street, Covent Garden, London, 5/; A. MacIntosh, Strone Farm, Banavie, 5/; A. Nicolson, 67 Morley Avenue, Manchester, 5/; Miss J. Veudall, Kingsmills Road, Inverness, 24/6; A. MacLeod, Achnahaird, Achiltibuie, Ullapool, 5/; Rev. M. MacIver, Free Church Manse, Shawbost, Stornoway, 6/; Miss M. Robertson, 7 Upper Breakish, Broadford, 5/; Mrs. Macpherson, Arrina, Shieldaig, Strathcarron, Ross, 5/; Mr. Mowet, bookseller, Thurso, 11/4½; Mrs. J. Miller, Coronation Street, Wick, 5/; Mrs. Campbell, 168 Brier Hill Avenue, Toronto (2 copies), 10/; Miss J. MacKenzie, Ardessie, Dundonell, 5/; Mrs. W. MacLeod, Droman, Kinlochbervie, Lairg, 5/; Mrs. MacCallum, Thundergay, Pirmill, Arran, 5/; M. MacKay, 45 Molyneux Street, Manchester, 5/; Miss Turner, Dumbarton, 6/4; Mrs. MacDonald, Larkfield, Dumfries, 5/; St. Jude's Collectors for January (274 copies), 91/4; J. Adamson, Helmsdale (for January), 6/; Miss Eliza Walker, Blacksboat, Morayshire, 5/; J. Urquhart, 12 Lynedoch Street, Greenock, 27/; Rev. A. MacLellan, F. C. Manse, Portnahaven, Islay, 5/; Miss Bella MacLeod, 27 Park Circus, Glasgow, 5/; K. MacLeod, Clachan, Raasay, 5/; Mrs. Ross, Tomech Farm, Invergordon, 2/6; F. K. Peevless, Carew Road, Eastbourne, Sussex, 5/; Mrs. D. MacLeod, Big Dornie, Achiltibuie, Ullapool, 5/; J. MacMillan, Forth View, H.M. Dockyard, Rosyth, 5/; Miss J. MacKenzie, Lynecourt, Kilmaccolm, Renfrew., 2/6; Miss Jessie MacKenzie, Scotsburn School, Kildary, 5/; J. MacLennan, Laird, Rogart, Sutherland, 5/; George Murray, Aullnagar, Invershin, 6/; J. MacLeod, Bridge-end, Lairg, 17/6; A. MacPhail, 89 Raeberry Street, Glasgow, 2/6; A. Fraser, Allean Cottage, Pitlochry, 5/; Miss C. Mackay, 4 Hill Street, Inver, Fearn, Ross, 5/; Miss Annie MacLeod, North Harrowgate, York, 6/; J. MacKenzie, MacCandie Cottage, Saltburn, 2/6; J. MacKenzie, Udrigle, Aultbea, Ross., 10/; C. A. MacKenzie, Tolsta, Chualais, Lewis, 5/; Mrs. C. MacDonald, 585 Logan Avenue, Toronto, 10/; M. Beaton, Dunhallan, Waternish, Skye, 4/5; Mrs. Allan MacKinnon, Glen Kentulivay, Harris, 5/; Miss S. Matheson, Market Street, Ullapool, 5/; J. Leitch, Tullichwan, Alexandra, Dumbartonshire, 5/; H. MacKay, 12 Back Street, Hilton, Fearn, Ross, 5/; G. MacKay, 57 Princes Gate, London, S.W. 7, 5/; D. Murcheson, The Stores, Rannoch Station, 5/; John Macaulay, 7 Tolsta, Chaolis, Stornoway, 5/; Rev. M. Morrison, F.P. Manse, Lochinver, 5/; John Macaulay, Ardbain, Applecross, Ross., 5/; Murdo MacKenzie, Glen-na Fhurian, Lairg, 5/; James Campbell, 11 Lambolle, Hampstead, London, N.W. 3, 5/; Alex. MacFarlane, of Chesley, Canada, 5/; Duncan MacKay, Helmsdale, Alta, Canada, 5/; Miss J. MacLeod, 16 Egerton Terrace, London, S.W. 3, 10/; Miss B. Martin, Nurses House, Dunkeld, 2/6; Mr. P. Anderson, 24 Robertson Avenue, Edinburgh, 36/; P. Stewart, Craigscurrie, Beaul, 5/; John Hamilton, Ach-a-Beag, Whiting Bay, 5/; Wm. Dallas, Milton, Aviemore, 5/; J. MacDonald, joiner, Applecross, Kyle, 5/; Mrs. C. MacGregor, Laird of Reef, Achiltibuie, Ullapool, 5/; Mrs. R. MacLean, Clashmore, Clashnessie, Lairg, 5/; Mr. A. MacPherson, Scotstown, Strontian, 5/; D. MacKerrell, Bowmore Poorhouse, Islay, 10/; Mrs. John Mackay, 3 Rail Cottages, Stromerry, 2/; Capt. J. A. Nisbet, 108 West Graham Street, Glasgow, 5/; Mrs. R. MacKenzie, 2 Rail Cottages, Achnasheen, 5/; Miss E. MacKay, Halkirk, 20/6; Herbert Sawyer, 76 Lowgate, Hull, 10/; James Morrison, Kirkton, Assynt, Sutherlandshire, 5/; Miss Henny MacKenzie, Lennie, Rannoch, Ullapool, 5/.

**Free Distribution of Magazines.**—Mr. D. Murcheson, The Store, Rannoch Station, 15/; James Campbell, 11 Lambolle, Hampstead, London, 5/; P. Anderson, 24 Robertson Avenue, Edinburgh, 4/.