



John Ross



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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VOL. XIV.

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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 sixth day of July. The Moderator, Rev. Neil Cameron, St. Jude's, Glasgow, conducted public worship at 11 a.m., and preached from Psalm 122, 6: "Pray for the peace of Jerusalem: they shall prosper that love thee." After public worship was ended, the Moderator constituted the Synod with prayer, and the roll was called. There were present:—From the Western Presbytery—Rev. Donald Graham, Shieldaig, minister; with Mr. John M'Donald, Stornoway, elder. From the Northern Presbytery—Revs. D. Macfarlane, Dingwall; John R. Mackay, Inverness; Ewen Macqueen, Dornoch; and Norman Matheson, Halkirk, ministers; with Messrs. Lachlan M'Lean (for Dingwall); Alexander M'Lean, Inverness; Alexander Gray, Lairg; John Swanson, Halkirk, elders. From the Southern Presbytery—Revs. Neil Cameron (Moderator), and James S. Sinclair (Clerk), ministers; with Capt. Neil M'Donald, elder.

Mr. William Fraser was appointed officer of court. The minutes of last meeting of Synod were read and approved of.

It was agreed that all the members of Synod meet as a Committee on Bills and Overtures at the Manse at 4 p.m. Examiners of Presbytery Records were appointed:—Rev. E. Macqueen, and Mr. A. Gray, for the Records of the Southern Presbytery; Rev. N. Matheson, and Mr. S. Swanson, for those of the Western Presbytery; and Rev. J. S. Sinclair, and Capt. M'Donald, for the Records of the Northern Presbytery.

Rev. John R. Mackay moved, and Rev. D. Macfarlane seconded, that the Moderator be requested to publish his sermon in the Magazine. The motion was unanimously agreed to.

The Court adjourned to meet again (God willing) 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. Neil Cameron, Moderator. There were present:—From the Northern Presbytery:

Revs. D. Macfarlane, J. R. Mackay, D. Beaton (Wick), Ewen Macqueen, and N. Matheson, ministers, with Messrs. L. M'Lean, A. M'Lean, A. Gray, and J. Swanson, elders. From the Southern Presbytery: Revs. Neil Cameron and J. S. Sinclair, ministers, with Capt. M'Donald, elder. From the Western Presbytery: Revs. Alexander Macrae, Portree, and D. Graham, ministers, with Mr. John M'Donald, Stornoway, elder. The Clerk reported apologies for absence from the Revs. John Robertson, Greenock, and Duncan M'Kenzie, Gairloch.

The minutes of the former sederunt were read and approved of.

The Clerk read the Report of the Committee on Bills and Overtures as to the order of business, which was adopted. The following was the order:—(1) Report of Committee on Bills, etc.; (2) Reports of Examiners of Presbytery Records; (3) The Treasurer's Annual Financial Statement; (4) Appointment of the Annual Collections; (5) Foreign Mission Report; (6) Canadian Mission Report; (7) The Church Magazine Report; (8) Report of the Theological Classes; (9) Remits from Presbyteries; and (10) Any Competent Business.

The Examiners of Presbytery Records briefly delivered their several reports, and agreed in commending the manner in which the various Records were kept. Rev. John R. Mackay suggested that the Clerks of Presbyteries should supply on the margins of their Records a rubric indicating the contents, as this proved very useful to anyone who had occasion to search records for information. He moved accordingly. The motion was seconded by the Rev. D. Beaton, and unanimously agreed to.

Mr. Angus Clunas, general treasurer, submitted his annual financial statement, which is printed in another part of the Magazine. Rev. John R. Mackay moved the adoption of the report, and delivered the following address in support of his motion:

“MODERATOR AND BRETHREN,—The treasurer's abstract of the Church's financial statement for the year ending 31st March, 1909, has now been read in your hearing. I beg to move ‘That the Synod adopt the report, acknowledge the Lord's goodness in supplying the material necessities of the ministers and missionaries of this Church during the past year, commend anew to the generous sympathy of all members and adherents of this Church all the Church's schemes, and especially that of the Sustentation Fund, and offer the Synod's thanks to the treasurer and auditors for their valuable services.’

“Moderator and Brethren,—We have now 16 years to look back upon of Free Presbyterian Church history, and when we think that during that period our average annual salary as ministers has been £142, that our missionaries have been paid at salaries ranging from £40 to £55 per annum according as their circumstances and services differed, we are bound to acknowledge the Lord's goodness to us in this connection. Our Church has no

endowment whatsoever to fall back upon. Our people for most part are, as compared with some other Churches in this country, poor, yet the Lord who provided for His people of old in the wilderness is able to support His cause, and has been supporting His cause among us, notwithstanding how unpromising the circumstances may look from a worldly point of view.

“There is an aspect of the Lord’s kindness to us as a Church to which, as being a work of God, I should in this connection like to refer briefly. I am speaking of the measure of kindness which our ministers have received from our people in all places where we have people adhering to us. Our ministers have, for the past 16 years, been having frequent occasions to visit all parts of the country in dispensing ordinances, and the generosity with which houses, and every available comfort have been put at our disposal, is a matter worthy of note. We ought not to think that this was of the people themselves, but from the Giver of all good who moved them to show this kindness.

“The abstract now read deals with all the financial schemes and interests of the Church. Speaking generally, there is cause for satisfaction with the response which our congregations have given to appeals for support in regard to all the schemes, with the possible exception of the Church and Manse Building Fund. The Sustentation Fund, however, is the fund in which most of all the credit of the Church is concerned. When one thinks that twelve ministers, one probationer, and thirty-one missionaries or catechists or office-bearers are so largely dependent upon this scheme, it needs no argument from me to make it clear that it is a matter calling at once for prayer, and active self-denial on the part of the Church. If the salaries of ministers be maintained at £140, as has been the case for the last three years, we require £2,440 to meet our present annual expenditure. £140 is a sum somewhat lower than the ministers of this country have been wont to receive, but I believe that if it could be maintained our ministers would be content with their wages, whileas, on the other hand, if the salary falls below that sum, it will be difficult, at least with those having families, to maintain such honourable throughcoming and respectable appearance as I know our people would wish our ministers to be able to maintain. Readers of John Knox’s ‘First Book of Discipline’ are familiar with the emphasis which the Scottish Reformer gave to this aspect of the country’s duty towards the Evangel planted among us.

“But how may we expect that a sum so considerable should be collected annually among a comparatively poor people? We cannot charge our people, as a whole, with having no adequate sense of their responsibility in this matter, but there are portions of the Church where duty appears to be neglected. If, then, the entire Church entered heartily, under a sense of their obligations to Christ, into this undertaking, I believe the problem would solve itself very simply. To this end our people should be taught that

herein we are simply insisting on an ordinance of the Lord's own appointment, for 'the Lord hath ordained that they who preach the Gospel should live of the Gospel.' In Old Testament times those who gave of their means for the support of the Lord's instituted worship were regarded as giving to the Lord himself, and the case is not otherwise under the New Testament. The Lord reckons what is given to His cause as given to Himself. Liberality towards the maintenance of a Gospel ministry, is a form of obedience to which He has attached several precious promises, and the neglect of this duty is regarded in the Bible as a form of disobedience deserving of punishment. 'Honour,' says He, 'the Lord with thy substance; so shall thy barns be filled with plenty': 'He that soweth bountifully shall reap bountifully: He that soweth sparingly shall reap also sparingly': 'Thou shalt not muzzle the ox that treadeth out the corn': 'Doth the Lord,' says the apostle Paul, 'care for oxen?' or sayeth He it altogether for our sakes? For our sakes, no doubt, this is written:—'If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?' nay, more, He challenges His people to put Him to the test in this matter, and to consider whether liberality towards His cause ever proved an injury to those who thus acted. 'Bring ye all the tithes into the storehouse that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive.' These are only samples of the way in which the Lord by His word exhorts those that fear Him to their duty in this connection, and I verily believe that it is only because so many people think that in giving to the support of the ministry they are giving only to men, that it becomes a difficult matter, notwithstanding the comparative poverty that prevails generally in our midst, to raise a sum adequate for the support of a Gospel ministry in our midst. We should remember that it is not possible to us to give of our means immediately to the Lord, neither stands He as to His own person in need of it. If we give of our means to the Lord we must give it to His cause; and He in His cause now needs it in Scotland. Surely this is an appeal which should reach the heart of those who profess to see in the Free Presbyterian Church Christ's cause. Let us beware of sowing to the flesh in this matter; for those who, instead of doing what they might towards His cause, try to hoard up wealth instead are, so far, sowing to the flesh, according to Biblical teaching; whereas those who, with an evangelical mind, give for the support of His cause in the world, are regarded in the Scriptures as, in that, sowing to the Spirit. All our ministers and missionaries have a duty to perform to their congregations in this matter. Of course, it is not desirable that this matter should for ever be insisted on. At the same time no minister or missionary should think it beneath his dignity on suitable occasions to shew from the

Scriptures that liberality towards the Lord's cause is part of evangelical obedience, and a form of obedience to which many precious promises are attached in the divine Word."

Rev. E. Macqueen put a question regarding an item in the Organisation Fund, which was answered. He then seconded the adoption of the Report. Mr. John M'Donald, Stornoway, spoke in support of the motion, and said the ministers should press the duty of liberality upon the people. This would uphold the hands of the Collectors in their work. Rev. D. Macfarlane also urged the claims of the Sustentation Fund. He said it was not greed that made them speak. They were concerned for the maintenance of the cause of God in the world. He remarked that they would be willing to do without meat or drink, if such were possible, until they entered the rest that remaineth for the people of God. The motion, adopting the Report, was unanimously agreed to.

Rev. J. R. Mackay moved, that Messrs. Maclean and Maciver, who had kindly acted as auditors in the past, be re-appointed. This was cordially agreed to, and the gentlemen being present, were asked by the Moderator if they would accept the re-appointment. They at once signified their acceptance.

The next head was the "Appointment of the Annual Collections," and the Clerk read the order and dates of Collections as recommended by the Committee on Bills and Overtures:—

1. Students' Aid Fund—August.
2. Missionaries and Catechists—October.
3. Organisation Fund—December.
4. Church Building Fund—February.
5. Foreign Mission—March.
5. Aged and Infirm Ministers, and Ministers' Widows' and Orphans' Fund—June.

It was moved by the Rev. Ewen Macqueen, and seconded by the Rev. D. Beaton, that the above order of collections be adopted. This was agreed to. It was also agreed that on this occasion the Missionaries' and Catechists' Collection be taken by book, from house to house, in October, and that the Foreign Mission Collection be taken at the church door in March.

The fifth head was the Foreign Mission Report. With a view to present this, the Moderator (Rev. Neil Cameron) left the chair, which was taken meantime at his request by the Rev. J. R. Mackay. Mr. Cameron said that he had nothing new to report regarding the progress of the Mission in South Africa. Readers of the Magazine were familiar with their latest information. He had to mention, however, that a lady friend of the Church had recently given a generous donation of £100 to the Foreign Mission Fund, and that £30 of this sum had been sent to the Rev. J. B. Radasi, as his salary was not too large, to meet the expenses he had recently incurred with the serious illness of his wife and child, everything also being so expensive in that remote part of the world. Mr.

Cameron intimated that the Committee which had been appointed to arrange for one of the ministers to go out and visit the South African Mission had asked one of their number, Rev. J. R. Mackay, to go out, and that Mr. Mackay had kindly consented to go early in September. Mr. Cameron further went on to inform the Synod that he had had a communication from a member of the Brushgrove-Grafton Presbyterian Congregation, Clarence River, New South Wales, on the subject of that congregation connecting itself with the Free Presbyterian Church of Scotland. That congregation had up till now been presided over by the Rev. Walter Scott, who was presently in the home country, and who might yet return to the same field again. Mr. Cameron concluded by moving that the Synod approve of the arrangements that had been made in connection with the South African Mission, and that they give powers to the Committee to take any necessary steps before next Synod, should they receive any further communication from the Brushgrove-Grafton Congregation on the subject of connection with the Church. The Rev. J. R. Mackay said that, though he did not find it altogether an easy task, he was willing to do what he could for the Foreign Mission, and to visit the field. The motion was agreed to. At this point the Clerk intimated that he had received £8 8s. from the Rev. Walter Scott, being the collection for the Foreign Mission by the Brushgrove-Grafton Congregation, Clarence River. Mr. Scott, he said, was presently supplying the Oban congregation, and regretted that he was not able to be present to personally hand over the contribution. The thanks of the Synod were given to Mr. Scott and the Brushgrove-Grafton Congregation for their kind interest and help.

The Clerk read the report of the Canadian Mission, which was sent by the Rev. Donald Macleod, missionary, and which is printed elsewhere. The report was listened to with much interest and appreciation. Rev. A. Macrae moved that the report be received, and that Mr. Macleod be thanked for his labours. The motion was cordially agreed to.

Rev. J. S. Sinclair, as Editor and Treasurer of the Church Magazine, delivered the annual report. He said that owing to illness during the past month he had not been able fully to review the financial situation for the past year, but that he was able to give a general idea at present of how things stood. He stated that the circulation of single copies was increasing, and that now 2,100 copies were issued every month. Subscriptions were on the whole very promptly paid, and he was able to meet the quarterly accounts without any delay. Upwards of £8 of donations were received during the past year, and the Donation Fund contained now upwards of £25. There was also a small sum in the Free Circulation Fund. Rev. Ewen Macquoen moved that the report be received with pleasure. The motion was seconded by the Rev. Norman Matheson, and unanimously agreed to.

Rev. John R. Mackay next presented the Report of the Theological Classes, as follows:—

“Moderator and Brethren, I rise to give a brief account of my stewardship as Theological Tutor during the past session. We had only one Theological Student in training last winter, Mr. Andrew Sutherland. We took up work about the beginning of December, and, with a short interval towards the end of January and the beginning of February, we continued to work up to about the middle of April. Mr. Sutherland was taught last winter in first Hebrew, and first Systematics. We met four times a week, and for about two and a half hours each day. Nearly the whole of the Epistle to the Romans in Greek was carefully gone over by us. In Hebrew we went carefully through Davidson’s Introductory Grammar, and, besides, gave an amount of attention to Hebrew Syntax greater than I had been able to do in any previous course. As Mr. Sutherland had had more tutoring in Hebrew in his first course, we were able to commence reading in Genesis in an early part of the session. As, however, in our first year we discuss, so far as concerns the portion read, all the phenomena of the Massoretic text, we are able to overtake but a comparatively small portion of the Hebrew Bible in our first year’s reading.

“In Systematic Theology I lecture three days a week. In the first year I am able to do little more than treat of Introduction, or Apologetics. This I endeavour to deal with under four aspects—the philosophical, which is but an exposition of the four well known theistic proofs; the psychological, or the discussion of man’s religious capacity as fallen, and as restored by grace; the historical, or the question of the Christian evidences; the bibliological, or the question of the Canon and of Inspiration. In this connection we devoted a good deal of time to Paley’s Natural Theology, as, besides being a powerful argument for Theism, it is of considerable value as a means of culture in pointing out evidences of design in the human frame which every minister of the Gospel should be acquainted with.

“A part of our students’ Theological training to which I attach much importance is our reading of Turretine in Latin on Fridays. In former years we made use of some part of his Controversial Theology; this last winter we took up his *De Satisfactione*. It is probably the greatest work on the Atonement in any language. The division of the work is threefold—the necessity, the truth, and the perfection of the Atonement. The first, and part of the second of these divisions we went over, and I am hopeful, if that is the Lord’s will, that next session we shall make an acquaintance with the entire treatise. As an indication of Mr. Sutherland’s diligence I may say that he carefully wrote out a translation of the whole of Part I. of the first division of the *De Satisfactione*. I should like, if I might be able, in our next session to give a succinct view of Dogmatics in the strict sense. In view of the state of Mr. Sutherland’s health towards the end of the session, I did not prescribe to him summer work.”

Rev. E. MacQueen moved that the report be received and the

Rev. J. R. Mackay be thanked for his services as Theological Tutor. Rev. A. Macrae seconded the motion and acknowledged how much they were indebted to the Most High for giving them such efficient men as teachers of their students. The motion was cordially agreed to.

It was agreed that the University studies of Mr. Alexander Mackay, student, be regarded as complete. The Clerk stated that Mr. Mackay had received instruction in London in Hebrew and Greek, and that the lecturer, who was a Jew (Dr. Simons, B.A. (Lond.), Ph.D.), had certified that "his progress in both subjects has been exceptionally good." Rev. D. Beaton proposed, and Rev. E. Macqueen seconded, that the following Examiners be appointed for students entering upon their Divinity course:—Rev. N. Cameron, Bible Knowledge; Rev. A. Macrae, Latin; and Rev. J. S. Sinclair, Greek. Messrs. Cameron and Sinclair expressed their inability, owing to other work, to undertake these labours. It was then agreed that the Rev. D. Beaton take the Greek, and the Rev. D. Graham, Bible Knowledge.

The ninth head was "Remits from Presbyteries."—(1) The Northern Presbytery: (a) Rev. J. R. Mackay presented the case of Lochinver and Stoer, which desired to be combined as one regularly sanctioned charge, and so to be in a position to give a call to a minister. He reported that enquiry had been made of the people as to contributions to the Sustentation Fund, and that £97 17s. had been promised, to which sum £12 might be added, a number of persons having been away at the fishing when the enquiry was made. Mr. Mackay concluded by moving that the request be granted. A member asked whether two missionaries would then be required in those places as at present. Mr. Mackay said that one at least would be necessary. Rev. A. Macrae seconded the motion, which was unanimously agreed to. (b) Rev. J. R. Mackay also submitted the case of Beaully and Stratherrick as requiring regular supply. Rev. D. Macfarlane moved that the Synod send a missionary or student to supply these places regularly. The motion was unanimously agreed to.

(2) The Western Presbytery: (a) Rev. A. Macrae reported that the Presbytery had appointed Mr. John M'Kenzie as missionary in North Uist, and that they craved the Synod to approve of the appointment and to fix Mr. M'Kenzie's salary. Mr. Macrae moved, and Mr. Macqueen seconded, approval, which was unanimously agreed to. It was decided to refer the matter of salary to the Financial Committee. (b) Rev. A. Macrae stated that Mr. Donald Maciver had been sent as missionary to Breasclate, Lewis, at a salary of £13, that the Rev. Neil Macintyre had given Mr. Maciver to understand before then that his salary would be £20, and that the increase to that sum was really necessary in the circumstances of the missionary's outlay. Mr. Macrae moved, and Mr. John M'Donald, elder, seconded, that the salary be £20. The motion was unanimously agreed to.

(3) The Southern Presbytery: (a) Rev. J. S. Sinclair, as Clerk

of this Presbytery, submitted a remit concerning an application from the Mission at Wallace Street, Dumbarton. The elders of the Mission had applied for a missionary to take charge of the Mission for a time, who would visit as well as preach, there having been previously only occasional Sabbath supply. The Presbytery felt this a difficult task, and had not yet succeeded in accomplishing it, but a regular supply had been sent for some months for each Sabbath. The special part of the application which was presently remitted to the Synod was a request for financial assistance, if such would be necessary, to carry on the work of the mission. Mr. Sinclair explained that the increased supply meant increased outlay, but that the financial assistance would only be asked for if it was really needed at the end of the year. Rev. D. Beaton moved that the application for financial assistance be granted. He said that several of them knew that the Dumbarton people had struggled on very bravely for a number of years, and that they deserved encouragement. The motion was seconded and unanimously agreed to. (b) Rev. J. S. Sinclair also submitted an application from Mr. John Mackay, missionary, Greenock, for an increase in his salary, which had been considerably reduced at a recent term owing to the decrease in the Funds. On the motion of the Rev. A. Macrae, seconded by the Rev. E. Macqueen, the case was remitted to the Financial Committee for consideration.

The last head was "Any Competent Business."—(a) Rev. A. Macrae gave a report of Committee for Supply of Summer Fishing Stations, the arrangements for which have already appeared in the Magazine. The Committee asked that the expenses of deputies, as far as necessary, be paid out of the Organisation Fund. On the motion of the Rev. D. Beaton the report was approved, and the request of the Committee granted.

(b) The Clerk reported that he had sent the Synod's Protest against the Deceased Wife's Sister Act to Sir John H. Kennaway, M.P., who was opposed to the Act, to be tabled in the House of Commons, but that Sir John replied that it was not in order to table a protest after a Bill had become law. It appeared, the Clerk said, that a petition for repeal was the only thing they could send in the matter. It was moved by the Rev. J. R. Mackay, and seconded by the Rev. E. Macqueen, that the document be forwarded to Parliament in the form of a Petition. The Moderator pointed out that the Synod was in nowise departing from its protest on this account. The motion was agreed to. Rev. A. Macrae moved that a Committee consisting of the Moderator, Rev. J. R. Mackay, and the Clerk, be appointed to draw up a further statement to define the Church's position, in view of the fact that the two largest Presbyterian bodies in the country, the Established and the United Free, had removed ecclesiastical disabilities from those contracting such marriages, just as the State had removed civil disabilities, and that the said statement be published in the press. The motion was seconded, and unanimously agreed to.

Rev. Ewen Macqueen submitted the following motion with regard to praying at the grave at funerals :—" I beg to move that, seeing that there appears to be some uncertainty in some places as to our attitude regarding praying at the grave, the Synod resolve to make it plain to all their people that as it is not the practice of this Church to engage in prayer at the grave, they advise them not to ask or encourage others to do so, but to adhere to the Directory for Public Worship (bound up with the Confession of Faith) on that point." Mr. Macqueen recommended that a note be put in the Magazine on the subject. Rev. Norman Matheson spoke in favour of Mr. Macqueen's motion and seconded it. Rev. D. Macfarlane remarked that, while the Directory allowed the minister to address words of exhortation to the people, it forbade prayer at the grave.

(4) The Clerk reported that on request, the Rev. J. R. Mackay had indicated his willingness to send copies of his pamphlet on Romanism to Members of Parliament. The Clerk moved that the expense in connection with these copies be defrayed from the Organisation Fund. The motion was agreed to.

(5) The matter of the Raasay Church Debt was next taken up, and it was agreed, on the motion of the Rev. J. R. Mackay, seconded by the Rev. A. Macrae, that the balance of £28 be paid out of the Organisation Fund.

(6) A request was presented from the Trustees of St. Jude's Church, Glasgow, asking power to borrow money on the Church property recently acquired. A question was asked as to the amount, and the Moderator, as minister of the Church, suggested £1,000. The Clerk moved, and Rev. A. Macrae seconded, that power be given to the Trustees to borrow to the extent of the sum named, if necessary.

The Synod adjourned to meet again (God willing) in St. Jude's Hall, Glasgow, on Tuesday after the second Sabbath of November, at eleven in the forenoon.

The Meeting was closed with singing the last three verses of the twenty-eighth Psalm and prayer.

Knox Club for Scotland.—It has been suggested that in view of the general apathy in Protestant matters that a Knox Club should be formed in Scotland. Circulars have been issued stating that such a Club would seek (1) to maintain the Protestant succession to the Throne, and all existing safeguards thereto; (2) to resist the efforts of the Roman Catholic Church to regain its influence in Scotland; (3) to promote the study of Scottish history, and in particular the period associated with John Knox; and (4) to secure the election on all public institutions of those who subscribe the foregoing constitution. We are not in a position to say anything further in connection with the matter, but all those interested may write to Mr. F. J. Robertson, 34 Warrender Park Terrace, Edinburgh, for further particulars.

A Sermon.

BY THE LEARNED AND PIOUS MR. SAMUEL RUTHERFORD,
Sometime Professor of Divinity at St. Andrews.*

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“Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.”—HEB. xii. 1, 2.  
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BELOVED in Christ, there is here a conclusion drawn from the doctrine of the former chapter. 1. Let us run our race. 2. A reason. Many have gone before us; a whole cloud. It is a fair market-gate, a high street to heaven. 3. The way how we may come good speed in our race—get the gold and win the bell—is set down in two things. (1) What we must quit for the gold. First, all weights and clogs of this clay world that retard us in our journey and make our race toilsome. Second, sin that hangs fast upon us and beguiles us. (2) What shall we do? What rule shall we follow? What airth shall we look to?

The Apostle says, Know ye not how they look who run a race? They look not over their shoulder, but ever straight before them, towards the end of their race. Look ye to Jesus in the end of your way. Now, the Apostle seems to go a little off the text. He sees a friend, even Jesus, and he cannot pass by Him, but must speak a word of Him. In your race I shall let you see two things in Jesus.

1. Efficacy and power. He is the Captain and Leader of your souls in the course of faith, and He will not tire. When He begins He will also crown and perfect your faith.

2. I will let you see another thing in Jesus: a good example. How was He? His heart longed to be at the gold, as yours should do. He saw the glory in the end of His way. He suffered both pain and shame, and so was seen on it; and He is now set down on the throne of God. Now, then, the Apostle, still dwelling on Christ (for he cannot win off Him), gives them a new exhortation to hold on, in which there are included the following things:—

(1) Consider what that lovely Person suffered of all men; how they gave Him the lie and spake against Him.

(2) Consider how little ye have suffered. Ye have not yet resisted and striven unto blood, as Christ did.

(3) He gives a reason why they should do so: for fear they give over, faint, and fall a swoon. Having, in chapter xi., spoken

* Preached at a Preparation for the Communion at Kirkcudbright in the year 1634.

of the fathers who won to heaven through patient suffering, he compares them to the cloud that led the Israelites by day through the wilderness. He sets the example of those before them to encourage them.

We see the way to heaven is now a high market gate, and paved by hundreds and thousands who have gone before us, and we should follow after. Are ye wanting a settled house and dwelling in the world? Then set forward; look for a city above. "Indeed," says Abraham, "I shall be witness of that, that ye shall receive the recompence of reward." Will ye rather suffer affliction with the people of God than enjoy the pleasures of sin for a season? Moses says: "I shall be witness then that ye shall win home safe and sound."

In the way we may see a whole cloud of them as witnesses, to lead you through the wilderness. Where away can ye go, or what can befall you in your journey to glory, but in which the Lord's saints have gone before you? Are ye yours alone, and seeking God amongst many, who live as they lived? So was Noah a walker with God when all flesh had corrupted their ways. Let it be true ye have all taken from you, both goods, children, and health. So was Job handled! So the saints have set up steps and way-marks at every turn in your way, and cry, Ride about. And howbeit now, many fools think to win through at the nearest, yet they win not, but stick there. The saints going before in the way is a great benefit to us. Their falls, and the ill steps that cumbered them, ye must beware of. Ye must hold off adultery; for David stuck in that mire. Hold off drunkenness; for Noah and Lot wet their feet in that dub. Beware of mocking and persecuting the saints; for Paul's ship had almost sunk in that quicksand. See these dead carcasses lying on the road: Judas, Demas, Hymeneus, and Philetus broke their necks by attempting to go to Canaan, and falling off again. Make this use of holy men's lives, here condemned, who followed the devil, but were recovered again: beware of those temptations and sins which so easily beset them. Here a cloud of witnesses, the world and the fashions thereof they did not follow: Romans xii. 2, "Be not conformed to this world," and the guises thereof; and yet ye can justify yourselves in the daily transgression of this divine prohibition. Wherefore is vanity in marriages and banquets? It is the fashion, say they. Proud Scotland, poor Scotland, near cut out to thy skin; it is worm-eaten. Wherefore is such vanity in apparel, so that women are become indecent and men like monsters? Men are taking whole baronies of land on their backs! It is the fashion, say they. O! proud and poor Scotland; men are cut out to their skin, and women want not vanity enough, but are not cut to the bone. And wherefore comes swearing and drinking, see ye not? No otherwise than from the fashion. It is the fashion, say they: but if ye will follow such a cloud of fashionable witnesses, let me conclude ye will go

to hell also, for I can assure you that is the fashion. Ye may keep that excuse till the day of judgment, and when God asks what ye have done, and wherefore ye did so, say ye: "Lord, for nothing but the fashion," and see how ye will win off.

Let us run the race. But how shall we run? So run that ye may obtain. Many run upon hope of heaven and get hell in the end. But hear what the Spirit of God says: "Lay aside every weight," every clog. What is the weight? The world, the love of riches, honour, and lusts. He speaks to us as to men having their backs burden of clay, or clogged with heavy lumps of earth and great tatters and bunches of the world's glory. Nay, a number of devils of pride, lust, and covetousness hang upon us. Give them a shake, says He, down with them; let the ground bear all.

How hardly do cunning men enter into the kingdom of heaven! Methinks I see three sorts of men beguiled in their race to glory.

1. Some go not a step at all in the way to heaven, for, going too near the hedge, they get a thorn in their foot, which swells it so that they must sit down and lay it on their knee; and they sit there, and never make any further attempt towards heaven till night come, and there they lie. One of those says (Job xxi. 15), "What is the Almighty that we should serve him? and what profit shall we have if we pray unto him?" They say in plain terms, God is but a poor master to follow; it's long ere he be rich who follows Him; therefore we will have none of Him. Luke xiv. 19, "One said, I have bought a yoke of oxen, and I go to prove them; I pray thee have me excused," &c. "And the Pharisees who heard these things mocked at him."

2. Another sort run a start after Christ for a time as Judas, who, in men's eyes, followed Him till the devil met him in the race, cast down a purse, and breaks his leg, and syne went he over the brae. In John vi. ye see a number following Christ for the loaves. And Demas galloped a while after Paul and the Gospel, but he found it a hungry trade; and the world crossed his road, and after it he went. I say, the world, like a fair strumpet in her silks and velvets, came in his way and gave him a kiss, and he ran to the gate, saying, Sorrow have my part of the Gospel and Paul any more. So Paul says (2 Tim. iv. 10), "Demas hath forsaken me," and has embraced this present world. But

3. Another sort are those who have some more love to the race, and yet they cannot want the world, like the young man (Matt. xix. 21, 22) who came to Christ and said he had kept the Commandments from his youth. When Christ bade him sell all that he had and give his goods to the poor, and come and follow Him, he went away with his heart in his hose, looking as if his nose were bleeding, for he had great possessions. So there are a number who would climb up the mountain to heaven, with thousands by the year and with baronies and a great bunch of clay bound hard

and fast upon the neck of their souls. And they think to hold foot with Christ, ride as hard as He pleases, and twenty stone weight of clay upon their soul! But they will be all mistaken; they will burst and die by the way; and shall never win to the top of the hill. Ask at them how they will win up to heaven with their lusts upon their backs. They will say, God will draw us; He will help and bear us. Indeed, God makes His own people ride in chariots with Himself, and draws them (Cant. i. 2). But will ye make Christ a pack-horse to carry your clay and your lusts? How long is it since He has carried our pack-mantle? Believe me, He is no cadger-horse. Demas and Judas and the like would have ridden after Christ with all their bags of clay; but ken ye what Christ did with them? He threw them and their clay off at the broadside, and left them lying there, and posted away.

Question.—What then shall we do to be quit of these weights?

Answer.—The world is a foul way, like deep watery new tilled ground, where pound weights hang to every heel of the traveller and retard him; and as he shakes off one, another comes on, so that he cannot go fast on his way. Now the affections are the feet of the soul; take heed to your feet, and come off the deep wet land. Use the world as if you used it not. There is a dry way to heaven; hold ye off the deep way, and be content with food and raiment. Go ye the way that Christ and the saints went before you, who scarce ever wet their feet. Indeed, Jesus was never wet-shod in the world; He had so good mind of His errand and his home that the world got no room in His heart. They who will not keep this clean dry causeway, it is no marvel to see them stick in the miry world, be drowned and never win home. It is with many, as was said (Hos. ii. 2), Their adulteries lie between their breasts; the world in a great bunch lies betwixt their breasts all night. Is it any wonder to see such heavy-headed mardels get the mell in this race, like stiff horses unmeet for a journey? And how can they once give a trot? Nay, they but walk in a circle. The

2. *Direction.*—Satan and the world will play you foul play, and cast their feet before you and give you a fall. But care not for that; rise again. But I pray you beware of sore falls, or sins against the conscience, light, and love. For the conscience is like an earthen vessel; if ye break it ye will not mend it again. Some in their race gave their conscience such a back-stroke that they break their legs, and are never meet for the race again. But whatever ye do, keep the conscience whole.

3. *Direction.*—Cast off all things that make you heavy. Make yourself light, that ye may be nimble; skip and spur away. Run, run; look not behind you—remember Lot's wife. Although ye should be like to burst, tarry not; ye will mend of a sweat and a heat. God has a napkin to rub the sweat off you, and He has a chair and a cushion for you against the race be ended, and He will lay your head in His bosom. Take a little pains in the day, for I promise you ye shall get rest at even.

“Cast off the sin that doth so easily beset us,” or goes round about us. This is the body of sin that remains in our nature. He speaks of it as if one had us clasped in his arms; for original sin has us in fetters as captives. It is a thing we cannot win from, go where we please. It is like a ghost—ever in our eye; behind us, pulling us back; before us, standing in our way; at our right hand, hindering us to hear, pray, believe, repent, hope, &c. It is like the wind in our face, or in the face of a weak traveller, that blows him some steps back where he goes one forward. It is as a man going round about us. It is in the mind, darkening the judgment; in the will, throwing it the contrary way. God bids us walk in the lowest room, down in the affections; but we do the contrary. And this sin, as woodbind goes about a tree, wraps about us in every good way. It is a serpent biting our heel, and cries, “A lion in the way.” When God draws, sin holds under at meat, drink, and sleep. It is a joker—it promises us much, but gives us the wind, and yet we believe it.

But here a question may be asked: How does the Apostle bid us shake off this sin which dwells in us so long as we live; it is death and the kirkyard that make us quit of this sin. How is it then that we can shake it off?

Answer (1). The dominion of it we break by grace. Woe every heart we have, for this indwelling sin breaks a bone of old Adam, gives his back a crack and makes him cry. As we repent and advance in holiness, we break a leg or an arm of this sin; but for the root of it, God only, in death, can pluck it out. Yet we must be hacking and cutting the branches and roots of it, else we cannot make progress in our race. We must not take this defiling sin forward with us in our race. We must leave it where we start, and deliver it over to Christ that He may put it on His cross and nail it to His gallows.

Answer (2). He speaks of sin as of a thing going about us like a stone wall in our very way to heaven. Till by regeneration, Christ make a gap in the wall that we may pass over, there is no possibility of going one foot. And even when the wall is broken we shall see this sin hanging on our legs and arms. This sin keeps a lodge by the gate for Satan, and is a common robber, who slays many by the way.

1. Some it tricks out of the way, and lays asleep in security, like a drunken traveller who sleeps in a moor till the sun be down, then he wakes from his sleep and cries.

2. It blinds some, as Paul while a Pharisee, and Papists, and chases them a wrong way—to hell instead of heaven—when they make a fashion of repentance, to slay their sins, and go again to their old pass. Such are those who, with willingness, walk softly, and go to sin again.

Now he sets down the exhortation, “Let us run the race.” This is more than to walk and step at our own leisure. Running shows there is a set time, which will go away, a short day, and

that the way is long, and we have much to do to get sin slain. And, therefore, we must to the way with speed, and run fast. In Matthew xi., the kingdom of heaven is said to be taken with violence. Luke xiii. 24, "Strive to enter in." The word is, "Fight, and throng in by force." When God, by faith, lets a man see heaven, he resolves, and in he must be, come what will. Phil. iii. 13, 14, "Reaching forth unto those things that are before, I press forward toward the mark." The word is, I follow after; I reach out my hand. The Apostle means he ran so that his head and breast pressed forward before his feet, and his two arms reached out to catch hold of Christ. So to speak, he chases Christ and heaven, and they seem to flee from him, and he follows. So should we do. Then chase on. The prize seems to flee from us, but it cannot flee further than to heaven's gates; there we will get a hold of it.

But how will they do who say, "Hooly and fair comes home against even. And what needs all this din, all these prayers, and all these flockings to Communions? I hope to be in heaven as soon as the best of you?"

Answer. Beguile not yourselves, loiterers and drowsy persons, who go not one mile of twenty in a year; such as walk in a circle round about, from pride to lust; from lust to drunkenness; from that to covetousness; and from that to pride again; like as if they were in a fairies' dance, and run not at all. Can men come to heaven lying on their back? The good, lucky old religion made a sonsy world, say they. Yet they use religion as a post-horse; as one wears out of fashion they take another.

Heaven must be taken by violence. He speaks of heaven as of a fortified place, that must be forced by fire and sword ere they render it up.

We are like drunken travellers, cast twenty miles behind, sometimes with lust and sometimes with pride, and such companions cannot be put to the gate; they have a friend to Satan's messengers within, and when they knock, he cries, "Coming, master." Men have gotten a gate of their own, like neighbour another, the good old use and wont, to walk as they please, and they are no gluttons of religion, neither of the Word nor Communions. Religion to them is a good custom of going to the kirk.

(To be Continued.)

The Scholar's Comfort.—"I have taken much pains," says the learned Selden, "to know everything that was esteemed worth knowing amongst men; but with all my disquisitions and reading, nothing now remains with me to comfort me, at the close of life, but this passage of St. Paul, 'It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners: ' to this I cleave, and herein I find rest.'"

Report from Canadian Mission.

BY THE REV. DONALD MACLEOD, MISSIONARY.

THE following is the report which was read by the Clerk at the Meeting of Synod on 6th July:—

My letter to the Rev. Mr. Cameron, which appeared in the February issue of the Magazine, contained a summary of my labours from the middle of October to the end of December, and as it comprised all that was necessary for me to say in regard to that period, it will serve as a supplement to my first report to the Synod.

The first Sabbath of January was spent at Brucefield, and the second and third at Newton. The services at the latter place were held in a new hall, which is more suitable and comfortable than the one we used to have, and the attendance was much better than on previous visits. After visiting the people during my stay there I went to Lochalsh, where I remained for a month. The attendance all the time, notwithstanding that the weather on two of the Sabbaths was cold and stormy, was very good, although not so large as on former occasions when the weather was more favourable. For the first time I managed to visit all our people there.

From Lochalsh I went to the town of Kincardine, where, for two Sabbaths, we met for worship in the Temperance Hall, as the Church at the North Line could not very conveniently be used at that time of the year. The services on both days were well attended. Before leaving I paid a hurried visit to the North Line to see the friends there.

After resting a few days at Brucefield, on my way from Kincardine, I went to East Williams, where I stayed for the whole month of March. The attendance at the service on Sabbath and at the weekly prayer meetings was, considering everything, as good as could be expected at that time of the year. I again visited the friends at Sable, Lobo, Ailsa Craig, and Nairn, as well as the families where there was sickness at East Williams. While there I had, for the first time, to perform the ceremony of marriage in the case of Miss Mary, youngest daughter of Mr. Duncan Mc'Millan, who was married to Mr. David Cluness, West Williams. From there I returned to Brucefield, where I was for two Sabbaths. The services were held in the forenoon in the Methodist Church, and in the evening in Mr. Forrest's house, principally for Mr. Forrest's own sake, as he was not able to go out so late. The attendance on the second Sabbath was rather encouraging. The Annual Meeting was held there on Friday the 9th April, but I didn't take part in the proceedings further than to open and close it, as it was chiefly occupied with finance, and as I considered it better that those present from the different stations of the Mission should be free to discuss matters without my presence.

After Brucefield I went back again to Newton for other two Sabbaths. The services were kept in the same hall that we had on the former visit, and the gatherings on both days were by far the best that I have had there yet. We, however, very much missed Mr. John Mackenzie and his family, who had, since my last visit, gone to live in Saskatchewan, and their leaving is a great loss to our Newton congregation. At the close of the forenoon service on the second Sabbath I baptised the infant son of Mr. David Williams.

Instead of going from there to Lochalsh, as formerly, I went first to Kincardine. We again met for worship on two consecutive Sabbaths in the Temperance Hall, but the weather happening to be exceedingly wet, the attendance was smaller than otherwise it would have been. I very much regret to have to say that the matter of our getting a place of worship of our own in the town has not yet been settled either way.

After Kincardine I went to Lochalsh, where I stayed for a month. The Sacrament of the Lord's Supper was observed in that congregation on the last Sabbath of May. The usual week-day services were held in connection therewith, and the weather being all that could be desired, we had fine gatherings and regular attendance all through. Friends were forward from all the other stations, and from Detroit and Milwaukee. Miss R. F. was admitted to the Lord's Table for the first time. Mr. William Matheson, student, gave assistance during the week days. The Communion, which I earnestly hope will be blessed to many, was celebrated under a thick cloud of mourning, caused by the sudden removal, by death, of the late Mr. William Matheson, elder, who died on Monday the 24th May, after a little more than a week's illness. I scarcely need to refer to the great loss the Mission has suffered by his death at this particular time when he was so much needed, and the painful and only too evident blank his death has made in the congregation of Lochalsh, which is now, for the first time since it was first organised, left without an elder, and must remain so for some time to come. In the circumstances we say with Isaiah—"The earth mourneth and languisheth; Lebanon is ashamed and hewn down; Sharon is like a wilderness; and Bashan and Carmel shake off their fruits." As the Communion was preceded by the death of Mr. Matheson, so it was immediately followed by the death of Widow Mackenzie, the mother of Mr. Donald and Mr. Allan Mackenzie, New York, who are well known to some of our ministers. They both attended the funeral, and are in good health. Thus the solemn remembrance of Christ's death was in the midst of death, and whatever will be its fruits, I must confess that from its beginning to its close I was never under a heavier burden.

I came back to Brucefield on Monday, and I am leaving again on Friday for East Williams, where the Communion is to be, God willing, on the 20th of this month. The Communion is to

be at Brucefield on the 18th July. After that I intend to visit Wardsville and Detroit, giving a Sabbath to each place.

My year's engagement has now almost expired. At the meeting at Brucefield already referred to, I was asked to remain for another year on the same conditions as last year, but after long and serious consideration I have decided to go, and if spared and well, I shall be leaving for Scotland early in August. I feel deeply having to leave without another being first on the ground to take up and carry on the work, and I most earnestly hope the Church will be able to arrange for some one to come with as little delay as possible. I also feel very sorry that owing to circumstances which I need not here relate, I shall not be able to again visit the friends in Manitoba, but Mr. William Matheson, student, has gone to Winnipeg this week, and will remain there for two or three months. I hope the Most High will go with him and prosper his work. He gave three Sabbaths to East Williams when I was at Kincardine and Lochalsh.

Some of our people in Ontario have passed through severe illness since my last report, but they are all better again. The winter has been more open, changeable, and milder than usual, and, consequently, I was able to carry on the work of the Mission without interruption. The spring was for the most part very wet with some cold days. We are now having delightful weather, and the growth after the cold and wet is very rapid. My health all along has been good.

In again humbly asking your kind acceptance of this brief account of my work since the beginning of the year, I feel as never before the truth of Christ's saying:—"Without me ye can do nothing," and looking to Him who is the forgiver of sins, and the rewarder of them that diligently seek Him, I bring this report to a close with the desire:—"Thy kingdom come; thy will be done, as in heaven, so in earth."

Stupid Reviewing.—For a piece of downright stupidity in reviewing, no better example could be found than a recent notice in the *Glasgow Herald* of the recently issued work *Religious Life in Ross*. We could understand a thorough-going Moderate or a strong United Free Churchman being angry at certain statements in the book, but to hold up to ridicule, a book of this kind, as a whole, shows a contemptible spirit. The Rev. D. Maclean's short memoir of Rev. John Noble is described as "pharasaic and bombastic." The reviewer evidently merely dipped into the book—he speaks of it as dealing with the Presbyteries of Sutherland and Ross, whereas it only deals with the Presbyteries of Eastern Ross. This Philistine, unfortunately, instead of confining himself to certain palpable defects of the book, makes sport for the un-circumcised hosts by ridiculing much that bears the stamp of heaven.

Tabular View of the SUSTENTATION FUND and SPECIAL COLLECTIONS of the Free Presbyterian Church of Scotland

For the Year from 31st March, 1908, to 31st March, 1909.

PLACES.	MINISTERS, MISSIONARIES.	Sustentation Fund.	Jewish and Foreign Missions.	Raasay Building Fund.	Aged and Infirm Ministers' and Widows' Fund.	Organization Fund.	Missionary and Catechist Collection.	Students' Aid Fund.	Building Fund.	TOTAL.
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
<i>Northern Presbytery—</i>										
1. Ainess		1 2 0	..	..	..	..	..	..	..	1 2 0
2. Assynt	{ Lochinver Stoer	27 2 0	..	2 9 2	2 7 0	2 10 10	3 10 0	2 17 9	2 10 0	43 6 9
3. Assynt		M. Macleod, missionary	33 8 6	..	0 16 2	0 8 9	0 18 6	1 6 1½	1 12 5	0 17 4	39 7 9½
4. Creich		20 10 6	..	0 19 0	..	0 18 0	0 19 0	1 4 0	0 13 2	25 3 8
5. Daviot		20 2 0	1 1 9	..	..	..	1 10 0	1 0 6	..	23 14 3
6. Dingwall		53 5 9	2 16 3	1 5 0	1 0 0	0 15 7	1 4 0	1 2 0	0 16 8	62 5 3
7. Dornoch		40 8 6	..	2 3 9	..	1 8 3	2 8 7	3 0 0	..	49 9 1
8. Dunbeath		..	..	..	..	..	..	..	..	..
9. Duthil		16 2 6	1 0 0	..	..	..	..	..	..	17 2 6
10. Farr		7 15 6	..	0 10 0	0 4 6	0 7 0	0 13 0	0 7 6	0 5 0	10 2 6
11. Fearn		10 1 0	..	0 4 0	0 5 0	..	1 10 0	0 10 0	0 10 0	13 0 0
12. Golspie		2 14 4	..	..	..	..	..	..	..	2 14 4
13. Halkirk		26 0 0	..	1 10 5	..	1 6 5	1 9 9	1 4 5	..	31 11 0
14. Helmsdale		13 0 0	1 0 0	..	..	..	..	..	..	14 0 0
15. Inverness		132 0 0	5 0 0	4 10 10	3 7 8	..	5 0 0	..	5 13 5	155 11 11
16. Kilmorack		24 8 3	..	1 7 5	..	0 19 0	1 4 3	1 2 10	1 6 10	30 8 7
17. Kingussie		9 10 0	1 0 0	6 0 0	0 10 0	0 10 0	1 0 0	0 10 0	0 10 0	19 10 0
18. Kinlochbervie		11 4 0	..	0 5 0	0 8 0	0 5 6	0 11 5	0 10 0	..	13 3 11
19. Laig		50 0 0	..	3 0 8	2 6 0	2 1 0	2 5 0	3 2 6	1 12 3	64 7 5
20. Moy		35 11 6	..	2 6 3	..	1 13 6	..	1 11 3	1 18 9	43 1 3
21. Newtonmore		6 0 0	..	..	..	..	..	..	..	6 0 0
22. Rogart		21 0 0	..	0 14 0	..	0 10 0	0 15 0	0 18 6	1 0 0	24 17 6
23. Scourie		8 6 6	..	0 12 6	0 12 6	0 9 8	0 13 0	0 11 0	0 7 6	11 12 8
24. Stratherrick		20 2 0	2 14 6	1 8 0	1 1 4	1 5 0	1 7 6	1 3 0	1 0 0	30 1 4
25. Strathy		17 10 0	0 17 0	0 10 0	0 10 0	..	1 3 0	1 0 0	1 0 0	22 10 0
26. Tain		14 0 0	..	1 15 0	1 12 0	1 10 0	2 0 0	1 12 0	..	22 9 0
27. Thurso		..	..	1 0 0	0 15 0	..	0 15 0	0 12 0	..	3 2 0
28. Wick, Lybster		100 0 0	..	..	2 10 0	..	9 0 9	2 15 0	..	114 5 9
		721 4 10	15 9 6	33 7 2	17 17 9	17 8 3	40 5 4½	28 6 8	20 0 11	894 0 5½
<i>Southern Presbytery—</i>										
29. Ballachulish, N.		3 0 0	..	..	..	..	..	..	..	3 0 0
30. Dumbarton		3 0 0	..	0 16 6	..	0 10 0	..	..	..	4 6 6
31. Edinburgh		..	..	..	..	..	1 0 0	1 8 0	..	2 8 0
32. Glasgow { St. Jude's Church	N. Cameron, minister	257 5 6	25 6 0	11 0 0	4 10 0	6 10 0	20 0 0	9 0 0	9 0 0	342 11 6
33. Glasgow { John Knox's Church	J. S. Sinclair, minister	*24 5 0	6 3 0	3 5 0	1 15 0	1 10 0	4 5 0	3 15 0	..	44 18 0
34. Greenock		5 0 0	..	..	..	1 0 0	1 15 0	..	..	7 15 0
35. Kilmallie		3 0 0	..	..	..	..	1 0 0	..	..	4 0 0
36. Lochgilphead		2 10 0	..	..	..	0 16 0	1 5 0	0 15 0	..	5 6 0
37. Oban		40 0 0	2 2 5	3 0 0	2 0 0	2 0 0	3 0 0	2 0 0	..	54 2 5
38. Tarbert, Loch Fyne		..	..	0 10 0	0 10 0	0 7 1½	0 10 0	0 10 0	..	2 7 1½
39. Tighnabruach		40 0 0	5 0 0	..	..	4 10 0	7 0 0	6 0 0	..	62 10 0
		378 0 6	38 11 5	18 11 6	8 15 0	17 3 1½	39 15 0	23 8 0	9 0 0	533 4 6½

40. Achmore A. Macdonald, missionary 4 0 0

41. Applecross W. M'Beth, missionary 50 0 0

42. Ardsay

*24 5 0 being received too late for insertion as at 31st March.

ABSTRACTS of the PUBLIC ACCOUNTS of the FREE PRESBYTERIAN CHURCH OF SCOTLAND.

For the Year from 31st March, 1908, to 31st March, 1909.

SUSTENTATION FUND.

CHARGE.	
Balance of last Account ending 31st March, 1908,	£982 7 10½
RECEIPTS—	
1. Congregational Contributions,	£1897 5 3½
2. Donations,	77 1 9
3. Missionary and Catechist Collec- tion, - - - - -	132 18 11½
4. Interest, - - - - -	4 12 10
	2111 18 10
	£3094 6 8½

DISCHARGE.	
PAYMENTS—	
1. To Ministers at Whitsunday,	£770 0 0
,, Martinmas,	770 0 0
	£1540 0 0
2. To Missionaries at Whitsunday,	£203 3 6
,, Lammas,	209 7 5
,, Martinmas,	198 15 3
,, Candlemas,	193 13 9
	804 19 11
3. Expenses, Postage, Printing, Stationery, etc.,	3 8 6
	£2348 8 5
Balance at 31st March, 1909,	745 18 3½
	£3094 6 8½

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JEWISH AND FOREIGN MISSIONS.

CHARGE.	
Balance of last Account ending 31st March, 1908,	£573 13 11
RECEIPTS—	
1. Congregational Collections,	£81 4 6
2. Donations,	44 2 7½
3. Brushgrove, Grafton, N.S. Wales,	11 8 11
4. Lochalsh, Ontario, Canada,	6 8 2
5. Legacy,	59 10 1
6. Interest, - - - - -	6 14 7
	209 8 10½
	£783 2 9½

DISCHARGE.	
PAYMENTS—	
1. Salary to Rev. J. B. Radasi, S. Africa, - - - - -	£110 0 0
2. Synod's Grant for travelling expenses to Mr. Radasi, - - - - -	14 10 0
3. Seat Forms for Church at Bembesi,	2 0 0
4. Feu on Church and Manse, - - - - -	1 0 0
5. Tokens for S. Africa, - - - - -	0 8 9
6. Commission on Bank Drafts, - - - - -	0 13 2
7. Postage, Printing, Stationery, etc.,	0 7 1
	£128 19 0
Balance at 31st March, 1909,	654 3 9½
	£783 2 9½

RAASAY BUILDING FUND.

CHARGE.		DISCHARGE.	
RECEIPTS—		PAYMENTS—	
1. Congregational Collections, - - - -	£79 9 3½	1. Postage, Printing, Stationery, etc., - - -	£0 16 1
		Balance at 31st March, 1909, - - - -	78 13 2½
	<u>£79 9 3½</u>		<u>£79 9 3½</u>

AGED AND INFIRM MINISTERS' AND WIDOWS' FUND.

CHARGE.		DISCHARGE.	
RECEIPTS—		PAYMENTS—	
Balance of last Account ending 31st March, 1908, -	£86 1 6	1. Postage, Printing, Stationery, etc., - - -	£0 10 7
1. Congregational Collections, - - - -	£38 10 4	Balance at 31st March, 1909, - - - -	125 5 9
2. Interest, - - - -	1 4 6		
	39 14 10		
	<u>£125 16 4</u>		<u>£125 16 4</u>

ORGANISATION FUND.

CHARGE.		DISCHARGE.	
RECEIPTS—		PAYMENTS—	
Balance of last Account ending 31st March, 1908, -	£37 5 9½	1. Synod's Grant to Clerk of Synod and Editor of Magazine, -	£10 0 0
1. Congregational Collections, - - - -	£49 6 7½	2. Synod Expenses to Office Bearer, -	1 4 0
2. Donations, - - - -	0 2 6	3. Synod's Grant to Mr. Mackay for Books, - - - -	1 16 0
Interest, - - - -	0 9 4	4. Printing Financial Statement in Magazine, - - - -	1 3 4
	49 18 5½	5. Travelling Expenses to Missionary, -	1 0 0
		6. Printing Address from Southern Presbytery to King, on Romish Aggression, - - - -	1 1 0
		7. Expenses for Petition <i>re</i> Royal Protestant Declaration, - - - -	0 18 6
		8. Advertising Meeting of Synod, - - - -	0 4 0
		9. Postage, Printing, Stationery, etc., -	1 6 7
	<u>£87 4 3</u>	Balance at 31st March, 1909, - - - -	£18 13 5
			68 10 10
			<u>£87 4 3</u>

MISSIONARY AND CATECHIST COLLECTION.

RECEIPTS— CHARGE.	DISCHARGE. PAYMENTS—
1. Congregational Collections, - - - - -	1. In behalf of Sustentation Fund, - - - - -
£132 18 11½	£132 18 11½

STUDENTS' AID FUND.

CHARGE.	DISCHARGE.
Balance of last Account ending 31st March, 1908, - RECEIPTS— 1. Congregational Collections, - - - - - £84 8 11½ 2. Donations, - - - - - 0 5 0 3. Interest, - - - - - 0 2 7 <hr style="width: 20%; margin-left: auto; margin-right: 0;"/> 84 16 6½ <hr style="width: 20%; margin-left: auto; margin-right: 0;"/> £108 5 9	PAYMENTS— 1. To Students, - - - - - £80 0 0 2. Postage, Printing, Stationery, &c., - - - - - 0 12 10 <hr style="width: 20%; margin-left: auto; margin-right: 0;"/> £80 12 10 Balance at 31st March, 1909, - - - - - 27 12 11 <hr style="width: 20%; margin-left: auto; margin-right: 0;"/> £108 5 9

BUILDING FUND.

CHARGE.	DISCHARGE.
Balance of last Account ending 31st March, 1908, - £47 9 3½ RECEIPTS— 1. Congregational Collections, - - - - - £50 16 3½ 2. Legacy of the late Mr. J. Mackenzie, Poolwe, for Shildaig Manse Building Fund, - - - - - 50 0 0 3. Legacy of the late Mr. J. Mackenzie, Poolwe, for Tarbert Harris Building Fund, - - - - - 20 0 0 4. Interest, - - - - - 0 8 6 <hr style="width: 20%; margin-left: auto; margin-right: 0;"/> 121 4 9½ <hr style="width: 20%; margin-left: auto; margin-right: 0;"/> £168 14 1	PAYMENTS— 1. Shildaig Manse Building Fund, - £67 0 0 2. Tarbert Harris Building Fund, - 26 0 0 3. Raasay Building Fund, - - - 25 0 0 4. Lochinver Building Fund, - - - 3 0 0 5. Postage, Printing, Stationery, etc., - 0 14 10 <hr style="width: 20%; margin-left: auto; margin-right: 0;"/> £121 14 10 Balance at 31st March, 1909, - - - - - 46 19 - 3 <hr style="width: 20%; margin-left: auto; margin-right: 0;"/> £168 14 1

SHILDAIG MANSE BUILDING FUND.

Amount of Bond over Manse, at 31st March, 1908, - £367 0 0	Paid from General Building Fund in reduction, - £67 0 0
	Balance at 31st March, 1909, - - - - - 300 0 0
£367 0 0	£367 0 0

We have examined and audited the Accounts of the Free Presbyterian Church of Scotland for the year ending 31st March, 1909, 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.*

Scottish Heroines of the Faith.

BY THE REV. D. BEATON, WICK.

(Continued from page 108.)

MRS. JOHN CARSTARES.

MRS. CARSTARES was the eldest daughter of William Mure of Glanderston, by his second wife. She was married to Mr. John Carstares in 1647 or 1648, minister of Cathcart and afterwards minister of the High Church, Glasgow. Mr. Carstares was one of the most pious of the Covenanting ministers and there are many anecdotes recording the depth and sincerity of his piety. In his wife he found a true helpmeet, as he himself bears testimony in a letter written in 1662:—"I desire to bless Him that ever He was pleased to cast our lot to be together, and that he found you out a helpmeet for me: you were never a temptation to me, nor an obstruction to me, either in my ministerial or Christian course, though you have been little furthered and much obstructed by me; but He can make up out of the riches of His grace to you what you have been now these fifteen years at a loss by me." In another letter written two years later, he says:—"I desire to bless the Lord for you; you have been to me, indeed, a meet and faithful help, and, if I had more improved your fellowship and counsel, your discreet and wise counsel, I am not ashamed to say it to you, I might have thriven better as a man, as a Christian, and as a minister. He might very justly, for my sins, deprive me of such a wife, such a mother, such a friend, such a counsellor, yea, of all relations, sweetly centred in such a one." When persecution broke out over the land Mrs. Carstares showed the true steadfastness of her religious principles by remaining true to the cause of Christ. In 1662, Mr. Carstares received a summons to appear before the Privy Council, which he announces to her, as follows:—"I hope, my dear, you can bear, through the grace that hath often strengthened you in difficulties that have occurred about me since we came together, to hear without vexation of mind, that I have this day got a charge to compear before the Council this same day fourteen days, a double whereof I have sent you. It may be He will pity me and help me. The cause is good, and nothing at all disgraceful. O, to have a suitable frame every way, pray for it, and for sinless and inoffensive through-bearing. . . . Now, my heart, let me beseech you to take courage in the Lord, who hath given you a room in His heart, and will in due time give you a room amongst them that stand by the throne. Resolve to endure hardness as a good soldier of Jesus Christ. We may see this storm blow over, if kept faithful, and meet with higher and holier things."

In 1664 he was again summoned before the Privy Council in

connection with the dying testimony in favour of Presbyterianism, which Mr. James Wood, Professor of Divinity at St. Andrews, had left behind him. Knowing the implacable hatred of Sharpe, Carstares thought it advisable to put himself beyond his reach for a time, so he fled to Ireland. It is supposed that it was during this period that the following letter was addressed by Mrs. Carstares to her husband:—"My dearest and most kind Friend,—It was refreshing to me to have a line from you, but it troubled me to find you so heavy. He doeth well who hath found it meet to put us in heaviness for a season, finding there was need of it. It did wound me when I read that in yours, your not being adverse to come here, which is thought by your friends very unmeet and unreasonable; for though you be very clear as to the cause, yet to cast yourself in such imminent hazard is a wrong, and I am persuaded you are not called to it, nay, you are called to the contrary; so hide yourself as well as you can, and if it please the Lord so to order you be found out—which I wish may not be—I hope He shall glorify Himself in you, and carry you honourably through. Put not yourself to it while [until] the Lord bring you to it. I hope my request, which is so reasonable, shall prevail with you. My dear, weary not in wandering; it has been the lot of many of His worthies to wander in caves and dens of the earth; and although your accommodation should be very bad, so that you cannot go about duties as you would, He counts your wandering better service to Him than your preaching. My dear, a little while will put an end to all our troubles; as for myself, I had reason always to bless the Lord that ever I knew you, and this day I desire to bless Him more than ever that ever I was so nearly related to you, and that I have a husband wandering and suffering for the truth. Let us both bless Him together for this. He might have given me one that was persecuting the truth. The Lord strengthen and confirm you! That commodity you desired cannot be gotten for the present, though they be most willing to give it. I hope the Lord shall provide another way; the bearer will show you all other things. The Lord's blessing and protection be with you, and may He be near your soul with the consolation of His Spirit! Farewell, my dear, I am your own.—J. C."

In 1667, Mr. Carstares was denounced as a rebel and outlawed, and it is probably at this date that the following letter was addressed to him by his wife:—"My dearest Friend,—The bearer will show how all matters here go. The west-country gentlemen and ministers, who were declared rebels, are now forfeited. I bless the Lord it nothing troubles me. A smile from God and the lifting up the light of His countenance can make up, and even doth make up, all the injuries men can do, so that the lines are fallen to me in a most pleasant place, and I have a goodly heritage! I think my lot very far above the lot of my adversaries! Blessed be God who made the difference; there being no cause, but even

so, because it pleased Him. My dear, let us willingly cleave to Him and suffer for Him. We owe Him much. How much are we in His debt, who hath added this mercy to all the former mercies, that He has counted us worthy to suffer for His name's sake? O for grace to be steadfast to the end, and that He would graciously pardon our unfaithfulness to Him and to His cause and people! Alas! Zion's condition lieth not near my heart as it should.—J. C." Mrs. Carstares was not called to die at the stake or seal the truth with her blood, but she had the spirit which martyrs had when they counted not their lives dear unto them. Her son, afterwards the famous Principal Carstares, though not like his parents in deep piety and steadfastness of principle, became one of the most notable ecclesiastical leaders the Scottish Church ever had.

(To be Continued.)

The late Angus MacLeod, Jun., Strathy Point, Sutherlandshire.

THOUGH the subject of this sketch was one of Christ's hidden ones, the writer hopes that some account of his short but interesting spiritual career will not be without profit to the readers of the Magazine.

Angus MacLeod was the third son of Mr. Angus MacLeod, elder, Strathy Point, and nephew of the late godly Jessie MacLeod, a notice of whom appeared in these pages. Young Angus, as he was usually named, was a bright and shining light, although his light was only seen by a small circle of friends. This was due partly to the fact that he was of a shy, reticent disposition, and partly to the circumstance that he was more or less an invalid since the great change in his life took place. He was naturally a very wise young man—quite above the average in intelligence. He followed closely the various movements which took place in the Churches during the last eighteen years, and it is not too much to say that many of his friends were indebted to him for light on these matters. It was hardly possible to meet anyone who saw better through ecclesiastical subtleties than he did.

Angus was the subject of religious impressions from his youth. He told privately, a few weeks before he died, that when a young lad, under the preaching of the late godly Mr. Munro of Strathy, he used to be riveted to his seat in the Strathy Church under the searching eye of Mr. Munro, and to feel within himself that he was the man. He had been asked if Mr. Munro "preached to sinners," and the above was his answer. He had a profound regard for Mr. Munro's memory, and used often to remark that it was a wonderful thing that the people of Strathy should go astray as they did after having so lately enjoyed the services of such a

godly minister as Mr. Munro. Angus was a long time labouring in the dark. The writer remembers going in his company, about nine years ago, to Portsherra—a village three miles distant from Strathy—and on the way Angus began such a powerful discourse upon the vanity of life, and the necessity of knowing God, that his companion was affected very much by his arguments. When afterwards spoken to about this discourse, he said "That was all head knowledge." And so it was, for he was then "without God and without hope in the world." He was, however, like Samson, moved "at times" in the camp of the enemy by the Spirit of the Lord. The writer often conversed with him before the change about spiritual matters, and he always seemed so pleased to have such conversation; in fact, it was an easy matter to do so, as he almost invariably introduced the subject himself. One often felt cheered by the hope that he was "not far from the Kingdom." To his poor, benighted soul, however, matters were only becoming darker and darker, until at last he found out that man, by wisdom, cannot know God, and he ceased to look any more to himself for salvation. Like Paul, he could now say, "The commandment came, sin revived, and I died."

It was an autumn evening, about four years ago, when he first spoke about the great change which then took place. We were both sitting alone in his father's house, and there was an unusual solemn expression on his countenance as he said, "I have had a wonderful experience lately." Being asked if he could describe his experience, he replied, that he had not been so well some days before then, and that on one of these days, as he lay in bed, a most wonderful light shone into his mind which gave him quite a different conception of the Almighty; that he had seen such a view of the goodness and blessedness of God that he was for the time being powerless. "I was so overpowered," he said, "by the glory of God, that when my mother brought me some milk to drink, I could not ask a blessing on it—I felt everything was blessed." Being asked further if the light came through any portion of Scripture opened up to his mind, he said that it was not through any particular passage the light had come, but that when the light came, everything seemed to open up to his mind; and that that verse in the fifth chapter of Romans, which says, "God commendeth his love toward us, in that, while we were yet sinners Christ died for us," was opened up in a wonderful way. He said, "I saw the wonderful love of God to sinful creatures; I saw that he had done everything and was overpowered by the revelation." Still further questioned as to whether he now apprehended Christ as the only ground of acceptance with God, he replied that he now understood so well how everything was through Christ, but that it was not so much the glory of Christ which so much affected him as the glory of God the Father who had given His Son to die for sinful men, and who was commending His love to them in such a glorious manner. This

conversation was the occasion of much joy, and left the distinct conviction that Angus had experienced what it was to be born again. All things had become indeed new to him, and the more one saw of him afterwards the more attractive he became.

For two or three weeks before he died the writer had the privilege of conversing with him almost every day. It was clearly seen that he was fast ripening for the garner. Being asked if he now thought he was converted, he replied, that if he would say he was not, he would be guilty of denying the Lord's work. He used to speak often about *head knowledge* in his last illness, and to remark, "Head knowledge can go very far." Reminded how well he could speak himself about religion before he knew the Lord, he would answer, "Isn't that how I know it so well?" *i.e.*, concerning head knowledge. But, to do him justice, although he would speak about religion in his former days, he would always end by saying, "I am ignorant myself, although I speak in this manner." With all his head knowledge he was not a hypocrite, but, on the contrary, seemed to be an earnest searcher after a true foundation upon which to build his hopes for an endless eternity.

Although his faith was strong to the end, yet he was no stranger to the corruption of his heart. There was, however, a rare beauty about his disposition, afflicted as he often was by bodily weakness and mental darkness. One could not but envy his trust in the Lord, one afternoon, as he talked about the awful corruption of the human mind, and remarked as follows, "Many a night I go to bed thinking I will never see the morning, and my mind will be troubled with all the folly imaginable, so that I cannot think of anything good; but I leave myself in the hand of the Lord, knowing that there can be no fear, although I should die during the night, for *He can do all things.*" Such was the faith and hope of our beloved friend. He also spoke often about the freeness of the Gospel, and had learnt in a remarkable manner the lesson that salvation is altogether of free grace. He would say, "If sinners would only come to the Lord, making use of the means He has set up and blessed to others, He would do everything for them."

He followed the interests of our Church with a zealous regard from the very beginning, and in his last illness he used to speak in a very encouraging manner of the future prospects of the Church, and, unlike many who speak about these things, he did not speak at random, but spoke by faith.

His health broke down about five years ago, and latterly his trouble developed into a consumption which ended his brief, but bright, career on Sabbath morning, the 20th June, at the comparatively early age of 42 years. The deepest sympathy is felt for his aged parents and their family in their sore bereavement. Parents could not have a more dutiful son than Angus, but their loss is his gain.

"He brought them out of darkness and the shadow of death, and brake their bands in sunder" (Psalm cvii. 14).

Dissent from the Union Presbyterian Church of Canada.

A STATEMENT AND AN ADDRESS BY MR. GEORGE FORREST,
BRUCEFIELD.

(Continued from page 69.)

BUT to come back to our subject. On Sabbath, the 29th of September, Mr. Grahame told the Congregation to remain in their seats for a short time after the pronouncing of the benediction, which most of them did. Then Mr. Walker said that some of the people had been speaking to him about having the Communion, and he would like to know the mind of the Congregation in the matter. There was not much to be done, only to say when they wanted it, and *who* they wanted to assist Mr. Grahame at the time. No one said anything. Then Mr. Walker asked me if I had anything to say about it. When thus appealed to personally, I stood up and said, in substance, what I have already written here regarding the irregularity of their proceedings last year, only perhaps not so plain as I might have done if I had known beforehand that the subject was to be taken up. But as it was, no one offered to answer my objections. Mr. Walker simply said that *he* did not take the same view of things that Mr. Forrest did, and, turning to Mr. Grahame, asked him if he had anything to say in this matter. He replied, "I do not hear very well." "But," says Mr. Walker, "Did you hear what Mr. Forrest was saying?" Mr. Grahame replied, "I may have heard some, and may be not all; you better take a shew of hands," which was accordingly done. Thus my objections, serious and solemn as they were, were voted down without an attempt to answer them, and the Congregation resolved to go on in the same manner as they had done last year. Well, it might be easy enough to vote *me* down, but, in my view at any rate, the Congregation took a very serious and a very dangerous step. For, looking at it in the most favourable light, Mr. Walker might have, quite *thoughtlessly* and without any ill intention, taken it upon himself to do as he did; but now that the mistake was pointed out to them, the Congregation resolved to proceed in the same way. Other counsel, however, prevailed, and a Session was constituted. This, it may be said, removed the objection regarding the irregularity of the proceedings of last year, and perhaps it did, but it also intensified my first objection, that is, the inconsistency of pretending to be testifying against the sin of the Union Church, and, at the same time, living, and moving, and having their being in, and from that Church. Surely it is a strange pretence, if not a sham, when they had a Union Session, constituted by a Union minister, who also examined and admitted candidates to the Sacrament, and who

were also assisted by other three Union ministers! Thus there were four Union ministers and three Union elders (seven in all, a perfect number in Scripture) employed on that occasion; and, yet, *they say* that they are clear of the Union Church, and independent of her! But the question has been put to me: Could you not continue to come to the Church and Sabbath School as you did before? Well, let it be remembered that on Sabbath the 29th of September, 1889, the Congregation did, by a decided congregational act, by their uplifted right hand, declare in favour of going forward in the irregular, unwarrantable way that just then had been exposed to them; and although the mode of procedure was afterwards changed, the change was made unknown to me, and I was not aware that a Session was to be constituted until I heard Mr. Grahame say so at the close of the service on the Fast-day, when he was just going to do it, and, moreover, be constituted with elders (with one exception) out of a Church with which I had no connection. If I may be allowed the expression, it was an unconstitutional constitution, for it brought the Congregation under the rule and authority of a Session belonging to another Church: if otherwise, the whole thing was a *solemn sham*. So by that procedure I was virtually expelled from the Session. And not only that, but Mr. Grahame, who is by that act now the recognised head, both of Session and Congregation, and who is supposed to be the mouthpiece of the Congregation in their public prayers, has, in the most pointed and plain way, dropped me out as if I had neither part nor lot among them by using this simple phrase in the prayers in the Church, "Thy *servant* in the eldership" (not servants), so that, as the whole thing appears to *me*, neither minister nor people recognise me any more as an elder of the Congregation, although I never yet resigned my office, nor did I stop going to the Church until I noticed, time and again, the distinction made in the prayers of the Congregation concerning me.

And, now let anyone be placed in my position and see how he would like it, and if he would act much better than I have done.

When they try it, they will see. I would now fain ask a question: "What have I done that I should be thus, as it were, cast out of the synagogue?" If I am allowed to answer for myself, then I say that I have done nothing—only refused to leave the position solemnly taken by Mr. Ross and the rest of us in Montreal at the time of the Union; and although there have been many inconsistencies on *our* part in maintaining the principles for which we then contended, yet I have never changed the position which we took up that day. God helping me, I never will. No doubt if I had been more yielding I might have increased my popularity, but then that is not the way that truth has been maintained in the past, nor is it the way that it can be maintained *now*. We may make up our minds to that.

Of course, if we are wrong in dissenting and separating from

the Union Church, the best thing we can do will be to acknowledge, as speedily as possible, our mistake, and at once apply for admission into her, and so have a right to all the privileges that she is enjoying. But, if we are right, as I believe we are, then, instead of hanging on in this irregular way to the Union Church, let us rather cast ourselves on Christ, the Head of the Church, who has all the resources of omnipotence under His control, and who is infinite in love and mercy and grace, and who can supply all our wants out of His fulness, and can give us grace according to our need. For He has not said to any of the seed of Israel, "Seek ye me in vain."

AN ADDRESS DELIVERED BY MR. GEORGE FORREST

*To the Congregation at Brucefield before they entered the
Union Church in 1895.*

ALTHOUGH I have not been worshipping with you for some time, I have not been an uninterested spectator of what you have been doing, and I have noticed that every move that you made was bringing you a step nearer to the Union Church; and for a long time I have been convinced in my own mind that by and by you would go over to that Church altogether, and the intimation that I heard read in the Church last Sabbath showed me that I had not misjudged you.

Now, while I do not claim, or pretend to have any right to dictate to you what you ought to do, I hope you will bear with me when, as your friend, I ask you to pause a little before you take the final step, and calmly look at the situation from some of its most important standpoints. And first: Why did we not go into the Union when it took place in 1875? *Answer*—Our principal "reason of dissent" was because the Church would *not allow* it to be inserted in their "Basis of Union" that the Lord Jesus Christ is the King of nations, and so determined were they on that point that, rather than allow that doctrine a place in their Basis they would, and did, let us leave their Communion altogether. And second: Although, in a kind of way, He is acknowledged Head of the Church, yet, practically, He is disowned there too. In proof thereof, see how the mode in which He is to be worshipped is not decided by the Word of God (which is the law of the King), but by the voice of the people; for it is decided by their *vote* whether the Lord shall be praised by singing the Psalms of the Bible, or by singing hymns of human composition. The same again with regard to the organ, and the same again as to whether they shall sit or stand when praying. It is the vote of the people that determines all that, and not the law of the King. What a different estimate was put upon that doctrine by Presbyterians in days gone by, when they let their blood flow as water in defence of "Christ's Crown and Covenant."

And it is also within the memory of a good number among ourselves what sacrifices were made at the time of the "Disruption" for Christ's crown rights.

But, although the *Church* has a lower estimate of Christ's Royal Prerogatives now than she had then, has Christ lowered His estimate of them? Are they any less valuable in His sight now than they were then? To ask that question is to answer it. For Christ is the unchangeable One: He is the same yesterday, to-day, and forever. For He is still King of kings and Lord of lords, and He must reign until all things are put under His feet. Well do I remember the scene in Montreal when we had to decide whether we would unite with the multitude upon that Basis that we considered so dishonouring to the name of Christ, or whether we would stand alone. But, by God's grace, we were enabled to stand alone, for there were only four of us against the whole "Canadian Presbyterian Church." But, although we were in such a small minority, we believed then, and I believe now, that we were on the Lord's side. And when the question was taken up and dealt with in Brucefield, you, too, declared that you believed that we were right in the stand that we had taken, for you took your stand with us, and refused to enter the Union.

Now, if it was right to keep off the Union *then*, can it be right to enter it *now*? Is the Basis changed for the better? No; it is not changed *at all*: it remains the same. What, then, has changed? Is it you? Are you now prepared to go back on your nineteen years' testimony, and by your action declare that you have been wrong all these years that you have been professing to testify against the error of the Union Church? It is true that your testimony has been weak and feeble since you took to living on the Union Church. But you are yet in a position to assert yourselves: you are yet free to take any road you like; and before you bind yourselves hand and foot, examine the whole question carefully in the light of God's word and in the light of eternity, and choose that side now that you will wish you had chosen when eternity dawns. In a crisis like this it is well to remember that when the King will come in glory and attended by His holy angels, He will then treat us as we treat Him now. If we confess Him before men, He will confess us before His Father and before the holy angels, for He has said so Himself. But, if we deny Him, He will deny us—and that Union Basis is so like a denial of His name that, for my part, I dread to have anything to do with it or to come near it.

And, moreover, is not He who is "the King eternal, immortal, and invisible, the only wise God," worthy to receive all the honour that we can give Him? Does He not deserve it at our hands, when for us He humbled Himself and became obedient unto death, even the death of the Cross, and for which God has highly exalted Him and given Him a name that is above every name, that at the name of Jesus every knee should bow, of things in

heaven and things on earth, and things that are under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God, the Father? Let us, then, beware of doing any indignity to that glorious name that God has so highly exalted. Rather let us emulate the sturdy Presbyterianism of our forefathers. They would suffer any loss, and brave any danger, in order to set Christ, the King, on His throne, both of the Church and the nation too. Now, this doctrine of Christ's Kingship over the nations is not a mere sentiment; it is intensely practical, and the rejection of it is bearing bitter fruit in this Canada of ours. Do you ask in what way? Well, I will tell you, even at the risk of bringing a little politics into my story. You all remember that episode in our history known as the "Pacific Scandal," and how quickly the parties that were guilty of that scandal were driven from place and power by the force of public opinion, and another set of men appointed in their stead who administered the affairs of the country as honestly as men could do it. But during the time of their administration, the question of the Union of the Presbyterian Churches came up for discussion, and the great difficulty was to get a Basis on which they could all stand. At last a Basis was found on which all (with a very few exceptions) could unite; but the great defect of that Basis, or, I might say, the *criminal* defect of it, was the notorious way in which Christ, as "King of Nations," was rejected by it. Well, this Union of the Churches, and this rejection of the King, was consummated in the year 1875, and mark what follows:—The first general election after that was in 1878, and the most honest government that Canada has ever seen was swept from place and power as with the besom of destruction, and all the heroes of the "Pacific Scandal" were restored to their former places with all their sins and crimes condoned.

Now, how can we account for this sudden and startling revulsion of public opinion by which a set of men were driven from place and power as rogues and criminals, and in five short years were again restored to their former places of trust, only to follow on in the same line of corruption until the affairs of the country have reached that deplorable and debased condition that recent investigation revealed them to be in? I will put it in the form of a question, and let you answer it yourselves. Is there any connection between these two events—Christ disowned as King of Nations, and the King leaving the nation to fall into the hands of thieves? I shall leave the question for each one to answer for himself.

For my own part, I do not expect any permanent reform in either Church or State until we bring back the King. I once heard Mr. Ross say that if we would agree to that basis he could not pray to Christ the King in behalf of the nation when it was in danger. But one thing is certain: He *must reign* until all things are put under Him. For the Lord said to my Lord, Sit thou at my right hand until I make thy foes thy footstool.

And all the mighty kings on earth
Before Him down shall fall,
And all the nations of the world
Do service to Him shall.
For He the needy shall preserve
When He to Him doth call;
The poor also, and Him that hath
No help of man at all.

Then, instead of dragging along after the Union Church in the irregular way that you have been doing, cast yourselves on the care of the King who has all the resources of Omnipotence under His control, and can supply your wants out of His fulness: for in Him dwelleth all the fullness of the God-head bodily. He is able to make all grace abound toward you. Then seek the Lord and His strength: seek His face evermore. At one time the Lord made a very large promise to Moses, so large that Moses seems to have thought that it was too large to be fulfilled, and he began to reason with Him about it. And the Lord said to Moses, "Is the Lord's hand waxed short? Thou shalt now see whether my word shall come to pass unto thee or not." No, the Lord's hand is not shortened yet. And none that trust in Him shall ever be put to shame.

New Book—"Religious Life in Ross."*

THE Editors of this book inform us in their Preface that "the reminiscences recorded in the present volume" are those of the late Rev. Gustavus Aird, D.D., Creich, and that "these are the only literary remains of his that probably will ever be given to the public." In view of these statements, it seems very strange that Dr. Aird's name does not appear on the title-page, and that the sole credit of the work is there given to the late Rev. John Noble, Lairg, who simply prepared to some extent the materials left by Dr. Aird. If the Editors thought that by this device they would exalt Mr. Noble and the interests represented by him, impartial readers will be inclined to say that they committed a tactical blunder. The presence of Dr. Aird's revered name on the title-page would have only added some distinction to the other names that appear, while its deliberate exclusion makes them suffer a positive loss in the eyes of the public, as the latter will warrantably feel that an injustice has been done to Dr. Aird's memory. The chief contents of the book are his, and his name ought to have been the most prominent in connection with it.

* *Religious Life in Ross*: By the Rev. John Noble, late Free Church Minister of Lairg, Sutherlandshire. (With Memoir and Introduction.) Edited by Rev. J. Kennedy Cameron, M.A., Professor of Systematic Theology, Free Church College, Edinburgh, and Rev. Donald Maclean, Minister of St. Columba Free Church, Edinburgh. Price, 5/- net. Postage, 4d. extra.

Nothing would have been more fitting than a Memoir of Dr. Aird prefixed to the other contents, but this also is conspicuous by its absence. Indeed, people would have felt that they had made a real acquisition if they could have placed in their bookshelves a work distinctly known as Dr. Aird's, but, as things are, their satisfaction is considerably modified.

Mr. Maclean writes a long "Biographical Sketch" of Mr. Noble, and an instructive "Introduction" on "The Highlands before the Reformation." Apart from debatable questions, these pages are pretty well written. With all due deference, however, it must be said that he indulges in rather exaggerated praise of Mr. Noble, who was not by any means such a bright star in the religious firmament as Mr. Maclean describes him to be. We also strongly dissent from the views given of the separation on account of the Declaratory Act in 1893, which led to the formation of the Free Presbyterian Church of Scotland, and hope to handle these opinions in another article at a later date. One of the best things in the biography is a letter written by Mr. Noble, when he was a student in the Free Church College, Aberdeen. This letter, dated February, 1881, condemns very clearly and pointedly the "higher" critical teaching that was even then being given in the Free Church. Professor Robertson Smith was at the moment under libel, but amazing to think of, the lecturers that the Church appointed in his place for the time being, and whom Mr. Noble was compelled to sit under, were little different in their views from Professor Smith himself.

The main body of this work, which deals strictly with "Religious Life in Ross," consists of upwards of 250 pages of interesting and valuable matter. The whole of Ross-shire is not traversed; it is only what is known as the Synod of Ross that is handled, comprising the Presbyteries of Dingwall, Tain, and Chanonry, in other words, of Easter Ross. The period covered is from the Reformation down to the Disruption of 1843. The field, though limited, is a very rich one, and Dr. Aird gives very interesting notices of distinguished ministers and "men" who flourished in this part of the Lord's vineyard in days of old. The book is, in this respect, a companion to Dr. Kennedy's "Days of the Fathers in Ross-shire." Many of the same names are taken up by Dr. Aird, but the narratives, as handled by another pen and in somewhat different forms of expression, do not savour of mere repetition, but possess a distinct individuality and worth of their own. Many details, notes, and incidents, of a valuable character, are also supplied by Dr. Aird that are not to be found in Dr. Kennedy's otherwise more notable work. Some eminent ministers and worthies, indeed, are here described, of whom no account has appeared hitherto. Altogether we have been much charmed with this part of the book, and notwithstanding defects in the other parts that have been noted, we cannot but wish the volume an extensive circulation. It is well and attractively bound, and

contains portraits and illustrations. Every person interested in the religious history of the Highlands, who can afford the price, would do well to procure a copy. The following are some of the eminent ministers who are sketched:—Rev. James Fraser of Alness, Dr. Stewart of Moulin and Dingwall, Rev. John Mackillegan of Fodderty, Thomas Hog, William Stewart, and Andrew Robertson of Kiltearn, Charles Calder, and Dr. Macdonald of Ferintosh, John Porteous of Kilmuir Easter, John Balfour, Patrick Buchanan and Alexander Macadam of Nigg, William Forbes of Tarbat, Dr. Angus and Charles Mackintosh of Tain, John Kennedy of Redcastle, John Macrae, “Macrath Mor” of Knockbain, Hector M’Phail and Donald Sage of Resolis. Other worthies are:—Hugh Ross or Buie of Alness, Alexander Ross or Og of Edderton, Donald Skinner or Og of Fearn, David Ross, Hugh Ross, John Ross MacEan, and Donald Mitchell of Kilmuir, John Gair and others of Logie, William Munro and his wife, and Alexander Vass of Rosskeen, etc.

The volume is not without a number of typographical errors, which, it is hoped, will be corrected in a second edition. For example, on page 22 of Sketch of Mr. Noble, the second line from the top seems to be wanting; page 66 of “Religious Life in Ross,” “1886” should be “1686”; page 77, “Dr. Donald Bayne” should be “Dr. Ronald Bayne.” It is stated on page 171 that “Mr. Buchanan’s ministry at Nigg was from 1764 to 1802,” and that he died in “1788.” On page 210, middle paragraph, the line beginning “call,” etc., is entirely out of place; page 225, the tenth line from top should be eighth. As a matter of fact, on page 78, “the late excellent John Munro, minister of Halkirk,” should be said to be “great-great-grandson,” not “great-grandson,” of John Munro, Caird, of Kiltearn. These examples of errata will suffice.

Protestant Notes.

German Roman Catholic Newspapers.—In Germany there are 500 Roman Catholic newspapers and periodicals, 255 of these being daily. They claim to have nearly seven million subscribers, a number more than double what it was eight years ago.

Foxe’s Book of Martyrs.—A carefully abridged edition of this standard book of Protestantism may now be had for a penny. It is published by Mr. J. A. Kensit, and may be had from him at his book-shop, Paternoster Row, London. It contains 24 pages and is illustrated.

Protest against Roman Catholic Processions.—The following resolution, carried unanimously at a public meeting in the Queen’s Hall, Edinburgh, presided over by Pastor Jacob Primmer, has been acknowledged by the Prime Minister and the

Secretary for Scotland:—"That this large public meeting of the citizens of Edinburgh strongly condemns the extraordinary action of the police, both in Motherwell and Liverpool, in tolerating Popish processions in the streets in defiance of the law and protecting the same, and at the same time apprehending Protestants for proposing to hold Protestant public meetings and loyal processions; that we reprobate the action of the authorities in helping Rome in her deliberate defiance of the statute law, while suppressing Protestants in their exercise of the religious liberty bequeathed us by the Reformers and Covenanters; that we demand that the law shall be equally enforced against every transgressor, and that the illegal and cowardly policy of suspending the law guaranteeing religious liberty in the interest of the disloyal Papists shall cease; that copies of this resolution be sent to the Prime Minister, Home Secretary, Secretary for Scotland, and the Lord Advocate."

Notes and Comments.

The Calvin Celebrations at Geneva.—July 10, 1509, was an epoch-making day in the history of Reformed Christianity, for on that date was drawn the first breath of a life which, though not destined to be a long one, was fraught with an incalculably beneficent influence on the future of Churches and of States, not in Europe only, but throughout the whole world. The 400th anniversary of the birthday of John Calvin is this week being enthusiastically celebrated by a representative international convention in the city of Geneva, the principal scene of the distinguished Reformer's imperishable labours, in association with the erection there of a memorial of the Protestant Reformation, in the design of which he occupies the place of honour. In the movement for the provision of this historical monument Geneva itself has given a noble lead by raising a contribution of £8,000. This sum represents rather more than one-fourth of the total cost; but it must be remembered that while Geneva rightfully claims the prestige of having been most closely associated with the personal presence of John Calvin during the production of his colossal theological writings, his powerful influence and profound literary labours placed the Reformed Churches, far beyond the limited boundaries of Switzerland, under deep and lasting obligation. England and Scotland, especially, are in this respect under a heavy debt to the memory of God's eminent witness. At a time when the doctrinal basis of the blessed Reformation is being called into question, and is openly repudiated by Sacerdotalism and Rationalism on both sides of the Tweed, it is certainly wise and well that the personal part taken by the greatest of the Continental Reformers in furthering in our island the cause of the spiritual revival of the sixteenth century should be placed in the forefront.—*English Churchman.*

Lord's Day Observance Society.—*The Lord's Day*, the quarterly paper of the Society, contains the following on "Sunday League Finance":—"A recent report of this notorious Sabbath-breaking organisation, which makes it its business to transform the weekly day of Holy rest into a weekly Bank-holiday, supplies one or two interesting items respecting the sources of its funds. Subscriptions and donations amount to about £400. The profit of £1,500 on £51,500 expended on Sunday railway excursions is balanced by a loss of £560 on an expenditure of about £28,000 on Sunday concerts; a further loss of £250 on Sunday bands; and an unrequited outlay of £31 on certain performances in metropolitan workhouses; which last, according to the founder of the League, 'cost the League hundreds of pounds.' It further raises a sum of £706 for charities. It may, therefore, be pointed out that the League's operations put a sum of £51,510 into the hands of railway companies and £28,000 into the pockets of those who let places of entertainment and those who perform in them, all of which comes under the head of 'private gain' or 'trade profit,' while it contributes £700 to some twenty-four charities and disburses £31 in entertaining workhouse inmates. This is a not uncommon result of philanthropic Sabbath-breaking."

"Not Fit for Home Rule."—Speaking recently at a meeting in Clarendon, Dr. Healy, Archbishop of Tuam, said Irishmen claimed the right to Home Rule. They had the right to it, but he hoped they would not get it, till they knew how to conduct themselves at their meetings, and they ought not to get it till they were fit for it. In the assemblies of their people half the time was spent in scolding without any Christian feelings. Before he mixed himself up in their disreputable politics, he should like to see the people conduct themselves like decent Christians, and refrain from abuse. They were not now fit for Home Rule, and he had evidence of this in Dublin, Cork, and, he was ashamed to say, in the west of Ireland.

The Devices of Satan.—A writer in the *Vanguard* has some pertinent criticisms on the downward trend towards irreverence characteristic of these times. "Novel writers," he says, "and theatrical companies are becoming almost as religious as the churches. Religious titles are given to their novels, and afterwards many of these stories are enacted on the stage. Religious titles are used as a bait to catch the unwary. But the subtilty of the serpent does not end there; his purpose is to destroy the distinction between the true and the false, in order to render the power of Gospel truth invalid. Blessed are they who are not ignorant of his devices (2 Cor. ii. 11). Let us notice a few of the religious titles of plays advertised by the music halls and theatres: 'The Christian,' 'The Sorrows of Satan,' 'The Sign of the Cross,' 'The Saint and the Sinner,' 'The Power of

the Cross,' 'A Brand Plucked from the Burning' (a play in which Salvation Army officers are represented; also in connection with this play, pictures are displayed representing sin and salvation), 'The Return of the Prodigal,' 'The Kiss of Judas,' 'The Hypocrites,' etc., but the most flagrant of all placards seen by the writer is one in which the sentence, 'The End is Coming,' is printed in large capitals. In almost every play a gentleman in clerical attire appears, often as the object of satire and ridicule, and, alas! too often in the audience too there are to be found many who bear the name of 'Rev.,' some of whom recommend their congregation to attend the play-house in order to learn moral lessons (often from immoral actors and actresses)."

Church Notes.

Communions.—Dingwall, first Sabbath of August; Portree, second; Lairg, and Broadford (Skye), third; Staffin (Skye) and Plockton, fourth; Strathy, second Sabbath of September.

Acknowledgments.—Mr. Murdo Mackay, Strathy Point, acknowledges with thanks the following anonymous donations towards Strathy Church Building Fund:—"F.P. Friend," Lochcarron, £1; "Friend," Perthshire, Ballinluig Postmark, £1; For Strathy Free Presbyterian Church Building Fund, £1; "A Friend," Balvraid, Dornoch, 5/. Rev. N. Cameron begs to acknowledge, with thanks, 10/- from "A Friend" in aid of St. Jude's Building Fund.

The Magazine.

Note to Subscribers.—We respectfully remind subscribers that April was the end of the Magazine year, and that immediate payments for past and future will much oblige.

Subscriptions Received for Magazine.—R. M'Lean, elder, Aultbea, 2/6; Rev. J. Sinclair, Geelong, 2/6; A. F. M'Rae, Buchan, Victoria, 2/6; D. Cross, Kinlochewe, 2/6; M. M'Kenzie, Laid-off Reef, Achiltibuie, 2/6; Miss M'Kenzie, Hale, Sussex, 2/6; J. M'Leod, Bolton Drive, Glasgow, 2/6; Miss M'Leod, Pine Avenue, Montreal, 2/6; Mrs. M'Queen, Berwick, Finch, Ontario, 2/6; Miss Scott, Meadowpark Street, Glasgow, 2/6; Mrs. Sayers, Stevenston, 2/6; M. M'Kenzie, M'Aslin Street, Glasgow, 2/6; A. Robertson, S. Keanchulish, Ullapool, 2/6; J. Mackay, Culag, Lochinver, 2/6; Miss Morton, 54 St. Vincent Cres., Glasgow, 5/; A. M'Kay, student, Kames, 2/6; Miss J. Martin, Kilfinan, Tighnabrauaich, 5/8; Mrs. M'Kinnon, Budshaw, Airdrie, 2/6; J. Adamson, Helmsdale, 5/7; Mrs. M'Kenzie, Achmelvich, Lochinver, 3/; A. M. Foster, Dalness, Glenetive, 2/6; J. R. Campbell, Shinness, Lairg, 7/6; G. G. Fraser, Dornoch, 29/; Rev. D. M'Kenzie, Gairloch, 3/11; Miss Mackay, Strathy Point, 1/9; J. Downie, Eglinton St., Glasgow, 2/6; M. M'Kenzie, Maclean Street, Glasgow, 2/6; D. M'Kinnon, Glendale, 37/8; J. Macleay, Alness, 7/; S. Clark, Assynt, 2/6; Miss Fraser, Eversreach, Somerset, 2/6; W. Day, Edinburgh, 8/8; J. M'Innes, Broadford, 16/2; D. Mackay, Heilam, Tongue, 2/6; H. M'Kinnon, Park Deer Forest, Stornoway, 2/6; D. Livingstone, Coatbridge, 2/6; Miss Murray, Shoemaker St., Brora, 2/6; Rev. W. Scott, Australia, 10/; A. M'Lachlan, Ulmarra, New South Wales, 10/; R. Munro, Achmelvich, Lochinver, 2/6; Miss C. M'Donald, Buffalo, U.S.A., 4/.