

Am meadhon fasaich air Abhainn Bharnaidh,
 Gun dad a's fearr na buntata lom.
 Mu'n dean mi aiteach, 's mu'n tog mi barr ann,
 'Sa choille ghabhaidh 'chur as a bonn
 Le neart mo ghairdein, gu'm bi mi saraichte
 'S treis air failinn mu'm fas a chlann."

John MacLean had been all through his life a man of thorough integrity, and a diligent reader of the Bible and religious books. He had always maintained the worship of God in his family and was a strict observer of the Sabbath. It seems, however, that his hard lot at Barney's River and his lonely condition had, in a spiritual point of view, a very beneficial effect upon him; they were the means of directing his attention more fully to the Saviour and to the promised land. It was after he had been four or five years at Baile-Chnoic that he began to compose spiritual songs.

The poet was well-versed in the Scriptures. Boston's Fourfold State, Bunyan's Works, Baxter's Call, Alleine's Alarm, and Doddridge's Rise and Progress of Religion in the Soul were works which he owned and carefully studied. Boston's Fourfold State he read very frequently.

He was a member of the Church of Scotland. At the Disruption he joined the Free Church. His sympathies had, during the Ten Years' Conflict, been with the Anti-Patronage party.

A small edition of his Hymns was published in 1835. It was circulated almost wholly in this country. It was full of mistakes.

Nature made a poet of John MacLean. He