



THE Free Presbyterian Magazine

AND
MONTHLY RECORD.

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

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

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THE

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VOL. XI.

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No. 4.

Meeting of Synod.

THE half-yearly meeting of Synod was held in the Free Presbyterian Church, Inverness, on Tuesday, the 3rd day of July. The Rev. Donald Beaton, Wick, Moderator, conducted public worship at 12 noon, and preached from 1 Thess. iii. 1-3: "Wherefore when we could no longer forbear, we thought it good to be left at Athens alone; and sent Timotheus, our brother and minister of God, and our fellow-labourer in the Gospel of Christ, to establish you, and to comfort you concerning your faith: that no man should be moved by these afflictions, for yourselves know that we are appointed thereunto." The Moderator, in his discourse, dealt with the character of Timothy, described by the Apostle, as illustrating what a minister of the Gospel ought to be, and also with the objects for which Paul sent Timothy to the Thessalonians as showing some of the great ends of the Christian ministry. After public worship, the Moderator constituted the Synod with prayer, and the roll was called. There were present:—From the Northern Presbytery—Revs. D. Macfarlane, Dingwall; John R. Mackay, Inverness; Donald Beaton, Wick; and D. S. Cameron, Tain, ministers; with Messrs. Lachlan Maclean, Inverness, and William Maclean, Dingwall, elders. From the Western Presbytery—Revs. Neil Macintyre, Glendale, and Duncan Mackenzie, Gairloch, ministers. From the Southern Presbytery—Rev. James S. Sinclair, John Knox's, Glasgow, minister; with Mr. Murdo Macdonald, St. Jude's, Glasgow, elder.

The minutes of last Synod were read and approved of, and Mr. William Fraser was appointed officer of court. It was unanimously agreed that all the members of Synod meet as a Committee on Bills and Overtures at 4 p.m. Rev. J. S. Sinclair and Mr. Murdo Macdonald were appointed to examine the records of the Northern Presbytery; Rev. D. Mackenzie and Mr. Lachlan Maclean, the records of the Southern; and Rev. J. R. Mackay

and Mr. William Maclean, the records of the Western Presbytery.

The Court adjourned to meet again at half-past six in the evening. The meeting was closed with prayer.

The Synod met in the evening at the hour appointed, and was constituted with devotional exercises by the Rev. D. Beaton, Moderator. There were present:—From the Western Presbytery—Revs. Alexander Macrae, Portree; Neil Macintyre, Glendale; Donald Graham, Shieldaig; and Duncan Mackenzie, Gairloch, ministers. From the Southern Presbytery—Revs. Neil Cameron, St. Jude's, and James S. Sinclair, John Knox's, Glasgow, ministers; with Mr. Murdo Macdonald, St. Jude's, elder. From the Northern Presbytery—Revs. D. Macfarlane, Dingwall; J. R. Mackay, Inverness; D. Beaton, Wick, ministers; with Messrs. Lachlan Maclean, Inverness; Duncan Cormack, Lybster; and John Swanson, Halkirk, elders. The minutes of the former sederunt were read and approved of.

The Clerk read the following answers to the reasons of dissent tabled by the Rev. John Macleod, M.A., and others at the November Synod in Glasgow, with reference to a proposed conference with the Free Church:—

“I.—In reply to the charge that by refusing even to hold a conference with the Free Church, the Synod is pursuing a policy of disunion and division, we remark (a) that the conference suggested was not a conference about things in general, but simply a conference to consider the feasibility of union between the two bodies; and (b) that the Free Presbyterian Church could not entertain the idea of uniting with the Free Church, because, for one thing, in its practice it has proved itself disloyal to the fundamental standard, that is, Holy Scripture.

“II.—In regard to the assertion that what does not justify the making of a separation does not justify the maintaining of it, we have simply to observe that, according to the rule of Scripture, if a Church at a certain date in its history gets repentance from a condition of backsliding, and by grace is enabled to revert to the position of purity from which the declension started, such a Church is not at liberty, for the sake of numbers or external unity, to seek an alliance with a body which has refused to go in for more than half a reformation.

(Signed)	“JOHN R. MACKAY.
(„)	“NEIL CAMERON.
(„)	“JAMES S. SINCLAIR.”

The Synod declared its approval of the answers to the reasons of dissent.

The Clerk read the Report of Committee on Bills and Overtures as to the order of business, which was approved of. The examiners of Presbytery records then briefly delivered their reports, which were commendatory of the manner in which the records were kept.

Mr. Clunas, treasurer, gave in his annual financial statement, which appears in another part of the *Magazine*. He pointed out that the Sustentation Fund at 31st March showed a balance of £160 better than that of the previous year. Rev. Mr. Macfarlane, in moving the adoption of the report, referred to its satisfactory character. He said that in 1893 they came out from the Free Church without money or buildings, but casting themselves on the providence of God, they endeavoured to follow the path of duty. The Lord had provided for them according to His promise, for which they had reason to be thankful. He stated that since the financial year closed he had a letter from Mrs. Mackay, Sydney House, Lairg, intimating the death of her brother, Mr. John Macdonald, and enclosing a cheque for £500, which sum it was left to the Synod to decide as to how it should be applied. He concluded his remarks with the following motion:—"The Synod approves of the report, thanks the treasurer and auditors for their diligence, and makes humble acknowledgment of the Lord's goodness and favour in regard to the satisfactory state of the Church's leading financial schemes, as per report. The Synod approves of the rate per annum (*viz.*, £140) at which the Financial Committee ordered ministers' salaries for the present to be paid, and remits to the same committee, with full powers, to make enquiry as to the extent to which the salaries of those missionaries who have to pay lodgings ought, in view of the recent reductions, to be re-considered. The Synod also directs that the sum of £500 recently received be added to the Sustentation Fund."

Mr. Murdo Macdonald, elder, seconded the adoption of the report.

Rev. J. R. Mackay, in supporting its adoption, remarked that while the report was a gratifying one, it did not afford any occasion for their people slackening their liberality to the funds of the Church. The report was unanimously adopted.

The Court next took up the appointment of the annual collections, and recommended that they be taken in the same order as last year, and on the first Sabbath of each month:—

1. Organisation Fund—August.
2. Missionaries' and Catechists'—October.
3. Students' Aid—December.
4. Church Building—February.
5. Jewish and Foreign Missions—April.
6. Aged and Infirm Ministers, and Ministers' Widows, etc.—June.

The next business taken up was Remits from Presbyteries. Northern Presbytery—It was agreed that the salary of Mr. Andrew Tallach, as missionary at Lochinver at £35, be approved, and that meantime he and Mr. Murdo Macleod, missionary, exchange

Sabbath about at Lochinver and Stoer. Western Presbytery—The Synod approved of the appointment of Mr. Alexander Macdonald as missionary to Breasclete, Achmore and Lochs, at a salary of £20 per annum, and of the arrangements in connection with his assistance in the supply of these places by Messrs. John Macdonald and Alexander Mackenzie, Stornoway. The court also approved of the appointment of Mr. Donald Maclean as missionary at Finsbay, and Mr. Murdo Macleod as missionary at Kyles Scalpay, and appointed their salaries at £14 each.

Rev. J. R. Mackay gave in a report of the work carried on by him as Theological Tutor during the past winter session. He said that in this last session they had only two students of divinity in training, these being Mr. Donald Macleod and Mr. Murdo Morrison. The session began, as in past years, at the beginning of December, and was carried on till towards the end of April. Owing to the unsatisfactory state of his own health, they had lost nearly three weeks in the course of the session of their ordinary work. The students' health was good, and they were, in point of diligence and obedience, all that could be wished for. Besides, they were called out to preach more seldom than had been the wont in former sessions, and that enabled them to do more justice to the work of the class than otherwise would have been possible for them. As a class, they met at 10.30 a.m. The first half-hour was set apart for devotional purposes, at which time, besides the opening exercise of prayer, a portion of the New Testament in Greek was read, and occasional remarks were made, keeping in view the aim of this half-hour. During the past winter they read a considerable portion of the Acts of the Apostles in this way. From 11 to 12 was the hour for Hebrew. For the first session they were compelled to devote the best part of this hour to Hebrew Grammar. The whole Hebrew Grammar (Davidson's) was gone thoroughly into. During the past session, and at an earlier date than was wont, the study of Genesis in Hebrew was begun. On this occasion, however, he sought to give a detailed explanation of all the phenomena of the Massoretic text, with the result that they had read a smaller portion of the sacred text than in some past years. Occasional papers were given out in the course of the session on subjects bearing on the work of the class. From 1 to 2 p.m. was the hour for systematic theology. The class met for either subject on only four days of the week. On three of these days, *i.e.*, on Tuesdays, Wednesdays, and Thursdays, he lectured; on Fridays, Turretine was read (in Latin). It had been his aim in this course during the past session, after dealing with the general subject of theology, to treat of natural theology, Christian evidences, canon and inspiration of the Scriptures, the Christian doctrine of God, including the doctrine of the Trinity, decrees, creation, covenant of works, sin. The last two subjects covered their reading in Turretine; but they had only been

partially successful in overtaking the vast field which comes under the other heads of doctrine mentioned. This defect was, however, in some measure rectified through their having read through the first book of Calvin's Institutes as collateral reading. Mr. Mackay emphasised the desirableness of our divinity students forming the acquaintance of such a writer as Turretine, as, indeed, with the exception of one or two modern American writers, we had not in the English language a really first-class treatise, embracing the whole system of the Reformed Faith, such as we have, for instance, in Turretine, or Mastricht, or Marckius. He thought it was to the credit of our students that, considering the disadvantages under which they began their university course, they should be able to read Turretine to such profit.

He had hoped to have frequent opportunities of hearing the students preach in his own congregation, but during the past session he had this privilege on only one occasion in the case of each. Still, it afforded him an opportunity of knowing the doctrine preached by our rising ministry, and of giving what might prove useful hints in after life.

He suggested (1) that for the coming winter our divinity students should be taught in N.T. Greek and Church History by Mr. Beaton at Wick. This he asked for principally as he wished to have, if that were the Lord's will, an opportunity during the coming winter of reading up on the various parts of systematic theology which remain to be treated during the divinity course. (2) That in future the session should be one of six months, and not, as at present, of only five months. Having only four days of the week wherein to work, and the curriculum being one of only three sessions, it was scarcely possible to touch on all the subjects that come up for treatment in a theological course as things are at present. If the session were extended to one of six months it would go far to overcome this difficulty, and so far from its entailing additional labour on the tutors, it would only facilitate matters for them, as they would thus hope, with less cramming, to overtake the work assigned them. (3) That, if during the session a theological tutor felt that the teaching of students, together with pastoral services, was proving too heavy a burden for him, he might be at liberty to call one of the ministers of the Church to his help on an occasional Sabbath, the expenses incurred through this arrangement to be paid by the Organisation or other Central Fund. (4) That, during the current year, the sum of £7 10s. should be given to each of the theological tutors to buy books bearing on their work as tutors, such books to be the property of the Free Presbyterian Church. (5) That the Synod should impress upon our Arts' students who are studying with a view to the ministry, that they should, ere finishing their Arts' Course, take a tutorial class in Hebrew.

Mr. Mackay concluded by pressing upon the Court the solemn duty which lies upon us of being instant in prayer to the Head of

the Church for the gift of a spiritual ministry, for although the theological training should be, as it was not, all that it ought to be, if we had not given us men whom the Lord Himself sent forth, all would be of no avail.

The Clerk moved that the Synod record its satisfaction at the report, and also its cordial thanks to Mr. Mackay for his able and efficient services as tutor. The motion was unanimously agreed to. It was also heartily agreed, on the motion of the Rev. Neil Cameron, that Mr. Mackay's suggestions at the close of his report should be accepted by the Synod.

The Rev. James S. Sinclair, Editor, reported on the Church *Magazine*. He stated that his report would be, to some extent, informal, as a formal report had not yet been drawn up by the Magazine Committee. He went on to say that the Magazine Committee had met in November last, according to instructions of Synod, and had conferred with Mr. John MacNeillage, publisher, who stated that he would require a higher rate for printing and publishing the *Magazine* than the income of the *Magazine* would allow. In view of this, the Committee were under the necessity of seeking estimates from other firms, with the result that they decided to accept the estimate of the present printers, Messrs. Adshead & Son, whose estimate would not entail any loss, and whose work, as printers, was of a first-class order. The Editor was also appointed to act as Treasurer and to receive all payments. In settling accounts with Mr. MacNeillage, it was found that there were good debts in his books—debts for a year or thereabout back—to the extent of £43 odds, that there were sums prepaid to the extent of £24 12s. 10d., and that there were old or doubtful debts, £9 odds. The Synod had been led, at the last agreement with the publisher, to expect that there might be some profit accruing to the Church from the *Magazine*, probably about £10 per annum, but in view of all the circumstances, the Committee decided not to stand upon this expectation, but agreed to give Mr. MacNeillage the full benefit of the *Magazine*. Deducting, therefore, the prepaids from the good debts, they decided to pay Mr. MacNeillage the balance of over £18, as discharge in full, reserving meantime the reckoning of the old or doubtful debts in view of any possible errors in the general statement of debts. Mr. MacNeillage accepted the above balance according to terms stated. Mr. Sinclair further informed the Synod that since he had been appointed Treasurer subscribers had responded very promptly and cheerfully, and that he had been able to pay the last two quarters' accounts to the printers out of the money received. The circulation of the *Magazine* was, on the whole, maintained. Some changes in the financial arrangements had caused some decrease in the numbers sent in parcels, but the single copies by post were increasing, and he had no doubt that things would right themselves in this respect soon. As they might see from the pages of the *Magazine*, friends from

various parts of the world had, unsolicited, sent donations to the Magazine Fund, which was a very encouraging feature.

On the motion of the Rev. Alexander Macrae, the Synod recorded its thanks to the Editor and Treasurer for his labours.

Rev. J. R. Mackay and Rev. Neil Cameron reported on the subject of Foreign Missions, and gave an outline of the contents of letters received from the Rev. John B. Radasi, one of which is published in this issue. Mr. Mackay gave an account of the Mule Fund, and said the response to the appeal for donations was hearty beyond his expectations. In sums ranging from 2/6 to £5—he had received in all £64 16s. He had besides received a single donation of £101 10s. for the Foreign Mission Fund in general, the total being £166 6/. Of that sum he had handed the above large donation to the general treasurer, and had also sent £30, plus 1/6 commission, to Mr. Radasi to procure a mule. Bibles in the Zulu and Kaffir languages, and Shorter Catechisms, in English, were forwarded to the value of £3 4s. 8d., the carriage in addition amounting to £2 1s. These items left a balance in hand of £29 8s. 10d. Mr. Radasi since reported that he had disposed of the £30 sent him in the purchase of four donkeys, which cost £24, and in building a stable and house for cart, £6. The lowest price at which he could get a useful Cape cart was £39 19s. 6d., and he hoped that that sum, along with £4 3s. 6d. for harness would be sent him, everything being exceptionally dear in Rhodesia. In view of these requirements, Mr. Mackay asked the Synod's sanction, which was granted, for forwarding Mr. Radasi a cheque for £50—£5 being for his own personal use. Mr. Cameron gave an interesting survey of Mr. Radasi's work in connection with the building of the Church and house, and also in connection with his spiritual work in conducting services on the Sabbath, and a day school for the children during the week. Mr. Cameron also spoke on the subject of expense in Rhodesia, and pointed out that everything cost two or three times as much as in this country. He concluded by moving that Mr. Radasi's salary be raised from £80 to £100 per annum. The motion was unanimously agreed to.

The Clerk called attention to the deep interest taken in the work of their Mission in South Africa by the Rev. Walter Scott and his congregation at Clarence River, New South Wales, and to the generous donations they had recently sent for the support of the Mission—collections taken in the course of two years by the Brushgrove-Grafton Congregation and the Woodford Dale Mission Sabbath School. The Synod unanimously agreed to record its cordial thanks to Mr. Scott and his congregation for the collections forwarded on behalf of the Foreign Mission Fund, and also its sympathy with their isolated position as representatives of the Free Presbyterian Church in New South Wales.

Under the heading of "Competent Business," it was agreed that the Financial Statement be published as usual in the *Magazine*,

and that the auditors, Messrs. Charles Maclean and Finlay Maciver, be thanked for their services, and re-appointed. Messrs. Maclean and Maciver, who were present, kindly signified their willingness to act again as auditors of accounts.

Rev. Duncan Mackenzie submitted the claims of the congregation of Gairloch for the benefit of a stated missionary, especially the south side of the district. It was moved by Rev. Neil Cameron, seconded by the Rev. Alexander Macrae, and agreed to, that Mr. John Macdonald be appointed catechist in Gairloch in room of the late Mr. John Mackenzie, Port Henderson. Some conversation took place as to a suggestion by members of the Northern Presbytery that the congregations on the west coast of Sutherlandshire might be included within the bounds of the Western Presbytery, as being more easily reached by members of that Presbytery, but nothing was done in the matter.

Rev. D. Macfarlane moved that the Synod, as usual, instruct their ministers to address their congregations once a year on the principles of the Church. He said that this was not a new thing, but that it prevailed in the Free Church for a number of years after the Disruption of 1843. The practice, however, latterly came to be neglected, with the result that people grew up in ignorance of the principles of the Church, and that the Calvinism of the original Free Church had largely given place to Arminianism. It was their duty, in these critical times, to keep their congregations informed regarding their principles, and to do all in their power not to divide their people by questionable courses of action, such as some had indulged in, but to maintain unity among themselves in defence of the truth. The motion was unanimously agreed to.

The Court adjourned to meet again (God willing) at St. Jude's Church, Glasgow, on Tuesday after the second Sabbath of November, at 12 noon.

The Synod was closed with singing the last three verses of Psalm 122nd, and the benediction.

The Buchanan Celebration at St. Andrews.—The 400th anniversary of the birth of George Buchanan, the distinguished humanist, was celebrated at St. Andrews, on the 6th and 7th July. Buchanan's fame rests not so much on the part he played in the great Reformation struggle, as on his scholarship; and though he had the signal honour, though a layman, of being Moderator of the General Assembly, yet he never bulked so largely in the popular imagination as his great contemporary, John Knox, "the Reformer of a kingdom." But in the realm of scholarship, Buchanan's place is unique among his Scottish contemporaries, and it was in keeping with the fitness of things that St. Andrews University should honour his memory.

Brief Notes of Sermons.

BY THE LATE REV. ARCHIBALD COOK, DAVIOT.

Preached in John Knox's Free Church, Glasgow, on Friday Evening and Saturday before Communion—6th and 7th April, 1849.

(Taken by a North-country Hearer, and hitherto unpublished.)

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 "But let a man examine himself, and so let him eat of that bread and drink of that cup."—1 Cor., xi. 28.  
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THE few moments we have in this world are precious. We may say that our eternity depends upon them. Therefore, our precious time ought not to be spent in vain, for as the tree falleth, so it must lie for ever. If we do not attain to an interest in Christ in this world, we will not attain to it in eternity. We will never repent in eternity of having attained to an interest in Christ in this world. Therefore, "let a man examine himself." We are accustomed to examine ourselves, to look into the state of our souls in view of the ordinance of the Supper, but it would be profitable for us to be daily employed in the work of self-examination.

We find that the Corinthian Church had fallen into many corruptions, even in the Apostle's day, and no doubt they were permitted to do so that the Church in all ages might have the benefit of the exhortations addressed to them. We see that they went about the sacred ordinance in a wrong way. The Apostle said to them, and through them to us: "Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself not discerning the Lord's body." In discoursing from the words before us, I intend to show—

I.—Some of the difficulties that attend the performance of this duty;

II.—The preciousness of the fruits of self-examination;

III.—How the duty is to be done; and

IV.—The seasons that especially call for the performance of this duty.

I.—I am, in the first place, to show some of the difficulties that attend the performance of this duty.

(1) There is a difficulty in the performance of this duty from the weakness of the soul regarding things spiritual. Man lost all his spiritual strength by the fall; he is strong to depart from God, but weak to return unto Him.

(2) But, again, there is a difficulty in self-examination from the want of spiritual discernment in the soul. Man is by nature blind

to "the things of the Spirit," and man's condition and character belong to these things. There is a new creation necessary for self-examination. A natural man cannot discern grace. The Spirit of life and light must be imparted to the soul before a man can know his real condition and character before God.

(3) Further, I observe there is a difficulty in self-examination, because man is away from himself. Man, by nature, does not know he has a soul. A man may pray without a soul, and he may hear a great many sermons without a soul; yea, he may go to the Lord's Table, and eat bread and drink wine there without a soul. We read of the prodigal that "he came to himself." He was away from himself. And we read, also, that the fool's eyes are in the ends of the earth. But when God draws near to a man in the day of regeneration, He gives him to know that he has a soul, and that it is a sinful soul.

(4) But, more particularly, I observe that there is in us by nature a secret fear to see our true state before God, because we are afraid things are not right in His sight. It is an awful thing, indeed, to look at ourselves in the light of the Word and Spirit of God, and, at the same time, to be ignorant of the grace of God in Christ Jesus. O, my friends, if men were to be judged at last by the appearance they have in this world, they would come off well; but the Lord will say to many a fine professor in that day, "Depart from me; I know you not, ye workers of iniquity."

(5) Further, I observe that there is a secret peace in the soul by nature, and there is a secret love to that peace in the soul. "When the strong man armed keepeth his palace, his goods are in peace." And there is another word; "We shall have peace, though we walk in the imagination of our hearts." There is no profit in that peace in the soul. There can be no salvation for that soul until the Spirit of God breaks its peace; and if the peace of the soul is not broken in time, sin in that soul will break its peace through eternity. The people of God do not get into His kingdom sleeping.

(6) I observe further, that there is a difficulty in self-examination for want of time. When Adam departed from God, his affections were wholly taken up with the body, and so we, his children, are so much taken up with the body that we have no time to examine how matters stand between God and our souls. Even the Lord's own people are often to blame in this matter. Remember the word, "I pray you, 'Having food and raiment, let us therewith be content.'"

(7) But I might observe further, that there is not anything that so torments the wicked One as to see a poor sinner reflect how matters stand between God and his soul. The devil does not care how many prayers you say, how many sermons you hear, or how often you sit down at the Table of the Lord, provided you do not reflect upon the state of your soul before God. There is no generosity in the wicked One. One might think that when a poor

sinner had served him faithfully for twenty or thirty years, he might allow a man to reflect peaceably upon the state of his soul before God. But no; even at the eleventh hour he will roar like a lion, if a poor sinner offer to reflect upon this matter.

But I observe that, although there are difficulties in self-examination, it *must be done*. I observe, in the first place, that there is a necessity for self-examination, because we must die, and there is no saying when; it may be the next moment. O! my friends, it is an awful thing to be ignorant of how matters stand betwixt God and our souls, when we come to die. But when we reflect again that we have to do with One who is no respecter of persons, "it is a fearful thing to fall into the hands of the living God." It is a fearful thing even for His own people to fall into His hands. And when we think of the character of God, of His infinite purity—His eyes are as a flame of fire—my friends, it is an awful thing to come near the Holy One. "If we would judge ourselves, we should not be judged." But again, my friends, when we think of the value of the soul, let us remember the words of the Saviour, "What shall it profit a man, though he should gain the whole world, if he lose his soul? Or what shall a man give in exchange for his soul?" Eternity will show the value of the soul. There is none but God can fill the soul. No; the whole universe cannot fill the soul of man. Man was made originally for the glorification and enjoyment of God, and nothing less than God can give rest to his soul. O! think of what the soul is capable of, in the way of enjoyment and in the way of misery. Think upon this, ye secure professors; examine yourselves. The people of God are engaged in the work of self-examination from day to day.

I observe, further, that there is a necessity for self-examination, because it is possible for a man to lose his soul. We read of a deceitful heart and of a deceitful devil. We read also of "ever learning and never able to come to the knowledge of the truth." It is quite possible, my friends, to lose our souls. There is also a necessity for self-examination, because it is an awful thing to come to a dying-day without grace. Many neglect the well-being of their souls till the midnight cry is heard—"Behold the bridegroom cometh; go ye out to meet him." They feel their need of oil then, and they may, perhaps, apply to their neighbours for oil. The religion they had will serve them no longer. O! my friends, God will not give a word to anything on a death-bed but a new creation. How precious is it for a soul to get a word from God! How precious is it to get a word from God on a death-bed! It is an awful thing for God to be silent to a man upon a death-bed.

This brings me to speak, in the second place, of the preciousness of the fruits of self-examination, but this I must reserve to another time. But, in the way of

Application.—I observe, in the first place, that we ought to be exercised in this duty of self-examination. The soul is of more value than the body. It is a solemn thing to draw near to God

at His table, and it is a solemn thing to die and appear before His judgment seat. Let the people of God engage in this duty at this time, and see how matters stand between God and your soul. Seek fellowship with God in Christ through faith and repentance. Poor sinners, examine yourselves. A grain of grace is of more value than a million of worlds.

Secondly, it is a precious thing, a broken spirit. It is a fruit of Christ's death. Christ will not despise a fruitful soul. But oh, a *hale* heart, a *hale* heart, a *hale* heart!

(SUBJECT RESUMED, SATURDAY, 7th April.)

It is a great thing that repentance and forgiveness of sins are revealed in the Word of God. The Lord here opens a door of hope to poor sinners, but those that are strangers to faith and repentance are without hope in the world. Seek faith and repentance from God. God hath exalted His Son Jesus a Prince and a Saviour to give repentance to Israel and remission of sins.

II.—Having in the former discourse from the words of the text mentioned some of the difficulties that attend self-examination, and also some of the reasons that make this duty necessary, I now go on, in the second place, to make some observations on the preciousness of the fruits of self-examination.

(1) I observe, in the first place, that there is preciousness in the fruits of self-examination, because it is an evidence of spiritual life. The dead are unconscious.

(2) Self-examination is precious, because it is a means in the hand of the Spirit of increasing concern in our souls for applied salvation. We thereby discover the need we have of deliverance from the innumerable evils that compass us about, and also the pressing necessity of conformity to God in knowledge, righteousness, and true holiness.

(3) But I observe, further, that self-examination is precious, because the soul will thereby discover the idol that reigns in the soul in the absence of the enjoyment of God. It is from this that self-loathing arises in the soul. Here the soul sees its degradation and wretchedness and folly, guilt and pollution, and this is precious. The soul feels its need of the blood of atonement, and is thereby led to "the fountain opened for sin and for uncleanness."

(4) Self-examination is also precious, because it humbles the proud heart of the sinner. The sinner comes thereby to feel his own helplessness. The Lord took His people by the hand, when they were as dry bones before Him.

(5) But I observe, further, that when spiritual self-examination comes to the soul, it will feel the need of a new creation. There is a cry in that soul from everything in the universe, "There is no help for thee in me." Jesus Christ is the fountain of the new

creation. There was a fallen nature ready for us in Adam before we were born; but Jesus Christ had a new nature for His people from eternity.

(6) I observe that self-examination is precious, because it prevents a gracious soul from thinking much of its own duties. The soul, in the light of the Word and the Spirit of God, sees enough sin in the best duty to carry it justly to hell. The soul is still led to the blood of Christ as its only refuge, even in duty.

(7) I observe, further, that self-examination is precious, because it preserves a penitent and broken frame of spirit in the soul. Repentance and pardon are joined together in the economy of grace. "Who is a God like unto thee that pardoneth iniquity and passeth by the transgression of the remnant of his heritage, who retaineth not his anger for ever, because he delighteth in mercy?" "To this man will I look," saith the High and Lofty One who inhabiteth eternity, "even to him that is poor and of a contrite spirit and that trembleth at my word." This is the precious fruit of self-examination.

(8) But I observe, further, that self-examination is precious, because it is a means of keeping up short accounts with God. It is said of Ephraim, "The sin of Ephraim is bound up; therefore the sorrows of a travailing woman will come upon him." A gracious soul will be concerned about the manner in which self-examination is conducted, and this will lead to a keeping of short accounts with God. It is a precious thing to walk with God.

(9) I observe, lastly, that self-examination is precious, because it leads the soul to a dependence on the Mediator. The soul feels its need of an advocate. Christ is the fountain of life to the soul. He says, "Because I live, ye shall live also."

III.—We come, in the third place, to show how self-examination is to be done.

(1) I observe we ought to examine ourselves in the view of eternity. We are apt to forget eternity. The means of grace in themselves will not keep alive the thought of eternity in our souls. Nothing will do this but what comes from eternity. God is the fountain of eternity. The world comes to occupy its proper place in our souls when eternity is spiritually realised.

(2) But I observe further that there is need of a fear of being deceived in the examination of our state before God. We would need the concern from God to know our real state in His light, and there is a necessity of being anointed by the Spirit of God that this concern may grow in our souls. Here the creature would need to retire into a corner, that he may go about the duty of self-examination in a composed way.

(3) And here, I observe, that conscience must do its work in connection with prayer, that God, by His Spirit and Word, would open up the depths of the soul to the creature. The Word is the standard of self-examination.

IV.—We come now, in the fourth place, to show the seasons, when it is specially required at our hands.

(1) I observe there is need of self-examination when the Lord is speaking to us in the dispensations of His providence, either by affliction in the family, or by afflicting ourselves in our own person. We would need to examine into the cause of these dispensations. We will thereby, if suitably exercised, under the mighty hand of God get the sanctified use of these dispensations of God toward us.

(2) But I observe further, that when the soul is allowed to fall into sin, there must be something wrong between the soul and God, and this is a season for self-examination. It is a dangerous thing to disregard Divine dispensations, either in providence or in grace.

(3) I observe also that, when a light spirit takes hold of the soul, there is evidently something wrong between the soul and God. Here the soul ought to examine into its state before God, and humble itself and seek a right spirit before Him.

(4) But again I observe here that, when a secret lust is let loose upon the soul, there is need of taking alarm. The Lord hath a controversy with that soul. There may be some among you that know nothing of such a thing as this; but "the lame take the prey."

(5) I observe further that there is occasion for self-examination, when the Lord withdraws from the soul. "I will go and return unto my place till they acknowledge their iniquity; in their affliction they shall seek me early."

(6) There is occasion for self-examination, when the Lord withdraws from His table, but I cannot dwell on this point at present.

The saints are called to live upon God through means of the promise. What is the reason of their not being able to do this at all times? Let this night be spent between yourself and God. Amen.

We expect in next number to have notes of two other sermons by Mr. Cook, preached on the same Communion occasion.

France and a Weekly Day of Rest.—A Reuter's telegram of 10th July, announces that the French Chamber finally adopted, by 575 votes to one, the law providing for a weekly day of rest, which had come back from the Senate. This is not the first time France has given emphatic testimony to the felt need of a day of rest. During the Reign of Reason the experiment of abolishing a weekly day of rest ended in failure. One may be allowed to cherish the hope that this polished but fickle nation may not only know that she requires one day in seven for rest, but that this day is to be consecrated to the service of the Most High God.

The late Hugh M'Donald, of Dunfield, New South Wales.

WE have much pleasure in inserting the following very interesting sketch of the late Mr. Hugh M'Donald, Dunfield, New South Wales, which we have received from our esteemed friend, the Rev. Walter Scott, Brushgrove:—

Hugh M'Donald passed away, after a brief illness, early on the Sabbath morning of 12th March, 1905, at the venerable age of eighty-two. He was a worthy representative of a generation in Australia, now almost extinct. He hailed from the West Highlands of Scotland, and was one of the early settlers, or pioneers, of the new country. But, along with this, the sterling piety which he exemplified, marked him as one of a different race from the younger, or native, Australian. He was a man upright in his generation; "one that feared God, and eschewed evil."

Mr. M'Donald was born at Swordle, near Kilchoan, Ardnurchan, in the year 1823. It was the time of the "evictions." He was only a lad of about fifteen when his widowed mother, with her two sons, Hugh and John, like so many others in the Western Islands at that time, left their native shores, never to return. Their departure is still remembered by a few of the then rising generation who yet survive in the district. They sailed in the emigrant ship "Brilliant," and, after a lengthened voyage of several months, and many exciting experiences, they landed safely in Sydney, N.S.W. Notwithstanding his youth when leaving Scotland, Mr. M'Donald retained, to the last, vivid impressions of the scenes and companions left behind. The local Gaelic names were familiar to him at four-score years. In particular, he never forgot the old school near Swordle, and the occasional preachings there of the Rev. Alexander M'Intyre, of Strontian—latterly of Geelong, and Clarence River, Australia. Mr. M'Intyre was the first who afterwards ministered in the historic floating church of the Disruption time. A site for the Strontian Free Church having been refused, the novel idea was suggested. Accordingly, an iron church, built on the Clyde, seated for 750, was duly towed to the district, and moored in Loch Sunart, access from either side of the loch being by boats. No such device has yet been necessary in Australia. In course of time, Mr. M'Intyre followed his countrymen to the "Sunny South" of the Pacific. During his visits to the northern river mentioned, where numbers of the Scotch people had settled, Mr. M'Donald took his turn in conveying the eminent preacher to the places of service. For many years there were no roads for vehicles, and the pulling-boat was the only means of travelling. Such assistance, for many miles at a stretch, was cheerfully rendered. Often like a lion in the pulpit, Mr. M'Intyre was yet gentle as a lamb in private intercourse. These Australian Highlanders flocked to "Mr. Alexander's" preaching from far and near.

Besides such contact with faithful preaching, Mr. M'Donald, who had been deprived of his father in childhood, had the rare advantage of a godly mother. The memory of Ann Cameron—her maiden name—as a singularly devout Christian, is still fragrant wherever she was known. Her influence and example, during so many years, were quietly moulding his character. These were especially beneficial to him under the hardships and privations which fell to him as so early called to face the world. If he had to bear the yoke in his youth, it was also given him from a child to know the Scriptures.

Strangers in a strange land, the young family made their way, on arrival, to the Hunter River, an opening agricultural district to the north of Sydney. Later on, Mr. M'Donald, with his mother, went further north to the Clarence River. There he settled on the land, taking up a selection on the Upper Clarence. More distant from Sydney, everything was there in the rough, primitive state. Indeed, all was dense scrub, or forest. There was no cleared ground or cultivation anywhere near. Such was the lot of the first settlers. That they laboured, needs no saying, yet the transformation effected, after years of patient, laborious toil, with the minimum of comfort, makes it difficult for those who have since entered into their labours to appreciate or realise the struggles of the "early days," as they are termed. In these parts, such experiences are now in the past. The subject of this sketch, however, even beyond many in this respect, can truly be said to have borne the burden and heat of the day. And when at length the home was prepared, in the fields of maize and sugar-cane on either side, and green pasture lands stretching far behind, nowhere out of Scotland could a truer hospitality have been found than at Dunfield, his well-known residence for so many years on the river bank. It was equally available for the catechising or cottage service.

Two events which marked Mr. M'Donald's career before he left the Hunter River, may here be noticed. It was while sojourning there, about 1847, that he found his wife, Ann Macfarlane. In her he was blessed with a true helpmate. She predeceased him by about thirty years, leaving him surrounded, however, by eleven children—all of whom, with one exception, still survive. The other event was the spiritual change which then came over him, dating a little prior to 1850. He had long been in soul trouble. He had been attending the ministrations of the Rev. William M'Intyre, of Maitland, afterwards of Sydney; and it was in connection with one of his sermons being blessed to him that he found peace. This was his own testimony to an intimate associate. His life from that time reflected the change. When, soon after, he left the Hunter River for the Clarence, it was as one whose heart the Lord had touched. He had many vicissitudes to come through; but the profession then made was consistently maintained to the very last. That he was a fearer of God, could not be hid.

He hungered for the Word. Moreover, he knew the voice of the Good Shepherd. Few had a keener discernment of any deviation from the truth, however veiled. He himself was scrupulous to walk in an even path in the matter of Church fellowship. He adhered to the Free Church testimony. He made conscience of frequenting the means of grace in connection with it, so far as available; but he would not meddle with those who were given to change. He was an example in his observance of the Sabbath, and trained his family to keep it holy. Although so hospitably disposed, he drew the line at Sabbath visiting—a prevailing practice with the majority—so that it became generally understood that to him it was the Lord's day. The Psalms and Shorter Catechism were the study of the children. One drawback here may be mentioned; his insistence on conducting family worship always in Gaelic—a language which the younger portion of the family had never been taught to understand. Others have acted similarly, but with evident disadvantage to their children. When there was no regular public service, he was in his element in retirement, with his Bible, and other sacred reading, whether in Gaelic or English. Thomas Boston was a favourite with him; Halyburton also. The elder Dr. Thomas M'Crie's writings he esteemed very highly. He had great mental vigour, and such a thirst for spiritual knowledge, that, with all his industriousness otherwise, he read largely of the Works of the Puritans, and Reformation Divines. This proved most helpful to him in the comparative dearth of "the means," such as he could countenance. He was latterly afflicted with a certain deafness, by which he frequently lost much of the sermon, in which case it would afford him pleasure to be able to add, as he often did, that he had heard all the prayers. Yet he greatly "desired the sincere milk of the Word;" and, what he missed of the preaching, he sought to have supplied in reading. When he lighted on anything savoury to the soul, he so feasted on it as to be lost to all around him. This continued till within about a month of his end, notwithstanding that for long he had the use only of one eye. When opportunity occurred, he loved to propose a text, or portion of Scripture, on which he had been ruminating, for mutual consideration. But, at the last, there were few like-minded with whom he could thus converse. He sadly lamented the desolations, as well as his own felt deadness. "Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: there is no cluster to eat: my soul desired the first ripe fruit. The good man is perished out of the earth."—Micah vii. 1, 2.

Mr. M'Donald was cautious and deliberative in his manner, yet he was not one to hide his light under a bushel. He was not backward to question even comparative strangers as to their faith, or religious sentiments. Even the Indians who would be working for him he would question in this way. Such was the direction of his mind; and his superior intelligence, and much reading

enabled him to speak to advantage. He liked especially to know one's attitude to the Bible, in these days of infidelity. When, at any time, the response coincided with his own convictions, the glow which lit up his face shewed it. To the coloured races he was uniformly kind, and he was loved by many among them.

One of the old school, Mr. M'Donald not only appreciated the genius and principles of the Reformation Church, but was able to give a reason of his hope when necessary. He stood aloof from the defections in doctrine and worship of the Union Presbyterian Church, deploring their looseness, as he termed it. The expulsion of the more faithful brethren, in 1884, from the Synod of Eastern Australia (Free Presbyterians) likewise grieved him, in common with all the truest friends of the cause. At that date he, with the greater part of the local congregation, ceased to attend public worship, owing to the minister siding with the prevailing party. For years there was only an occasional service by a visiting minister which he could countenance. It was not until 1896, soon after the induction of the writer as pastor of the Brushgrove-Grafton charge, that he was able to resume regular church attendance. From that time, as formerly, he continued a steadfast attender and communicant. He was elected to the eldership, but his advanced years precluded him from acting. He proved a strength to the cause in many ways, and his tall, venerable figure is sadly missed. He was a lover of Zion. Her low condition lay much on his heart. He mourned the defection of so many of his countrymen to the Union, and the lapsing of many more from all church attendance. He felt deeply the division occasioned in 1884, and its disastrous consequences. Yet he was not in favour of moving from the constitutional position, and deprecated any union except in the truth; "The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel."—Ps. cxlvii. 2. He followed the events in connection with the Home Churches, and was specially interested in the Free Presbyterian Church in Scotland, in her rise and subsequent progress. He appreciated the *Free Presbyterian Magazine* from home, and its Gaelic sermon.

Mr. M'Donald had a lifetime of almost unbroken health. He was the more sensitive, therefore, at the last, to the change, which indicated that the night was at hand. He could recognise that the pins of the tabernacle were being loosened. He often testified to the warnings which such symptoms meant to him. His great concern was to have a sense of preparation in view of a near eternity. His last illness was short. He was deeply affected when he ascertained that death was considered near. "O, do you think that I am prepared?" he asked, adding, "Pray for me, that I may be prepared. I have been a great sinner." He was told that Christ is a great Saviour. "Yes," he replied; "He is a great Saviour to His own people." He was reminded that he was a great Saviour for sinners, and the chief of sinners; that it was to the sinner He said: "Look unto me, and be ye saved"; and "Him that cometh

unto me, I will in no wise cast out." He wept, and remained silent. He was asked: "All your hope is in Christ's death, is it not?" He answered at once, "Where else could it be?" The text was quoted: "The Lord is well pleased with them that fear him, and those that hope in his mercy." He was asked if he remembered how Thomas was made to exclaim, "My Lord and my God," and the Saviour's response to him: "Thomas, because thou hast seen me thou hast believed——" he interposed to finish the verse thus: "Blessed are they that saw me not, and yet have believed." (He was wont to translate from the Gaelic when quoting in English.) Other Scriptures were referred to. When he was directed to what David said, "The Lord is my Shepherd," he remarked, "That's in the 23rd," and he himself continued the quotation from verse 4: "Yea, though I walk through the valley of the shadow of death, I will fear no evil." He was overcome, and paused there. On John xiv. 18, being then quoted, he repeated it thus: "I will not leave you orphans." At this point he said: "I have a literal knowledge of the Scriptures; but what will that avail without anything else?" "But they are precious to you," it was replied. He admitted that he got comfort from them. On being then asked: "You would not be without them, would you?" he exclaimed, solemnly: "Ah! it would be very dark without them." Later on he expressed a longing for release from the body. It was his last day on earth. Referring to his suffering, he remarked: "God has not dealt out to me a drop more than I deserved. I needed it all. I have been a great sinner." The word was repeated to him—"Whom the Lord loveth, he chasteneth." Having fallen asleep, he passed quietly away early on Sabbath morning. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."—Rev. xiv. 13.

W. S.

P.S.—It will be of special interest to some to know that, on his deathbed, Mr. M'Donald was visited by Mr. John Macleod, of Glasgow, who lately died at Dunedin, but who was then still on the Clarence River. After their interview, Mr. M'Donald remarked to the writer that he believed there was some good thing in that young man. It is a solemn thought that both are now in eternity—the young as well as the old. Before his own death, Mr. Macleod desired the present writer, by letter, to send an account of Mr. M'Donald to the *F. P. Magazine*. To do this the writer has had himself to be brought from death's door. "Thy way is in the sea, and Thy path in the great waters."

TABULAR VIEW of the SUSTENTATION FUND and SPECIAL COLLECTIONS of the FREE PRESBYTERIAN CHURCH OF SCOTLAND.

For the Year from 31st March, 1905, to 31st March, 1906.

PLACES.	MINISTERS, MISSIONARIES.	Sustentation Fund.	Jewish and Foreign Missions.	Organiza- tion Fund.	Missionary and Catechist Collection.	Augmenta- tion Fund Collection.	Students' Aid Fund.	General Building Fund.	TOTAL.
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
<i>Northern Presbytery—</i>									
1. Assynt { Lochinver	A. Tallach, missionary	25 6 0	2 12 6	.. ..	5 14 9	2 0 0	1 10 2	1 13 0	38 16 5
2. Assynt { Stoer	M. Macleod, missionary	28 14 0	1 4 0	1 4 0	2 10 8	1 4 0	0 19 0	.. ..	35 15 8
3. Creich	E. Macqueen, minister	20 12 0	1 11 4	1 1 4	3 5 8	1 3 8½	1 4 6	1 2 6	30 1 0½
4. Daviot	D. Bannerman, probat.	23 3 0	1 1 0	.. ..	3 4 6	2 15 0	.. ..	.. ..	30 3 6
5. Dingwall	D. Macfarlane, minister	48 17 3	.. ..	1 4 0	2 15 9	4 10 11	0 10 0	2 1 10	59 19 9
6. Dornoch	E. Macqueen, minister	40 8 0	2 2 2	1 16 3	4 0 0	4 3 8	2 6 9	.. ..	54 16 10
7. Dunbeath	A. Macleod, missionary	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	17 15 0
8. Duthil	D. Fraser, elder	17 4 0	0 11 0	.. ..	.. ..	.. ..	.. ..	.. ..	15 11 6½
9. Farr	J. Mackay, missionary ..	9 1 0	1 0 0	0 11 6½	1 2 0	2 15 6	0 10 6	0 11 0	8 16 0
10. Fearn	J. Mackay, missionary ..	7 0 0	0 10 0	0 10 0	0 16 0	.. ..	.. ..	.. ..	0 13 2
11. Golspie	E. Ross, elder	0 13 2	.. ..	.. ..	1 6 0	.. ..	.. ..	.. ..	3 1 6
12. Halkirk	Vacant .. ..	.. ..	1 15 6	.. ..	.. ..	.. ..	.. ..	.. ..	9 4 0½
13. Helmsdale	Vacant	7 0 0	.. ..	.. ..	.. ..	1 3 4	1 0 8½	.. ..	144 17 0
14. Inverness	J. R. Mackay, minister	127 7 0	4 10 0	2 10 0	3 10 0	7 0 0	.. ..	.. ..	41 15 5
15. Kilmarock	D. Bannerman, probat.	32 10 6	1 10 9	1 0 7	3 2 0	2 3 4	1 8 3	.. ..	9 6 6
16. Kingussie	D. Fraser, elder	6 16 6	0 10 0	.. ..	1 0 0	.. ..	0 10 0	0 10 0	12 14 6
17. Kinlochbervie	D. Mackenzie, missionary	10 6 0	0 9 0	.. ..	0 12 0	0 13 0	0 8 6	0 6 0	80 9 8
18. Lairg	E. Macqueen, minister ..	50 0 0	6 0 0	4 4 8	9 18 3	5 0 0	4 12 0	0 14 9	27 7 0
19. Moy	J. Cameron, missionary	20 0 0	1 9 0	1 13 6	2 7 6	1 17 0	.. ..	.. ..	4 3 0
20. Newtonmore	D. Fraser, elder	4 3 0	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	28 10 0
21. Rogart	E. Macqueen, minister	23 12 0	0 15 0	.. ..	2 17 0	.. ..	1 6 0	.. ..	10 0 6
22. Scourie	D. Mackenzie, missionary	6 11 0	0 17 6	0 5 0	1 1 6	0 14 0	0 5 0	0 6 6	16 7 5
23. Stratherrick	J. M'Gillivray, elder ..	10 0 0	1 11 8	1 3 0	2 8 3	.. ..	1 4 6	.. ..	25 11 8
24. Strathy	John Mackay, missionary	18 0 0	1 6 8	0 15 0	1 10 0	2 0 0	1 0 0	1 0 0	129 10 0
25. Tain	D. S. Cameron, minister	125 0 0	.. ..	.. ..	4 10 0	.. ..	0 10 0	.. ..	10 7 6
26. Thurso	J. Mackay, missionary	5 12 6	1 0 0	1 0 0	1 10 0	0 15 0	0 10 0	.. ..	119 14 0
27. Wick, Lybster, and Keiss ..	D. Beaton, minister, ..	90 11 4	6 0 0	2 0 0	4 10 0	9 12 8	4 0 0	3 0 0	965 8 7½
		758 8 8	38 7 1	20 18 10½	59 1 10	54 1 1½	23 5 10½	11 5 7	4 0 6
<i>Southern Presbytery—</i>									
28. Ballachulish, N.	D. Mackinnon, elder ..	4 0 6	.. ..	.. ..	1 0 0	.. ..	0 10 0	1 0 0	7 0 0
29. Dumbarton .. ..	.. ..	4 0 0	0 10 0	.. ..	.. ..	.. ..	2 0 0	.. ..	58 11 6
30. Edinburgh	A. Mackay, student	56 11 6	.. ..	.. ..	.. ..	.. ..	1 0 0	.. ..	4 10 0
31. Fort-William	A. M'Naughton, elder ..	2 0 0	.. ..	.. ..	.. ..	1 10 0	1 0 0	.. ..	317 10 7
32. Glasgow { St. Jude's Church	N. Cameron, minister	247 10 7	8 0 0	12 0 0	21 0 0	10 0 0	9 0 0	10 0 0	99 10 0
33. Glasgow { John Knox's Church	J. S. Sinclair, minister	60 0 0	2 0 0	1 15 0	4 0 0	28 5 0	3 10 0	.. ..	15 10 0
34. Greenock	A. Sutherland, student	10 10 0	.. ..	.. ..	2 10 0	2 10 0	.. ..	.. ..

35. Kilmallie	D. M'Master, elder ..	3 10 0	1 0 0	.. ..	1 0 0	.. ..	0 14 0	.. ..	4 10 0
36. Lochgilphead	M. M'Culloch, elder ..	2 10 0	1 10 0	1 11 0	1 0 0	.. ..	3 0 0	3 0 0	7 5 0
37. Oban	D. Crawford, elder ..	.. ..	4 6 10	1 0 0	4 5 0	12 0 0	3 0 0	3 0 0	27 11 10
38. Tarbert, Loch Fyne .. ..	.. ..	.. ..	1 0 0	0 15 0	1 16 5½	0 16 2½	0 10 3	0 9 3	5 7 2
39. Tighnabruach	J. Mackay, missionary ..	95 0 0	.. ..	.. ..	7 17 0	5 0 0	5 0 0	.. ..	112 17 0
Western Presbytery—		485 12 7	18 6 10	17 1 0	43 8 5½	60 1 2½	25 4 3	14 9 3	664 3 7
40. Achmore, Lewis	A. Macdonald, missionary	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
41. Applecross	W. M'Beth, missionary	29 11 0	0 16 5	.. ..	5 8 3	1 19 1	.. ..	.. ..	37 14 9
42. Aultbea	R. Mackenzie, missionary	18 1 0	1 3 6	1 9 3	2 16 6	1 5 0	1 12 0	.. ..	26 7 3
43. Back, Tolsta	D. Murray, elder ..	.. ..	1 2 0	.. ..	.. ..	2 0 0	.. ..	.. ..	3 2 0
44. Bracadale	J. A. M'Askill, missionary	9 5 6	0 10 0	0 14 0	2 2 3	1 12 7	0 16 6	.. ..	15 0 10
45. Breasclete	A. Macdonald, missionary	3 10 0	0 12 0	.. ..	.. ..	.. ..	.. ..	.. ..	4 2 0
46. Broadford { Broadford	.. ..	7 11 2	0 10 0	.. ..	3 0 0	0 12 0	0 10 0	0 8 10	12 12 0
47. Broadford { Elgoll	J. Macfarlane, missionary	8 10 0	.. ..	.. ..	8 2 0	.. ..	.. ..	.. ..	16 12 0
48. Gairloch	D. Mackenzie, minister	65 10 0	5 0 6	4 5 10	10 16 9	7 0 0	3 19 9	2 18 0	99 10 10
49. Glendale	N. M'Tytre, minister ..	86 14 6	1 6 4	3 8 6	6 3 10	4 13 0	3 6 0	.. ..	105 12 2
50. Harris, S. { Finsbay	D. M'Lean, missionary ..	20 5 6	0 9 8	0 5 3	1 9 9	0 13 6	.. ..	.. ..	23 3 8
51. Harris, S. { Northton .. ..	.. ..	5 4 6	.. ..	.. ..	0 9 0	.. ..	.. ..	.. ..	5 13 6
52. Harris, S. { Strond, Obbe	A. Ross, W.C. missionary	7 7 0	0 6 2	0 9 0	1 13 9	1 0 0	0 10 0	0 10 0	11 15 11
53. Harris, N. { Tarbert	D. Bethune, missionary	39 11 6	1 0 0	0 18 10	1 17 2	1 3 0	1 9 0	1 5 9½	47 5 8½
54. Harris, N. { Kyles, Scalpay ..	M. Macleod, missionary	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
55. Kilmuir	P. Macleod, missionary	20 10 0	1 1 0	0 17 0	2 13 0	1 10 0	0 17 0	0 10 0	27 18 0
56. Lochbroom	Vacant	40 0 0	3 10 0	2 0 0	4 0 0	4 0 0	1 10 0	.. ..	55 0 0
57. Lochcarron { Lochcarron	D. Graham, minister ..	32 4 0	0 15 10	.. ..	0 17 0	1 17 6	1 9 0	12 8	37 16 0
58. Lochcarron { Kishorn	D. Graham, minister ..	5 11 7	0 15 1	.. ..	.. ..	1 10 0	.. ..	0 14 6	8 11 2
59. Luerbost, Lewis .. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
60. Ness	M. Macleod, missionary	6 0 0	1 0 0	1 0 0	2 0 0	.. ..	.. ..	.. ..	10 0 0
61. Plockton	J. Macrae, missionary ..	20 10 0	1 2 6	0 10 0	1 13 0	1 9 0	0 15 0	0 9 0	26 8 6
62. Portree	A. Macrae, minister ..	110 1 10	3 10 0	7 0 0	7 0 0	4 14 9	3 0 0	1 10 0	136 16 7
63. Raasay	A. Macnennan, missionary	29 7 0	.. ..	.. ..	8 11 3	.. ..	.. ..	1 10 9	39 9 0
64. Soay	J. A. M'Askill, missionary	2 14 0	.. ..	.. ..	0 5 8	.. ..	.. ..	.. ..	2 19 8
65. Shildaig	D. Graham, minister ..	45 5 3	.. ..	.. ..	3 12 0	.. ..	0 16 3	2 1 6	51 15 0
66. Snizort { Flashadder	A. Matheson, missionary	20 0 0	.. ..	.. ..	2 9 0	1 0 0	0 15 0	.. ..	24 4 0
67. Stornoway { Glenhinisdale	A. Macrae, minister ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
68. Stornoway	Vacant	50 0 0	.. ..	.. ..	.. ..	.. ..	4 0 0	6 0 0	60 0 0
69. Uist, N. { Paibhe	D. M'Iver, missionary ..	20 3 6	0 10 8	.. ..	1 12 0	1 13 10	0 19 0	.. ..	24 19 0
70. Uist, N. { Claddach, Kyllis, &c.	D. M'Iver, missionary ..	7 18 6	0 3 0	.. ..	.. ..	.. ..	.. ..	.. ..	8 1 6
72. Uist, S. .. .. .	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	1 0 0	1 0 0
Northern Presbytery		711 7 4	25 4 8	22 17 8	78 12 2	39 13 3	26 4 6	19 11 0½	923 10 7½
Southern		758 8 3	38 7 1	20 18 10½	59 1 10	54 1 1½	23 5 10½	11 5 7	965 8 7½
Western		485 12 7	18 6 10	17 1 0	43 8 5½	60 1 2½	25 4 3	14 9 3	644 3 7
Congregational Contributions		1955 8 2	81 18 7	60 17 6½	181 2 5½	153 15 7	74 14 7½	45 5 10½	2553 2 10
Donations		141 13 1	156 5 6	70 0 0	1 0 0	.. ..	.. ..	0 14 1	368 18 7
Interest		2 16 2	5 16 11	.. ..	.. ..	.. ..	0 1 8	.. ..	9 8 10
Total		2099 17 5	244 1 0	130 17 6½	182 2 6½	153 15 7	74 16 3½	45 19 11½	2981 10 3

For the Year from 31st March, 1905, to 31st March, 1906.

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CHARGE.		JEWISH AND FOREIGN MISSIONS.		DISCHARGE.	
Balance of last Account ending 31st March, 1905,	£461 8 7				
RECEIPTS—				PAYMENTS—	
1. Congregational Collections, - -	£81 18 7			1. Salary to Rev. J. B. Radasi, -	£80 0 0
2. Donations, - - - - -	156 5 6			2. Erection of Church at Bambesi, -	36 0 0
3. Interest, - - - - -	5 16 11			3. Erection of House at Bambesi, -	81 0 0
				4. Transferred to Organisation Fund, -	50 0 0
				5. Mr. Mackay towards Mr. Radasi's Mule Fund, -	12 15 6
	244 1 0			6. Commission on Bank Drafts, -	0 10 7
				7. Postage, Printing, Stationery, etc., -	0 14 0
					£261 0 1
				Balance at 31st March, 1906, -	444 9 6
					£705 9 7
	£705 9 7				£705 9 7

ORGANISATION FUND.

CHARGE.		
Balance of last Account, ending 31st March, 1905,	-	£35 16 9½
RECEIPTS—		
1. Congregational Collections, - -	£60 17 6½	
2. Transferred from Foreign Missions,	50 0 0	
3. Repaid by Deputy on his return from Canada, - - -	20 0 0	
		130 17 6½
		<u>£166 14 4</u>

DISCHARGE.		
PAYMENTS—		
1. Deputy's Expenses to Canada, -	£20 0 0	
2. Synod's Grant to Clerk of Synod, -	5 0 0	
3. Synod's Grant to Editor of Magazine,	5 0 0	
4. Law Expenses of Case—Munro v. Macrae, &c., - - -	117 18 3	
5. Synod Expenses to Office-bearers,	5 13 8	
6. Advertising Meeting of Synod, -	0 1 6	
7. Postage, Printing, Stationery, -	0 14 0	
		£154 7 5
Balance at 31st March, 1906,	- -	12 6 11
		<u>£166 14 4</u>

MISSIONARY AND CATECHIST COLLECTION.

CHARGE.		
RECEIPTS—		
1. Congregational Collections, - - -	£181 2 5½	
2. Donations, - - - - -	1 0 0	
		<u>£182 2 5½</u>

DISCHARGE.		
PAYMENTS—		
1. In behalf of Sustentation Fund, - - -	£182 2 5½	
		<u>£182 2 5½</u>

AUGMENTATION FUND COLLECTION.

CHARGE.		
RECEIPTS—		
1. Congregational Collections, - - -	£153 15 7	
		<u>£153 15 7</u>

DISCHARGE.		
PAYMENTS—		
1. In behalf of Sustentation Fund, - - -	£153 15 7	
		<u>£153 15 7</u>

STUDENTS' AID FUND.

CHARGE.	
Balance of last Account ending 31st March, 1905,	£27 13 9½
RECEIPTS—	
1. Congregational Collections, - -	£74 14 7½
2. Interest, - - - - -	0 1 8
	<u>74 16 3½</u>
	<u>£102 10 1</u>

DISCHARGE.	
PAYMENTS—	
1. To Students, - - - - -	£71 0 0
2. Postage, Printing, Stationery, etc.,	0 13 0
	<u>£71 13 0</u>
Balance at 31st March, 1906, - - -	30 17 1
	<u>£102 10 1</u>

BUILDING FUND.

CHARGE.	
Balance of last Account ending 31st March, 1905,	£51 9 1½
RECEIPTS—	
1. Congregational Collections, - -	£45 5 10½
2. Interest, - - - - -	0 14 1
	<u>45 19 11½</u>
	<u>£97 9 1</u>

DISCHARGE.	
PAYMENTS—	
1. Raasay Building Fund, - - -	£25 0 0
Shieldaig, - - - - -	19 0 0
Dingwall, - - - - -	6 10 0
Harris, - - - - -	6 10 0
Postage, Printing, Stationery, &c.,	0 11 6
	<u>£57 11 6</u>
Balance at 31st March, 1906, - - -	39 17 7
	<u>£97 9 1</u>

SHIELDAIG MANSE BUILDING FUND.

Amount of Debt at 31st March, 1905, - - -	£419 0 0
Allocated from Building Fund towards reduction, -	19 0 0
	<u>£400 0 0</u>
Balance at 31st March, 1906, - - -	<u>£400 0 0</u>

We have examined and audited the Accounts of the Free Presbyterian Church of Scotland for the year ending 31st March, 1906, and we have found all the transactions properly vouched and instructed. We also certify that the balances brought out in the foregoing abstracts are correct.

F. MACIVER, }
C. MacLEAN, } Auditors.

The Memoirs or Spiritual Exercises of Elisabeth West.

(WRITTEN BY HER OWN HAND.)

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(Continued from page 99.)

EDINBURGH, 14th April, 1695.  
*Being the Sabbath Day.*

I MAY remember this day with wonder and admiration at the love of God in Christ Jesus. In the morning, when I was at secret prayer, I got near access to the throne of grace, where I got my heart poured out before the Lord, with a great deal of sweetness and composure of spirit attending it: then the word was brought to my mind, Deut. xvi. 1, "Observe the month of Abib; for in the month of Abib the Lord thy God brought thee forth out of Egypt." This word was very suitable to my present circumstance, and I was helped to make application.

After this I came to the place of public worship, where this servant of Christ, Mr. George Meldrum, preached on Revelations iii. 20, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me." He observed these four things from the words.

First, That by nature, we were all holding Christ at the door, and would not let Him in. Secondly, That it was Christ's work to stand and knock, though we were obstinate in keeping the door fast. Thirdly, That many unkind answers we give Him, and yet He takes not the first nay-say. Fourthly, That He is yet willing to make a new offer to all that will accept of Him on His own terms; and that all by-gones shall be by-gones, and they shall have sweet fellowship and communion with Himself. My memory cannot serve me to set down every word he spoke distinctly; but this I am sure, I thought he told me everything that ever I did or thought; how I had kept Christ at the door with my unholy carriage and deportment. I thought nothing but that I should burst within myself the time I was hearing, it touched my case so near. This was a day of power to me indeed, as ever I felt; for I saw that it was the Spirit of the Lord speaking by his servant, who also brought alongst with it a power to make me willing.

In the end of his sermon, he came with one of the largest offers of Christ that ever I heard, to all that would accept of it. He told us Christ was willing, and the fault would lie at our own door if we would not give our consent; and he, as a faithful messenger, took witness against us, if we would not accept of the offer; and that he would witness against us at the great day, that he brought such good news to us! so it will prove to our loss, if we did not consent; in which place I took heaven and earth to witness, angels

and men, the very place where I was, that I was made willing and content to take Christ on His own terms, as He was offered in his natures and offices, as a Prophet to teach me, as a Priest to reconcile me to God, as a King to rule and govern me. After sermon was done, I went home to secret prayer, where I met the Lord; and there we covenanted one with another, where again I renewed my consent to the bargain; so that I was content to take up the cross and follow Him, in any manner He pleased to dispose of me; cross, loss, and persecution, nothing should separate me from Christ again: at this time I had such a sense of the love of Christ and His beauty, and of my own vileness and loathsomeness, that I can express no way what a rapture I was in; this day was a wonderful day indeed, for Christ appeared to me all in love, as if I had never done him an ill turn. O how sweetly was that word borne in upon me! Ezek. xvi. 6, 8, "And when I passed by thee, and saw thee polluted in thine own blood, then my time was a time of love, and I said unto thee, Live. And I entered into a covenant with thee, and thou becamest mine." O, then, how I was filled with wonder and astonishment! And again, I took myself to witness, and all things about me or beside me, that I would open the door of my heart to precious Christ, and make him heartily welcome. There is one thing I cannot pass without observation; I was at this time in a very carnal family, who knew nothing of my present case; for I laboured to keep every thing as secret as possible, for fear of being made an object of mockery. In the meantime, while I was thus employed, there came one to the door where I was, to call me to dinner; but I refused to come: in a little after, they came again, and called me to come and read, as their custom was after dinner; and, lest they should suspect me, I came and read the xviii<sup>th</sup> Psalm, where it begins with so many my's, that it was almost impossible for me to hide what was upon my spirit: there are nine my's, every one of them sweeter than another, "My strength, my rock, my deliverer, my fortress, my God, my strength, my buckler, my salvation, my high tower." O how sweet were these my's to me! But what shall I say? Every part and duty of the day was sweeter than another; so that I ended that day with songs of praise and thanksgiving, and wondering at the love of God in Christ Jesus to the like of me. In this case I remained for some days. I was like a new come out traveller, in vigour and strength; I leapt over walls and mountains of difficulties; nothing could hinder me in the way; for I thought I had not another temptation to meet with, as that of atheism, which did overcome me. O the pleasant life I enjoyed for a while! But, alas! these days were but few in number; I was, with David, singing, "My mountain stands strong; but he hid his face, and I was troubled." The tempter and enemy of our salvation, seeing that I was so forward on my journey, did not at the first labour to turn me out of the way, but bit and bit, in a most politic way, he turned me out of the way, by throwing

now and then stones of difficulty at me : so that I grew tired and weary, and so sat down to rest me by slackening my hand in duties ; but it was a dear down-sitting to me, for I fell asleep, and then I contracted such a deadness on my spirit, that I could do nothing at all. At this time I was mightily overcome with sleeping at secret prayer, the which I never thought any that belonged to the Lord was subject to but myself : I cannot tell what this corruption of sleep made me think of myself ; but truly I thought I was nothing but an hypocrite. There were many things that proved my hypocrisy ; the whole corruptions of nature got up on me to such a degree, that I thought I was one of the vilest of creatures that ever was born, and because of this, God would assuredly cast me off. O then the temptation came strongly on me to misbelieve ; so that I was not able to stand before it. I having lost my strength, which was a sense of God's love and favour to me, so, consequently, I lost my joy and comfort, and soon forgot the mighty works of the Lord which were so lately displayed to me.

There is one thing that I cannot but record particularly, and it is this : there were many corruptions in my nature that rendered me vile and ugly ; but yet, I can say they got not quiet quarters with me, but still I would be opposing them, and using means to put them out of my heart ; but at length there came one (to my grief and sorrow I may speak it) more agreeable to my nature than any of the rest, which I may call my predominant sin, it being the head and shoulders taller than all the rest ; and, when the tempter brought this inclination-sin to me, it was busked up so religious-like, in all the circumstances of it, that in a short time it draws away my heart from Christ : and, as I took means to put away the rest of my corruptions, so I took pains to encourage this sin, and to keep it in my heart ; with complacency and delight I took it in my arms, as it were, and embraced it cheerfully ; and for all the vows and promises I had made to give up my heart to Christ ; yet I soon brake them all, and gave the idol of jealousy my heart, and Christ got but the outer court.

But, what shall I say ? This was but the beginning of sorrow to me ; for I readily embraced that snake in my bosom, which bit me severely, as (if the Lord will) I shall declare. About this time there was word of a communion to be given at Lasswade, which was joyful news to me ; but no sooner I began to think upon it but the tempter came upon me, to dissuade me from the same, by holding forth to me what an one I was. What ! will such a wretch as you be accepted at the Lord's table, who hath dealt so unfaithfully at former times, and broke so many covenants ? it is but presumption for you to go ; it is better for you to bide away. But yet I was helped to go in the strength of the Lord, with all my filthiness, to the fountain to be washen. But yet it was borne in upon me that the Lord was angry at me, and so it would be presumption. Then were all my sins presented before me : such as



unbelief and atheism, and want of love to Christ, my pride both natural and spiritual, my hypocrisy, my backsliding, my predominant sin. Then said the tempter, What can such an one as you expect there, who is so guilty and filthy? Then I replied, it is such an one as I that should go, for there is not a cure to be had for any of these sins but in Christ. But O, said the tempter, you are not prepared to go, for you want the wedding-garment. Then, said I, what I want Christ has; I can only have from Him and none of my own. I will go to Him in my rags in expectation to get robes. O the ups and downs I was in for a while! Sometimes I thought I would not go; other times I resolved to do as Esther did, to cast myself at the foot of mercy, and if I perished, it would be but my deserving. I thought my sin would never leave me till Christ would say, come out of her, ye devil. Over the belly of many oppositions, both spiritual and temporal, I came to the place on Saturday, where Mr. William Wisheart, in the preface, said, I fear there are many to-day here, who are to begin their preparation-work. Then I thought, that touched me very near. His text was, Isaiah xxxiii. 17, "Thine eyes shall see the king in his beauty." He told us the king of glory would be there to-morrow! but he feared that many would be like the man that came a great many miles to see a race run, and when he came, he lay down the time it was running and fell asleep.

Then Mr. James Kirkton preached on Ezek. xx. 3, "And shall I be inquired of by you, O house of Israel? As I live, saith the Lord, I will not be inquired of by you." He spoke to several sorts of people, by whom the Lord would not be enquired of, but particularly he spoke to a sort of people who were of an unbelieving spirit and gave way to atheism, and questioned the truth of the holy word of God, and were ashamed to tell it to any who would solve them of their doubts; surely the Lord will not be enquired of by them. The truth is, I thought he was God's send, to reprove me for my former and present iniquity, which bred no small trouble; but, in the close of his sermon, he had a very sweet and comfortable word, and it was this: "Is there any here casten down under the sense of their sins? Come away, spend this night well; and though you were a Manasseh, a Mary Magdalene, a Saul, you shall be welcomed to our Lord's table to-morrow." This was no small encouragement to me, though it was hard work to spend a night well.

*(To be Continued.)*

**Acknowledgments.**—The Treasurer of the Dingwall Congregation begs to acknowledge, with thanks, the following contributions received for Manse Building Fund:—"A Friend," Melvich, Thurso, per Rev. D. M'Farlane, 5/6; "A Friend," Luibclaggan, Strathvaich, Garve, 5/; "A Friend," per Rev. D. M'Farlane, 7/; "A Friend," for same object, £5, and £5 for Congregational purposes.

## Searmon.

LEIS AN URRAMACH MICHAEL BRUCE.\*

“Stiùir mo cheumanna a réir t-fhocail ; agus na biodh aig euceart sam bith uachdaranachd orm.”—Sailm cxix. 133.

(Continued from page 114.)

II. Ciod anns am bheil oirdheirceas imeachd deadh riaghailteach a' luidhe ann an là na trioblaid. Tha e na luidhe anns na seachd nithe so.

1. Tha e cuir air aghairt an t-soisgeil. Tha e na chreideas do bhur n-aideachadh, agus tha e taitneach do Dhia ; agus co nach biodh aig a leithid sin do dh'obair oirdheirc, a bhitheas taitneach do Dhia ann an Crìosd, agus na onair do'r n-aideachadh.

2. Tha oirdheirceas na luidhe ann an so, gur ni e a ni deuch ainnean agus amhghairean milis 'nuair a thig iad ; ach O gathan droch coguis fear imeachd mi-riaghailteach. Tha imeachd deadh riaghailteach a' deanamh na'n croisean agus na'n trioblaidean taitneach, agus furas 'nuair a thig iad. Cha'n 'eil mise na'm fhàidh mòr ; ach their mi an t-aon ni so, gu'n dean bhur n-iomadh ceum farsuing ann bhur giùlan Chrìosduidh aig an àm so iomadh cridhe goirt fathast ann bhur measg, agus gu'n dean e iomadh lot ann bhur coguisibh, thigeadh latha 'ur saorsa 'nuair is àill.

3. Tha oirdheirceas imeachd deadh-riaghailteach na luidhe ann an so, gu'n dean e beath' Chrìosduidh milis, agus a bhàs sòlasach. 'Se so an nì a tha deanamh neach comasach air deadh thiomnadh a dheanamh. Faic 2 Tim. iv. 7, “Chomhraig mi an deadh chomh-rag, chrìochnaich mi mo thuras, ghleidh mi an creidimh : O so a mach taisgear fa'm chomhar crùn fireantachd, a bheir an Tighearn, am Breitheamh cothromach dhomh, 'san là ud, agus cha'n ann dhomhsa a mhàin, ach dhoibhsan uile mar an ceudna leis an ionmhuinn a theachd-san.” Tha e a' seinn an uair a tha e a' deanamh a theiseamaid. Tha daoine an t-saoghail ag radh, tha na daoine ud beò gu dìblidh, agus cha'n 'eil a bheag aca ann am measg an làmhan. Ach cha deanainn-sa mo bheath iomlaid ris an neach a's saoi bhir' a ta 'nam measg uile : agus aig a bhàs tha duil agam ri tiomnadh na's fearr a dheanamh na's urrainn iadsan. O bheir imeachd deadh riaghailteach air Chrìosduidh deadh theiseamaid a dheanamh. 'Nuair a bha'n duine diadhaidh sin Heseciah a' cluinntinn mu a bhàs, bha e tionndaidh aghaidh ris a bhalladh, agus a' guil, ag radh, O Thighearna bheannaichte, cha'n urrainn mi smuaineachadh a dhol a mach as an t-saoghal fathast. Ach

\* B'ann 'an Calladar an Iar a shearmonaich e an t-searmon so.

tha fhios agadsa gu'n do ghluais mi ad' fhianuis le cridhe iomlan. B'e sin a shòlas 'nuair a bha e gu bàs fhaotainn, gu'n robh aige deadh imeachd ann an làthair Dhe.

4. Tha oirdheirceas an imeachd dheadh-riaghailteach so a' luidhe ann an so, mar a's mò a bhitheas bhur n-imeachd air a dheadh-riaghailteachadh, bheir e air bhur maighstir bhur fiosrachadh na's trice; oir is toigh leis fear imeachd riaghailteach; is toigh leis a bhi doirteadh a mach a Spiorad air an leithidibh sin. Ciod a tha toirt air co iomadh fannachadh fuidh amhghairibh, ach gu'm bheil iadsan agus am maighstir air teachd gu bhi na'n coigrich, do thaobh imeachd mi-riaghailteach. Tha sin a' tabhairt oirbhse agus air-san a bhi beò ann an uidhe cho fad' as 'o cheile.

5. Tha oirdheirceas a luidhe ann an so, gu'n dean e còmhnaidh ri cabhaig a chuir air ath-philleadh an t-soisgeil a rìs, air doigh is nach bi sibh air bhur cuir a dh'ionnsuidh na doilbheachd a theachd sea, ochd, deich, no dà-mhiledheug, gu searmon a chluinntinn aig taobh allt, no aig bruach baic, ann an cunnart, agus as eugmhais fagadh tigh os bhur ceann. 'Nis am b'àill leibh Crìod agus an soisgeil a philltinn a ris gu Alba, 'an sin ma ta foghlumaibh giùlan riaghailteach, agus bhur ceuman a bhi air an stiùradh do reir focail Dhia. Cuimhnichibh gu'n d'innis mi dhuibh gu'm feud bhur maighstir a bhi na's fhaide ann an teachd gu Alba na tha sibh an dùil. Ach mar is mò a stiùras sibh bhur ceuman do réir focail Dhe, 'sann is lugha bhios a dh'uachdaranachd aig a pheacadh os bhur cionn. Air mo shonsa dheth, cha'n 'eil mi 'ga shaoilsinn iongantach gu'm bheil buairidhean a' buadhachadh co mòr maille ribh, 'nuair nach e giùlan dheadh riaghailteach bhur cùram. Daoine agus mnathan a tha foghlum so, bi'dh e ac' air son an tròcair, nach bi uachdaranachd aig a pheacadh os an cionn. O ro-mhaith! Cha bhi peacadh na mhaighstir oirbh. Cha bhi truaillidheachd, buairidhean, 'seadh, cha bhi an diabhol féin na mhaighstir oirbh, ma choisinneas sibh a dh'ionnsuidh imeachd deadh riaghailteach; far gu'm faigh am buaireadh a's lugha na's mò na buaidh oirbh ma bhios sibh as eugmhais so. Agus an sin,

6. Tha oirdheirceas, no taitneas imeachd dheadhòrdail, a' luidhe ann an so, gu'm bheil e an dara cuid a' dearbhadh naimhde, no tabhairt fianuis 'nan aghaidh. Uime sin foghlumaibh so, air doigh 's mur urrainn sibh dearbhachd a thoirt do naimhde, gu'n dean sibh an diteadh le'r giùlan. Ach mo thruaighe, tha fios agam gu'm bheil daoine an t-saoghail 'g'ur diteadh. Tha iadsan na's dichìollaich' ann an seirbhis a thoirt do'm maighstir féin, na tha sinne ann a bhi tabhairt seirbhis d'ar maighstir féin.

7. Tha oirdheirceas agus a bhuannachd na luidhe ann an so, 'nuair a thilgeas an saoghal gu léir a mach sinn, togaidh Dia suas sinn, agus gabhaidh e curam dh'inn. Tha daoine an t-saoghail ag radh, g'um bheil againn beatha sgith dheth; ach bheir imeachd dheadh-riaghailteach dhuinn na ceithir seilbhean so.

(1.) Bheir e dhuinn teistean deadh-choguis. Cha mhalairtichinn

sin air son aon-chuid crobh no caoraich, glib, no stipean. Tha daoine an t-saoghail ag radh, ciod a gheibh sibh air son coimhead a chùmhnannt, agus bhur n-ionracas? Cha'n fhaigh sinn aon-chuid maoin no bathar; bi'dh iad so air an toirt uainn. Ciod eile? Cha'n urrainn sibh deadh choguis a thabhairt uainn. Feudaiddh e bhi gu'n saoil cuid agaibh so a bhi na luach faoin. Ach deanaibh-se sibh fein cinnteach gu'm bi e ni 's ro mheasail' no na h-uile ni a bha riamh agaibh, 'nuair a thig sibh gus a bhàs agus an t-soirruidheachd a choinneachadh.

(2.) An dara seilbh a gheibh sinn, is e fàbhar Dhé, agus solus a ghnùis air a thogail suas oirnne. Ann ar n-uile theanntachdaibh bithidh a chluas-san fosgailt do ar glaoth. An

(3.) Bithidh an treas seilbh na mhoran de' dh'analachadh an Spioraid-Naoimh oirn. Tha daoine an t-saoghail so a' smuain-eachadh nach sgur sinn gu bràth gus an sgrios sinn sinn-féin. Ach ma ruigeas sinn air an imeachd deadh riaghailteach so, a tha do réir fhocailsan, thig esan agus séididh e oirn, agus their e, gabhaibh-se an Spiorad Naomh. O tha mòran do na Spiorad na sheilbh urramach. Cha mhor a bheirinn air son 'ur n-uile phàirt-ean, ghibhtean, agus chomasan, ciod sam bith co mòr, ma tha sibh as-eugmhais an Spioraid; is e seilbh fear imeachd gu riaghailteach, mòran do Spiorad Dhé a bhi air a leigil a mach air

'San àite mu dheireadh, bithidh aig fear imeachd gu riaghailteach seilbh air uile theachd-a-stigh a chumhnaint air a bhuileachadh air. Air an aobhar sin cha ruig am fear imeachd gu riaghailteach a leas a bhi as eugmhais mèis lòn air a bhòrd; "Ged' nach toir an crann-fige uaithe blàth, agus ged nach fàs air an fhionan cinneas; ged fhailnich meas a chrainn oladh, agus ged nach toir na machraichean uatha lòn; ged' ghearrar an treud as o' na mhainnir, agus ged nach bi buar air bith anns na buailtibh: gidheadh ni mise gairdeachas anns an Tighearn, ni mi aoibhneas ann an Dia mo Shlainte."—Hab. iii. 17, 18. Fad 'ur laithean uile, co fad sa mhaireas Dia agus an cumhnant, beathaichear sibh anns na h-amaibh a's miosa. Feudaiddh sibh bhur biadh-maduinn a ghabhail o na chumhnant, bhur dinneir deth shlainte, agus bhur suipeir o'n daimh nuadh anns am bheil sibh ri 'r maighstir, agus esan ribhse. Agus nach feud sibh beathachadh orra so fuidh na chrois? 'Nis tha iad so na'n ceithir seilbhean a tha co-leantuinn imeachd deadh-riaghailteach. Tha mi a' tabhairt dùlan do dhuine aingidh, eadhon ann a staid a's fearr, Ni-h-eadh, an saoghal gu leir a bhi coimeas riu. Oir na'm b'urra sinn ach imeachd gu riaghailteach do thaobh na cùise so mu'm bheil sinn a' labhairt, tha againn dà spot gheal ann ar n-uile fhrithealaidhean dubha, agus feudaiddh sinn dùbhlàn a thabhairt do gach duine aingidh anns an t-saoghal uile, aig an cuid as fearr a bhi coimeas riu. A

1. Spot gheal ann ar fritealaidhean dubha is e, gu'n dean imeachd dheadh-riaghailteach sinn na's fearr aig ar cuid a's mios',

na tha na h-aingidh aig an cuid a's fearr; do thaobh a's gu'm bheil ar trioblaidean gu léir a' teachd d'ar n-ionnsuidh-ne trid cladhan a choimhcheangail nuadh; am feadh a tha soirbheachadh nan aingidh ann am peacadh 'gan sgrios. An sud tha duine a tha air a spùilleadh de' gach uile sheilbhean saoghail; ach tha'n spùilleadh sin a' teachd da ionnsuidh trid cladhan a choimhcheangail; agus nach 'eil sin na spot thaitneach ann am frithealadh dubh, a tha ga dheanamh na's fearr ann a chor a's miosa, na tha duine aingidh ann a chor a's fearr? Tha an gràdh agus an dīlseachd so a' ruith troimhe ar n-uile thrioblaidean. "Tha fhios agam, O Thighearn', gu'm bheil do bhreitheanas ceart, agus ann ad' dhīseachd gu'n do smachdaich thu mi."—Sailm cxix. 75. An do chuir thu fo amhghar sinn? Is maith dhuinne sin; oir 'se sin ar crann-ceus; tha dīlseachd a' ruith troimhe. Tha mi a' toirt dùbhlán do na h-aingidh a ràdh gur ann an dīlseachd a tha Dia a' deanamh a mach na'm bagraidhean so orra, a ni is e a phlaighean air mòran deth 'n cuid ciosaichibh. An

2. Spot gheal ann ar frithealadh dubh, a tha gar deanamh na's fearr aig a chuid is miosa, na tha na h-aingidh aig an cuid is fearr, is e, gur h-e croisean agus trioblaidean ar' luchd obair, a tha 'g oibreachadh a mach dhuinn trom chudthrom glòir. Tha daoine an t-saoghail so a' smuaineachadh gur daoine bochd agus tàireil sinne, agus nach faigh sinn glòir gu brath anns an rathad a tha sinn a' gabhail. Ach ma bhios sinne na'r luchd imeachd gu h-òrdail, feudaidh sinn dùbhlán a thabhairt dhoibhsan iad féin a choimeas ruinne. "Oir a ta ar n-amhghar eutrom, nach 'eil ach ré sealain, ag oibreachadh dhuinn trom chudthrom glòire a ta ni's anabharraich' agus sior mhaireannach."—2 Corint. iv. 17. Tha glòir air cul-thaobh ar n-àmghairean; ach tha ifrinn agus leir-sgrios air cul-thaobh an cuid-san. Agus ciod a shaoileas sibh de' na spotan soilleir so, a tha ann am meadhon ar n-amhghairean uile? Cha'n urrainn do dhaoine aingidh le'n uile theachd a stigh saoghail an coimeas riu.

3. Nis a chum mearachdan a sheachnadh mu thimchioll na'n nithe so, bheir mi dhuibh na rabhaidhean so:

1. 'Se bhur dleasdanas imeachd dheadh-riaghailteach fhoghlum. Ach na togaibh so am mearachd. Cosdaidh e mòr phéin agus shaothair duibh bhur n-imeachd fhaotainn air a deadh-riaghailteachadh anns na laithibh so. Oir bithidh na ceithir nithe so oirbh, agus bheir gach aon diubh dhuibh buille gu'r cosan a thilgeadh as an t-slighe.

1. Feudaidh e bhi, gu'n dean an diabhol feum do theanga an fhir-phosda ann an aghaidh na mnatha, agus teanga na mnatha ann an aghaidh an fhir-phosda. Ma 'seadh, a mhuinntir ionmhuinn, nach 'eil ni air bith eile agaibh r'a dheanamh ach a bhi 'n'ur luchd-tagraidh air taobh an diabhoil? Am bheil ni air bith eile agaibh r'a dheanamh le'r teangaibh, ach gu'n gnàthachadh ann an aghaidh a cheile, a chum bhur giùlan a dheanamh mi-riaghailteach? B'fhearr dhuibh nach biodh teangan riamh agaibh, na gu'n

gnàthaicheadh sibh iad ann an seirbhis an diabhoil ann an aghaidh a cheile. Air an aobhar sin, tha mi a' guidhe oirbh, a mhnaibh, mar a dh'fheumas sibh a bhi freagarrach do Dhia, gu'm bi eagal oirbh roimh ghnìomhrachadh mar luchd tagraidh cùis an diabhoil, mar a rinn bean Iob, ann an aghaidh 'ur fearaibh-posda. Tha mi mar an ceudna 'sparradh oirbse, fheara-posda, mar a bhitheas sibh freagarrach do'n Dia mhòr, nach cleachd sibhse bhur teangaibh féin, ann an tagradh cùis an diabhoil ann an aghaidh bhur mnaibh féin.

2. Cha'n e a mhàin gu'm feud buairidhean bhi agaibh aig éiridh o'n àirde so; ach feudaidh cadhonn an diabhol teanga luchd-aidichidh mòr, 'seadh agus teanga deadh Chriosduidhean a chleachdadh gu'r tionndaidh a thaobh o ghiùlan deadh-riaghailteach. Feudaidh sibh so fhaicinn ann Mata. xvi. 22. Bha Peadar na dhiadhair urramach, agus na dheadh Chriosduidh cuideachd: gidheadh tha an diabhol a' deanamh feum deth a theangaidh gu Criosd a thionndaidh a thaobh o obair. Tha so air a chleachdadh ann ar measg-ne, gu bhi tionndaidh daoine agus mnathan bochd bho imeachd riaghailteach. O Chriosduidhean, na leigibh leis an diabhol feum a dheanamh dheth ar teangaibh a chum cach-a-chèile a bhriseadh. Am bheil ni sam bith eile agaibh ri dheanamh, ach a bhi dol a bhàn 'san àird an dùthaich 'n'ur luchd tagraidh aig an diabhol le'r teangaibh, gu tuisleadh a thabhairt do chreutairean bochd, agus an tabhairt gu cùirt co-aontachaidh? Bu chòir duibh an gnàthachadh air a chaochladh so do dhoigh. Agus

3. Gheibh sibh e gle chruaidh, gu imeachd deadh-riaghailteach a choimhead, do thaobh so, gu'm feud an t-aobhar a bhi air a shuidheachadh air a leithid do dhoigh, 's gu'm bi e gle chruaidh oirbh aithneachadh gu ceart, ciod e peacadh, agus ciod e dleasdanas; agus mar sin bidh e mòr oirbh imeachd riaghailteach a chumail suas air sga sin. Agus

4. Bithidh agaibh na's leòir ri dheanamh, imeachd riaghailteach a chumail suas, do thaobh fàs trioblaidean agus cunnartan nach urrainn sibh faicinn sibh faicinn troimhe. Bithidh e ann an sin mor oirbh sibh féin agus bhur ceumanna' a choimhead gu sìothchail ann am measg lion-mhorachd chunnartan. Ach anns an

2. Na togaibh so 'am mearachd, feudaidh sibh ruigsinn air imeachd deadh-riaghailteach air son là no dhà, agus fathast na h-uile buaireadh coitchionn bhur cuir anns an lìon.

'Se am feum a b'àill leam sibh a dheanamh de' so, ann am briathraibh goirid; iarraibh gu ruigsinn air an imeachd deadh-riaghailteach so: tha e na naire dhuibh uile, a mhuinntir ionmhuinn, gu'm bheil na h-uiread do cheuman farsuing ann bhur measg Ann an so ainmichidh mi naoi mìrean do dh'imeachd ann bhur measg, agus cha mhor a bheirinn orra uile. Agus uime sin, sibhse a tha beò anns an àite so, tha mi 'guidhe oirbh, ann an ainm an Dia mhor, mo mhaighstir, gu'n imich sibh na's mo riaghailtich' ann bhur giùlan.

(Ri leantuinne.)

## A Father's Address to His Children.

BY THE LATE REV. JAMES SMITH, OF LONDON.

(*Concluded from page 35.*)

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PEACE with God and access to Him with confidence are the effects of free justification by faith in Jesus; honest conscience is satisfied, apprehensions of divine wrath are destroyed, and acceptance with God is enjoyed. Jehovah appears reconciled by the death of His Son, a holy satisfaction springs up in the soul, and joy and peace in believing are realised. Conscience lays by its accusations, heaven freely admits the sinner's prayers, and the soul can sing, "O Lord, I will praise thee, though thou was angry with me, thine anger is turned away, and thou comfortest me." Isa. xii. 1. Prayer now becomes a delightful privilege, and praise is the very element of the soul! Fellowship with God our Father, and His Son Jesus Christ, is truly sweet and precious; and the soul is ready to cry out to others, "Have fellowship with me, for truly my fellowship is with the Father and with His Son Jesus Christ." He now walks in the light, casts his cares upon God, enjoys freedom from bondage, for the truth has made him free and he is free indeed. His life is now a life of intercourse with God; heaven and earth seem to be very near to each other; and God is about the path and the bed spying out all the ways. This, my child, is true godliness, to live as in the presence of the Most High, to walk with the Lord always before us, and be not only in union with Jesus, but in daily, yea hourly communion. This is preparation for heaven, which will be a different place, but we shall enjoy the same sweet company as that we have enjoyed below. This will make sin odious, distasteful, and disagreeable; this will render holiness lovely, sweet, and delightful. We shall by this grow up into Christ, be conformed to his image, and be changed from glory to glory as by the Spirit of the Lord.

Beware of erroneous opinions which are plentifully broached on every hand, error is generally palatable to a carnal mind; because it will feed either its legal notions, or licentious principles. There is nothing in our corrupt nature that is ready to fall in with truth, until God has renewed us by His grace; the carnal mind is a hot bed of error, and generally falls in with it. All error is injurious, many errors are fatal, and are therefore called "damnable heresies." Cleave to the book of God, pray over it, search it with seriousness, solemnity, and dependence on divine teaching; really desiring to know its meaning. Beware of judging of religion by those who profess it, there are always many foolish virgins, and some "who turn the grace of our God into lasciviousness;" mixed up with the Lord's people. It is not what professors do, but what

Christianity requires and produces in its real subjects, that you are to judge by. The best causes often suffer from the worst of men. If there were no good characters professing Christ you might doubt, but not because some bad ones are mixed up with His interests.

Often reflect on death, judgment, eternity; these are truly solemn subjects, but you are interested in each of them. You must soon depart out of the world; you must be judged according to God's holy word; you must enter on a boundless eternity, begin a changeless state of existence, either in happiness beyond conception, or in torments beyond expression. You cannot escape, you cannot plead ignorance, you will be left without excuse. The state in which you now are has been set before you, the path of life has been cast up, the way of death has been pointed out; and your parent with all seriousness, affection, and concern, has warned you to flee from the wrath to come. You have been directed to Jesus, and assured of His gracious disposition. You have been informed that the only way to be happy on earth or in heaven, is by faith in Christ, union to Him, and fellowship with Him. An empty profession, a form of godliness is vain; a death-bed repentance may be rejected, and of prayers then offered the Lord may say, "Because I have called, and ye refused; I have stretched out my hand and you did not regard; but you have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall you call upon me, but I will not answer; you shall seek me early, but you shall not find me: for that you hated knowledge, and did not choose the fear of the Lord: you would none of my counsel: you despised all my reproof. Therefore shall you eat of the fruit of your own way, and be filled with your own devices." Proverbs i., 24-31. Think over this fearful scripture, it is the word of God, not a tittle of it can by any means fail, it will all be fulfilled; but if it should be fulfilled in you, in you my child; in you, after having been thus warned, admonished, and directed; and if your parent should be called up to witness against you at last, and acquiesce in your eternal condemnation, and see you driven away into blackness, darkness, and endless despair, how awful the thought! how dreadful the idea! yet it may be realised, but may God in mercy prevent it! But if the warning be taken, if Jesus is sought, if salvation is obtained; then how blessed will be your end! You will meet your parent after death in the separate state, recognise him at the day of Judgment, and share with him the full tide of blessedness which will flow from the Saviour's gracious word; "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" and through a boundless, endless eternity, we shall enjoy in union pleasures passing

thought, and joys beyond conception. May this my dear child be your happiness, and may this well meant address be instrumental in bringing about such a glorious consummation. Amen.

Come, turn your thoughts to Jesus,
If you would good possess,
'Tis He alone that frees us
From guilt and from distress;
When He by faith is present,
The sinner's troubles cease,
His ways are truly pleasant,
And all his paths are peace.

Protestant Notes.

The Education Bill—New Concessions to the Papists.
—Mr. Walter Walsh, in the *English Churchman*, comments as follows on a speech recently made by Mr. Birrell in the House of Commons:—"During the debate on the Education Bill last week Mr. Birrell said a few things which will be read with anything but satisfaction by decided Protestants. He stated that:—'In deciding in favour of the continued existence of a denominational school' (he was speaking specially of Roman Catholic schools) 'in an area where there was sufficient accommodation in the national schools, he had decided more than once in favour of the denominational school, and he had done so boldly because he was in favour of the denominational school.' Of course, a policy such as that described by Mr. Birrell will be a great encouragement to the proselytizing efforts of the Church of Rome, in erecting Popish schools where the school accommodation is already ample for all the needs of the neighbourhood, in order that by their means they may teach Popery to Protestant children. Mr. Birrell even went so far as to urge that Parliament should give legislative sanction to his policy."

Parliament and Monasteries.—In the House of Commons Mr. T. L. Corbett asked leave to bring in a Bill to appoint Commissioners to inquire as to the growth in numbers of conventual and monastic institutions in Great Britain and Ireland, and whether any further regulations of such institutions were required. He said there were now 1057 such institutions in England, 592 in Ireland, and 62 in Scotland. There were tens of thousands of men and women in them who had no appeal to or protection from the common law. Foreign Governments were alive to the dangers of such institutions to the State.—Mr. T. P. O'Connor said the hon. member was one of the gang in Ireland who were determined to fan into flame the dying embers of religious strife. By 235 to 72, the House refused leave to bring in the Bill. In connection with this matter, it may be of interest to know that the Protestant Alliance (Secretary, Henry Fowler, 430 Strand, London) is making a laudable effort to send up to Parliament in 1907, a petition of

one million signatures, praying Parliament to grant a Bill for Convent Inspection. Anyone interested in this matter can have the petitions for signatures from the Secretary, at the above address.

The Report of the Royal Commission on Ecclesiastical Discipline.—This report, so long looked for with intense interest by all interested in the Protestantism of the Church of England, has at last been issued. The following is the *English Churchman's* remarks on it:—"It is so far satisfactory that the findings abundantly justify the complaints which aggrieved Protestant Church people have in vain laid before the Bishops, the Courts, and Parliament for many years. It should be known, however, that Commissioners stopped taking further evidence, stating that they had received sufficient for their purpose, although the Church Association—for instance—was prepared to produce evidence affecting nearly 400 more churches. The Association was also willing to continue to take evidence until the whole list of Ritualistic churches was exhausted. We believe it is, moreover, true that the National Protestant Church Union and the Church of England League had additional evidence at disposal. The inquiry was limited to one year, and this necessarily tended to narrow the purview of the Commission. The report, notwithstanding, decidedly admits that illegal Ritualism is undoubtedly on the increase, and that effective procedure for its repression is urgently required.

The United Free Assembly and Princess Ena.—Mr. Walsh, in the *Protestant Observer*, has the following criticism of the above:—"During the sitting of the General Assembly of the United Church of Scotland, the Report of the Committee on Romanism and Ritualism was presented. It contained the following paragraph:—'The Assembly profoundly regret the prospective marriage of a Princess of the Royal House to the Sovereign of Spain, seeing that it has involved her renunciation of the national Protestant faith.' One would have thought that in a Presbyterian Assembly such a very moderately worded expression of opinion would have been unanimously accepted. But no! On the motion of the Rev. Dr. Walter Ross Taylor, seconded by the Rev. David Imrie, of Dunfermline, the General Assembly agreed to leave out the paragraph! All I can say is, the members who voted for its rejection ought to be ashamed of themselves. If the paragraph had imputed unworthy motives to Princess Ena I could understand its rejection, but it did nothing of the kind. If they do not 'profoundly regret' the perversion of Princess Ena, I do not see why they should regret the perversion of ordinary men and women. If John Knox could have risen up in that General Assembly he would have hurled spiritual lightning and thunder at his unworthy descendants, until they would have shaken in their shoes with terror."

Notes and Comments.

Free Church Assembly.—We omitted to mention in last issue that the Declaratory Act of 1892 was finally repealed at the last Assembly of the Free Church. Our only, but rather grave objection to this repeal is the preamble, in which it is declared that the Church "*always* adhered to her subordinate standards." It has been the standing contention of Free Presbyterians that the Church, of which present Free Churchmen continued to form a part, departed from her subordinate standards by the passing and retention of the said Declaratory Act.

Canadian Presbyterians and Union.—A Toronto telegram says the Presbyterian Assembly, which has just met at London, Ontario, approved by an overwhelming majority the scheme for the union of all the churches of the Dominion. Some opposition was voiced. The Right Rev. David Williams, Bishop of Huron, in whose diocese the Assembly held its session, welcomes the resolution. The Bishop declares that such a union ought not to be and is not impossible. It is stated that many other clergymen of the Church of England in Canada take the same view. Out of 350 Commissioners present at the Canadian Assembly, only twenty voted against the motion to continue the negotiations with the Methodists and Congregationalists, and besides that, to ask the Baptists and Episcopalians if they too would not like to come in.

The Constitutional Presbytery.—A hundred years ago on the twenty-eighth of this month, a notable event took place in Scotland's ecclesiastical history. This was the formation of the Constitutional Presbytery as a protest against the voluntary tendencies of the New Light party of the General (Antiburgher) Associate Synod. Thomas MacCrie was the most distinguished member of the Presbytery, and the controversy called forth his famous *Statement*, to which a reference will be made in next issue. The present United Original Secession Church trace their connection through the Constitutional Presbytery to the Secession of 1733, and are the legitimate heirs of the principles for which the Secession fathers contended, though this is often claimed by those formerly known as the United Presbyterians.

The Bible League.—This League, which has as its aim the reverent study of the Bible and the resistance of the varied attacks made upon the inspiration, infallibility, and sole sufficiency of the Scriptures as the Word of God, carries out its work by holding meetings in different parts of the country. Lectures by competent scholars are delivered with the purpose of showing the untenability of the higher criticism positions. The League publishes a *Quarterly Journal*, in which an account of its work may be found. The Secretary's address is 186 Aldersgate Street, London, E.C.

Commendable Strictness.—Scott, in his *Annals of the Original Secession Church*, bears this honourable testimony to the Constitutional Presbytery above referred to:—"Whilst desirous that pulpit vacancies should be speedily filled, the members of Presbytery were not, Jeroboam-like, careless as to the manner of men they admitted, either to their Divinity Hall or their pulpits. Hence a would-be theological student they requested to turn his attention to some other calling, and several ministers who desired to join them, but concerning whose views and conduct they were not perfectly satisfied, were politely, though firmly informed their accession could not be received."

Battle of Bothwell Brig.—The public press informs us that the 227th anniversary of the Battle of Bothwell Brig was observed in a field adjoining the memorial. The preacher was the Rev. Hector MacKinnon, Established Church, Shettleston. There were nearly 20,000 people present. This was one of the most sanguinary of the battles of the Covenant. The divided counsels of the leaders of the Covenanters were the chief cause of defeat. Four hundred perished, twelve hundred were taken prisoners and confined in Greyfriars Churchyard for five weary months. Some of these were executed, some died from exposure, others accepted liberty on humiliating terms. The rest, 257 in number, were banished to Barbadoes, but the vessel foundered at Orkney, and only fifty survived to be sent as slaves to the West Indies. How many, we wonder, of the 20,000 who gathered together last June to commemorate the 227th anniversary of the battle would have been on the side of the Covenant had they lived in 1679?

The Love of God.—The love of God cannot be apprehended in its length and breadth and height and depth—all of which pass knowledge—save as it is apprehended as the love of God who turns from the sight of sin with inexpressible abhorrence, and burns against it with unquenchable indignation. The infinitude of His love would be illustrated, not by His lavishing of His favour on sinners without requiring an expiation for sin, but by His—through such holiness and such righteousness as cannot but cry out with infinite abhorrence and indignation—still loving sinners so greatly that He provides a satisfaction for their sin adequate to these tremendous demands. It is the distinguishing characteristic of Christianity after all not that it preaches a God of love, but that it preaches a God of conscience.—Dr. Warfield in the *Princeton Theological Review*.

Church Notes.

Communions.—Dingwall, 1st Sabbath of month; Portree, 2nd; Lairg, Staffin (Skye) and Kilmallie, 3rd; Stornoway, 4th; Plockton, Stratherrick and Finsbay, Harris, 1st Sabbath of September.

The late Hugh Fraser, Moy.—We regret to notice, this month the death of Mr. Hugh Fraser, which took place at his son's house, Corrybrough, Tomatin, on Sabbath, the 22nd July. The deceased, who had reached the advanced age of about 86 years, was long known in the parish of Moy as taking an interest in the Church and cause of Christ. He will be much missed, not only at the Free Presbyterian Meetings at Tomatin, but at the Fellowship Meetings on Communion occasions in the surrounding districts. His remarks at these meetings were brief and pointed, and frequently interspersed with apposite and pithy notes from eminent worthies of the past. During his closing years, it was noticeable that a pleasing and growing mellowness marked his Christian character. He was a brother of the late eminent Alexander Fraser, elder in the Free Presbyterian Church, Inverness.

The Magazine.

Subscriptions Received for Magazine.—J. Adamson, Helmsdale, 2/9½; D. Mackenzie, Clachfern, Scourie, 2/6; W. Day, Edinburgh, 4/6; D. Cameron, Ledmore, Laig, 3/6; Mrs. Murray, Edinburgh, 5d.; Miss Catherine Macdougall, Jura, 2/6; A. Morrison, Trumisgarry, Lochmaddy, 3/; John Mackenzie, Donald Matheson, John MacCuish, Malacait, Lochmaddy, 1/3 each; Archd. M'Lean and Norman Macdonald, Middle Quarter, Lochmaddy, 1/3 each; M. Darroch, Rockvale, Cove, 2/6; W. Miller, Dunnet, 5/; D. Maclean, Watford, Ontario, 2/6; Mrs. P. S. Kerr, Lochranza, 5/; D. Gillies, Port-Dundas, 2/6; D. Kelly, Firpark Street, 2/6; Miss J. Macphail, Ardrishaig, 5/; P. Mackay, Clashfern, Scourie, 5/; F. Macrae, Merchant, Scourie, 2/6; John Shaw, Glenfeshie, 3/1½; M. Mackenzie, M'Auslin Street, 5/; A. Mackay, Police Station, Laig, 2/6; W. Macdonald, Emporium, Scourie, 1/6; F. Fraser, Fort-William, 2/6; G. Fletcher, Lochgilphead, 5/; R. Maclean, Bendronaig, Strathcarron, 2/6; J. Macleod, Bayhead, Lochmaddy, 3/1½; Miss Watson, Crieff, 2/6; Miss Taylor, Woodside, Aberdeen, 5/; J. Macdonald, Bridgend, Strathcanaird, Ullapool, 6/0½; M. Fraser, Mound, 4/2; Eric Ross, Golspie, 1/3; D. Fraser, Ellan, Carrbridge, 15/; A. Macleod, Bettyhill, 8/; H. Mackay, Toronto, 2/6; Mrs. Sutherland, Achmelvich, Lochinver, 2/8½; W. Ross, Ballater, 1/10½; Mrs. D. Logan, Corrie, Arran, 2/1; W. Sinclair, Govanhill Street, 3/4; Miss Morton, Muskoka, Canada, 2/6; J. Maciver, Fauldhouse, 2/6; J. Finlayson, Auchentraid, Kishorn, 2/6; Mrs. Mackay, Clashmore, Dornoch, 10/; Mrs. Crowe, Streatham Hill, London, 2/6; Miss Macdonald, Gairloch, 7/6; M. Macaskill, Castlebay, 5/; D. Sutherland, Lavender Hill, London, 5/; A. Robertson, Shiskine, 2/6; R. Macdonald, Strathcanaird, Ullapool, 2/6; Miss Macleod, P.O., Strathcanaird, 2/6; C. B. Van Woerden, Holland, 5/; L. Maclean, Bruthen, Victoria, 5/; M. Beaton, Waternish, 1/11; D. Cameron, Menstrie, 2/6; John Parker, Aberdeen, 8/1½; R. Macleod, Elphin, 4/2; Mrs. Fraser, Birnam, Perthshire, 5/; Rev. D. Graham, Shieldaig, 4/7½; S. Macdonald, Strathcanaird, 2/6; Archd. Macleod, Portsonachan, 2/6; J. Maclean, Greenock, 15/; Miss Hendry, So. Kinning Place, 2/6; J. Adamson, Helmsdale, 2/9½; W. Mackay, Dumbarton, 5/; R. Maclellan, Corrie Farm, Ullapool, 1/10½.

Subscriptions Received per Mr. J. M'Neilage.—Miss M'Lachlan, Laurel Bank, Grafton, New South Wales, 5/; Martin Cameron, Glenholmes, Bonnie Doon, Victoria, 6/; Peter Cameron, Aviemore, 5/; A. Macdonald, Balshagray, Whiteinch, 2/6; Rod. Johnson, Lochmaddy, 10/.

(Further Subscriptions will appear in next Issue.)