



J. R.

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AND
MONTHLY RECORD.

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

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THE

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The Transient and the Abiding.

I JOHN ii. 17.

THE present season of the year is always a vivid reminder of the fleeting character of the things of time and sense. Another period of twelve months, which seemed so long and protracted in prospect, has again (at the time we write) well nigh vanished, and has carried with it a multitude of men and issues into eternity. "One generation passeth away and another generation cometh"; and although the wise man added, "but the earth abideth for ever," we are to understand this remark only in a relative sense, for the earth, with all that is therein, shall yet be dissolved by the hand of its Almighty Creator and Upholder. Ever since the Fall decay and death have been written upon the things of earth. Sin has reigned unto death. And this reign would have continued unbroken over the world, if another and more glorious King had not intervened, and by price and by power rescued many from its dreadful dominion, bestowing upon them a life that shall never die. He that believeth on the Son hath everlasting life.

We now proceed to notice certain words in the First Epistle of John which may afford a suitable subject of meditation at the present season. "And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever." The Apostle has already warned his readers not to love the world or the things that are in it. "If any man," he says, "love the world, the love of the Father is not in him," evidently meaning by "the world," not so much the world of matter as it came from the hand of God, as the world of fallen men with its sinful ways and practices. "All that is in this world," he adds, "the lust of the flesh, and the lust of eyes, and the pride of life, is not of the Father but is of the world." And then he contrasts, in the words of our text, the perishing nature of this world and its lusts with the abiding character of the man who doeth the will of God. The fallen world whatever outward appearance of permanency it may

have, is passing away to death and destruction ; but the man who walks in the commandments of God shall never be destroyed, he shall live for ever.

I.—Let us observe some particulars of “the world that passeth away.”

(1) Though not directly pointed at by the Apostle here, it is an underlying truth that *the material framework of the world* “passeth away.” It is changeable in its nature and destined to be dissolved. “The day of the Lord will come as a thief in the night in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat ; the earth also and the works that are therein shall be burnt up” (2 Peter iii. 10). Sun, moon, and stars, earth, sea, and sky, though beautiful in their form, and apparently perpetual in their situations, are only finite and fading objects at best. Indestructible they are by any created power, but easily consumed by the hand of their infinite Creator. “They shall perish ; but thou remainest.”

(2) *The people of the world* pass away. “It is appointed unto men once to die.” This appointment, on account of sin, has no respect of persons. Great men as well as small are dying creatures. Sin has made disease and decay universal in the race. The rich and the noble possess all the resources that are necessary to sustain life, and when they are stricken down by bodily affliction, are able to call to their assistance the most consummate skill and the most effective appliances. But when the appointed time to depart comes, all these things are utterly unavailing. The rich can no more stay the messenger of death than the poorest and meanest of the people. Not all the wealth of millionaires can buy a single moment of life. How many kings and great men in the history of the world have flourished like the green bay tree, and seemed for a time as if nothing could check their prosperity ! But they passed away, and lo, they were not. And the godly as well as the ungodly must pass from this earthly scene. There is no exception. But the former depart into a fuller and more glorious life, while the latter descend into the abodes of eternal death.

(3) *The possessions, honours, and pleasures of the world* pass away. These are not enduring in their nature. They often pass away when the possessors of them are at the height of their enjoyment. Riches take wings and fly away. Nebuchadnezzar is thrust from his throne, when he has waxed great above all others, and is sent to eat grass like an ox. Napoleon is defeated in his career of military conquest, and, stripped of all his honours, dies in exile in a remote island of the sea. The pleasures of the world are proverbial for their temporary and vanishing nature. They are only “for a season” at longest. The worldling must leave all his good things behind him at death, and that for ever. Not so with the children of God ; they only then enter upon the full enjoyment of their inheritance—“an inheritance incorruptible and undefiled, and that fadeth not away.”

(4) *The lusts of the world pass away.* The Apostle declares that "the world passeth away and the lust thereof." Lust is an excessive desire after earthly objects, whether in themselves lawful or unlawful. The Apostle groups the lusts of the world under three heads, "the lust of the flesh, the lust of the eyes, and the pride of life." The first of these is an inordinate desire for the gratification of the lower appetites; the second is the same fondness in regard to the more refined pleasures of the eye and the mind; and the third is an excessive delight in the honours and titles of this present life. We are not to understand from our text that all sinful desire will pass away from the ungodly in eternity—no; in a sense it will be much increased—but the lusts of the world will pass away in respect of any pleasure in their exercise, or satisfaction to their demands. There may be some gratification in time, but none in the world to come. At death, the heaven of the wicked will be at an end. What a contrast in the case of God's people! Their heaven will then begin. They will be glad to leave all their carnal desires behind in the wilderness, and to enter upon the perfect and fullest satisfaction of their best and holiest longings at God's right hand, where there are pleasures for evermore.

II.—Let us now observe the character of the person who is contrasted with "the world," and the statement made concerning him that he "abideth for ever."

(1) The character of the person. He is described as one "that doeth the will of God."

It need hardly be said that "the will of God" referred to is not that will as exhibited in the covenant of works. The first Adam broke this covenant, and the whole human race, "descending from him by ordinary generation," sinned in him and fell with him. No fallen creature can now keep the legal covenant, or satisfy its requirements. The only person who has fulfilled all its just demands, is the man who is Jehovah's fellow—Jesus Christ, the eternal Son of God. It is matter of praise that He has done the divine will in this particular for all His people, and that He abideth for ever, as "the end of the law for righteousness to everyone that believeth." It is the divine will now, as bearing upon the sinful children of men, that they accept of what Christ has done, as the sinner's surety and substitute—that they embrace Him as their all-sufficient righteousness, in the presence of a holy and just God. The will of God then spoken of is that revealed in the Gospel. This "will" calls sinners to a path of new obedience. It exhorts them, in the first place, to "repentance towards God, and faith towards the Lord Jesus Christ." "Repent ye, and believe the Gospel," is a call addressed to every sinner under heaven (Mark i. 14, 15), and obedience, by divine grace, to this call, is the first step on the part of any soul in doing the will of God under the Gospel.

The character of the person described is, that he is "not a

hearer only, but a *doer* of the Word." There are many hearers of the Word that are not doers. They may give a natural assent to the Gospel message; they may even say, "I go, sir," and yet they go not. They do not receive the truth with their whole heart and soul, and, therefore, they "obey not the Gospel." But it is not so with the person before us. He is made a doer in real living practice of the things that the Lord wills in the Gospel.

He is a *penitent believer* in the Lord Jesus Christ. His eyes have been opened to see his sins as committed against God—sins of heart, and sins of life, and he has been constrained and enabled to turn from them, with genuine hatred and sorrow, unto God by Jesus Christ. He sees and believes that it is in Christ alone that eternal salvation is to be found, and in the exercise of power given from above, he lays his whole weight for eternity upon this Divine Redeemer who is a Rock that cannot be moved, and is "able to save them, to the uttermost, that come unto God by Him." And thus does "he that doeth the will of God" proceed during the whole life of grace in this present evil world. He can never become independent for a moment of the need of the exercises of repentance and faith. "As ye have received Christ Jesus the Lord, so walk ye in him." "I will go in the strength of the Lord God; I will make mention of thy righteousness and of thine only."

He is an *obedient son* to all divine precepts. He is under obligation to respect and obey the commandments of the moral law. Though delivered from the law as a covenant of works, he is under the law as a rule of life. No Christian can ignore the precepts of the moral law; if he does, he becomes an immoral man. Nay more; a Christian indeed, has the law written on his heart, and he hates with his soul all covetousness, falsehood, murder, adultery, theft, disobedience to parents, Sabbath desecration, profanity of God's name, image-worship and idolatry. Still further, he loves the positive holiness of this divine standard, and endeavours, in the strength of grace, to carry it out in his daily life. "The sum of the ten commandments is, To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as ourselves" (Matt. xxii. 37, 38), and this is also the sum of what are generally called Gospel precepts. The man of our text then, endeavours to obey the whole revealed will of God for duty in all the relations in which he stands to the Most High and his fellowmen. His great questions are, "What saith the Lord? What wilt thou have me to do?" in regard to all matters pertaining to private and public life, and when he knows his Lord's will, he endeavours to do it with his might, notwithstanding all opposition to the contrary from the world, the flesh, and the devil.

(2) The second main point here to be noted is the statement or assurance that the doer of God's will "abideth for ever."

He abides in the enjoyment of the divine favour. "The world

which lieth in the wicked one" is a dying, perishing object, that passeth away under divine displeasure, but the person here described is vitally united unto Christ, the Head of the Church, and possesses in Him an abiding ground of acceptance with God. "There is no condemnation to them which are in Christ Jesus." He abides also in the possession of a life that shall never die—over which the second death has no power. Christ gives unto His sheep who follow Him eternal life, "and they shall never perish." Still further, he abides in the experience of the blessed fellowship of the Father and the Son, Jesus Christ. And he abides not for a few days or years, but "*for ever*." He abides in the possession of these privileges unto all eternity. Death, the last enemy, has no power to deprive him of his happiness. The Lord Jesus has destroyed its sting, and all that it can now do for him is to usher him into the mansions of perfect blessedness. The grave cannot hold his body fast in corruption. He shall rise again at the last day in the possession of a pure and glorious and incorruptible body. The great day of judgment will not be his everlasting downfall, as it will be to many foolish ones who appeared to stand well in time. He will "abide" in that great day in all his priceless privileges, and will have them more abundantly enlarged. The Son of Man in His glory will acknowledge every true and sincere doer of His will who gave Him meat when He was hungry and drink when He was thirsty in the days of time; who gave a cup of cold water to the least of His brethren, in His name and for His sake. He will say unto such, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." They shall "abide" in the full enjoyment of the love and fellowship of a Triune Jehovah and the holy angels through the ceaseless ages of a never-ending eternity.

Pliable's Plight.—He hath since his going back been had greatly in derision, and that among all sorts of people: some do mock and despise him, and scarce will any set him on work. He is now seven times worse than if he had never gone out of the city. But why should they be so set against him since they also despise the way that he forsook? Oh, they say, Hang him, he is a turncoat, he was not true to his profession. I think God has stirred up even his enemies to hiss at him, and make him a proverb because he has forsaken the way. Had you any talk with him before you came out? I met him once in the streets, but he leered away on the other side as one ashamed of what he had done; so I spake not to him. Well, at my first setting out, says Christian, I had hopes of that man; but now I fear he will perish in the overthrow of the city, for it is happened to him according to the true proverb, "The dog is turned to his vomit again, and the sow that was washed to her wallowing in the mire."—*Bunyan's Pilgrim's Progress.*

A Sermon.

BY THE LATE REV. JOHN KENNEDY, D.D., DINGWALL.

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 "The Sword of the Lord and of Gideon."—JUDGES vii. 20.  
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(Concluded from page 296.)

APPPLICATION.—I. This is the battle-cry of every true Christian. He has a right to reckon on the Lord's being on his side. He obtained that when first he came to Christ, for then he was "made the righteousness of God in Him," and having been justified and adopted, the Lord promised to be his God and Father, to supply every want, to preserve him from every enemy, tenderly to bind up his wounds, and to bring him at last to the rest prepared for His Israel. Friend, you are sometimes afraid that you have no right to reckon on the Lord being on your side. You are afraid of this because of what you remember of unfaithfulness in the past, because of what you presently feel in the state of your heart, and because of how dark the providences are of which you have experience. But did it not look very like as if the Lord had forsaken Israel, when He allowed the Midianites to invade and lay waste their land? Did not even Gideon say to the angel, "O my Lord, if the Lord be with us, why then is all this befallen us? and where be all His miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites." But even in this dark hour the Lord had not forsaken His people, for "the Lord looked upon" Gideon, and said, "Go in this thy might, and thou shalt save Israel from the hand of the Midianites; have not I sent thee?" True, the children of Israel were in a most dreadful plight; but why were they so? It was because of their own backsliding, and not because of any lack of faithfulness or grace on the part of their God. He hid His face till He brought them to acknowledge their iniquity, and then the glory of His power shone forth in their deliverance. Friend, when you fear that the Lord is against you, come as a death-deserving sinner to Him, in whom there is "redemption through His blood, even the forgiveness of sins," and laying your hand in faith on the head of the "Lamb slain," confess your sin to the Lord, and anew dedicate yourself to Him, and He will turn your captivity as streams in the south. And always remember that it is an enemy's work to be keeping a poor sinner away from Christ, or to be trying to induce him to distrust Him by whatever difficulties his hope may be tried. O, trust in Christ at all times and in all circumstances, and follow Him, the New Testament Gideon, to any work, or trial, or conflict to which you may be called, assured that if you are with Him, the God of

Israel shall be with you, and that you may reckon on His gracious help in every "time of need." Take up, then, the battle-cry, and shout it in front of all you have to encounter.

1. Let this be your battle-cry in the conflict with the sin that dwelleth in you. Weaker in yourself, before the enemies within, you are, than was Gideon before the hosts of Midian. He might, at any rate, have slain a few Midianites before He was struck down, if he went to the battle without the presence of the Lord; but you cannot "mortify" any one sin except "through the Spirit." This you will feel whenever your desire rises against the power of sin within you. But remember that you have the Lord, with His riches of grace, and His omnipotence, and His wisdom, and His faithfulness to fall back upon. A right to victory is yours in Christ on the ground of His accepted sacrifice, the Lord has promised His sanctifying grace, and He hath said that He will never leave nor forsake you. Seek grace to give you as much faith as shall keep you from fainting, and as much zeal as will keep you from sparing any sin, and you shall have your desire against all the Midianites who infest and oppress your soul.

2. Let this be your battle-cry in view of all that the world and the powers of darkness can do against you, because you are a follower of Christ. Your great anxiety should be to know the path of duty prescribed by the Lord. Let this be your care, and not what you may have to encounter while you walk in it. Be anxious to hear the Lord saying, "Have not I sent thee?" and harbour no anxiety about what awaits you when you go to do His bidding. Know this and you may reckon on the Lord's being with you. But if He is with you, then be certain that you will find yourself, in yourself, utterly weak before work and conflict. It is the fruit of His presence that you be kept consciously and willingly dependent on Himself for all needed strength. Be careful to see more and more of the greatness of the work to which you are called, and do not neglect to measure the strength of the enemy you are required to subdue; but, as you do so, be leaning your weakness on the arm of the Lord. Let Him have His place of pre-eminence, give Him nothing but yourself and your weakness, be content to be nothing, and then, raising your battle-cry, go forth to meet all that awaits you. In the light of His glory, who is your Leader and Saviour, what puny hosts seem those who have risen against you, and what but victory over them can you expect when "the sword of the Lord" is drawn to destroy them.

3. Let this be your battle-cry as you go down to meet the last enemy in the dark valley of death. You have to go, for "it is appointed to all men once to die." You have no alternative but to go down. In view of that last conflict, how often has your heart sunk within you, as you thought of being cut in twain, and of being ushered as a naked spirit into Eternity. How much there seemed to be between you and passing into the Father's house! All your past sins, as unforgiven, seemed marshalled

against you, all the corruption within you seemed to be utterly unmortified, and in unbroken strength, and your heart melted with fear as you looked into the darkness before you. But, friend, you then forgot that there was one who promised to befriend you, even unto death. You looked to yourself and not to Him, and hence your sinking of heart. You forgot that you were called to follow the New Testament Gideon, in whom you have a right to victory over death, who went for you through the suffering of an accursed death, that death might have no sting for you, that He went before you through it to His place within the veil, that by the power of His life He might save you "to the uttermost," and that His presence and sympathy can be yours, till at last He makes you more than a conqueror. And wonder not, friend, that yours should be Gideon's experience, who became weaker and weaker the nearer he came to the foe. Thus may you expect to feel the nearer you come to your dying. More and more will you be weaned from all self-confidence by all being removed that would interfere with simple dependence on the Lord. Like the ship which carried Paul, from which its cargo was cast into the sea, you will be self-emptied, as you never were before, as death is approached. And like that vessel, too, which broke up where the two seas met, you will have experience of dissolution when to you time and eternity meet, and your last experience may be to be cast on the further shore, clinging to some word of grace that warrants a sinner to hope for salvation through grace by Jesus Christ. But leave the mode of your dying, and all else that makes up the morrow which the Lord appointed for you, and crying, "The sword of the Lord and of Gideon," go forward, leaning on the Lord, to the last struggle, and expecting the victory through Him who is "all in all."

2. This is the battle-cry of the true Church of Christ. The Lord is her leader, the Lord is her strength. After Him, and leaning on Him, she goes forth to her work. She cannot but have battles to fight, for she cannot be following the Lord without having to endure persecution from the world. There are churches that provoke not the wrath of the enemy, and that, instead of contending with an opposing world, have all their battles within their own pales. But neither Satan nor the world can sleep beside a faithful church, neither can she sleep while they are busy in persecution. Better, far better, to encounter the fierceness of the foe than to win exemption from suffering by yielding to his demands. But if she is bent on doing the Lord's work in the Lord's way, she may reckon on the Lord being with her.

When this is truly a church's battle-cry, she must be careful to trust only in the Lord. She must be impressed with the greatness of her work, and must wisely count the cost of opposition by the powers of darkness and by the world. Only when her heart is zealous for the glory of the Lord and for the good of souls, can she either realise the greatness of her work, or experience the

mighty power that is at work against her. Only then can she truly feel her need of trusting in the Lord. But, however weak she may feel herself to be before her serving and her soldiering, let her lean on the Lord, and let her be given to importunate and believing prayer.

And she will, like Gideon, ask her people to follow her only to a work to which the Lord hath called her. She has no right to expect followers except in the ways of the Lord. But let her be fully persuaded that she is moving in the path of duty, and then let her take up the battle-cry, and the Lord of Hosts shall be with her.

But there are churches who profess to have this as their battle-cry that are dishonest in their shout. They are not "for the Lord," and therefore they care not for "the sword of the Lord." Instead of aiming at doing what is the Lord's will, they do according to their own pleasure. They pass measures which they dare not ask the Lord to bless. If the thing they propose be what they cannot justify, they proclaim the doing of it to be expedient for the sake of peace. And they expect that the sword of the Lord will be on their side notwithstanding. But let it be remembered that the sword of the Lord was the sword of the Gideon who went because the Lord sent him to do a work which the Lord prescribed to him. Let no one, let no church, dare to say, "the sword of the Lord and mine," if the path in which the individual or the church is moving is not one which the Lord prescribed.

It would be well if our own Church remembered this. The time was when she seemed willing to do battle for the Lord of Hosts. But, alas, this zeal has waned, a faithful defence of the truth is not attempted, even when error is flaunted before her face, no care to keep pure the worship of God is evinced, and all the testimony which made her position distinctive is abandoned. One step of declension has led to another, till a depth has been reached that marks as almost unique the speed of her decline.

But notwithstanding of all this degeneracy, there is still a claim to use the battle-cry of Gideon. To minds that are more ignorant of the power of godliness than moles are of astronomy, superficial movements called revivals appear as tokens of the Lord's presence, and these are cast as a veil over the many tokens there are of His departing from us. Thus, in departing from the Lord, they venture to reckon on His countenance and aid. Leading churchmen will put themselves at the head of a band of Midianites to oppress the Lord's heritage, by introducing what to them is loathsome in the worship of God, and yet they claim a right to use the battle-cry of him whom the Lord sent to deliver his people from the power with which these choose to be allied.

Truth will yet keep the crown of the causey in Scotland. Christ and truth are strong enough. Believe, believe.—RUTHERFORD.

Scottish Heroines of the Faith.

BY THE REV. D. BEATON, WICK.

(Concluded from page 259.)

MRS. JOHN LIVINGSTONE.

JANET FLEMING was the eldest daughter of Bartholomew Fleming, merchant in Edinburgh. She was married to the famous Rev. John Livingstone, afterwards minister of Ancrum. As the wife of a faithful Presbyterian minister, it fell to her lot to endure the hardships and trials, the ordinary lot of all such in the stormy times of persecution. Her husband being banished, she accompanied him to Holland, and on his death in 1672 she returned to Scotland. Two years later new trials awaited her. With some other ladies she resolved to petition the Privy Council, praying for liberty to enjoy the preaching of the Gospel by the outed ministers. In the early part of 1674 persecution ceased, and during "The Blink," as it was called, the proscribed ministers took full advantage of their privilege in preaching both in the fields and in private houses. This brief period of respite was due to the animosities existing between the different parties of statesmen. Lauderdale had awakened against himself powerful and determined opposition. The faction against him was headed by the Duke of Hamilton, and so great was its influence that Lauderdale, acting as the King's Commissioner, finding that it would be impossible to maintain his place in the Parliament of 1674, adjourned it to October. When these statesmen were thus at daggers drawn, they bethought themselves only of schemes to ruin each other, and, strange to say, both parties adopted the same scheme. Lauderdale did all he could to encourage conventicles, that he might report to the King that all this was due to the Hamilton faction. His opponents adopted the same plan with a like intention, the result being that for a short time the Covenanter ministers were allowed to hold their conventicles without molestation; but it was only for a season—a blink, as it has been happily termed—the shining of the sun through a thick cloud for a moment. On his return to London, Lauderdale laid the state of matters before the King, and charged his enemies with being the cause of the increased activity of the outed ministers. The Privy Council was remodelled, Lauderdale's opponents being excluded, and the Council immediately set about their fell purpose of stamping out what they regarded as obstinate rebellion. The King had sent a letter to them requiring the Council to do their very utmost in putting a stop to conventicles, and in case of necessity to call out the military to their aid. It was while this dark cloud was gathering on the hitherto serene heavens that a number of ladies bethought themselves of petitioning the Council,

if by any means to avert the coming storm, of which these actings were but the premonitory signs, and told all too plainly how fierce it would be when it burst on the helpless victims of the Government's hate and fury. Actuated by the noblest and most disinterested motives, these godly ladies asked guidance and direction at a throne of grace, and knowing that it was well nigh impossible for the outed ministers to petition the Government, as by so doing they would put themselves into the persecutors' hands, they drew up a petition to be presented to the Council. This was not the first time that such a course had been adopted. When Robert Blair, who had been deposed by the Irish bishops, came over to Scotland, and was in danger of receiving even harsher treatment from the Scottish bishops, a petition was presented to the Council by a number of ladies, praying that Robert Blair and other ministers in like circumstances might have liberty to preach the Gospel. It is of interest to note that this petition was presented by Barbara Hamilton, Mrs. Livingstone's maternal aunt. Row's account of the matter, as given in his *Life of Robert Blair*, is very interesting, and may be quoted here :—"That worthy wife, Barbara Hamilton, brings to Mr. Blair paper, pen, and ink, saying, 'Write a Supplication to the Secret Council, and humbly petition them in your own name, and in the name and behalf of others in your condition, for liberty to preach the Gospel publicly wherever ye get a call from honest ministers or people, and we that are wives shall put it in the treasurer's hands as he goes into the Council.' Whereunto Mr. Blair condescended, and delivers his supplication, written with his own hand, to her. The first Council day immediately following, there convenes a great number of the religious matrons in Edinburgh, drawn up as a guard from the Council house door to the street. They agreed to put the supplication in the hand of the oldest matron, Alison Cockburn, relict of Mr. Archibald Row. When the treasurer, Traquair, perceived the old woman presenting to him a paper, suspecting that it was something that would not relish with the Council, he did put her by, and goes quickly from her towards the Council house door, which being perceived by Barbara Hamilton, she appears and pulls the paper out of the old weak woman's hand, and coming up to Traquair, did with her strong arm and big hand fast grip his arm, saying, 'Stand, my Lord, in Christ's name I charge you, till I speak to you.' He, looking up, replies, 'Good woman, what would you say to me?' 'There is,' said she, 'a humble supplication of Mr. Blair's. All that he petitions for is that he may have liberty to preach the Gospel, etc. I charge you to befriend the matter as you would expect God to befriend you in your distress and at your death.' He replied, 'I shall do my endeavour, and what I can in it.'"

Mrs. Livingstone and those associated with her resolved to act something similar to the foregoing method. On the 4th of June—the day appointed for the first meeting of the new Council—all

the ladies friendly to the petition were to assemble in Parliament Close. Mrs. Livingstone was chosen for the task of presenting the petition to the Lord Chancellor, the Earl of Rothes. According to Row, one hundred and nine ladies assembled. Kirkton says "they filled the whole Parliament Close," which would make the number greater than that given by Row. When Rothes arrived, accompanied by Sharp, Mrs. Livingstone presented the petition, which was to the following effect:—"Unto the Right Honourable, the Lords of His Majesty's Privy Council.—The Humble Supplication of several Women of the City of Edinburgh, in their own name and in the name of many who adhere thereto, Humbly sheweth, That whereas your petitioners, being long deprived of the blessing of a faithful public ministry, and of the purity of worship and ordinances that God hath commanded, and after much sad suffering for attendance thereupon in private, yet for some short while bygone, and in the time when His Majesty's Commissioner was amongst us, your lordships' petitioners have, without molestation, enjoyed some small liberty by His Majesty's gracious connivance; yet now we are sadly alarmed that, through the malicious and false information given in by some of those who side with and serve the bishops, your lordships may be induced, to the grief of the hearts of many thousands in this land, to trouble the quiet meetings of the Lord's people at His worship. May it therefore please your lordships to grant such liberty to our honest ministers that are through the land and in this city, that they may lawfully, and without molestation, exercise their holy function, as the people shall in an orderly way call them; that we may, to the comfort of our souls, enjoy the rich blessing of faithful pastors, and that our pastors may be delivered from any sinful compliance with what is contrary to the known judgment of honest Presbyterians. In doing whereof your lordships will do good service to God and the King's Majesty, and deeply oblige all honest people in the land."

According to Kirkton, the Chancellor received the petition graciously from Mrs. Livingstone's hands; Row, however, says that the Chancellor refused to accept the petition from Mrs. Livingstone, but "was forced to take it from some others who thrust themselves in betwixt him and the trembling prelate." On the petition being read to the Council, the Lord Provost and two Bailies were sent out to ask the ladies to disperse, with the promise that their interests would be attended to. But the Council was determined to make an example of some of them, and those known by name to the Councillors were summoned to attend their next meeting in June. At this meeting the ladies summoned, to the number of about a dozen, appeared before the Council. Prior to their examination they were desired to take the oath, but this they refused to do. A number of questions were then put to them, when they were dismissed, and required to appear before the Council in the afternoon. Agreeable to the Council's request,

they appeared before them in the afternoon. A great crowd by this time had assembled outside the Parliament House, and on learning that it was the intention of the Council to keep the ladies in ward, it adopted a menacing attitude. The Council, learning this, deemed it wise to dismiss the ladies, requesting them to repair peaceably to their homes. The Council, however, had other intentions than to allow them to go free, it being their intention to apprehend them during the night in their homes—a purpose unrealised through one of the Councillors making known the project. After various proceedings, the Lords of His Majesty's Privy Council ordained, "in His Majesty's name and authority, duly, lawfully, and orderly, to denounce the said Mrs. Elizabeth Rutherford, etc., His Majesty's rebels, and put them to the horn, and escheit and inbring all their movable goods and gear to his highness's use, for their contempt and disobedience." Mrs. Livingstone is not named among those who were at this time put to the horn and declared rebels, but, on further inquiries, the Council banished her from the city of Edinburgh, and ordained that she, with others, could return only at their peril. It is evident, from the proceedings instituted against these women, how keen and bitter the spirit of persecution was when they had to endure so much suffering for so simple an act, quite within the rights of peaceable citizens.

After this date Mrs. Livingstone crossed over to Holland, where she was held in the highest esteem by the goodly company of godly men and women who had to flee their native land. The last reference to Mrs. Livingstone is found in a letter dated October, 1679; the date and place of her death are unknown. Probably she died in Holland and was buried with her saintly husband in the land that gave the exiles a kindly hospitality.

MRS. JAMES DURHAM.

MARGARET MURE was the fourth daughter of William Mure of Glanderston. She was born in 1618. In her youth she had a godly upbringing, and in early life underwent a saving change. She was first married to Mr. Zachary Boyd, minister of the Barony Church of Glasgow, and after his death to Mr. James Durham. Mr. Durham died in 1658 while she was only in her 36th year. As one having a common faith with her saintly husband, she carefully preserved the MSS. of his sermons and lectures, which were afterwards published, such as the "Exposition of the Song of Solomon" and "Treatise on the Ten Commandments." After the latter was printed Mrs. Durham petitioned the Council for liberty to have the book imported into Scotland. But the Council had a different estimate of the book from Mrs. Durham, as their act, which is as follows, shows:—"Edinburgh, 4th November, 1675.—The Lords of His Majesty's Privy Council having considered a petition presented by Margaret Mure, relict of Mr.

James Durham, late minister at Glasgow, do recommend to the Bishop of Edinburgh to revise a book written by the petitioner's husband, entitled, 'A Practical Exposition of the Ten Commandments,' which is already printed at London, and to report his opinion thereanent to the Council, that thereafter they may give such order in favour of the petitioner concerning the said book as they shall think fit, and in the meantime discharge and prohibit all printers, stationers, and others to reprint or import any copies of the said book, under the pain of confiscation of the same, and such other pains as the Council shall think fit to inflict, and appoint intimation to be made hereof to the stationers, printers, and others, to the effect foresaid."

As one might naturally expect, Mrs. Durham cast in her lot with the persecuted cause and was a frequent attender at conventicles. It was not, however, until after Archbishop Sharp's death, that owing to the increased vigilance of the government, Mrs. Durham's connection with conventicles was discovered. The day following the Archbishop's death a religious meeting was held at Mrs. Durham's house. There were about thirty persons present, composed chiefly of relatives, their children, and servants. The preacher was Mr. William Hamilton, brother of James Hamilton of Hallcraig. While the service was proceeding, it was broken up by the entrance of the Town Major with a party of soldiers. All the worshippers were made prisoners. Mrs. Durham and her sister, Mrs. John Carstares, who was also present, were imprisoned in the Tolbooth. Both petitioned the Privy Council to be released. The Lords of Council, "having considered a petition of Margaret Mure, relict of Mr. James Durham, and Janet Mure, spouse to Mr. John Carstares, for themselves and their children and servants, and divers other persons, prisoners in the Tolbooth of Edinburgh, for being present at a conventicle kept in the house of the said Margaret Mure, upon the 4th instant, supplicating, that in regard of their miserable and poor condition, the Council would give order for their liberty, the said lords do declare the petitioners free of any restraint or imprisonment by their warrant, and remit to the Magistrates of Edinburgh to take such course with them as they shall think fit."

The preacher, Mr. Hamilton, did not get so easily off. His cruel treatment affected his health, and soon afterwards he became seriously ill of cholera. A petition was presented to the Council praying for his release, but the Council refused to listen to the petitioners, and expressed their determination to prosecute him at their next meeting for preaching at conventicles. But before that day came he had received a summons from a higher court.

Even in those days of sifting, when the Lord had His fan in His hand and was thoroughly purging the floor of the professing Church in Scotland, the spirit of delusion was not absent. The great Enemy was doing his utmost to wreck the cause of Christ by inspiring the persecutors with rage and hatred against His

cause in Scotland, and in filling the minds of some with strange delusions. Amongst those who were so deluded may be mentioned the Gibbites or Sweet Singers. They railed against covenants and were contrary to all men. At last they found themselves in prison. Mrs. Durham visited them in the hope that she might win them from their false notions. The result of her efforts is thus described by Law in his *Memorials*:—"These people were so deluded of Satan as that they did not work, contrary to that, 1 Thess. iv. 11; nor would they eat any meat given them by the Council, nor drink anything that paid excise; and when honest women—ministers' wives—came to see them, they began to rail upon them, and upbraided them with the name of 'Jezebel,' and called them reprobates. Mr. Durham's wife and Mr. William Guthrie's wife were so upbraided."

She also visited Mr. Robert Baillie of Jerviswood, and according to Wodrow—"When Mrs. Durham came to him that morning before he got his sentence, he said he was never better, and within a very little time he would be well beyond conception. He said, 'They are going to send me, in pieces and quarters, through all the country; but let them hag and hew all my body in as many pieces as they please, I am not much concerned about that; for I know assuredly there shall be nothing of me lost, but all these members shall be wonderfully gathered, and shall all be made like His glorious body—the body of His glory.'"

Address by the Rev. Walter Scott, at Synod.

THE following is the address, in full, which Mr. Scott delivered at Synod Meeting, regarding his congregation in Australia and the state of matters in that colony:—

Mr. Scott said that he felt it to be no ordinary providence that he was again in the home-land, and present in their Synod, at the end of another nine years. To him, at least, it meant very much to have been thus brought back to Scotland. In the interval changes had operated among them, both at home and in Australia. He remembered how, in his own congregation, he and others had followed them sympathetically in the crisis permitted to their Church when some of their brethren finally forsook them. In the far land they, too, had their fight of afflictions. Personally, as some of them knew, he had, in the mercy of God, been delivered with a great deliverance—having been taken from the very hands of death when "all hope that we should be saved was taken away." Publicly, also, they had suffered in the lapsing of the Presbytery which he had represented on the occasion of his former visit. Instead of three ministers, as then, he and his congregation were, in the providence of God, left alone as representing the cause in New South Wales. Difficult as the situation had been to them previously, it had thereby been

intensified. They had, for example, the large or "Union" Church to contend with—the influence of which might be said to be adverse to all that was sacred or spiritual, as these terms were wont to be understood by them. It answered to the character of the United Free Church in Scotland. It was dominated by rationalism and worldliness. It was a Church, alas! whose weapons might be said to have become those of a kingdom other than Christ's. They could understand in Scotland how demoralising such influence, in the name of religion, came to be, especially when it was, in a manner, universal—one church vieing with the other in the sensationalism of its programme. Such vital questions as the sanctity of the Sabbath had to suffer in consequence, as was the case even at home. But their special testimony, as Free Presbyterians, had suffered from the prevailing party among themselves, by whom, in 1884, the more faithful ministers and elders had been summarily expelled from their membership in the Synod known as the Synod of Eastern Australia. That, of course, was before his own connection with Australia. But the cause had never rallied since. The consequent divisions and alienations had been such as the "Union" Church had been able to make great capital of in districts where Free Presbyterian influence, till then, had been paramount—notably on the Clarence River. His own congregation had been so cut asunder by the expulsion that, even with a Presbytery, they were some six hundred miles by sea and land from the nearest presbyterial fellowship. Nor could he say that, latterly, the tone of the prevailing, or expulsion, party had improved evangelically.* The local secular press recently taunted them with the nullity of their testimony on behalf of the Sabbath, wherein, like the larger Churches, they allowed their communicants even, to use the Sabbath trains and cars! Lukewarmness in such quarters regarding the very foundations of religion, reacted on his own people, and it might be said to reflect the spirit of compromise, significant of their policy generally. They had, even so, the advantage in more recent years of the practical support of the Victorian section (also now reduced to two ministers), notwithstanding that the Synod there had actually excommunicated the actors in the expulsion. The two parties were now, strange to say, (without Synodal purgation on either side) in close fellowship together, as well as confederated against his own position. But a toning down had taken place even in Victoria, in more than one direction. Their combined influence converged largely on the

* They claim to be a Synod, although now with only two settled pastors; but grave irregularities affect their constitution,—incident to their expulsion policy, and attendant events, which they yet refuse to have rectified. They mingle with surrounding Churches and are quietly learning their ways in such matters as Sales of Work, Socials, Burial Services, Omission of Sacramental Fasts, Open Communion, etc. They have allowed preachers to use other than the inspired Psalms in their public praise.

Clarence River towards weakening and undermining any separate testimony. In the circumstances their very existence as a congregation, only for an over-ruling providence, must have become untenable long ago. Yet he need hardly say that, with his convictions of truth and duty, to join the expulsion side, or those thus aiding them, was impossible. On the other hand, they had certainly had their encouragements. God had taken of the children instead of the fathers in their Zion amidst all the opposing influences. Men and women had become living epistles of Christ. Even financially, as the reports at their last congregational meeting had shown, their position at least compared favourably with what it had been at his induction to the charge fourteen years ago. For such elements he desired to thank the Lord. Throughout the district, moreover, God had enabled them to exert a recognised moral influence.

His only ministerial fellowship in Australia for the past few years had been with the Rev. A. Paul, St. Kilda, Victoria. To the Synod or the friends present Mr. Paul was no stranger. He had had to occupy a position in Victoria similar to his own in New South Wales, in his isolation from the prevailing party, with whose methods he was not in sympathy. Mr. Paul's fellowship had been a strength to himself, as had also been that of Mr. S. Porter, elder, East Maitland, who had represented their cause in Presbytery or Synod for over thirty years, and who, for some years now, had been in the position of having to hold a meeting in his own house on the Sabbaths for all who came to him. (Acts xxviii. 30).

The outlook in the matter of a faithful or consistent testimony in Australia was dark in the extreme. His own congregation had a difficult position in his absence. In the interval he had sought to encourage them with pastoral letters and otherwise. He would gladly have furthered any endeavour to supply them from this Synod, in the event of his not returning, had such been possible. He had communicated with them in this interest, but from the indefiniteness of their reply, he had now nothing to report. He had sought to commit their case and his own to God.

Mr. Scott concluded by making reference to his prolonged visit to the northern counties, and the refreshing fellowship which he had thus enjoyed amongst our people.

Reducing Expenditure.—There come times when those who realise that it is a precept of their religion to live honestly with their fellows feel the necessity of reducing their expenditure. There are many little luxuries that can be easily given up without any loss and with the best advantage. But we ought to be on our guard when the call comes that our thoughts do not, in the first instance, turn to the contributions made to the cause of Christ, and that our efforts in economy do not begin there.

The late Mr. Angus Murray, Elder, Balloan, Dornoch.

(Continued from page 312.)

HE was truly a man of prayer. When we knew him first, we would not be long in his company till he would retire to the barn to pour out his heart before Him who had so enflamed his heart with His love in the days of his youth. Often, at the family altar, have we heard him as great upon the commendation of the love of Christ as on any season in public. At his own fireside he might be heard thus speaking of the state of the elect:—"The elect, through sin, were brought under the curse of Jehovah, and made liable to the flames of hell, like all the rest of the lost race; but when Christ, in the love of His sufferings, put Himself into the scales, He weighed them over to the side of the mercy of Jehovah. The love of the sufferings is founded upon the love of the Covenant, and the love of the Covenant is as extensive as all the attributes of Jehovah; and when the love of the sufferings came into the heart of Jehovah, the love of His mercy found a way to come forth to save the objects of His love. 'Thine they were, and thou gavest them me. I gave myself for them. Deliver them from going down to the pit, for I have found a ransom.' May the merits of the blood reach upon our souls. Amen."

When family worship would be over, he would sit for hours, in the company of those that he loved, relating notes of the godly ministers and men whom he knew in his younger days. Dr. Macdonald he would describe as the strongest minister physically, with a very broad chest and a short neck, "and, boy, his voice would fill the air above. I once," said he, "saw him serving five communion tables in Dornoch with sixty persons at every table. The last of the five was filled with young men and women under thirty years of age, who came over from Tarbatness. When they rose from the table, one would not get the size of a penny dry of the cloth that covered the table. What the Lord did with that youth of grace was to take them off to heaven 'soft and warm' as they were; for the cholera visited that district that same year." At the time of an awakening, under the same he used to tell of a young girl, who was so deeply convicted of her sins and miseries that her reason temporarily failed her. She had to be bound by her father, who was a widower, and she his only child. In that condition she remained for the space of three years, during which time she had to be attended to by him. One day as he sat beside her lamenting her state, she called out to him, "Father, come and loose me from the ropes you have upon my body." The sad father, understanding that her reason was restored, exclaimed, "Dear child, it was a dismal day for me when I had to put a rope on you," and immediately he loosed her. Being loosed, she fell on her knees

and praised the Lord for revealing Himself to her soul, for loosing her from the bands of sin and Satan, and for restoring her reason. Thereupon she rose, washed herself and sat beside her father, and addressed him as follows: "I have been three years bound by sin and Satan, and with ropes on my body; but now I am loosed from the bands which held my soul in bondage, and from the ropes which held my body. Now that I am loosed, neither devils nor men will bind me again throughout the ages of eternity." Hearing this, her father replied, "O daughter, is it not you that got the assurance in so short a time?" "Yes, father, when He told me a little ago that He had blotted out, as a thick cloud, my transgressions and, as a cloud, my sins, and that He would not be angry with me again. Is not that assurance? And although I was bound for three years, I will be in eternal liberty in three days." Which so happened, for in three days, worn out in body, the dust returned to the dust, and the spirit returned unto God who gave it. One more note, as related by him, regarding Dr. Macdonald, which will serve as a foil to show what was referred to before concerning his physical strength. On one of his itinerating tours throughout the Highlands in connection with the Gospel, Dr. Macdonald lost his way on a trackless moor. As mist descended and night came on, he feared that he would have to spend the night upon the heath, but, as he was about to give up, he saw a light at a distance, to which he directed his steps. A strong-looking woman answered his knock at the door. The Doctor asked her if he would be allowed to spend the night under their roof, seeing that he had lost his way. "You may," said she, "come in, but one will come shortly who will soon show you the door." "I will," replied the Doctor, "take my chance till he will come." He thereupon seated himself on the rest which the old Highland homes afforded. No sooner was he seated than the sound of the feet of the one who was to tackle him was heard at the door. With a shout, he threw a burden, which proved to be a stag, off his back, and entered the house. The wife pointed to the bold stranger who had dared to trespass on the poacher's solitude. The poacher at once demanded the stranger to remove. "I will not," answered the stranger, "go out of this to-night." "But I will," said the poacher, collaring the stranger, "soon put you outside the door." The stranger, seeing that he had to act in self-defence, also laid his hand on the poacher. The poacher took his turn, but did not move the stranger from his feet; but when the stranger took his turn the poacher was laid upon his back beside the fire, and the stranger placed his knee on his chest, saying, as he did so, "You will not get out of this till you promise never again to put a weary stranger out of your house." The poacher, who felt enough of the grasp of the stranger, was only too glad to make such a promise, and was then allowed to his feet. When it was time to retire for the night the stranger took a Bible from his pocket and conducted family worship. When he went upon his

knees he kept a sharp ear, lest his combatant might spring upon him. But no, for he felt himself near enough to this unusual visitor, whose strength his body had felt, and whose ways his mind began to dread. After worship, the poacher and his wife retired to rest, leaving the stranger to shift for himself by the fireside. As morning dawned they arose, and when worship was conducted, the stranger asked him to show him the way to a certain place. But the poacher, who though overcome by muscular power, had his will unchanged, refused. The stranger, who knew, by divine teaching, that the love of money is in every heart, offered five shillings if he would do so, which offer the poacher eagerly grasped, and immediately guided the stranger across the moor to the scene of his labours. Arriving at the spot, he turned to the stranger, saying, "That is the place." The stranger, handing him his wages, said, "There is a sermon to be preached here to-day; would you not wait to hear it?" The poacher, who was fonder of the money than of the sermon, answered, "No, I do not want your sermons," and began to walk away. "Wait, man," said the stranger, "and I will give you other five shillings." This was too much for the poacher to refuse, and he therefore consented. When sermon time came, who entered the box but the stranger, who on the previous night proved too much for him. The stranger was not far on with his sermon, when an arrow from the Lord found its way between the joints of the harness wherewith Satan had hitherto clad this faithful servant of his. Now, finding the arrows of the Almighty sticking fast in his heart, he screamed, and ran out of the congregation. The preacher beckoned to the elders, telling them to go after that man and try to entice him to come back to hear the Word of God, but in no way to force him, as he knew too well the kind of man they would have to deal with. However, they got him back, and on that hillside, during all the days of the Communion, that untamed lion sweated under the terrors of the Lord. On Monday, Dr. Macdonald offered him his wages, which he refused, saying, "What I want is salvation to my immortal soul." The Doctor did not happen to visit that place again for four years. As he came into the congregation, on the Friday of the Communion, four years after, who happened to be standing, Bible in hand, giving marks of the work of grace in the souls of God's people, but the one with whom he had to use the strength of his arm in days gone by? Surely in him was fulfilled the Word of the Lord through the Prophet—"The lion shall eat straw like the ox." Thus showing forth the work of the Lord, through his servants, would Angus Murray entertain his friends who frequented his house.

Another preacher he used to describe as the most melting law preacher he ever heard, was the Rev. Duncan Campbell, Kiltearn. On a Communion Monday at Edderton, Mr. Campbell preached from Matthew xxv. 46. "And, boy," Angus used to say, "it was not weeping he was at all, but crying aloud, so that the rocks of Ross echoed, as he spoke of the wicked going away to everlasting

punishment. He appeared to have the day of judgment vividly before his mind. Every limb in his body moved, and the tears flowed from his eyes as he appealed to the Christless to take warning in time, lest this should be their lot when it would prove too late for them to seek the Lord." The effect it had on our friend he used to put in the homely phrase—"It made my hair stand on end." In after days he used to contrast that preacher with one who occupies a high position in another Church in Scotland, whom he also heard on the same text. Mr. Campbell "trembled and wept," he would say, "as he spoke of the wicked being punished from the presence of the Lord and from the glory of His power; but the other was calm and unmoved as he preached us, his hearers, to everlasting punishment. After this I could never receive him as a preacher who felt for the state of his fellow sinners."

In speaking of the "men" of his day, Angus would say that James Matheson, Clashnacrabh, was the greatest Christian whom he knew. The said James, while in his teens, was engaged, as was then known, as a "flunkey" with a well-to-do family in Tain. In those days such families had not the conveniences that the poorer have in our day, for they had to draw the water used for the Sabbath on the previous Saturday. But although that family conformed outwardly to the usual custom, yet one Sabbath they prevailed on their "flunkey" to go for a bucket of water, as they considered that the water they had in the house was rather unpleasant to their taste. James, who never did the like before, was reluctant to go, but not being changed by divine grace, he obeyed man rather than God. As he retired for the night, and tried to soothe himself to sleep, he felt as if the door opened and a person entered the room, who threw the bucket with its contents over him in the bed, uttering those words, "Remember the Sabbath day, to keep it holy." With that his conscience awoke to a sense of his guilt in having openly transgressed the commandment of God by seeking to please a worm of the dust. That seemed to have been the first real conviction that James felt, and it gave him a sleepless night. In that state of mind he repaired to a godly woman with the inquiry of those pricked on the day of Pentecost—"Men and brethren, what must we do?" The woman, on hearing his story, advised him, if he should again engage with that family, that he would put it in his agreement that they would never again ask him to draw water on the Lord's Day. But the Lord of Sabaoth had other thoughts about James; for before the term time came, the billows of the Lord were rolling so heavily at the noise of His waterspouts over the soul of the weary "flunkey," that he had, like the prodigal, to return to his father's house, and there, for many a day, the breach of the fourth commandment was making many a breach upon him, so that in his soul he was led to say, with another, "Call me Marah, for the Almighty hath dealt very bitterly with me." In this, his dejection, he refused the common necessities of life; sleep departing from his eyelids with the fear that, if he did sleep, he would awaken in

hell. In that condition he continued for weeks and months, and, like Hezekiah, he did chatter "like a crane or a swallow," and mourned sore "like a dove," Satan buffeting him that his sins were so great that it was an utter impossibility that the Lord could come forth to show mercy to any in the generation in which he lived until he was off the earth. Many in our day may say that that was the language of one of a deranged mind. To such we would say that it was not a deranged mind, but that it was the work of God bringing a soul from the power of darkness unto the kingdom of His dear Son. And the marks of the furnace of affliction, into which he was cast for the breach of the fourth commandment, remained on him till his dying day, as the following incident will clearly show. As he walked on a Communion Sabbath to the place of worship, a conveyance overtook him. James, ever ready to speak a word in season, began to speak to those who were seated concerning the Sabbath. One of them, a minister's wife, said, "Would you not allow me this much on the Sabbath Day?" To whom James gave the ready reply, "Ask the fourth Commandment, and if it will allow you, you need not care for what I say." Some time before the train came to the North, James used to warn the people that the curse of God was coming on the land. And as soon as the talk about the Highland Railway being sanctioned to pass through, many wondered which way it would go. James went and pointed out the way it runs to this day, saying, "I saw the puffing of the 'beast' in connection with the breaking of the Lord's Day, and that is the curse I spoke of as coming on the land." As a protest against it, he never entered a train. For although he looked upon it as convenient to travel by, yet, owing to the fact that they would not rest on the Sabbath, he regarded it as a judgment from God that it was permitted. To him Angus Murray often resorted for advice and consolation. And to the end of his course he would feelingly relate what James acknowledged to know of himself as a lost sinner. "I never heard a preacher who declared or read a sermon which revealed the depth of the misery of my state, the depravity of my nature, and the subtilty and malice of Satan, as I was made know it in my own mind. But O that I could say that, when they began to speak of the liberty of the Gospel." That did not mean that he was ignorant of the liberty of the Gospel; but he in his day was, like Jeremiah of old, one that cried out: "Oh that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." Thus Angus Murray, exalting the love and sufferings of Christ, and James Matheson, weeping over his own sins and the sins of the inhabitants of the land, "spake often one to another," and is it too much to say that the Lord "hearkened and heard"? "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men."

(To be Continued.)

E. MACQ.

John Calvin.

(Continued from page 244.)

IN the year 1536, John Calvin, now at the age of twenty-seven, embarked on his great life-work in Geneva. He was appointed by the Council teacher of theology and accepted the office. It appears that at first he shrank from the regular work of preaching. The burden and excitement of addressing large public assemblies were no doubt, to begin with, too much for that sensitive nature with its profound sense of responsibility. He preferred the quieter task of the lecturer or teacher. But the next year he was enabled to undertake the duties of pastor and preacher, as well as professor, and his grave eloquence in the pulpit drew and impressed large audiences.

In October of this year a very important Council was held in the Cathedral at Lausanne between Calvin, Farel, Viret, and others, and the representatives of the Church of Rome. The disputation proved very beneficial to the cause of the Reformation. The mass and images were abolished at Lausanne. Farel and Calvin next drew up a Confession of Faith consisting of twenty-one articles. In November, this Confession was presented to the Council of Two Hundred in Geneva, who guided the affairs of the city, and they endorsed it and "ordered it to be printed, publicly read, and circulated." Some trouble was caused at this time by a man named Caroli who had professed to have been converted to the Reformed Faith. He had the audacity to charge Calvin with Arianism, in other words, with denial of the divinity of Christ. Calvin's defence overwhelmed his accuser, but he appealed to the Council. This was without success, for they ordered him to make a public acknowledgment of his fault. Instead of doing this, Caroli hastily departed to Rome, where he was received back again into the corrupt fold he had left.

It may be stated at this point that Geneva was a very dissolute city under the reign of Popery. The inhabitants were gay in their habits and loose in their morals. Licentiousness of all kinds was allowed full sway. The Reformation had now begun, and Calvin and Farel were anxious to advance the work and to purge out abuses. This was no easy task, and their efforts met with much opposition. It was one thing for the citizens to nominally throw off the yoke of Rome; it was another to take up in real earnest the yoke of Christ. The liberty of Protestantism appealed to many in Geneva more than its purity. Freedom from ceremonies was their desire more than freedom from sin. A party, who were fitly called the Libertines, rose up against the measures proposed by the Reformers. The principle of one of these measures was embodied in the nineteenth article of their Confession, namely, that the Church had "power to excommunicate unholy and vicious persons" until they were "repentant." Farel and Calvin set about this work of purgation; and the Libertines opposed it with all

their might. The city elections came round, and it seems that the latter secured a majority in the Council on their side. Here the pastors and the Council were brought into antagonism with one another; but the former steadfastly held their ground. A somewhat extraneous element got into the discussion. The Council of Berne had recommended Geneva to restore certain ceremonies, one of which was unleavened bread in the Communion. Calvin and Farel regarded unleavened bread as a matter of indifference, but they strenuously objected to give the Sacrament to the Libertines. The Council, on the other hand, came to the decision that "the Lord's Supper should be refused to no one." "This obviously was an end to all ecclesiastical discipline. And it further decreed in opposition to the Geneva pastors that the mode of observing the Lord's Supper itself should be that adopted in Berne. This was to override all spiritual independence." Calvin and his colleagues refused to submit to these decrees. This took place in April, 1538. What is known as "Easter" Sabbath was nigh at hand. The Council forbade Calvin and the other pastors to preach, but notwithstanding prohibition, Calvin preached in one church and Farel in another, and they took the opportunity of expounding the nature of the Lord's Supper and of the qualifications necessary to worthy communicants, and concluded by stating that it would only be a profanation of the holy ordinance, if it were dispensed, before the people were "better disposed." "Calvin declared that his blood should dye the wood he stood upon rather than he would dishonour his Lord." The unflinching attitude of the preachers was met with violence on the part of their enemies, and there were scenes of public riot and disorder. The Council of the Two Hundred met on the following day. Calvin and Farel attended in their own defence, but they were not allowed to enter. The Council on this, the 23rd of April, commanded them to leave the city within three days. "Well and good; God has done it," was their reply, to which it is said that Calvin added, "Had I been the servant of man I should have received but poor wages. But happy for me it is that I am the servant of Him who never fails to give His servants that which He has promised them." They left the city without delay. Geneva had thrown out her benefactors in less than two years from the date of Calvin's entry. Wickedness had a triumph for a short period, but as we shall see, Geneva, a few years hence, was glad to invite the banished to return.

It appears that Calvin and Farel, for the first four months of their exile, wandered about in Switzerland without any fixed place of habitation. At length Farel took up his residence in Neuchatel, which became the scene of his labours to the end of his noble and strenuous life. His was truly a career of holy zeal and devotion in the cause of Christ. "The zeal of thine house hath eaten me up," are words that could be truly applied to William Farel. Calvin sojourned for a short time at Basle, and

while there received an invitation from Martin Bucer, "the leader of the Reformed party at Strassburg," to come and take charge of the French congregation in that town, which consisted of Protestant refugees, and had no settled pastor. Calvin was at first not disposed to accede to this request; he wanted again to live in retirement, without any public charge, until, as he says, "Martin Bucer, using a remonstrance and protestation like those which Farel had used before, recalled me to another place. Being then terrified by the example of Jonah, which he held up to me, I continued still in the office of teacher." Calvin preached his first sermon in Strassburg in September, 1538, and he continued there for three years. Strassburg was a city of refuge to the persecuted, and many such flocked to it from France. Calvin's preaching was also a source of attraction, and he became pastor of a large congregation. He held this office under the Council of the city, who also appointed him Lecturer in Divinity in the Academy, the University of that day. Students came from other countries to sit at his feet, so that "Strassburg promised to become a rival of Wittenberg," the city of Luther, as a centre of Gospel light and truth. It was here that he began those expositions of Scripture which eventually formed his famous Commentaries.

During his stay in Strassburg, and at the age of thirty-one, Calvin entered the married state. His wife was Idelette de Bure, the daughter of a family which had been banished from Belgium for its adherence to the Reformed cause, and the widow of Jean Stordeur, a Belgian refugee. Idelette de Bure, it appears, was a truly excellent woman, and proved a devoted helper to Calvin in every good word and work. From all accounts, she was a real heroine of the faith. But their married life together was comparatively short—about nine years—and that not without sorrow. Their only child, a son, lived but a few days. Madame Calvin died in March, 1549. The good report of her is that "she visited the poor, consoled the afflicted, received the numerous strangers who knocked at the door of the Reformer, sustained him in hours of discouragement and sadness." Calvin himself said of her in a letter written after her death: "My sorrow is no common one. I have lost the excellent companion of my life, who, if misfortune had come upon us, would have gladly shared with me not merely exile and wretchedness, but death itself. While she lived she was the faithful helper of my ministry. Never did I experience from her the least hindrance."

Calvin, though absent, did not forget Geneva during this period, but maintained a correspondence with his Church there. The Papacy supposed that the exile of the Reformers was the hour of its opportunity in Geneva. Cardinal Sadoletto, an able man, addressed a very polished and crafty letter "to the Senate and people of Geneva," with a view to win them back to the Papal fold, but the letter had an opposite effect to that which was intended. The Genevese became alarmed, and began to see the folly of their previous conduct. At this juncture Calvin wrote a

masterly reply to the Cardinal's letter—a reply, copies of which spread far and wide. Luther was delighted with it. It effectively helped to check the Papal inroad. Another attempt on the part of the Papacy to frustrate the Reformation took place while Calvin was in Strassburg. It was the Conference at Ratisbon, held in April, 1541. Calvin attended, and took a leading part in the discussions. The Romanists professed to make concessions, but it was only a device to destroy the Reformation, and the device was a failure.

We next come to the period of Calvin's return to Geneva.

(To be Continued.)

Dr. Mason and the Dying Unitarian.

THE Rev. Dr. Mason, of New York, was once requested to visit a lady in dying circumstances, who, together with her husband, openly avowed infidel principles, though they attended on his ministry. On approaching her bedside, he asked her if she felt herself a sinner, and perceived the need of a Saviour. She frankly told him she did not; and that she wholly disbelieved the doctrine of a Mediator. "Then," said the doctor, "I have no consolation for you, not one word of comfort. There is not a single passage in the Bible that warrants me to speak peace to any one who rejects the Mediator provided for lost sinners. You must abide the consequences of your infidelity." Saying that, he was on the point of leaving the room when some one said, "Well, but, doctor, if you cannot speak consolation to her, you can pray for her." To this he assented, and kneeling down by the bedside, prayed for her as a guilty sinner, just sinking into hell; and then arising from his knees, he left the house. A day or two after, he received a letter from the lady herself, earnestly desiring that he would come and see her without delay. He immediately obeyed the summons; but what was his amazement, when, on entering the room, she held out her hand to him, and said, "It is all true; all that you said on Sunday is true. I have seen myself the wretched sinner which you described me to be in prayer. I have seen Christ that all-sufficient Saviour you said he was; and God has mercifully snatched me from the abyss of infidelity in which I was sunk, and placed me on the Rock of Ages. There I am secure; there I shall remain. I know in whom I have believed!" All this was like a dream to him; but she proceeded, and displayed as accurate a knowledge of the way of salvation revealed in the gospel, and as firm a reliance on it, as if she had been a disciple of Christ for many years. Yet there was nothing like boasting or presumption—all was humility, resignation and confidence. She charged her husband to educate their daughter in the fear of God; and, above all, to keep from her those novels and books of infidel sentimentality, by which she had been nearly brought to ruin. On the evening of the same day, she expired in fulness of joy and peace in believing.

"Be ye also Ready."

THE LATE ANDREW MACKAY, WINNIPEG.

OUR readers would have observed that the Rev. Donald Macleod, in his "Report of the Canadian Mission," published in last issue, made a brief reference to the loss sustained by the Winnipeg congregation in "the accidental death of the late Mr. Andrew Mackay, who," he adds, and adds truly, "was a tower of strength to it, and is very much missed." None of our readers, except a few acquainted with the circumstances, can realise how solemn and pathetic is the tale that lies behind this brief notice of an "accidental death." Its equal in all respects has not been narrated in these pages in connection with the removal of any member or adherent of our Church. As the present writer was intimately acquainted with the deceased before he left the home country, and had correspondence with him since, he feels it his duty and privilege to pen the following narrative of one who, though dying in a sudden and tragic manner by a motor collision, gave every evidence that he died in the Lord. "Be ye also ready: for in such an hour as ye think not, the Son of Man cometh" (Matt. xxiv. 44).

Andrew Mackay was a native of the little village of Inver, near Tain, Ross-shire, where he was born on the 25th November, 1870. He was thus only in his thirty-ninth year. He came to Glasgow to work about fifteen years ago, and during this time he married Miss Margaret J. Gibson, but his wife died after a short period of married life, and left him with a little girl, who is now over five years of age, and has been staying at Inver with her paternal grandfather. Owing to scarcity of employment, Andrew went to Canada in 1907, and after some changes there, eventually settled in a good working situation in the flourishing city of Winnipeg.

It appears that the subject of this notice was under religious impressions from early years. Even as a boy he walked apart from others, and was given to meditation on divine things. These impressions and convictions continued with him to manhood, and when he came to Glasgow he was regarded by those who were intimate with him as one who feared the Most High. He was circumspect in his walk, and scrupulous to a degree in all his dealings with his fellow-men. He had a very keen and decided turn of mind, and was able to take a comprehensive grasp of any subject that he had thought about. From conversations with him, however, the writer gathered that he was almost constantly in doubt as to his spiritual standing in the sight of God. He was sometimes raised in soul, and very happy, in meditating upon some portion of God's Word, but at other times—and these were many—he walked in darkness and had no light, and felt as if he should question altogether whether he ever possessed a spark of grace. It troubled him much that he could not recall any marked

transition in his experience from darkness to light, and from the power of Satan unto God. His concern, however, was not that of "Pliable," and so he continued a regular attender on the means of grace, with his face towards the Celestial City.

In this dark and doubtful frame of mind, he left his native country for Canada, and strange to say, the deliverance he did not get at home, he obtained in a distant land amid fewer outward advantages. In November, 1908, the writer had a letter from him in which he stated that one day while much cast down in mind, as if the Lord was never to remember him, these words occurred, "For the needy shall not always be forgotten," from which for a few minutes he derived sweet comfort, but that the thought quickly came that these were the Lord's needy, and what were his evidences that he was one of the number? This plunged him into darkness again. A second letter, received in April, 1909, gives a brief account of the manner in which he obtained the clear deliverance he had so long desired and prayed for. It seems that on Saturday, 20th March, "being wretched," as he might say he had "always been," "he purposed to devote the following week to seeking the Lord in prayer, reading the Word, and other books" that would be helpful. This resolution he carried out, and the Thursday of that week he observed as a fast-day from early morn to even. It proved to be "the greatest day of his life." He began with prayer, and afterwards read the second chapter of Habakkuk. The third and fourth verses specially arrested his attention, and the fourth became "the battle ground." "Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith." And the struggle was "to get on the ground where the just lives"—faith on the Son, Jesus Christ. About nine in the evening he threw himself down on the bed in despair, but after a minute or two, he said within himself, "I cannot rest here, and where I shall go, or what I shall do, I know not." It was then suggested to him that the Lord could give faith, he answered, "Yes; but He is sovereign." Then it was said, "Ask and it shall be given you." And with this, hope revived, and he betook himself anew to plead in words such as the following: "I have come to seek Thee these days, and what have I found? I have discovered that I was a devil. Thou mayest let me sink into perdition and have the glory of the justice. But Thou delightest in mercy, and I throw myself into Thy hands and shall wait there." The Lord did not appear at once, and the tempter suggested that all was over now, this being his last chance; but he was enabled to silence him with the words, "Abraham's only Isaac was called for, yet he hoped against hope, and so shall I hope against hope." Andrew retired in hope for the evening, and the Lord graciously manifested Himself about three the following morning—he does not relate in what manner or words—and several times during the following day. He asks forgiveness at the end of his letter for devoting so much space to his own matters.

Upwards of five months after the above transpired, Andrew Mackay was called in an unexpected moment to enter eternity. It was Saturday evening, 4th September, and a young and intimate friend of his was walking along with him from his lodgings to the lodgings of the other. When they came to this house, Andrew took out his watch and said, "It is only half-past nine, and as our conversation is not unprofitable, you better come a little walk yet." "So," relates his companion, "we went that little walk which meant so much." Andrew was telling his friend some of his spiritual experiences, and how "that lately he had never seen so clearly that Christ needed to be divine, so that sinners might be saved, though many in our day despised such doctrine, but that, the last few weeks, he seemed to feel worldly, not that he was anxious to make money," or anything of that sort. "It was just when he had finished talking this," his companion proceeds, "and we were crossing Broadway, when the next thing I knew was myself lying on the ground, and an automobile at my side, and when I rose, what did my eyes behold but my dear friend lying unconscious, and blood streaming from his nose!" Both were thrown a considerable distance, but Andrew's companion, in the divine mercy, escaped with only a few scratches. Andrew never regained consciousness. He was taken to a city hospital in the motor, but in a quarter of an hour thereafter the doctor came and said he was gone. Gone, we believe, to be with Christ, which is far better! It would appear that those experiences which might seem to us to be fitting him for usefulness in this present life, were designed to prepare him for the enjoyment and service of God in heaven.

He was a loyal supporter of the little cause of truth in Winnipeg, and his removal is much lamented there. The deepest sympathy is also felt for his relatives and friends at home, who have lost one who was dutiful in all the relations of life. Truly the voice is very loud, solemn, and affecting. "The Lord's voice crieth unto the city:" "Prepare to meet thy God, O Israel." "Watch, therefore; for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. xxv. 13).

J. S. S.

Calvin as a Theologian and Calvinism To-day.—The Hope Trustees have done an excellent work in printing these excellent addresses from the pen of Dr. Warfield, Princeton. They have issued them to all Protestant ministers in Scotland. The pamphlet consists of three addresses:—John Calvin as Theologian; The Theology of Calvin; The Present-Day Attitude toward Calvinism—Its Causes and Significance. These are all treated in a masterly way, and from Dr. Warfield's unchallenged pre-eminence as a theologian we have the ripe fruit of his studies on the great themes treated in these papers.

An Leabhar-Cheist Protastanach, le Lan Dearbhadh o na Sgrìobtuiribh.

(Continued from page 317.)

AN EAGLAIS.

C. 14.—Ciod è an seadh a's farsuinge a ta aig an fhocal Eaglais?—F.—An eaglais neo-fhaicsinneach—thaghta: na fìor chreidmhidh uile às gach cinneach air-bith, o thoiseach gu deireadh an t-saoghail, a ta 'n an aon chorp air am bheil Chrìosd féin na cheànn,¹ a bha air an taghadh ann an Crìosd, mu'n do leagadh bunait an domhain.²

C. 15.—Carson a theirear gum bheil an Eaglais neo-fhaicsinneach, no carson a theirear *neo-fhaicsinneach* ris Eaglais?—F.—Tha, do bhrìgh nach urrainnear a faicinn uile le duine, oir tha i air a deanamh suas de na creidmhidh uile, dhiubh-san a ta marbh, agus dhiubh-san a ta beò, cho maith riutha-san nach d'rugadh fathast.

C. 16.—Co è ceann na h-Eaglais?—F.—Tha Crìosd, “Is è ceànn a' chuirp, eadhon na h-eaglais.”—Col. i. 18.

C. 17.—Am bheil seadh air-bith eile aig an fhocal Eaglais?—F.—Tha è a' ciallachadh (1) luchd-aideachaidh a' chreidimh Chrìosdail, co aca is fìor Chrìosduidhean iad, no nach eadh, ann an dùthaich, no ann an àit air-bith, mar tha eaglais Ghalatia, eaglais Shasuinn, eaglais na h-Alba.³ (2) Tha è a' ciallachadh luchd-aideachaidh a ta 'cruinneachadh' an ceànn a chéile, chum aoradh a dheanamh ann am baile, ann an sgìreachd, no ann an

¹ Ephes. i. 22.—Agus chuir e na h-uile nithe fo a chosaibh, agus thug se e gu bhì 'n a cheànn os ceann nan uile nithe do'n eaglais. R. 23. A ta 'n a corp aige, lànachd an tì a ta lìonadh nan uile nithe anns na h-uile. Ephes. v. 23.—Oir is e am fear ceànn na mnà, eadhon mar is e Crìosd ceànn na h-eaglais: agus is esan Slànuighear a' chuirp. R. 24. Uime sin mar a ta'n eaglais ùmhal do Chrìosd, mar sin biodh na mnà d'am fèaraibh féin mar an ceudna anns gach nì. R. 25. Fheara, gràdhaichibh bhur mnà féin, eadhon mar a ghràdh-aich Crìosd an eaglais, agus a thug se e-féin air a son. R. 26. Chum gu 'n naomhaicheadh, agus gu'n glanadh e i le ionnlad an uisge tre an fhocal. R. 27. Chum gu'n cuireadh e 'na làthair féin i 'n a h-eaglais ghliormhoir, gun smal gun phreasadh, no nì air bith d'an leithidibh sin; ach chum gu'm biodh i naomh, agus neo-lochdach. R. 29. Oir cha d'thug duine air bith riamh fuath d'a fheòil féin; ach altrumaidh agus eiridnìd e i, eadhon mar a ta Tighearn a' deanamh do'n eaglais. R. 30. Oir is buill sinn d'a chorp, d'a fheòil, agus d'a chnàmhaibh-san. Col. i. 18.—Agus is e ceànn a' chuirp, eadhon na h-eaglais.

² Ephes. i. 4.—A réir mar a thagh e sinne ann-san, mu'n do leagadh bunait an domhain.

³ 1 Cor. xvi. 1.—A nis a thaobh an tionail airson nam naomh, mar a dh'òrduich mi do eaglaisibh Ghalatia, mar sin deanaibh-sa mar an ceudna. 2 Tes. i. 1.—Pòl, agus Siluanus, agus Timoteus chum eaglais nan Tesalonianach, a tha ann an Dia an t-Athair, agus anns an Tighearn Iosa Crìosd.

àit sam-bith, mar ann an eaglais Smirna, ann an eaglais a' bhaile so, no 'bhaile ud eile.¹ (3) Tha è a' ciallachadh luchd-aideachaidh a' chreidimh Chriosdail, eadhon, 'n an tigh-còmhnuidh féin.² Tha iad sin uile a' deanamh suas na cuideachd de 'n goirear "an Eaglais fhaicsinneach."

C. 18.—Carson nach faodar na briathran a ta anns an Litir a chum nan Ephésianach v. 25-27, a thoirt mar bhuaidh-ainm do'n eaglais fhaicsinnich?—F.—Tha do bhrìgh nach 'eil eaglais fhaicsinneach sam-bith "gun smal, gun phreasadh."

C. 19.—Am bheil am focal "eaglais" anns gach àit, air a thoirt mar ainm amhàin air luchd-aoraidh an Dia fhìor.—F.—Cha n'-eil. Is è prìomh sheadh an fhocail, comh-thional, no co-chruinneachadh, agus mar sin gheibhear am focal "eaglais" air a thoirt mar ainm air comh-thional buaireasach, colgach de luchd-iodhol-aoraidh ann an Ephesus.³

C. 20.—An d'-earb Criosd a chumhachd, no 'ùghdarras féin, mar cheànn na h-eaglais, ri duine sam-bith, no ri comunn dhaoine?—F.—Cha d'-earb idir.

C. 21.—Càit anns an Sgrìobtuir am bheil am focal "Coit-chionn" (*Catholic*) air a ràdh ris an eaglais?—F.—Cha n'-eil an àit air-bith. Anns na làithibh deireannach, bha am focal so (*Catholic*) air a ghnàthachadh mar ainm do'n eaglais fhaicsinnich uile, ach cha n-ànn 's an Sgrìobtuir.

C. 22.—Ciod è seadh an fhocail "*Catholic*"?—F.—Coit-chionn, caitligeach, no uile-choitichionn. Tha è a' ciallachadh nan uile dhaoine a ghoireas Criosduidhean dhiubh-féin.

C. 23.—Am bheil thu 'cur an aghaidh nam focal, "*an Eaglais Choitichionn*," no "*Catholic Church*" a thoirt mar ainm do chomunn nan Criosduidhean uile?—F.—Cha n'-eil; ach tha mì, aig an àm chèudna, a' tuigsinn gu soilleir, gur ainm è a thugadh, le daoine, do chomunn a tha buailteach do mhearachdan, comunn a ta air a dheanamh suas de 'n "chogul agus de'n chruithneachd."

C. 24.—Am bheil còir aig aon chomunn àraid air-bith de Chriosduidhean air an fhocal "*Catholic*," no coitichionn a ghabhail mar ainm dhoibh-féin amhàin?—F.—Cha n'-eil: na's mò na tha còir aig cuid a ràdh gur i-féin an t-ìomlan; no aig bàll a ràdh gur e-féin an corp uile.

¹ Gnìomh viii. 1.—Agus dh'éirich anns an àm sin géur-leanmhuinn mhòr an aghaidh na h-eaglais a bha ann an Ierusalem,* agus bha iad uile air an sgapadh air feadh tìre Iudea.† Taisb. ii. 1.—Chum aingil eaglais Ephesus, sgrìobh. R. 8, Agus chum aingil eaglais Smirna, sgrìobh.

* B' i so a' cheud Eaglais Chriosdaidh a bha ànn.

† Mar so bha na h-eaglaisean air an cur an lìonmhorachd, air tùs.

² Philèm. 2.—Agus chum Aphia ionmhuinn, agus Archipuis ar comh-shaighdear, agus chum na h-eaglais a ta ann do thigh. 1 Cor. xvi. 19.—Tha Aculla agus Priscila, maille ris an eaglais a tha 'n an tigh, 'a cur mòr-fhàilte oirbh anns an Tighearn.

³ Gnìomh. xiv. 32.—Ghlaoth, uime sin, cuid diubh aon ni, agus cuid ni eile; oir bha an coimhthional (*Ecclesia*, *Eaglais*) troimh a chéile.

C. 25.—Am faod sinn am focal “Catholic,” *coitichionn* no “caitligeach,” a thoirt mar ainm air Eaglais na Ròimh?—F.—Chan fhaod; oir cha robh riamh anns an eaglais sin, aig àm air-bith, na’s mò na roinn de’n eaglais Chrìosdail, agus mu-dheireadh roinn thruaillidh a’ clonadh o’n fhìor chreidimh.

C. 26.—Am bheil am focal “Catholic,” no *coitichionn*, air a ghnàthachadh ann an seadh air-bith eile, ach mar fhocal àireimh?—F.—Mar thubhairt mì cheana, cha n’eil ùghdarras aig an fhocal so anns an Sgrìobtuir. (Ceist 21.) Ach a thuilleadh air a sheadh mar fhocal àireimh, bha è air a ghnàthachadh, gu moch le luchd-sgrìobhaidh, mar ainm air fìor chreidimh, no teagasg fallain.

C. 27.—Am buin am focal do’n Ròimh, anns an t-seadh so?—F.—Cha bhuin. Thug i stigh teagasgan mì-fhallain, agus, air an aobhar sin, tha i neo-choitichionn, no neo-chaitligeach, baòth-chreideach agus mì-fhallain.

C. 28.—Am buin an t-ainm so do Phròtastanaich?—F.—Buinidh; ach cha bhuin è amhàin do chomunn àraid air-bith dhiu. Is caitligich, no *coitichionnaich* na Pròtastanaich aig am bheil na teagasgan a bha aig na prìomh aiglaisean.

Na’m b’ eaglais fhìor, eaglais na Ròimh, bhuineadh an t-ainm “Catholic,” no *coitichionn* dh’i, cho maith ri comunnaihb eile, ach tha i air clonadh agus thréig i am fìor chreidimh, agus, air an aobhar sin, cha n’eil còir idir aice air an ainm so.

ARD UACHDARANACHD A’ PHAPA.

C. 29.—Ciod a tha na Pàpanaich ag ràdh mu àrd uachdaranachd a’ Phàpa?—F.—Tha iad a teagasg (faic Créud Phiuis IV., Ear. 10), gu’m b’ è Peadar Prionnsa nan Abstol—gu’n robh an eaglais air a stéidheachadh air Peadar—gu’m b’ è Peadar Easbuig na Ròimh—gur è am Pàp oighre Pheadair, agus fear-ionaid Iosa Crìosd; agus tha iad a’ dol gu Mata. xvi. 13-18; agus Eòin xxi. 15-17; a chum so a dhearbhadh.

C. 30.—Ciod a tha na briathran so ann an Soisgeul Mhata, a’ ciallachadh?¹

F.—An so, dh’fheòraich Crìosd de na deisciobuil ag ràdh,—“Co tha sibhse ag ràdh is è Mac an duine?” Thubhairt Peadar, “Is tusa Crìosd Mac an Dé bheò”; agus air do Iosa a ghairm “beannaichte,” mar tha gach fìor creidmheach, thubhairt è—“Is tusa Peadar agus air a’ charraig so (cha n-ànn *ort-sa*, ach *orm-fein*)

¹ Mata. xvi. 13.—Agus air teachd do Iosa gu crìochaibh Chesaréa Philipi, dh’fheòraich e d’ a dheisciobluibh, ag ràdh, Cò tha daoine ag ràdh is e Mac an duine? R. 14, Agus thubhairt iadsan, Tha cuid ag ràdh Eoin Baiste, cuid Elias, agus cuid eile, Ieremias, no aon do na fàidhibh. R. 15, Thubhairt esan riu, Ach cò tha sibhse ag ràdh is mi? R. 16, Agus fhreagair Simon Peadar agus thubhairt e, is tusa Crìosd, Mac an Dé bheò. R. 17, Agus fhreagair Iosa agus thubhairt e ris, Is beannaichte thusa, a Shìmoìn Bhar-Iona; oir cha d’ fhoillsich fuil agus feòil sin duit-se, ach m’ Athair-sa a ta air nèamh. R. 18, Agus a ta mise ag ràdh riut, Gur tusa Peadar, agus air a’ charraig so togaidh mise m’ eaglais: agus cha toir geatachan ifrinn buaidh oirre.

togaidh mise m' eaglais, agus cha toir geatachan ifrinn buaidh oirre." Dh'aoidh Peadar Criosd, agus an-deigh sin, thubhairt Criosd, "air a' charraig so (Criosd féin) togaidh mise m' eaglais." Is è Criosd féin a' charraig, no am bunait air am bheil an Eaglais air a togail; cha n-è Peadar, no Pàp na Ròimh.

C. 31.—Am bheil ceànn-teagaisg air-bith eile agad a dhearbhas gu'n goirear carraig do Chrìosd, agus gur e-féin amhàin a' charraig, no am bunait air am bheil an Eaglais air a togail?—F.—Tha sin agam.¹

C. 32.—Am bheil an duine, uair air-bith, air a shàmhachadh ri carraig anns an Sgriobtuir?—F.—Cha n-eil. Is ann a tha è air a shàmhachadh ri diomhanas,² agus tha mallachd air a labhairt an aghaidh an neach a chuireas a dhòchas ann an duine.³

C. 33.—Ciod a tha thu ag ràdh mu na cinn-theagaisg ann an Eòin—còmhradh trì-fillte Chrìosd ri Peadar?⁴

F.—Bha na briathran so air an labhairt ri Peadar, a chum a thuiteam maslach a thoirt gu 'chuimhne, agus a chum mothachadh iriosal a thoirt dà air a lag-chuis féin, ged bu dìan a labhairt, ag ràdh, ged dheanadh na h-uile Iosa àicheadh, gidheadh nach deanadh esan sin.⁵ Air an aobhar sin, dh'fheòraich Iosa do Pheadar, "am bheil barrachd gràidh agad dhomh-sa orra sin? Thuit Peadar trì uairean. Tha Iosa 'g a aiseag, no 'g a thogail le còmhradh trì-fillte. Is i dlighe nan uile aodhairan an tréud a bheathachadh.⁶ Ma bhuilich Iosa, leis a' chòmhradh trì-fillte so air Peadar, an àrd uachdaranachd, an àrd onoir, am mòr chumhachd agus am mòr ùghdarras air am bheil am Pàp ag agairt còir, cionnus, no carson a bha Peadar doilich?

¹ 1 Cor. x. 4.—Agus b' i a' charraig sin Chrìosd. 1 Cor. iii. 11.—Oir bunait eile cha n-urrainn duine sam-bith a leagadh ach am bunait a leagadh a cheana, eadhon Iosa Chrìosd.

² Salm cxliv. 4.—Is cosmhuil an duine ri diomhanas.

³ Ierem. xvii. 5.—Mar so deir an Tighearn, Is mallaichte an neach a chuireas a dhòchas ann an duine, agus a ni feibil 'n a gairdean dà.

⁴ Eòin xxi. 15.—An sin an déigh dhoibh an dinneir a ghabhail, thubhairt Iosa ri Simon Peadar, A Shimoin mhic Ionais, am bheil barrachd gràidh agad dhomh-sa orra sin? Thubhairt e ris, Tha, a Tighearn; tha fios agad gur toigh leam thu. Thubhairt e ris, Beathaich m' uain. R. 16, Thubhairt e ris a ris an dara uair, A Shimoin mhic Ionais, an toigh leat mise? Thubhairt e ris, Seadh, a Thighearn; tha fios agad gur toigh leam thu. Thubhairt e ris, Beathaich mo chaoraich. R. 17, Thubhairt e ris an treas uair, A Shimoin mhic Ionais, an toigh leat mise? Bha Peadar doilich a chionn gu'n dubhairt e ris an treas uair, An toigh leat mise? Agus thubhairt e ris, A Thighearn, is aithne dhuit na h-uile nithe: tha fhios agad gur toigh leam thu. Thubhairt Iosa ris, Beathaich mo chaoraich.

⁵ Mata. xxvi. 33.—Agus fhreagair Peadar, agus thubhairt e ris, Ged gheibh gach uile dhaoine oibheum annad, cha'n fhaigh mise oibheum gu bràth. R. 34, Thubhairt Iosa ris, Gu deimhin a ta mi ag ràdh riut, air an oidhche so féin mu'n goir an coileach, gu'n àicheadh thu mi trì uairean. R. 25, Thubhairt Peadar ris, Ged a b'éigin dhomh bàsachadh maille riut, cha'n àicheadh mi thu. Agus thubhairt na deisciobuil uile mar an ceudna.

⁶ Gnìomh. xx. 28.—Air an aobhar sin thugaibh aire dhuibh féin, agus do'n tréud uile, air an d'rinn an Spiorad naomh luchd-coimhead dhuibh, a bheathachadh eaglais Dhé, a cheannaich e le 'fhuil féin.

C. 34.—Ciod a thatar a' ciallachadh leis na h-iuchraichean mar bha iad air an toirt do Pheadar?¹

F.—Is an le iuchair a dh-fhosglar dorus glaiste, mar sin buinidh i do dhorus. Is è thatar a' ciallachadh leis na h-iuchraichean a thoirt do Pheadar, gu'm b' esan an làmh, an searmonaiche, no an t-inneal leis an robh dorus an t-soisgeil air 'fhosgladh air tùs do'n t-saoghal—do na h-Iudhaich agus do na Cinnich. Is ann amhàin airson na criche sin a thugadh “cumhachd nan iuchraichean” do Pheadar. B' esan a chaidh a chur a shearmonachadh, no 'dh'-fhosgladh dhomhaireachd an t-soisgeil do'n t-saoghal. Goirear rìoghachd nèimh do 'n eaglais Chriosdail agus de 'n t-soisgeul.² Dh'-fhosgail Peadar dorus na h-eaglais—rìoghachd nèimh do na h-Iudhaich, air là na Cùingeis;³ agus is esan a bha air a chur a dh-fhosgladh an doruis chéudna do na Cinnich.⁴ Cha n'-eilear a' ciallachadh, leis “na h-iuchraichean,” no leis na briathraibh so, gu'n robh comas aig Peadar aon air-bith a b' àill leis, a chur do ifrinn, no an nì a b' àill leis a dheanamh.⁵ (Faic Ceist 171.)

C. 35.—Dearbh gu'n robh na h-Abstoil uile co-ionann ann an ùghdarras, agus nach robh comas ceangail, no comas fuasglaidh àraid air-bith, air a bhuileachadh air Peadar.—F.—Thug Crìosd comas ceangail agus fuasglaidh do na h-Abstoil uile,⁶ agus dh'-àithn è dhoibh gu soilleir nach faodadh aon air-bith dhiubh, a bhi 'n a mhaighstear os ceànn chàich.⁷

C. 36.—Dearbh nach d'-agair Peadar féin còir air àrd uachdar-anachd, agus nach robh àrd uachdaranachd aige.—F.—Cha n'-eil è 'gairm ach amhàin seanair dheth-féin.⁸ *Chuireadh* è leis

¹ Mata. xvi. 19.—Agus bheir mi dhuit iuchraiche rìoghachd nèimh : agus ge b'e nì a cheanglas tusa air talamh, bitheadh e ceangailte air nèamh ; agus ge b'e nì a dh'fhuasglas tusa air talamh, bithidh e fuasgailte air nèamh.

² Mata. xiii. 24.—Chuir e cosamhlachd eile mach dhoibh, ag ràdh, Is cosmhuil rìoghachd nèimh ri duine a chuir slòl maith 'n a fhearann. R. 33, Cosamhlachd eile labhair e riu, Is cosmhuil rìoghachd nèimh ri taois ghoirt, a ghabh bean agus a dh'fholaich i ann ad trì tomhasoibh mine, gus an do ghoirt-cheadh an t-iomlan.

³ Gnìomh. ii. 1.—Agus an uair a thàinig là na cuingis, bha iad gu léir a dh'aon intinn ann an aon àit. R. 14, Ach air seasamh do Pheadar maille ris an aon fhear deug, thog e a ghuth, agus thubhairt e riu, Fheara Iudea, agus sibhse uile a luchd-àiteachaidh Ierusalem, biodh fios so agaibh, agus éisdibh ri m' briathraibh-sa. R. 41, An sin bhaisteadh iadsan (na h-Iudhaich) a ghabh r'a fhocal gu toileach : agus an là sin féin chuireadh riu timchioll trì mìle anam.

⁴ Gnìomh. x. 48.—Agus dh'òrduich e iad (na Cinnich) a bhi air am baisteadh ann an ainm an Tighearna. (Léugh an Caibdeil so uile.)

⁵ Taisb. i. 18.—Feuch, tha mi beò gu saoghal nan saoghal, Amen ; agus tha iuchraiche ifrinn agus a' bhàis agam.

⁶ Mata. xviii. 18.—Gu deimhin a ta mi ag ràdh ribh, Ge b'e air bith nithe a cheanglas sibhse air talamh, bithidh iad ceangailte air nèamh ; agus ge b'e air bith nithe a dh'fhuasglas sibhse air talamh, bithidh iad fuasgailte air nèamh.

⁷ Mat. xxiii. 10.—Cha mhò a ghoirear àrd-mhaighstirean dhibh : oir is aon àrd-mhaighstir a ta agaibh, *Crìosd*.

⁸ 1 Pead. v. 1.—Na seanairan a ta n'ur measg tha mi ag earail, air bhi dhomh féin a' m' sheanair mar an ceudna, agus a'm' fhianuis air fulangasaibh Chriosd.

na h-Abstoil eile, a shearmonachadh ann an Samaria.¹ Tha sin a' dearbhadh gu'n robh e fo riaghladh nan Abstol eile, agus ni-h-ann 'n a uachdaran thairis orra.

C. 37.—Thoir tuilleadh dearbhaidh nach robh àrd uachdaran-achd aig Peadar thairis air na h-Abstoil eile.—F.—(1) Bha Peadar 's an làthair aig a' chomhairle ann an Ierusalem, ach is e Séumas a thug a' bhreth.² (2) Tha Pòl ag ràdh nach robh e-féin a bheag air deireadh air na h-abstolaibh a b' àirde.³ (3) Goirear do Pheadar aon de phuist na h-eaglais, air an aobhar sin, cha b' urrainn e a bhi 'n a bhunait d'i.⁴ (4) Sheas Pòl an aghaidh Pheadair às an eudan.⁵ (5) 'Nuair a tha Pòl ag ainmeachadh luchd-dreuchd na ministearachd cha n'-eil e ag ràdh aon smid mu na Pàpaibh.⁶ Mar-so chithear gu soilleir, nach robh àrd uachdaranachd air-bith aig Peadar os ceann nan Abstol eile.

C. 38.—An e am Pàp oighre, no comh-arba Pheadair?—F.—Cha n-è. Cha n'-eil am Pàp a' coimhead teagaisg Pheadair, agus cha n'-eilear cinnteach an robh Peadar riamh anns an Ròimh.

C. 39.—An e am Pàp fear-ionaid Chrìosd?—F.—Cha n-è; cha n'-eil ni sam-bith aige, a's urrainn e a thoirt mar dhearbhadh air a' chùis sin, ach a thagradh, no 'fhocal féin, agus cha dhearbhadh sin idir.

¹ Gnìomh. viii. 14.—Agus an uair a chuala na h-abstoil a bha ann an Ierusalem, gu'n do ghabh Samaria focal Dhé, chuir iad da'n ionnsuidh Peadar agus Eoin.

² Gnìomh. xv. 13.—Agus an dèigh dhoibh bhi 'n an tosd, fhreagair Séumas, ag radh, Fheadar agus a bhràithre, éisdibh rium-sa. R. 14, Chuir Simeon (Simon Peadar) an céill cionnus a dh'fhiosraich Dia na Cinnich air tùs, le pobull a ghabhail as am measg d'a ainm féin. R. 19, Uime sin is i mo bhreth-sa, nach cuir sinn mi-shuaimhneas orra-san do na Cinnich, a ta air pilltinn chum Dhé.

³ 2 Cor. xi. 5.—Oir is i mo bharail-sa nach robh mi a bheag goirid air na h-abstolaibh a b' àirde.

⁴ Gal. ii. 9.—Agus an uair a thuig Séumas, agus Cephas, agus Eoin, a tha air am meas 'n am puist, an gràs a thugadh dhomh, thug iad dhomh-sa agus do Bharnabas deas làmh a' chomuinn; ionnus gu'n rachamaid chum nan Cinnich, agus iad féin chum an timchioll-ghearraidh.

⁵ Gal. ii. 11.—Ach an uair a thàinig Peadar gu Antioch, sheas mi 'n a aghaidh as an eudan, a chionn gu'n robh e r'a choireachadh.

⁶ Ephes. iv. 11.—Agus thug e dream àraidh gu bhi 'n an abstolaibh; dream eile, gu bhi 'n am fàidhibh; agus dream eile, gu bhi 'n an soisgeulaichibh; agus dream eile, gu bhi 'n an aodhairibh, agus 'n an luchd-teagaisg.

(Ri leantuinn.)

Memoir of the late Rev. D. Macdonald, Shiel-daig.—

Rev. D. Macfarlane, F.P. Manse, Dingwall, wishes us to state that he has still some copies left of Mr. Macdonald's Memoir, and that friends may have them at the reduced price of 2/-; postage, 3d. extra. He regrets that he got some orders which were overlooked, and as the addresses are not now at hand, perhaps parties who sent these orders would kindly take advantage of this opportunity.

Notes and Comments.

Proposed Publication of another MS. of Thomas Boston.—The Rev. George D. Low, M.A., 65 Morningside Drive, Edinburgh, proposes to publish the MS. *Passages of my Life*, by the Rev. Thomas Boston, Ettrick, provided 300 subscribers come forward. The price of the book to subscribers is 7/6 net. Last spring Mr. Low published Boston's *General Account of My Life*, in a handsome volume with invaluable notes. These were the two MSS. used by Boston's grandson, Rev. Michael Boston, Falkirk, in preparing the well known *Memoirs* of his grandfather. These *Memoirs* are one of the classics of Scottish religious literature, and it is to be hoped Mr. Low will get sufficient subscribers to encourage him to proceed with the publication of the book.

The Language of the Uncircumcised.—Now and again light is thrown on the woful condition of things existing in our midst. The other week, in reading the *Glasgow Herald*, we came across an account of a meeting of the Lanark School Board. Our attention was at once arrested by a speech delivered by a Mr. Graham, reported to be an elder of the United Free Church. This gentleman's soul was moved to its depths by the suggestion that religious teaching should be given in the schools under the Lanark School Board. Mr. Graham seconded the exclusion of Bible teaching from these schools, saying that he would profoundly thank God to-morrow if religious teaching was effaced from every school as it was taught at present. He would ask Mr. Mackintosh what was taught in the schools at the present time, as he said they were being taught. Was it the Old Testament lesson that was being taught? If so, was that perfectly satisfactory to him? He told them that every child who learned the story of the Creation from the Old Testament had sooner or later to unlearn it. If it was the New Testament, was it the spirit of Christ that was being taught? At the present minute religious life was being remade, and they were not at the present time in Lanark getting the teaching as laid down by Christ. He knew a minister in Lanark who was of opinion that the Shorter Catechism was not worth a rap, and why should this be given to the children?

The English Jews.—The Jewish community in England are at present in the toils of what appears to be a very serious controversy. It would appear that an advanced section, consisting largely of Jewish scholars out of sympathy with the orthodox tenets of Judaism, formed an association under the name of the Jewish Religious Union. It has been very active, and at length the Chief Rabbi, Dr. Adler, spoke out strongly against it. The pages of the *Jewish Chronicle* for some time back have been largely devoted to reporting every fresh development. That the controversy has

shaken the community to its depths cannot be denied, but whether it is a movement towards Christianity is another question. True it is that Mr. Claude Montefiore, one of the ablest leaders of the new movement, gives Jesus of Nazareth the place of a prophet, which is no higher than Unitarianism, and as far as we can gather from his lectures, his teaching is simply a restatement of Ebionitism. But it must be borne in mind that this for a Jew is a step in the upward direction, for to them the Blessed and Holy One of God was a deceiver. The worst feature of the new movement is that it appears to be imbued with strongly naturalistic tendencies. This is seen in its ready acceptance of the higher critical theories of the Old Testament. We laid down the *Jewish Chronicle* with the sad thought that the veil is still upon their heart, but gladdened with the hope that when Israel would return to the Lord the veil would be taken away, and that this would mean life from the dead to the Gentile nations.

The Jewish Religious Union.—As a specimen of what the teaching of the new movement is we give the following from the *Jewish Chronicle*, which will show how far away from Christianity the new movement is. It is a call for prayer that we sinners of the Gentiles should plead with the Lord that He might take away the veil from their hearts. "The discussion" in the *Jewish Chronicle* "largely turns on the question whether the final authority of religion for the Jews rests in the Torah itself as a divine revelation to the Jewish consciousness, or whether it is to be found within each individual conscience. Dr. Adler maintains the one view, and Mr. Montefiore the other. Now, the Chief Rabbi's view is, it goes without saying, unquestionably Jewish; Mr. Montefiore's, we submit, is essentially the standpoint of Theism and Unitarianism. 'We recognise,' says Mr. Montefiore, and he now unreservedly reiterates the statement, 'no binding outside authority between us and God, whether in a man or in a book, whether in a church or in a code, whether in a tradition or in a ritual.' Mr. Voysey, as a Theist, would say exactly the same thing. As a Unitarian, Dr. Martineau is at the same standpoint, when he labours to show that 'the seat of authority' is in the individual conscience, which is sufficiently God-illuminated to be independent of Book and Church. Mr. Montefiore is impelled to take up a similar position by his acceptance of the conclusions of the Higher Critics that the Pentateuchal records belong for the most part to a later age than that of Moses. 'Either we must reject the new conclusions or we must change the old attitude.' 'This is a fundamental difficulty,' adds Mr. Montefiore, 'and this the sermon (by Dr. Adler) has altogether ignored. Yet it is to us perhaps the most serious of all the problems connected with the Bible and its authority at the present day.'"

Protestant Charity and Romish Imposition.—Many things happen in Ireland (says Mr. Connellan in his Protestant

paper, *The Catholic*) which some Irishmen and a great many Irishmen find it difficult to understand. Take the collection made in all the Dublin Protestant Churches on "Hospital Sunday." I have before me the *Belfast News-Letter* of 15th November, in which I find the following interesting paragraph: "The Hospital collection, which was founded in 1874, yields an average income exceeding £3,000 a year, the amount last year being £3,743, and the total in the thirty years since its foundation, £138,030. The Earl of Meath is president, and Lord Ardilaun is vice-president of the fund. It is remarkable, that while the Roman Catholic population derive three-fourths of the benefits of the hospitals, there is no collection in the Roman Catholic chapels for the fund." This is certainly remarkable, but it is perhaps more remarkable that the committee should persevere, after an experience of thirty years, in distributing the money to Roman Catholic hospitals, managed by priests and nuns.

Literary Notice.

Scottish Heroines of the Faith: By the Rev. D. Beaton, Wick. D. Catt, 74 Strand, London: N. Adshead & Son, 11 and 92 Union Street, Glasgow. 1/- net, postage 3d. extra.

THE Rev. D. Beaton, Wick, places us under a deep obligation by publishing in book form the sketches which have appeared from time to time in our Magazine on the Scottish Heroines of the Faith. This volume is neatly bound, and contains 104 pages of the most interesting and touching matter to be found in the history of the Church of Christ in our land. It is written in the author's usual simple, lucid, and elegant style of thought and language.

The fortitude and faithfulness of godly women toward Christ and His cause have been placed on perpetual record in the Word of God. Many noble examples of it are recorded in the Old Testament. Deborah, Esther, Abigail, and many others will readily occur to our readers. In the New Testament, especially at the time of Christ's death, godly women are taken notice of very prominently by the Holy Ghost, as clinging to Him to the last. Mary, the mother of Jesus, Mary Magdalene, and the other women that were with them, manifested a love to Christ and a holy contempt of the fear of men, which ought to be the admiration of the Church of Christ to the end of time.

The same noble spirit breathes throughout this volume. Ladies of the highest rank in Scotland endured the greatest trials with patience and fortitude which staggered their persecutors. They endured with holy joyfulness the spoiling of their goods, the banishment or martyrdom of their husbands and sons, whom they loved as their own souls; they also endured imprisonment and death unflinchingly for the love they bore to Christ and His cause. Women of low degree endured torture and death sooner

than betray Christ's covenanted cause in Scotland. The intelligent grasp both ladies and servant maids had of the cause at issue between Christ and His enemies, shows how enlightened they were in contrast with the spiritual darkness and malignity manifested by their persecutors and judges.

The man that will not admire their heroic spirit must be callous indeed toward Christ and His cause. In this Laodicean age we have much need of being reminded of the warm love which burned in the hearts of these heroines to Christ, a love which was stronger than death. If there be anything in the past history of our land of which we have good cause to be proud above all other things, it is the contendings of these noble women and men for the faith once delivered to the saints.

We trust this book will have as wide circulation as it deserves.

N. C.

Church Notes.

Communions.—Inverness, fifth Sabbath of January; Dingwall, first Sabbath of February.

Free Presbyterian Services in Winnipeg, Manitoba.—We beg to state for the benefit of readers who may have friends in Winnipeg that these services are held in the Trades' Hall (Room 5), James Avenue, East, every Sabbath at 11 a.m. and 7 p.m., and that they are presently conducted by Mr. William Matheson, student.

Return of Deputy from the South African Mission.—We are pleased to inform our readers that the Rev. John R. Mackay, Inverness, our deputy to South Africa, has now returned in safety to the home country. He reached London on Saturday, 18th December, and took part, along with the Rev. Neil Cameron, in the Communion Services which were held there the following Sabbath, and which, it may be stated, were very well attended. Mr. Mackay has had a most favourable journey all through, in which he recognises the goodness of the Lord and an answer to many prayers put up on behalf of the Mission and his visit to it. He has sent the second part of his Report, which is, indeed, most interesting, but we regret to say that it is rather late to appear in this issue. It may be looked for (God willing) in the February number.

Acknowledgments.—Mr. A. Clunas, General Treasurer, 18 Ardconnel Terrace, Inverness, acknowledges with thanks the following donations for Clothing for the South African Mission:—5/- from "Friend," Skye; 5/-, "Two Friends of F.P. Church; £1, "Friend" (Rogart P.O.); 10/-, "Friend," Lochcarron; and for Sustentation Fund—10/- from "Reader of F.P. Magazine" (Lochailort P.O.) Rev. Neil Cameron acknowledges with thanks

£1 from "A Friend," in aid of St. Jude's Building Fund; 10/- from one Friend, 5/- from another, and 7/6, to clothe Kaffirs of the Mission. Mr. M. Mackay, missionary, Strathy Point, acknowledges with thanks the following donations towards the new Free Presbyterian Church, Strathy:—10/- from "A Free Presbyterian" (Rannoch Station P.O.), and 5/- from "Friend," Raasay. Mr. Clunas also acknowledges with thanks 10/- for Sustentation Fund, and 10/- for Kaffir Clothing Fund (Inverness-shire P.O.). Rev. J. S. Sinclair acknowledges with thanks £1 for Rev. J. B. Radasi (Lochinver P.O.).

The Magazine.

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