



THE
Free Presbyterian Magazine
 AND
MONTHLY RECORD.

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

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

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THE

Free Presbyterian Magazine

And MONTHLY RECORD.

VOL. XVI.

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No. 4.

Meeting of Synod.

THE Half-yearly Meeting of Synod was held in the Free Presbyterian Church at Inverness, on Tuesday the 4th July. The Moderator, the Rev. Donald Graham, Shieldaig, Lochcarron, conducted public worship at 11 a.m., and preached from Isaiah lii. 13-15: "Behold my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: so shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider." After public worship was ended, the Moderator constituted the Synod with prayer. The roll was called. There were present: From the Southern Presbytery—Rev. J. S. Sinclair, John Knox's, Glasgow, minister; with Mr. John Campbell, St. Jude's, elder. From the Western Presbytery—Revs. D. Graham, Shieldaig (Moderator), and Duncan Mackenzie, Gairloch, ministers; with Mr. John M'Donald, Stornoway, elder. From the Northern Presbytery—Revs. D. Macfarlane, Dingwall, and J. R. Mackay, Inverness, ministers; with Mr. Angus Clunas, Inverness, elder. The Clerk (Rev. J. S. Sinclair) intimated apologies for absence from the Revs. John Robertson, Greenock, Neil Cameron, Glasgow, Alexander Macrae, Portree, and Norman Matheson, Halkirk. Messrs. Cameron and Macrae explained that owing to attendance at two Communion in succession on the West Coast, it was well nigh impossible that they could come so far as Inverness in the short interval, without exceptional fatigue.

Rev. John R. Mackay moved, and Rev. D. Macfarlane, seconded, that the Rev. Walter Scott, late of Australia (who is now on the list of the Church's ministers though not in a settled charge), be associated with the Synod. The motion was agreed

to, and Mr. Scott sat as thus associated. Mr. William Fraser was appointed officer of Court. The minutes of last meeting were read and approved of. It was agreed on the motion of the Clerk, that all the members of the Synod sit as a Committee on Bills and Overtures, at 4 p.m. at the Manse.

Rev. J. R. Mackay moved, that the Moderator and Clerk be appointed to draw up a loyal and dutiful Address to King George V. The motion was seconded by the Rev. D. Mackenzie, and agreed to.

Rev. J. R. Mackay moved that the following members would be appointed examiners of Presbytery Records:—For Southern Presbytery Records, Rev. D. Macfarlane and Mr. A. Clunas; for Northern Presbytery, Rev. D. Mackenzie and Mr. John Macdonald; for Western Presbytery, Rev. J. S. Sinclair and Mr. John Campbell. The motion was seconded by Rev. D. Mackenzie, and agreed to.

It was moved by the Rev. J. R. Mackay, and seconded by the Rev. D. Macfarlane, that the Moderator be asked to send his sermon for publication in the Magazine. The motion was agreed to, and the Moderator expressed his willingness to do so as soon as he would find it convenient to have it written out.

The Synod adjourned to meet again (God willing) in the evening at 7 o'clock. The meeting was closed with prayer.

Second Sederunt.—The Synod resumed its sitting, according to terms of adjournment, at 7 p.m. The meeting was opened with devotional exercises by the Moderator, the Rev. D. Graham.

The roll was called, and there were present the same members as in the forenoon with the addition of the Rev. D. Beaton, Wick, from the Northern Presbytery, and the Rev. A. Sutherland, Ullapool, from the Western. Rev. J. R. Mackay called attention to the fewness of the elders present, and it was decided to notice the same in the report, in the expectation that a better attendance would be forthcoming in future.

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

The Clerk read the report of the Committee on Bills and Overtures as to the order of business, which was adopted.

The order was as follows: (1) Report of Committee on Bills and Overtures; (2) Report of Committee on Loyal Address to the King; (3) Report of Committees appointed by last Synod; (4) Report of Examiners of Presbytery Records; (5) Appointment of Church Committees; (6) Treasurer's Annual Financial Statement; (7) Appointment of Annual Collections; (8) Foreign Mission Report; (9) Canadian Mission Report; (10) Church Magazine Report; (11) Report of Theological Tutor; (12) Remits from Presbyteries; (13) Any Competent Business.

The Clerk, as representing the Committee appointed to prepare a loyal Address to the King, reported that they expected to have the Address ready within a few days, and that a copy of it would appear in the Magazine.

The Clerk reported that the Committee appointed at last Synod to draw up a Protest against the Change in the King's Protestant Declaration to be entered upon the Records had done so, according to instructions, and he read the same, a copy of which appeared in the May number of the Magazine, and need not now be repeated. He also reported that the same Committee had also been appointed to draw up a Protest against certain provisions of the Shop Bill (No. 2) which was then before Parliament, provisions that legalised serious infringements of the Sabbath, but that owing to various circumstances—the withdrawal of the Bill at the time, the dissolution of Parliament, etc.—they had not been able as yet to forward the Protest. The other member of Committee (Rev. N. Cameron) was unable to be present at the Synod. It was decided in order to expedite matters, if possible, at this meeting, to add two other members to the Committee, Revs. J. R. Mackay and D. Beaton. The Examiners of Presbytery Records delivered favourable reports as to the manner in which the various Records were kept.

CHURCH COMMITTEES.

It was agreed, on the motion of the Rev. D. Beaton, that the following Church Committees be appointed:—*Financial Committee*, Mr. Angus Clunas, Convener, Revs. J. R. Mackay and Neil Cameron; *Canadian Committee*, Rev. E. Macqueen, Convener, Rev. D. Macfarlane and Mr. Alexander Gray, elder; *Theological Committee*, Rev. D. Beaton, Convener, Rev. Andrew Sutherland and Mr. Duncan Crawford, elder; *Sustentation Fund Committee*, Rev. J. R. Mackay, Convener, Rev. J. S. Sinclair and Mr. Neil MacKinnon, elder; *Foreign Mission Committee*, Rev. Neil Cameron, Convener, Revs. J. R. Mackay and D. Beaton, and Mr. John Auld, elder; *Mission to Fishermen Committee*, Rev. Alex. Macrae, Convener, Revs. E. Macqueen, Duncan Mackenzie, and Neil MacIntyre, and Mr. John MacDonald, elder; *Magazine Committee*, Rev. J. S. Sinclair, Convener, Revs. Neil Cameron and D. Beaton, and Messrs. John Campbell and Duncan Crawford, elders.

FINANCIAL REPORT.

Mr. Angus Clunas, Treasurer, presented the annual report of the Church funds. Rev. J. R. Mackay, in moving the adoption of the report, submitted the following motion:—"That the Synod adopt and approve of the Financial Statement, thank the Treasurer and the Auditors for their services, order the Abstract of Finances to be published in the August number of the Church Magazine, beg the present Auditors to accept re-appointment, and, above all, make acknowledgment of the kind Providence which has ordained that among a comparatively poor people Gospel ordinances should be supported with such liberality." Mr. Mackay, in supporting this motion, said that it was a matter worthy of note and acknowledgment that for some years now all

our ministers had been paid at the rate of £140 per annum. The salaries of missionaries and catechists were no doubt small, yet he thought, in proportion to our ministers' salaries, it could not be said that their interests were not carefully considered. As a matter of fact, nearly half as much as went to the support of the regular ministry went to the support of our missionaries and catechists. He was not in a position to speak of the increase or decrease of our Church members, but it was evident that the Church funds were on the increase. A simple way of showing that was by a reference to the totals in the years 1908, 1909, 1910, and 1911, for which one found the figures to be £2598, £2696, £3060, £3113 respectively. One was glad to find also that in all the most important of our Church schemes—as the Sustentation Fund and Foreign Mission Fund—the balance at the end of March, 1911, was better than that of March, 1910. Personally he could not help saying that he felt obliged to the congregations of the Church for the response that the appeal on behalf of the Missionaries and Catechists' Collection, made shortly before last Whitsunday, met with. Very few indeed of our congregations failed to respond, and some of the congregations that are without pastors did nobly. Although the facts stated show that the schemes of the Church are, generally speaking, in a healthy way, and ought to be grounds of thanksgiving, it was essential that the congregations should maintain the same amount of interest in the Church's finances, and especially in the Sustentation Fund. At present thirteen ministers are on the equal dividend platform. It was a pleasure to hear that Harris was about to have a minister placed over them in the person of the Rev. Donald MacLeod, who had recently served the Church so well in Canada. This, at the same time, would mean that the drain on the Sustentation Fund would be greater, and it were much to be desired that all congregations having pastors placed over them should aim at being self-supporting. One would be unwilling, as long as it could be avoided, to mention names, but if a congregation before receiving a minister promised to contribute £100 to the Sustentation Fund and afterwards seemed to content itself with less than half that sum, it raised serious problems for the Sustentation Fund Committee.

Rev. D. Macfarlane, in seconding the motion, said that it was satisfactory that the funds were being kept up, and that although the ministers were increasing in number, the funds allowed the same salary. At the same time it was necessary that congregations which did not contribute to the amount promised should be reminded of their duty. Revs. D. Beaton and D. Mackenzie also spoke in support of the motion, which was unanimously agreed to.

CHURCH COLLECTIONS.

The next business was the "Appointment of the Annual Collections" for the various schemes of the Church. The Synod

agreed to appoint them as follows:—(1) Collection for College Fund in *August*—notice to be sent by the Convener of the Theological Committee; (2) First Missionaries and Catechists' Collection in *October*—by book from house to house—notice to be given by the Convener of the Sustentation Fund Committee; (3) Organisation Fund Collection in *December*—notice to be sent by the Synod Clerk; (4) Church Building Fund in *January*—notice to be sent by the Synod Clerk; (5) Foreign Mission Collection in *March*—notice to be sent by the Convener of Foreign Mission Committee; (6) Second Missionaries and Catechists' Collection in *April* at church door—notice to be sent by the Convener of Sustentation Fund Committee; (7) Aged and Infirm Ministers' and Ministers' Widows and Orphans' Fund in *June*—notice to be sent by the Rev. D. Macfarlane, Dingwall.

FOREIGN MISSION REPORT.

Rev. J. R. Mackay delivered this report, and spoke as follows:—“MODERATOR AND BRETHREN,—I have been asked by the Convener of our Foreign Mission Scheme—Rev. Neil Cameron—to state to the Synod the salient facts that have arisen since last November in connection with this scheme. The Court will remember that it was resolved at the November meeting to ask Mr. David N'Tuli to proceed as missionary to Mashonaland, provided he were willing to take up work there at the rate of £60 per annum. N'Tuli was satisfied with this arrangement, and began missionary labours among the Mashonas in May of this year. N'Tuli had had a good deal of experience as a preacher before Mr. Radasi went to Rhodesia at all, but after he learned from Mr. Radasi the nature of the Free Presbyterian testimony, he fell in heartily with that testimony, and was ever afterwards as good a supporter as Mr. Radasi had in that Mission. He became an elder of the Free Presbyterian Church in Matabeleland. His salary is, I believe, less than he had received in some former services that he rendered as a missionary, but it is as much as we can afford to give. N'Tuli is, I believe, like Mr. Radasi, a Fingo, and a native of Cape Colony to begin with, but besides being a pretty good English speaker he can preach in the language of the Mashonas, a language very different from that of the Matabeles. It will be our prayer that a large and effectual door may be opened to him, even if there should be many adversaries.

“Mr. Radasi towards the end of March of this year married a daughter of Chief Sog'hi, who lives at Seleukwe. When one considers Mr. Radasi's position with a weak orphan child to care for, with an important missionary Institution, where there are always so many youths entering upon manhood some of whom are only emerging from heathenism, to look after, one cannot help seeing how desirable it was that Mr. Radasi should have a helpmeet to support him. The grounds I have just now stated are substantially those stated by Mr. Radasi himself also, in a letter

received the other day, for marrying so comparatively soon after his first wife's decease. As one that has some direct knowledge of his circumstances, it was my wish that Mr. Radasi should not remain long unmarried. Besides, his second wife is connected with one of the most honourable Free Presbyterian families in Rhodesia. Her father, Chief Sogini, himself holds meetings in connection with our Church at a distance of over 100 miles from Ngwenya, and to him we are largely indebted for our having the present Mission House at Bembesi.

"I am not able to report anything concerning the rendering the Psalms into Kaffir-metre beyond what members of the Synod have already learned from the Magazine. That amounts to the information that the first nineteen Psalms were some months since in Kaffir-metre. It is an advance on anything attempted in that line hitherto in the Bantu languages, and we are hopeful that at length the Free Presbyterian Church will have the honour of being the instrument of first publishing the Psalms in Kaffir-metre." Mr. Mackay concluded his report by expressing the hope that the lively interest which the Church had always taken in the Mission in Rhodesia would become still livelier from our having a Mission now to two peoples in that region, the Mashonas and the Matabeles. "These are peoples (he said) against whom there is an increasing prejudice on the part of many Europeans because of their colour, and it is simply fearful how scepticism draws upon crude evolutionary notions to justify this antipathy. For us who believe that these black-skinned people have descended from Adam and Eve as we have done, that they are like us, sinners, and like us destined to have an eternity of bliss or woe awaiting them, it must appear a prime duty to do what in us lies to send them that Gospel which if they but receive, it will make them with us sharers in eternal salvation. It is necessary, on grounds of both reason and Scripture, to insist on the unity of the human race, otherwise Missions will receive a death-blow."

Rev. A. Sutherland moved the adoption of the report, which was seconded by the Rev. D. Beaton, and cordially agreed to.

Rev. W. Scott spoke on the subject of the Foreign Missions, and intimated that he had received the usual contribution to the Mission from friends of the Free Presbyterian Church of Scotland in his former charge at Brushgrove and Grafton, Clarence River, New South Wales. The sum on this occasion amounted to £11 os. 5d. (commission being deducted), which he had pleasure in handing over to the Clerk.* He went on to say that he believed there was a remnant in that colony who hold the same principles, and who would like to be formally connected with the Free Presbyterian Church at home. He suggested that the Synod

* Since above, Mr. Scott has received £1 for the Mission from S. Porter, Esq., Pitnacree House, Maitland, Australia.

might enter into correspondence with those friends in Australia. Rev. J. R. Mackay moved that the Synod thank Mr. Scott, and through him, the kind friends in Australia who have annually sent a substantial contribution to the Foreign Mission. The motion was cordially agreed to. After some conversation, it was unanimously agreed to give full powers to the Foreign Mission Committee to enter into correspondence with friends in Australia with a view to closer relations.

Rev. A. Sutherland moved that Mr. Radasi be asked to send half-yearly detailed reports to the Convener of the Foreign Mission Committee for presentation to the Synod, of the work carried on by Mr. David N'Tuli and himself in their respective spheres. The motion was unanimously agreed to.

CANADIAN MISSION REPORT.

In the absence of the Rev. Ewen Macqueen, Convener, Rev. D. Macfarlane briefly gave a report of the Canadian Mission. He stated that the Committee met at Dingwall in March and appointed Rev. Neil Macintyre, Stornoway, as the deputy to Canada for this summer. Mr. Macintyre left early in May and was now engaged in his work there. Mr. Macfarlane said that although he had never been in Canada, he felt much attached to the people there, and desired the prosperity of the cause among them. He proceeded to compare the Church to "the vine brought out of Egypt," referred to in Scripture, which spread its branches far and wide, and remarked that the first Court of the Free Presbyterian Church was known as the "Free Church Presbytery of Scotland," but that now the Church had branches in various distant parts of the world such as Canada and Africa. He remarked that he knew of a number of persons from the Western Islands who had emigrated to Manitoba, and he would like to see the congregation, already formed at Winnipeg, supplemented by another farther west. Mr. John Macdonald, elder, Stornoway, moved the adoption of the report. He said that it gave him great pleasure to hear of the advancement of the cause of the Gospel in those distant parts of the world. The motion was agreed to.

CHURCH MAGAZINE REPORT.

The Clerk (Rev. J. S. Sinclair) as Editor and Treasurer of the *Monthly Magazine and Record*, gave a brief report of its circulation and finances for the past year ending April. He stated that the circulation was on the increase and that there was now being issued an average of 2,350 copies monthly. The subscriptions were on the whole very promptly paid, while over £6 were received as donations for the year. The circulation might be still further increased if only a little systematic effort were put forth in various parts of the Church. He strongly urged that more of the ministers should send sermons or other literary contributions to the pages of the Magazine. Rev. D. Macfarlane moved that the Synod

receive the report with pleasure and thank the Editor for his excellent conduct of their monthly Record. The motion was unanimously agreed to.

REPORT OF THEOLOGICAL TUTOR.

Rev. J. R. Mackay, as Theological Tutor, delivered his report as follows:—

“MODERATOR AND BRETHREN,—I beg to submit to you a report of my work as Theological Tutor for the past session. We commenced work on the first Tuesday of January, and, except for a fortnight's break in March, continued steadily at work up to the last Friday of May. I had four students, Donald M. Macdonald, Donald A. Macfarlane, Alexander Mackay, John A. Mackay. The second and fourth of these—for I have named them in alphabetical order—are graduates. Alexander Mackay had already finished his Theological Course in New Testament Greek and Church History under Mr. Beaton. The other three students were Theological Students of the first year. I have reason to acknowledge the Lord's goodness both to myself and to the students in the matter of health, for except that one of the students was, through ill-health, absent for a day and a half, not an hour was lost in the whole course of the session. As usual, we met only on four days of the week, these being Tuesday, Wednesday, Thursday, and Friday, and, as usual, each day's opening exercise included a passage of the Greek New Testament, which we read with a devotional aim. As the Court knows, the subjects committed to me are Old Testament Hebrew and Systematic Theology, and in both subjects the Church ordains a course of two sessions. This last, then, had been the first year's course in these two subjects for all the students mentioned. So far as concerns Old Testament Hebrew, the best part of an hour was each day devoted to Hebrew grammar. Davidson's Hebrew Grammar was gone over very thoroughly, all the students doing practically every exercise in the grammar used. We commenced reading Genesis in Hebrew about the middle of the session, but as in this first year's course we take up the portion read not only for exposition and syntax, but also with a view to explain all the phenomena of the Massoretic text, not much ground can be overtaken within the hour given to the subject in this first session. Four written examinations were held in the course of the session, and for most part the results were very satisfactory, and in every case I had ample proof that the students gave the class work their best attention.

“A second hour was each day given to Theology. In connection with this subject, I delivered throughout the session written lectures on two days of the week. In these lectures I find it necessary, by way of introduction to Systematic Theology, to take up the themes usually discussed in a class of Apologetics, the subject being treated as Philosophical,

Psychological, Historical, and Bibliological Apologetics, for in the name of those four substantive disciplines referred to, of the second possibly most of all at the present moment, the Christian faith is assaulted by its many opponents, whereas they ought to be regarded as confirmatory of Christian truth. These themes occupy so much time that in this first year's course I have done little more than cross the threshold of Systematic Theology in the strict sense when the session closes. But in that remark I refer only to part of the week's work. On the third day I examined the students orally on the lectures of the two previous days, and also examined on a text-book supplementing our work in Apologetics. In this last session our text-book for the first half of the session was Paley's *Natural Theology*, and that classical treatise was carefully gone over so far as Paley bases his Theistic argumentation on the marks of design in the human body, that is, over the first eleven chapters. Our supplementary text-book for the second half of the session on this third day of our week's work was the *Analogy* of Joseph Butler, a writer of whom Dr. Chalmers said that he 'derived greater aid from his reasonings than he was able to find in the whole range of our extant authorship besides.'

"On the fourth day an hour was invariably devoted to a careful reading of Turretine's *De Satisfactione* in Latin. I adopt this course with Turretine for several reasons. It helps our young men to remember their Latin all the better. It brings them in contact with one of the very first theologians of the Reformed Church, and finally, it helps to keep us all near the centre of Gospel truth during the whole course of the session. In Theology two written examinations were held in the course of the session, and these examinations covered all the subjects already referred to. A high percentage was gained by our students in this department. Over and above the regular work of the session, two essays on Theological themes were given in by each of the students. I also heard each of the students preach at least twice in the course of the session, and I had thus ample opportunities of giving them such suggestions as I thought were called for. The conduct of the students was in all respects very pleasing and exemplary, and the Church I reckon has reason to take courage from the character, abilities, and piety of its rising ministry.

"I have gone into details of our work in this connection, inasmuch as I suppose it not an unlikely thing that many, even of our own people, should imagine that our Divinity students have not, on account of the paucity and lack of opportunities of our teachers, a training in Theology equal to that enjoyed at other centres. I humbly think that for practical purposes we may claim that a too depreciatory estimate is not warranted.

The Lord willing, our next session will commence at Inverness on the first Tuesday of December. So far as concerns Old Testament Hebrew, the first hour of next session will be devoted to a written examination covering the whole of Dr. Davidson's

Hebrew Grammar, and the second hour to a written examination covering the first twenty chapters of Genesis in Hebrew. The Court should see to it that subjects be at once prescribed for finals in Old Testament Hebrew and in Systematic Theology, and that examiners in those subjects be appointed."

Rev. D. Beaton moved the adoption of the report, and said that it was a matter of much thankfulness that the teaching given by Mr. Mackay was in the variety of the subjects treated and in the manner handled, equal, and perhaps superior to, that given in many theological seminaries. Rev. A. Sutherland seconded the motion, which was adopted. The Clerk moved that £10 per annum be given as a small grant to the Theological Tutors for their services, the money to be taken meantime out of the Organisation Fund, but hereafter out of what shall be known as "The College Fund." The motion was seconded by the Rev. A. Sutherland, supported by the Rev. D. Macfarlane, and unanimously agreed to. Revs. J. R. Mackay and D. Beaton expressed their sincere thanks for the Synod's kindness. Rev. W. Scott suggested that the Synod should allow a short period of rest to the Tutors at the end of their respective sessions. It was agreed that this be granted, and that the Synod provide congregational supply in view of their absence. Mr. Mackay suggested that the Theological Committee prepare a list of subjects for the first and also for the final Theological Examinations.

The next business was "Remits from Presbyteries":—

(1) *Northern Presbytery*.—The following remit was tabled with regard to fishing on the Lord's Day:—"This Presbytery, in view of an attempt at present being made by capitalists to introduce fishing on the Lord's Day, and thus to set aside the hallowed observances of this day for the fishermen, desire the Synod to seriously impress upon our people engaged in the fishing industry their duty of resisting to the utmost any such movement, and to call upon our ministers to give their countenance to the efforts made by the fishermen to resist this God-dishonouring scheme." The remit was cordially received, and instructions given accordingly.

A second remit from the same Court was a petition from Lochinver and Stoer craving that this congregation be transferred from the Northern to the Western Presbytery. The petition was granted. The interim moderatorship of the congregation was left, according to Church procedure, to the Presbytery to appoint. A third had reference to the supply of Tain, Beaully, Daviot, and Stratherrick, and the Presbytery's arrangements were approved of. Rev. J. R. Mackay also read an application for admission to the Free Presbyterian Church which he had received from a West Coast missionary. Rev. D. Beaton moved that the matter be remitted to a Committee consisting of the Revs. D. Macfarlane, J. R. Mackay, and Neil Cameron, to make further inquiry. The motion was agreed to.

(2) *Southern Presbytery*.—This Court sent a remit to the Synod suggesting that a Day of Humiliation and Prayer should be held with respect to the religious condition of the country and the dangers of Romish aggression. The Synod received the remit, and agreed to observe such a day in the autumn, the exact date to be arranged by the Southern Presbytery in correspondence with the other Courts.

(3) *Western Presbytery*.—Rev. A. Macrae, as *interim* Moderator for Stornoway, in the absence of Rev. Neil Macintyre in Canada, sent proposals of supply—Mr. Peter M. Chisholm, student, to the end of August, and Mr. D. M. Macdonald from the beginning of September. The proposals were agreed to.

The last head was "Any Competent Business." The first business taken up was the question of the Papal Marriage Law, called *Ne Temere*, and it was agreed, on the motion of the Rev. D. Mackenzie, that a Committee, consisting of the Revs. J. R. Mackay, Neil Cameron, J. S. Sinclair, and D. Beaton, be appointed to draw up a resolution against it. It was also remitted to the same Committee that it draw up a resolution against the provisions of the present Parliament Bill as they affect the Protestant succession to the Throne.

The Clerk brought before the Synod papers that had been received by the Moderator from Sir Andrew Fraser, President of a new Lord's Day Alliance of Scotland. The papers were remitted for consideration to a Committee consisting of the Moderator, Revs. J. R. Mackay and Neil Cameron, and the Clerk.

Rev. J. R. Mackay suggested that the Synod petition the King and Houses of Parliament that the running of trains on Sabbath days shall be made illegal. The motion was seconded by the Clerk, and cordially agreed to.

Rev. A. Sutherland moved that any applicant for the missionaryship of this Church shall be examined as to his qualifications by the Presbytery within whose bounds he is, and that a report be given by the Presbytery to the Synod for its final decision. The motion was seconded by the Rev. D. Beaton, and agreed to.

Rev. J. R. Mackay took up the subject of Psalmody or Singing in congregations, referred to at last Synod, and suggested that steps should be taken to improve the same. Rev. D. Mackenzie moved that Mr. Mackay be entrusted with the work of communicating before next Synod with congregations throughout the Church to ascertain what was being done, if anything, in the way of teaching Psalmody. The motion was seconded by the Rev. D. Macfarlane, and agreed to.

On the motion of the Rev. J. R. Mackay, seconded by Mr. John Campbell, elder, the Synod agreed to meet again (God willing) in the Hall of St. Jude's Church, Glasgow, at 11 a.m. on Tuesday after the second Sabbath of November, 1911.

The meeting was closed with the singing of the last three verses of the 122nd Psalm and prayer.

A Sermon.

BY THE LATE REV. CHARLES C. MACKINTOSH, D.D.,
OF TAIN AND DUNOON.

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"So, when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."—JOHN xxi. 15-17. (See also Mark xiv. 26-31, 66-72.)

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AS it was for the Church that Christ lived and died, so it was for her that He rose again. He left His Father's throne of glory and came into a far country, that He might earn and purchase her redemption and deliverance. His love for her was such that the waters of many temptations and the floods of affliction and of His Father's wrath could not quench it. For the joy that was set before Him in her complete deliverance He endured the Cross; for her He became obedient even unto death; and in all His humiliation the prospect in the distance of this beauteous and ransomed bride rejoiced His spirit, and carried Him exultingly through. As He died for her offences, so He rose again for her justification. If He is now at the right hand of the Father, it is that He may make intercession for her. If He has all power in heaven and on earth, it is that He may give eternal life to her for whom He laid down His life. And as the severest pang of His sufferings could not prevail to make Him think the purchase too dear, so He rejoiced in their completion mainly because His Church's deliverance was effected.

If we would see into the heart of Christ, let us contemplate Him on the day of His resurrection. He had burst the prison gates and come forth a conqueror; He stood the Head of a redeemed world; He had spoiled principalities and powers; a name above every name awaited him; the hosts of heaven longed for His ascension that they might fall down and worship Him;—and how was He employed? Behold Him first ministering consolation to a poor mourning disciple, Mary Magdalene. See Him next enlightening the ignorance and confirming the weak faith of the two travellers to Emmaus—conversing with them till their hearts burned within them. Then we find Him appearing to Cephas; he who had denied Him was singled out for this gracious visit, as specially needing it to assure him that he was graven on Christ's heart still. Afterwards He appeared to His assembled disciples, and despite of their ignorance and slowness

of heart to believe—despite of their desertion of Him in His hour of agony and distress—saluted them with “Peace be unto you.” We have here the heart of Christ disclosed to us, His love and pity for His people, His zeal for their interests, His fixed purpose of saving them, and His determination that none of them should perish, and that none should pluck them out of His hand. And Jesus Christ is the same yesterday, to-day, and for ever.

But let us attend to the passage immediately before us. And if we could enter into its meaning we should see something of Christ’s heart and something of our own. We see here the great Shepherd of the sheep dealing with a strayed sheep—but one of Christ’s sheep, and therefore reclaimed—one who would doubtless long ere now have been devoured by the wolves, had not He watched over and protected him. Peter was a chosen vessel, and therefore in confirming him Jesus would so stamp his backsliding and his recovery on his heart, and so deal with him as that the Church at large should be profited.

The case of Peter is sometimes coarsely handled. Many deal with the sad scene of his denial of Christ as though he were placed on the pillory to be branded as a traitor and coward by every passer-by. But when they scan and censure Peter’s fall, it would be well if they inquired whether their own lives be not one continued denial of Christ; whether their hearts ever dictated Peter’s question and confession, “Lord, to whom shall we go? Thou hast the words of eternal life”; whether they have ever shared Peter’s blessing—“Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven”; and whether, if they can see the greatness of his sin, they can also enter into the pungency of his sorrow over it. Not that we would dare to speak lightly of Peter’s sin; but it is dangerous to contemplate the falls and infirmities of the saints of God without respect to their life of faith and obedience, and especially to the deep repentance consequent on their reclaiming and their experience of mercy—to probe into their sins and faults while our own hearts’ corruptions remain unexplored by us. We are then in danger of extracting poison from such a precious passage of God’s Word as this, if we are content to bring to its consideration a hard, unhumiliated heart.

“Though all shall be offended, yet will not I.” So spake Peter, not in hypocrisy—knowing that he loved Christ—but not thinking of his weakness, and not laying to heart the deceitfulness of sin and the wiles and power of Satan. He spoke as confidently as though he had been his own keeper; and not only so, but he affirmed that in the silence or flight of all other confessors of Christ’s name, he would be found faithful. It was no wonder that his foot slipped. And so will it ever be with us. When we lose sight of the deceitfulness of our hearts, we lose sight of a necessary beacon, and we are left to steer our way in darkness, amid shoals

and quicksands; and the result may be a departure from the faith, a lukewarmness of spirit, or a loose or careless walk before the world, by which enemies are led to blaspheme, the people of God are wounded, and we pierce ourselves through with many sorrows. This is a mystery to those who have but a form of godliness, but it is not so to those who know the deceitfulness of their hearts, and that they have daily to contend with the many-headed monster, sin, and need restraining and upholding grace to enable them to stand before it. And how did Peter act when he ceased to say, "Lord, preserve me"? In the face of Christ's solemn and pointed warning, in the face of his boast and of his expressed resolution, he denied his Master: "I know not the man." He thrice denied him. He added cursing to his denial, as if his conscience had not been already sufficiently loaded with guilt. How affecting in one of that little band whom Christ had chosen out of the world, and to whom He had unlocked and disclosed His very heart! How affecting in one who was not a traitor at heart, that such wickedness should lodge in the breast of a disciple! How humiliating to all of us that such is the requital which Christ receives from the best of us! And how strikingly does it illustrate the truth that the love of Christ is free, rich, and altogether unmerited!

"The Lord turned, and looked upon Peter." Oh! surely He had prepared Himself for such a requital, and though it met Him in the very thickest of His sufferings He was not overcome by it; it was insufficient to change His love. He would even then show how His heart rose above it all; and as on the Cross He gathered in one unlikely sinner to His fold, so in the hall of judgment He recovered His wandering disciple. "He looked upon Peter." Who can tell the significance and power of that look? It went like an arrow to Peter's heart, and "he went out and wept bitterly."

Without attempting to analyse his feelings in the freshness of his sorrow, let us view him some little time after, under the searching scrutiny of Him whom he had denied. "Simon, son of Jonas, lovest thou me more than these?" It is as if the Lord had said, "Thou knowest the great professions of love made by thee, and how these were followed up by denying me; sayest thou still, not only that thou lovest me but that thy love exceeds in measure that of thy brethren?"

"Peter saith unto him, Yea, Lord, thou knowest that I love thee." It is no longer self-confident, boasting Peter, but humbled, broken-hearted Peter who speaks. He had learned a lesson of humility. He had learned the deceitfulness of his heart. The exceeding sinfulness of his sin was present to his mind, so that he blushed in remembering his woeful pride and presumption, and instead of thinking he stood foremost in faith and love, he now deemed himself unworthy to be called a disciple, feeling that if again permitted to call Christ "Lord and Master," it would be a

miracle of mercy. Yet still he felt that he loved Him, that Christ was dearer to him than all besides, that without Him this world would be to him a blank and void. He knew that he harboured no known rebel to his Lord in his heart, and if such an "Achan" lurked unsuspected there, it was his desire that Christ should drag it forth and slay it before him. He knew also that he had sorrowed for his sin as he had never sorrowed for any earthly losses or trials, and in the view of this he was able to look Christ in the face and to say, "Lord, thou knowest that I love thee." He appealed to the Searcher of Hearts, and left it with Him to say if it were not so.

In this reply we may see also the workings of the Spirit of adoption. He felt how grievously he had sinned; that, having renounced Christ, most justly might he be renounced by Him; yet this did not drive him away, nor make him seek to evade Christ's question. It led him to throw himself into the arms of the Lord Jesus in the self-same spirit with that which led David to say, "Let me fall into the hand of the Lord, for his mercies are great." "Yea, Lord, thou knowest that I love thee." Happy Peter, that could thus appeal to the omniscient Redeemer that He was his Beloved!

"Jesus saith unto him, Feed my lambs." The great Shepherd in these words seals Peter's forgiveness. Only let us remember that it was to reconciled and penitent Peter these words were spoken. There is no such thing as the enjoyment of pardon separated from repentance. But though Peter's fall had not blotted his name out of the book of life, had he not annulled his apostleship? No; Jesus saith unto him, "Feed my lambs."

"My lambs." How endearing is this expression! And from the mouth, too, of the holy Lamb of God! Here are embodied all the tenderness and affection of which the poverty of language will admit. But who are Christ's lambs? Not the unconverted young—not even though they may be within the outward fold of the Church, and have Christ's name put upon them, if they are still unconverted; though it is out of the families of His people that the Lord specially gathers souls to Himself, and though churches, ministers, and parents are charged with very solemn responsibility to watch over the young, and to commend the service of the loving Saviour to them. And not those who have made the profession for the first time that they are the Lord's, if the profession be not a true one, if they have never been awakened to feel that one thing is needful, never fled to Christ for refuge, and never turned away from the world to rest in Christ as their portion. But they are young or recent converts. Especially they include dear young Christians, pious youth, or children who have just entered in at the strait gate and begun to make acquaintance with the realities and glories of the spiritual world. They include those who, after learning in a more or less painful measure how sinful and lost they are

have begun to hope in believing that Jesus is able and willing to save them to the uttermost; who have seen so much of Christ in the Word as to make Him the Alpha and Omega of their desires and hopes and aims—to be His, to follow Him, to love Him, to serve Him, but whose wounds—the wounds produced by a sense of sin—have not been thoroughly healed, or are ready, if rudely touched, to bleed afresh. They include those who—though they may have little to tell of their experience, and though they may be very ignorant of many important truths—have yet got the heart right with God, the heart that loves His name and law, and day and Word, and Church and people. They include those who, having tasted of the graciousness of the Lord, and having no heart to engage in any duty without a sense of His supporting presence, are ready to conclude that all is gone if their Beloved withdraw for a moment, who have yet to learn to stretch the wings of faith, and to pierce through every intervening cloud to an unseen, abiding Christ. They are those who are equally inexperienced in the workings of their own hearts and the difficulties of the Christian life, and are therefore liable to be at once prostrated by temptation, or to fall a prey to the wily insinuations of the hireling. They are those in whom the lineaments of the blessed Saviour's image are like those of an infant, where there is much to excite love and pity, and much also that calls for wise, judicious, and tender management. Such are Christ's lambs. They are dear to Him; and He has provided that they be fed with food convenient for them. The good of the Church requires it; for if the lambs perish, the Church's hope is lost. He has provided green pastures for them, and He has commanded His servants to see to it that they feed them diligently and tenderly. Only those who love Him, and have been called by His grace, are employed and sanctioned by Him in this work. None but converted souls can understand the case of converts. And this is the chief proof of love which He desires from His servants, that they lay themselves out to win souls, and when they are won, tenderly to care for and feed them. Woe then to the hireling shepherd who scatters the lambs! And ill shall it fare even with the ignorant, though honest, shepherd who drives when he should lead them, who gives them strong meat instead of milk, or who quiets their fears by teaching them self-confidence.

Does it seem strange, then, that to fiery, impetuous Peter such a charge should be given? Our wonder will cease if we consider the effects on Peter of his knowledge of himself and his experience of the Lord's grace. He had grown in humility and in self-distrust. His conscience, purged from sin, was tender. His spiritual senses were sharpened to see sin where others might fail to see it. He had learned the devices of Satan, and the deceitfulness of his own heart. He was filled with shame in thinking of his sin, so that he felt, ere he could administer reproof to others,

that he needed to administer it afresh and unsparingly to himself. His experience of mercy had softened and subdued him, and filled his heart with patience and gentleness. None more ready to bear a brother's burden, more slow to condemn, more at home in dealing with the broken heart, than those who feel how much Christ has forgiven them.

Peter therefore had a heart for the work of feeding Christ's lambs, and peculiar aptitude for it. Did he meet one of them mourning under the complaint that the Lord had clean forgotten him? Peter would tell him to "trust in the name of the Lord, and stay himself on his God:—Can a woman forget her child, that she should not have compassion on the son of her womb? She may forget, yet will I not forget thee." Did he see another leaning wistfully over the hedge of the green pastures towards the forbidden paths of worldly pleasures? Peter would run to snatch him from the danger. Did he see another sporting himself in the vain imagination that he had become wiser than his teachers? Peter would bid him stand in the good old paths, and attend to wholesome instruction. Did he see another take his determined stand in one corner of the field of truth to the exclusion of the rest? Peter would warn him that he was engendering spiritual disease, and already gave signs of a distempered appetite. And did another meet him with the piteous complaint that iniquities prevailed against him, that his prayers were so worthless, his heart so untamed and unkept, his affections so fickle, his love so cold, that it seemed to him as if he did but beat the air? Peter would direct his eyes to Him who "will not break the bruised reed nor quench the smoking flax," and pointing to the Cross and righteousness and intercession of Christ, bid him plant his foot there, and feel a security which all pollution and all guilt could not overcome, and be "strong in the grace that is in Christ Jesus." And did yet another meet him with the still more mournful complaint that he had sinned beyond the reach of mercy? Peter would say, "I obtained mercy; and in me behold a pattern of God's long-suffering, and learn not to limit that worth and that grace which are infinite."

"He saith to him again the second time, Simon, son of Jonas, lovest thou me?" It is as if He had said, "Is it not a solemn question that I ask thee? How few are there who even profess to love me! And of those few how many do but feign it, or deceive themselves with the thought that they love me, while, if they could but snatch forgiveness from me, they care not for my name or honour. Consider also, is love—fervent, steadfast love, the love befitting an apostle and shepherd—consistent with denying me? Ponder this well, Peter." Not that Jesus would have Peter doubt the truth of his love; but assuredly He desired that, for Peter's good and usefulness, there should be yet more searching of heart. And let us take the question home to ourselves. Are there any of us, professing to love Christ, who shrink from

truly confessing Him before men? Can we recall a season when we acted as though we were ashamed of His Gospel, His ways, His people; or if we did confess Him, made the confession of Him easy to flesh and blood by making it in the spirit of wrath and vain boasting! Then let us inquire whether this be consistent with unfeigned love to Him. If we find that it is consistent with some poor measure of love, we shall certainly find also that we do not love as we ought.

"He saith unto him, Feed my sheep." Jesus renews the charge, only He makes it more extensive: "Feed my flock—the lambs and the sheep. Thus would I have you evince your love for me. Warn and caution them, lest they fall after thy example. Thou art now converted; strengthen thy brethren."

"He saith unto him the third time, Simon, son of Jonas, lovest thou me?" Christ would have Peter to remember—ever to remember—the wondrous mercy he had experienced in being restored and forgiven, that there might be, as it were, a pillar set up here to which he might look back at every succeeding step of his journey; and we cannot doubt that where he now is—before the throne of God—he often looks back to this period, and from its review gathers fresh impulse to join in the song, "To him that loved us, and washed us from our sins in his own blood."

"Peter was grieved because he said unto him the third time, Lovest thou me?" He felt that he deserved to be distrusted. How vividly was the night of his denial present to his mind! If we go astray from Christ we may expect our love to be mistrusted. Our own consciences will mistrust us; the Word of God in every page will lead us to mistrust ourselves. But can we say with Peter, "Lord, thou knowest all things; thou knowest that I love thee?" Thou knowest all our sins and our follies; Thou knowest there is that in us which would humble us to hell; Thou knowest that every duty is defiled with our sins, yea, that we are altogether vile;—but Thou knowest also that they are our grief and our shame; we groan and are burdened under our corruptions; for we would love Thee with pure hearts fervently. Oh, increase this spark of love! Send down from heaven that fire which would kindle our hearts into a whole burnt-offering! Oh, hasten the time when, through Thine unbounded mercy, there shall not be found in us one cold thought of Thee any more.

"Jesus saith unto him, Feed my sheep." Is it so? Then feed my sheep:—thus may you find full expression for your devoted attachment to me; and "inasmuch as ye do it unto one of the least of these my brethren, ye do it unto me." "Feed my sheep"—guide them to the pastures of my Word, defend them from the ravening wolves; take the oversight of them; and when I, the chief Shepherd, shall appear, thou, Peter, shalt receive a crown of glory that fadeth not away.

This subject speaks particularly to ministers; but it speaks also to every individual.

We have here disclosed to us the heart of Christ—of the meek and lowly yet jealous Lamb of God. He who searches the heart now says to each one of us, "Lovest thou me?" Do we love Him? It is a bad sign if we seek to evade the question. Does our closet, with its omitted duties—does our heart, with its indulged lusts—answer in the negative? Or do we rather, under a deep impression of the deceitfulness of our hearts, do we say in the first instance, Lord, search and try us? So far it is well. Let us, then, take the question home with us, and there lay bare our souls to the scrutiny of the Word, which is Christ's instrument in searching the heart. If you love the Redeemer you may expect that He will shine upon His own work, make it known to you, and give you a blessed interview in realizing it. If you love Him not, better, surely, to awaken to this consciousness now than to have the mask pulled off at a judgment-seat.

There are many whom I need not ask whether they love Christ. Their disregard of His law, their indifference to prayer and to communion with Him, show that there is no love to Christ in their hearts. Remember that there is another word written: "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha." That is, Let him be accursed till the day of judgment; let the curse of God abide on him for ever. If he love not Christ, let the whole creation say, "Anathema Maranatha." Can any of us be indifferent to such a sentence as this? O, may God take away the heart of stone!

From a mercy-seat Christ now addresses each one of you, "Lovest thou me—me, who am fairer than the sons of men, who am the brightness of my Father's glory and the express image of His person, who laid down my life that sinners such as you might have eternal life, who for years have been standing knocking at the door of your hearts." You cannot, indeed, reason yourself into loving Christ, infinitely amiable and worthy of love though He be. Neither are you to keep back from Him whom you have rejected and pierced, till you find your heart going out in love to Him; for then you would never come to Him. But as a lost sheep you are to come to Him as the Shepherd of souls that He may restore and renew you. Under His own Spirit's teaching you are to believe His wondrous love to sinners such as you and me; and that love, when realized and brought home, will conquer, melt, and draw you.

College Fund Collection.—The Collection hitherto known as the Students' Aid Fund is in future to be known as the College Fund. The collection for this Fund will (God willing) be taken up on the third Sabbath of August. It may be here explained that the Synod agreed to give a small grant per annum to each of the theological tutors as a recognition of their services to the Church. These sums are to be provided from this Fund as well as the financial aid given to the students. These facts need only be stated in order to call forth a liberal response from our people.

Tabular View of the Sustentation Fund and Special Collections of the Free Presbyterian Church of Scotland

FOR THE YEAR FROM 31st MARCH, 1910, TO 31st MARCH, 1911.

PLACES.	MINISTERS, MISSIONARIES.	Sustentation Fund.	Missionary and Catechist Collection.	Jewish and Foreign Missions.	Aged and Infirm Ministers' and Widows' Fund.	Students' Aid Fund.	Organization Fund.	General Building Fund.	TOTAL.
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
<i>Northern Presbytery—</i>									
1. Alness	0 11 0	0 11 0
2. Assynt	D. Mackenzie, missionary	34 6 6	10 5 6	2 9 0	1 15 0	3 5 0	1 14 6	2 8 0	56 3 6
3. Assynt	M. Macleod, missionary	35 10 0	6 7 11	3 0 8	0 7 9	2 1 10	1 5 1	48 13 3
4. Creich	E. Macqueen, minister	20 7 6	0 18 6	1 11 6	0 13 0	0 13 3	0 15 6	24 19 3
5. Daviot	D. Bannerman, probat.	21 17 0	0 12 0	1 5 0	1 0 3	24 14 3
6. Dingwall	D. Macfarlane, minister	52 11 2	3 3 9	0 1 0	0 12 0	0 14 0	0 18 0	1 0 4	59 0 3
7. Dornoch	E. Macqueen, minister	40 3 0	4 9 9	2 0 0	1 8 0	2 7 7	0 15 0	51 3 4
8. Duthil	D. Fraser, elder	18 12 0	0 10 0	19 2 0
9. Farr	J. Mackay, missionary ..	6 19 6	2 11 8	1 3 6	0 8 6	0 8 2½	0 6 8	0 7 10	12 5 10½
10. Fearn	J. Mackay, missionary ..	6 10 0	2 10 0	0 7 6	9 7 6
11. Golspie	2 14 0	2 14 0
12. Halkirk	N. Matheson, minister ..	29 11 0	4 15 8	2 4 6	1 6 11	1 1 9	1 9 7	1 18 9	42 8 2
13. Helmsdale	N. Matheson, minister ..	15 0 0	0 13 0	1 6 6	0 16 1½	17 15 7½
14. Inverness	J. R. Mackay, M.A., minister	138 0 0	12 10 0	7 0 0	2 10 9	5 0 0	165 0 9
15. Kilmorack	Student	23 1 6	3 6 5	1 0 6	0 19 3	0 12 9	0 16 4	29 16 9
16. Kingussie	D. Fraser, elder	14 10 0	1 0 0	1 2 6	0 10 0	0 10 0	0 10 0	0 10 0	18 12 6
17. Kinlochbervie	H. Munro, missionary ..	10 2 6	1 6 6	0 10 3	0 10 0	0 7 6	0 7 1	13 3 10
18. Lairg	E. Macqueen, minister ..	45 11 4	7 3 0	3 16 0	1 18 10	1 15 6	2 4 6	62 9 2
19. Moy	J. Cameron, missionary ..	37 11 6	4 17 3	2 2 6	1 19 6	1 10 6	48 1 3
20. Newtonmore	D. Fraser, elder	5 0 0	5 0 0
21. Rogart	E. Macqueen, minister ..	15 16 6	2 15 1	1 14 6	0 7 7	0 13 10	0 5 3½	21 12 9½
22. Scourie	H. Munro, missionary ..	7 12 0	1 9 6	0 8 5	0 10 4	0 11 6	0 11 0	11 2 9
23. Stratherrick	J. M'Gillivray, elder ..	14 18 0	2 12 1	1 11 3	0 19 1	1 2 11½	1 4 0	22 7 4½
24. Strathly	M. Mackay, missionary ..	18 0 0	5 2 0	3 2 0	0 12 7	1 0 0	1 1 0	28 17 7
25. Tain	D. Bannerman, probat. ..	20 4 0	3 8 0	2 4 3	1 9 0	1 15 0	1 10 0	30 10 3
26. Thurso	J. Mackay, missionary ..	6 10 6	1 10 0	0 12 0	0 6 0	0 10 0	0 13 0	10 1 6
27. Wick and Lybster	D. Beaton, minister ..	103 0 0	6 10 0	3 10 0	113 0 0
		744 10 6	89 17 7	38 12 5	15 19 8	32 0 7½	17 11 8½	10 2 0	948 14 6
<i>Southern Presbytery—</i>									
28. Ballachulish, N.	D. Mackinnon, elder ..	1 10 0	0 5 0	1 0 0	1 15 0
29. Dumbarton	Stud. & J. Mackay, miss.	0 10 0	1 4 0	0 7 6	1 0 0	0 7 6	0 7 6	3 16 6
30. Edinburgh	Student	3 10 0	1 12 0	5 2 0
31. Glasgow { St. Jude's Church	N. Cameron, minister ..	269 19 5	29 0 0	27 3 2	8 0 0	8 0 0	6 10 0	9 0 0	357 12 7
32. Glasgow { John Knox's Church	J. S. Sinclair, minister ..	64 4 6	8 2 0	5 9 6	1 10 0	3 10 0	1 15 0	84 11 0
33. Greenock	J. Robertson (retired minister)	4 2 6	1 11 6	1 0 0	6 14 0
34. Kilmallie	D. M'Master, elder	2 5 0	1 2 0	0 14 0	0 14 0	4 15 0
35. Lochgilphead	M. M'Culloch, elder, etc.	20 0 0	9 3 0	2 0 0	2 10 0	2 0 0	2 0 0	62 13 0
36. Oban	Stud. & J. Mackay, miss.	25 0 0	0 17 2	0 5 1	0 9 5	0 4 0	0 5 0	2 0 8
37. Tarbert, Loch Fyne	G. Hay, elder	13 0 0	5 10 0	6 0 0	3 10 0	48 0 0
38. Tighnabruaich	Stud. & J. Mackay, miss.	20 0 0
		380 13 11	77 16 8	54 18 2	12 2 7	24 15 5	15 0 6	11 12 6	576 19 9

39.	Achmore	5 11 6	0 18 3	6 9 9
40.	Applecross	42 0 6	2 12 6	1 17 5	..	5 10 3	2 1 11	1 12 2	55 14 9	
41.	Aultbea	28 11 6	3 10 0	1 15 6	..	1 12 0	1 13 0	..	37 2 0	
42.	Back, Tolsta	27 7 3	..	2 7 0	1 7 6	..	31 1 9	
43.	Bracadale	{	Bracadale	..	5 1 0	2 18 0	1 0 0	..	0 7 6	0 6 6	..	9 13 0	
44.	Struan	{	Struan	..	5 13 9	1 9 0	0 19 0	..	0 8 3	..	0 6 10	8 16 10	
45.	Breasclete	9 6 0	0 17 0	1 0 0	11 3 0	
46.	Broadford	{	Broadford	..	10 13 0	0 12 0	0 10 0	0 5 0	0 10 0	0 10 0	0 10 0	13 10 0	
47.	Elgoll	{	J. Macfarlane, missionary	..	7 11 0	7 11 0	
48.	Luib	{	J. Macfarlane, missionary	..	7 9 6	0 7 6	7 17 0	
49.	Gairloch	109 15 6	25 11 6	7 2 6	4 0 0	5 10 2	4 18 5	4 14 9	161 12 10	
50.	Glendale	92 11 0	13 14 0	3 2 0	..	1 19 8	2 1 0	..	113 7 8	
51.	Harris, S.	{	Finsbay	..	22 8 2	4 1 6	0 15 0	0 12 0	0 17 5	0 12 0	0 10 6	29 16 7	
52.	Harris, S.	{	Strond, Obbe	..	11 6 11	3 8 11	1 6 9	0 8 0	0 12 6	0 8 7	0 14 9	18 6 5	
53.	Harris, S.	{	Northton	..	8 0 0	0 11 6	0 5 6	..	0 7 2	9 4 2	
54.	Harris, N.	{	Tarbert	..	39 14 10	6 8 0	5 2 9	0 17 9½	1 9 1	1 7 11	1 12 5	56 12 9½	
55.	Harris, N.	{	Kyles, Scalpay	
56.	Kilmuir, Skye	24 5 6	3 15 9	3 5 0	0 7 7	1 1 7	32 15 5	
57.	Kyle of Lochalsh	13 14 0	2 15 0	2 3 0	0 12 5	1 5 0	1 0 0	0 17 6	22 6 11	
58.	Lochbroom	89 0 0	9 7 10½	8 5 6	0 10 4	4 17 3½	3 15 6	2 15 9	118 12 3	
59.	Lochcarron	{	Lochcarron	..	35 15 0	6 5 1	3 11 4½	..	0 12 10	1 7 3	1 7 1	48 18 7½	
60.	Kishorn	{	D. Graham, minister	..	12 9 7	..	3 4 8	0 4 10	0 19 2	16 18 3	
61.	Luerbost, Lewis	4 5 6	4 5 6	
62.	Ness, Lewis	8 8 0	4 18 6	..	0 12 0	1 1 6½	..	1 0 0	16 0 0½	
63.	Plockton	12 17 6	1 13 0	1 4 0	0 10 10	1 0 0	0 10 0	0 13 0	18 8 4	
64.	Portree	125 0 10	7 0 0	4 0 0	..	2 0 0	1 0 0	1 10 0	140 10 10	
65.	Raasay	38 6 0	9 11 0	4 4 5	0 12 0	1 6 8	1 2 0	1 12 6	56 14 7	
66.	Soay	1 16 0	
67.	Shieldaig	48 9 6	6 12 9	..	1 0 0	1 15 6	0 8 0	1 5 6	50 11 3	
68.	Snizort, Flashadder	23 0 0	..	1 16 0	2 10 6	..	1 6 0	..	28 12 6	
69.	Stornoway	83 11 6	5 5 6	9 11 6	1 10 0	5 0 0	1 1 0	4 0 0	109 19 6	
70.	Uist, N.	{	Paible	..	24 1 0	3 18 6	2 1 0	0 6 3	0 15 0	..	0 17 9	31 19 6	
71.	Uist, N.	{	Sollas	..	6 13 6	1 1 6	0 9 0	0 5 0	0 7 9	0 5 0	0 5 5	9 7 2	
72.	Uist, S.	1 0 0	0 10 0	0 5 0	0 10 0	2 5 0	

						984 14 10	129 5 10½	70 3 4½	14 16 11½	42 1 4	27 14 2	28 4 8	1297 1 2½
Northern Presbytery	..	..	..	..	..	744 10 6	89 17 7	38 12 5	15 19 8	32 0 7½	17 11 8½	10 2 0	948 14 6
Southern	..	..	..	..	..	380 13 11	77 16 8	54 18 2	12 2 7	24 15 5	15 0 6	11 12 6	576 19 9
Western	..	..	..	..	..	984 14 10	129 5 10½	70 3 4½	14 16 11½	42 1 4	27 14 2	28 4 8	1297 1 2½
Congregational Contributions	..	..	..	..	..	2109 19 3	297 0 1½	163 13 11½	42 19 2½	98 17 4½	60 6 4½	49 19 2	2822 15 5½
Donations	..	..	..	..	..	182 19 4	5 8 6	47 6 2	..	..	0 8 2½	..	236 2 2½
Legacy	..	..	..	..	..	20 0 0	..	..	..	..	..	..	20 0 0
Brushgrove, Grafton, New South Wales	..	..	..	..	..	..	..	8 15 0	..	..	..	..	8 15 0
Interest	..	..	..	..	..	5 0 5	..	13 16 5	4 10 4	0 19 4	0 12 6	0 18 7	25 17 7
Total	..	..	..	..	..	2317 19 0	302 8 7½	233 11 6½	47 9 6½	99 16 8½	61 7 1	50 17 9	3113 10 3

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

FOR THE YEAR FROM 31st MARCH, 1910, TO 31st MARCH, 1911.

SUSTENTATION FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1910, - £781 12 3½		PAYMENTS—	
RECEIPTS—		1. To Ministers at Whitsunday, - £840 0 0	
1. Congregational Contributions, - £2109 19 3		„ Martinmas, - 867 5 3	£1707 5 3
2. Donations, - - - - - 182 19 4			
3. Missionary and Catechist Collection, - - - - - 302 8 7½		2. To Missionaries at Whitsunday, - £215 8 9	
4. Legacy by Mrs. Brown, Ardrossan, 20 0 0		„ Lammas, - 207 10 3	
5. Interest, - - - - - 5 0 5		„ Martinmas, - 191 16 3	
	- 2620 7 7½	„ Candlemas, - 190 8 9	
		3. Postage, Printing, Stationery, etc., - - -	805 4 0
			4 8 3
		Balance at 31st March, 1911, - - -	£2516 17 6
			885 2 5
	<u>£3401 19 11</u>		<u>£3401 19 11</u>

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MISSIONARY AND CATECHIST COLLECTION.

CHARGE.		DISCHARGE.	
RECEIPTS—		PAYMENTS—	
1. Congregational Collections, - - £297 0 1½		1. To Sustentation Fund Account, - - - -	£302 8 7½
2. Donations, - - - - - 5 8 6			
	<u>£302 8 7½</u>		
	<u>£302 8 7½</u>		<u>£302 8 7½</u>

JEWISH AND FOREIGN MISSIONS.

CHARGE.	
Balance of last Account ending 31st March, 1910,	- £649 12 5½
RECEIPTS—	
1. Congregational Collections, - -	£163 13 11½
2. Donations, - - -	47 6 2
3. Brushgrove-Grafton, N.S. Wales, -	8 15 0
4. Interest, - - - -	13 16 5
	<u>233 11 6½</u>
	<u>£883 4 0</u>

DISCHARGE.	
PAYMENTS—	
1. Salary to Rev. J. B. Radasi, S. Africa, - - -	£110 0 0
2. Digging Well in Mission Ground, -	7 15 0
3. Carriage of Box of Clothing, -	2 7 6
4. Rent of Mission Site from 1910 to 1915, - - - -	5 0 0
5. Expenses for Kaffir Psalms, -	1 0 0
6. Mr. Radasi and child, in sympathy with their bereavement, -	0 10 0
7. Commission on Bank Drafts, -	0 14 6
8. Postage, Printing, Stationery, &c., -	0 16 11
	<u>£128 3 11</u>
Balance at 31st March, 1911, - - -	755 0 1
	<u>£883 4 0</u>

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AGED AND INFIRM MINISTERS' AND WIDOWS' FUND.

CHARGE.	
Balance of last Account ending 31st March, 1910, -	£177 11 4½
RECEIPTS—	
1. Congregational Collections, - -	£42 19 2½
2. Interest, - - - -	4 10 4
	<u>47 9 6½</u>
	<u>£225 0 11</u>

DISCHARGE.	
PAYMENTS—	
1. Postage, Printing, Stationery, etc., - - -	£0 10 9
Balance at 31st March, 1911, - - -	224 10 2
	<u>£225 0 11</u>

STUDENTS' AID FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1910, -	£27 17 11½	PAYMENTS—	
RECEIPTS—		1. To Students, - - - -	£106 0 0
1. Congregational Collections, - - - £98 17 4½		2. Postage, Printing, Stationery, &c., - - -	0 14 9
2. Interest, - - - - - 0 19 4			£106 14 9
	99 16 8½	Balance at 31st March, 1911, - - -	20 19 11
	<u>£127 14 8</u>		<u>£127 14 8</u>

ORGANISATION FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1910, -	£73 3 4	PAYMENTS—	
RECEIPTS—		1. Synod's Grant to Clerk of Synod and Editor of Magazine, - - -	£10 0 0
1. Congregational Collections, - - - £60 6 4½		2. Synod's Grant to Theological Tutors for Books, - - - - -	10 0 0
2. Donations, - - - - - 0 8 2½		3. Expenses for East Coast Fishing Mission, - - - - -	5 0 0
3. Interest, - - - - - 0 12 6		4. Expenses for Wick Gaelic Fishing Mission, - - - - -	2 0 0
	61 7 1	5. Printing Address on Vellum to His Majesty the King, - - -	1 12 6
		6. Printing Financial Statement in Magazine, - - - - -	1 3 4
		7. Pamphlets on Romanism to Members of Parliament, - - - - -	1 0 0
		8. Protests against change in King's Protestant Declaration, - - -	0 14 3
		9. Advertising Meeting of Synod, - - -	0 2 6
		10. Postage, Printing, Stationery, etc., - - -	1 0 6
			£32 13 1
		Balance at 31st March, 1911, - - -	101 17 4
	<u>£134 10 5</u>		<u>£134 10 5</u>

GENERAL BUILDING FUND.

CHARGE.	
Balance of last Account ending 31st March, 1910,	£47 16 8
RECEIPTS—	
1. Congregational Collections, - -	£49 19 2
2. Interest, - - - -	0 18 7
	<u>50 17 9</u>
	 <u>£98 14 5</u>

DISCHARGE.	
PAYMENTS—	
1. Raasay Building Fund, - -	£25 0 0
2. Creich Building Fund, - -	6 0 0
3. Harris Building Fund, - -	4 0 0
4. Dingwall Building Fund, - -	4 0 0
5. Tain Building Fund, - -	3 0 0
6. Strathy Building Fund, - -	2 10 0
7. Halkirk Building Fund, - -	2 0 0
8. Lochcarron Building Fund, - -	2 0 0
9. Stornoway Building Fund, - -	2 0 0
10. Glendale Building Fund, - -	1 0 0
11. Gairloch Building Fund, - -	1 0 0
12. Lochinver Building Fund, - -	0 10 0
13. Postage, Printing, Stationery, etc.,	0 12 6
	<u>£53 12 6</u>
Balance at 31st March, 1911, - - - -	45 1 11
	<u>£98 14 5</u>

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We have examined and audited the Accounts of the Free Presbyterian Church of Scotland for the year ending 31st March, 1911, and we have found the whole transactions properly vouched and instructed. We also certify that the balances brought out in the foregoing abstracts are correct.

F. MACIVER, }
C. MACLEAN, } *Auditors.*

Obituaries of Three Worthy Lewismen.

“THE righteous perisheth, and no man layeth it to heart, and merciful men are taken away, none considering that the righteous is taken away from the evil to come.” From time to time there appear in the pages of the *Free Presbyterian Magazine* obituary notices of those whom the Word of God designates the “salt of the earth” and “the lights of the world,” but it is to be feared that, so far as many privileged to read them are concerned, few are considering that “the righteous is taken away from the evil to come.”

This month the solemn tidings from the Stornoway Congregation are that recently three of its office-bearers were summoned home to be for ever in His presence, and that within the short period of eight weeks of each other. While these visitations and great breaches should produce awe and trembling in the congregation itself, they should cause more than a passing thought and concern throughout the whole Church—the loss of three office-bearers to one congregation at almost one sweep. Should one be able to say, that it is as evident, the sons and daughters are rising to take the places of the fathers and mothers, as it is that they are not, we should not even manifest the callous indifference we seem to do. But if the Lord should mark iniquity, who could stand? “The righteous shall be in everlasting remembrance,” and it is a privilege as well as a duty to be able to swell the cloud of witnesses. Alas, how few of them, whose mortal remains we may accompany to the dust, dare we number among those who had hope in their death!

It is with the deepest regret we have to offer the following short and humble tributes to the memory of our three beloved friends. Kenneth Maclean, deacon, was called away on the 27th of February last, and Duncan Macleod, elder, was summoned home the following evening, while Alexander Murray, elder and missionary, followed them within eight weeks.

KENNETH MACLEAN.

Kenneth Maclean, *Mor-threach*, “Mainlander,” as he was familiarly called, was a native of the parish of Poolewe, where he was born some eighty-four years ago. In those remote parts of Wester Ross educational means were very inadequate, but Kenneth was naturally bright and able, and with but very little tutoring he came up to what in those days was called a good standard of education. It appears that for the past sixty years or more he took a keen interest in church affairs, and took a deep and intelligent grasp of all the ecclesiastical controversies concerning the Free Church and the Highlands from the time of the Disruption in 1843. The history of the Disruption he had at his

finger ends, and few indeed in the Highlands in the present generation could quote and relate the same like him.

He came to reside in Stornoway some thirty-four years ago—shortly after the demise of the late Mr. Rose, minister of Aultbea, to whom Kenneth was seemingly much attached. And, being a member, he joined the Free Gaelic Congregation (Mr. Greenfield's). He was a staunch constitutionalist from his earliest interest and concern in the Church, and his duty in the crisis of 1892-3 was quite clear to him. He stood by the standards and constitution of the Church and became one of the Committee who formed the Free Presbyterian Congregation at Stornoway, and heartily supported the Protest and Deed of Separation of the Church. His loyalty to the cause he then espoused can be expressed in his own words. When the minister left the congregation and the Church in 1905, there was a meeting called to hear what the office-bearers had to say on the situation, and Kenneth said, "I was a Free Church man from my birth, and in order to retain my identity I was obliged to become a Free Presbyterian, and as I still wish to retain it, and that the causes of my separate position are not removed, I have no alternative but to remain a Free Presbyterian, so that so long as I receive strength to come to this house, it will be my place of worship, while there is a layman of my own mind to open the Book, and should the Church be not able to give us of ministerial services more than the dispensing of the communion ordinances, I will be quite content and satisfied." He was rewarded in seeing the congregation stand true, and the forsaking of them proving a gain rather than a loss.

Kenneth had his ups and downs in the world. He experienced several sore bereavements in his family. His estimable and amiable wife, a promising son (a divinity student), and three grown-up daughters were taken from him. These chastisements he got strength to bear with a great measure of Christian resignation and submission. On the occasion of his daughter Kate's death, however, he was severely tried with a spirit of rebellion, which did not leave him (upon his own confession) until he was brought to his senses through the means of a much harder dispensation in the neighbourhood. He lived with his son John, who is married. He often expressed his wonder at the provision made for him in his latter days. His daughter-in-law, he said, could not do more for him, and he often feared that he did not sufficiently realise the value of her tender care and nursing. He was unable to attend church during the last ten months of his sojourn here, and he frequently dreaded the onslaughts of "the adversary," when alone on the Sabbaths, and this made him most desirous of being visited by friends on Sabbaths with whom he could converse of the things of God.

The writer bade him good-bye the evening before he died, and he said "I have nothing for eternity but my trust in the finished work of Christ." He left three sons and a daughter to mourn his loss, to whom we extend our deep sympathy.

DUNCAN MACLEOD.

Duncan Macleod, elder, as stated, departed life the following evening. He was among the first elders ordained on the island in the Free Presbyterian Church. He was a native of Melbost, near Stornoway. A gardener by trade, he kept the Castle garden for a long period, until three years ago failing health compelled him to retire. Duncan was very reserved, and one could not get much out of him regarding himself. But his consistent and upright life and his deep and genuine concern for the things of Christ bore abundant evidence of his having come to the knowledge of Christ many, many years ago. He was of a modest and retiring disposition naturally. As an elder he performed his duties with sympathy, tenderness, and care, and at the same time with faithfulness to truth and principle.

While it could not be said of him that he was keen of leadership, he would not refuse to take the services in the absence of the pastor, but would insist on his brother elders taking their turn as well. A stranger visitor, who might be called upon either to lead the meeting or engage in prayer, had a warm reception from Duncan. He was fond of the prayer meeting and believed in devoting it to the exercise of prayer, while there were present men to be called. On the Sabbath, when he was leading, his lecture would not exceed fifteen minutes. The congregation often regretted this. They felt that he was able profitably to continue longer, if he would. On the Fridays at Communion he would be even shorter, but so pithy and so much to the point, that strangers were certain to enquire "Who was the little, stout, dark man that spoke to-day?" He was a great admirer of the late Rev. Peter Maclean, of Stornoway, and often quoted from him.

At the time the congregation was left by their late minister, Duncan's encouraging counsels contributed much to the faithfulness of the congregation to the Church. He had no hesitation in expressing his conviction that, if they stood true, the Most High would amply and richly provide for them, and that their loss was more apparent than real. He was able after this to come but seldom to church, yet he lived to see his conviction realized and the congregation thriving under their esteemed new pastor. Duncan was unknown to the church on the mainland excepting to visitors to the island. Many of them are known to the writer as those who have pleasant recollections of their profitable acquaintance with Duncan Macleod.

He had conflicts in his mind, especially since he was laid aside from public attendance upon the means. "Do you know," he said, "I am meeting with things now that I never expected?" But the Keeper of Israel preserved him and brought him through all in triumph, so that he died in hope at the age of seventy-six. Of him it could be said, that he believed, to die the death of the righteous, he must live the life of the righteous. A widow and

son and daughter survive. And may the example and counsels which they enjoyed so long not be against them at the great day!

ALEXANDER MURRAY.

Alexander Murray, elder and missionary, as stated, was called home within eight weeks of Duncan Macleod's removal. He came early in life to a knowledge of the truth. He was born at North Tolsta, but lived at Melbost, near Stornoway, since his marriage.

Murray was a member of the Free Church Congregation of Garrabost, and shortly after the passing of the Declaratory Act he became a Free Presbyterian, and joined the congregation at Stornoway, where he was made a deacon and subsequently an elder. Up to the time he became a Free Presbyterian, he was recognised but as an ordinary rank-and-file man. Circumstances, however, came round that necessitated Murray taking active part in the services, which revealed that with him were gifts and abilities that ought not to lie hid under a bushel. In due course Sandy (as was his familiar name) found his way to the landward stations, where he made many friends. Eventually he was called to stations and congregations in Skye, Harris, and on the mainland where he was much appreciated. Few laymen were more eloquent and abler than he. He showed a great acquaintance with the Scriptures, from which he always substantiated his doctrine and points. The copiousness, freedom, and aptness with which he could quote authorities such as Owen (in whom he seemed to have a special delight), convinced one that he not only was possessed of the gift of a strong and retentive memory, but of the new heart that understood the things of the Spirit of God which the natural man cannot understand. He could keep up the interest of his hearers in what he said, so that when he would exceed the time limit (which he often did) the congregation was not wearied.

During the last three years he was unable to come to church, but was for most able to be out of bed, and when the weather permitted herded a little on his croft. He delighted to get outside where he could meditate and pray aloud, out of reach of hearing. Some friends, who found out this, would come up unawares and profitably listen a while before accosting him. If they were in a mood to converse of the matters of God and eternity they were very welcome; but those not interested in such things might go as soon as they liked. A visitor from any place where Sandy Murray laboured was invigorating to him in his retirement from active service, and for weeks after, he seemed revived after some such visits. He was seventy-eight years of age, and left a widow, son, and daughter. The son and daughter are members of the Church.

"Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men."

A. M.

Calvinism and Arminianism.

BY THE REV. D. MACFARLANE, DINGWALL.

THE following letter recently appeared in the *North Star*, Dingwall:—Sir,—Absence from home, together with other causes, prevented me hitherto from fulfilling my promise of sending you a letter on the above subject. I shall now, with your permission, make a few concluding remarks on the history and evil effects of Arminianism.

1. Its history. Although the doctrinal system called Arminianism is associated with the name of Arminius, the errors of the system appeared in the Church many centuries before Arminius was born. They were held by many of the Fathers of the third and fourth centuries, who were in their interpretation of Scripture influenced by pagan philosophy. But it was Arminius and his followers that revived and introduced these errors into the Church after the Reformation. The Reformers were of one mind in holding and teaching the scriptural system of doctrine called Calvinism. Although Luther differed from his brethren in his view of the Sacrament of the Lord's Supper, he was on all other points of doctrine as Calvinistic as Calvin himself. Arminius—a Dutch divine—lived in the early part of the 17th century, and was for some years a Theological Professor at Leyden. In that capacity he began to speculate on the doctrines of the Bible, as held by the Reformers. He adopted and taught erroneous views on five points, as they were called, viz.:—Predestination or election; the death of Christ or the atonement; the cause of faith; the mode of conversion and perseverance. These are the points of doctrine on which Arminians in our own day hold unscriptural views. Arminius died in 1609, but his followers, of whom Episcopius was leader, continued to advocate and disseminate his novel views. In 1610 they applied to the civil authorities of the United Provinces, "asking a revision of the symbolical books of the Church, and demanding full toleration for the profession of their views." This demand meant that the Church should so alter her creed as to conform to the views of the innovators. For the purpose of settling the controversy between the two parties "a national Synod was held at Dort in 1618, at which were present representatives from almost all the Reformed Churches of Europe." The Synod sat for six months discussing the *five points* with the result that the Court unanimously condemned the views of the Arminians on those points; and as the Arminians would not retract their unscriptural views, they were by the sentence of the Synod deprived of their ecclesiastical offices. The Synod also drew up Scriptural canons in opposition to the views of the Arminians. These canons served afterwards as a model according to which the Westminster

Confession of Faith was framed. The Arminians after this formed themselves into a separate ecclesiastical organisation, distinct in doctrine from the Reformed Church.

It may be remarked in this connection that no individual or Church, holding Arminian views, can justly claim to represent the Church of the Reformation, or the creed of the Presbyterian Church of Scotland as set forth in the Westminster Confession of Faith. That subordinate standard since its adoption, continued to be the creed of the Presbyterian Church of Scotland down to 1892, when a large majority in the then Free Church repudiated it, and adopted an Arminian creed in its place. In the new formula the ministers and other office-bearers of the Established Church of Scotland have practically disowned the Confession of Faith, as the confession of *their* faith, and that because of its Calvinism, which is Scripturalism. This much on the history of Arminianism.

2. Its evil effects.—The evil effects of Arminianism are too many to be enumerated in a short letter, but I shall point out some of them.

(1) It promotes defective views on the effect of Adam's first sin on his posterity;

(2) It undermines the true doctrines of grace and salvation;

(3) It ascribes to the sinner an amount of power to effect his own salvation which Scripture denies to him;

(4) It virtually denies that the glory of salvation, especially in its application is due to God alone, and arrogates a share of the glory to the sinner, who is supposed to have sufficient power of will to believe in Christ, and turn to God, without the work of the Spirit in effectual calling;

(5) It tends to confirm men in their natural idea of salvation by works, so that all who hold the error of salvation by works, in whole or in part, are influenced by Arminian views;

(6) It causes division in the Church. It did so in our own day. It divided the once great Free Church of Scotland into three sections. Many deplore this division who are not willing to admit the real cause of it. It was *Arminianism* that caused the division. As already mentioned, a majority in that Church adopted an Arminian creed, and by so doing seceded from the position taken up by the Free Church in 1843, and ceased to represent the Church of Scotland *free*. A comparatively small minority adhered to the original position, and these are the true representatives of the Reformed Church in Scotland. The most of those who kept loyal to the Church are in the Highlands, while in the Lowlands the people, with few exceptions, joined the Arminian Church. The leavening process of Arminianism began in the South, and its evil effects are to be seen there more than in the North.

Recollections of Betsy Lindsay,

*A Godly Young Woman who passed through much tribulation,
and died at Edinburgh in 1839.*

BY THE LATE REV. FRANCIS M'BEAN, FREE CHURCH,
FORT-AUGUSTUS.

(Continued from page 103.)

LETTERS FROM BETSY LINDSAY.

"4th July, 1838.

DEAR SIR,—May the grace of our Lord Jesus Christ be with your spirit. It is not without a feeling of reluctance that I take it upon me to write to you, knowing my unfitness to do so. Were I sure of glorifying God by it, then I would rejoice; but I am afraid I may only dishonour Him, and darken counsel by words without knowledge. To glorify God is the great end for which we were created; but, alas, how far short do we come of it—at least I. Well may I wonder that He is still sparing me, and has not cut me down as a cumberer of the ground. Justly might He have done so, for never was there a more useless life than mine; and yet the Lord has taken such pains with me, and if I am not deceiving myself, has often favoured me with sweet visits of His love. I think I never had a more refreshing day to my soul than the first Sabbath of May last. I felt then, and still feel, as if it were to be the last Communion Sabbath I shall enjoy on my sick-bed. Oh the boundless love that dwells in the heart of our Emmanuel, and that He should manifest this love to poor unworthy me! But seasons of high enjoyment are feasts which seldom last long, and I find are often followed by severe conflicts. It was not long after the disciples had eaten of the loaves and were filled, that they had to encounter the tempestuous waves of the sea, and it is still the case: when Satan finds he cannot destroy, he does all he can to distract, yet he will be a loser at last. I think it will be the greatest mortification he will have at the last day when he will see the good which souls have derived from his temptations. There is *One* even now, while we are in the midst of temptations, who has a fellow-feeling, 'For in that He Himself hath suffered, being tempted, He is able to succour them that are tempted.' What astonishing love! what amazing condescension! that 'the Ancient of Days' should be scourged and buffeted of men, and tempted of the devil, and all for our sakes. 'God so loved the world, that He gave His only begotten Son.' Yes, it was love that brought Him to a cross and grave; and to that cross all now in eternity looked forward, and all in eternity to come will look back. 'Mercy and truth are met together; righteousness and peace have kissed each other.' Well may we

say, How great is His goodness, and how great is His beauty! Ah, sir, if you but knew the cold-heartedness I feel towards Him who is Love itself, who is 'the chiefest among ten thousand, and altogether lovely,' you would pity me, you would even weep for me, I feel such an indifference to spiritual things, and such a want of love. . . . May you, sir, be daily living more and more on the interest of your inheritance, until put in the full possession of it. You will now be visiting the vineyards, seeing if the 'vine flourish, and the tender grape appear.' Oh may the Lord reward your work and labour of love, by giving testimony to the word of His grace spoken by you; and may He also reward you for your kind attention to me, one so unworthy of it. I feel the want of your visits much; but oh, what a comfort to know that the Lord is a friend at hand when other friends are in providence called afar off!

I have had another attack of locked jaw, which continued for some days. For the most part of the time I was insensible; but the Lord strengthened me, and made me feel His 'strength in my weakness.' For a few weeks my cough was much worse, but since the 1st of June I have felt gradually recovering; yet, though I am partially better, I still find that the disease I have laboured under for so many years will sooner or later terminate in death. But oh to be found in Christ, 'not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.' To what measure of health I may be restored, is not my right to determine. It is easy for the Lord to say to the most inveterate disease, 'Hitherto shalt thou come, and no further;' but to penetrate into God's design, in this respect, would be sinful; it is sufficient to know that my times are in *His* hands who knows, and will do, what is best. My friends rejoice that I am recovering a little; and surely it ought to draw forth praise from myself for the least alleviation; but ah, the thought of living is often like to overwhelm my spirit, though I know it is very wrong. Were I to desire to live, I think it would be that I might live for Jesus; but to live and bring dishonour upon His holy name, that is what I fear. While I am in this body of sin and death, my evil heart of unbelief is ever leading me to depart from the living God; and the great enemy of souls is ever laying snares for the weak. But shall the clay say to the potter, What doest thou? or shall a feeble worm dictate to Infinite Wisdom? In His hand I lie, and at His disposal I desire to be. Pray for me, sir; and oh plead with the Lord that He would heal 'the divisions in Reuben, for which there are great searchings of heart;' and pour out His Spirit, to refresh His weary heritage. Oh for the happy time when all shall know the Lord, when heaven lands shall yield to the Redeemer's sway, and all nations worship at His cross! Then shall the 'isles wait for His law.'

I often think, sir, of the high honour to which you have been

called, and will, if spared, soon enter upon, to be 'an ambassador for Christ.' To be privileged to proclaim the everlasting love of God to poor perishing sinners, is an honour far higher than if you were to be exalted to an earthly kingdom. Oh may He enable you to deal faithfully with souls, and keep you trusting in Him, that He will be the breaker up of your way, and furnish you with every needful gift of the Holy Ghost. . . .

Pray for me. Oh do not forget me. Pray that I may have the sanctified use of the rod, and that my will may be sunk in God's. It may be that we shall never meet here again; but oh may we meet on the shores of Emmanuel, to sing the praises of redeeming love! There we shall go no more out. 'Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen.'—I am, sir, your most humble servant,

ELIZABETH LINDSAY."

"29th July, 1838.

MY DEAR FRIEND,— . . . Well, my dear friend, 'faith cometh by hearing, and hearing by the word of God;' and while He is affording you the privilege of waiting upon Him in His house of prayer, and hearing of the things which concern the King, O may He enable you to treasure up the precious truths in your heart! The Lord is calling now to professors to buckle on their armour; and the time may not be far distant, when you will find use for all you either know or have heard of Christ or His kingly office. Already we hear the roaring of the surge, but let us rejoice that 'the Lord reigns;'—He is above the billows. May He be keeping you near to Himself, and enable you to glorify Him by a walk and conversation becoming the Gospel. He only is worth living for, all other things are but an empty show; and life is not worth the name if God is not glorified. O that He would come and revive the cause which is His own, and take glory to Himself in this dark and cloudy day, by putting down all party spirit among professing Christians!

You very kindly desire me to let you know how I am with regard to spiritual and temporal things. As to the latter, the Lord is just giving me as much as He sees to be good for me; and concerning the former, He is showering blessings upon me, as He did the manna round about the camp of the children of Israel. How great is my responsibility, and how awful will be my condition if found at the last not to have made a good improvement of them! You have need to pray much for me.

I was glad to hear that the ordinance of the Supper is to be administered among you so very soon. O may the Lord

strengthen His servants for the work, and enable them to deal faithfully with souls, and may it be a time of refreshing from His presence to many of His dear people.

I expect you will favour me with a letter the first opportunity; and send me a portion of the good things which I trust your soul will be getting on the Communion Sabbath. You know, when it was a feast day among the Jews, it was a day 'of sending portions one to another.' Grace be with you, and with all them that love our Lord Jesus Christ in sincerity. Amen.—I am, my dear M., yours with sincere respect,

ELIZABETH LINDSAY."

(To be Continued.)

Coir Mhor A' Chrìosdaidh.

LE UILLEAM GUTHRIE.

AN DARÀ H-EARANN.—CAIB. III.

A' nochdadh cìod a tha air iarraidh roimh-làimh air a' mhuinntir leis an àill creidsinn ann an Iosa Crìosd.

THA sinn a nise ri labhairt mu'n *treas* ni a chuir sinn romhainn, agus 's e sin, a nochdadh cìod a th' air iarraidh roimh-làimh air an aiteam a tha gus an dleasanas so a chomhlionadh. Cha-n fhaod daoine tionnsgnadh gu h-obann, gun dearbh bheachdachadh, agus gu h-aineolach neo-fhiosrach air a' chuis so, ag ràdh, Gu'm beil iad làn-thoilichte leis an innleachd sin chum peacaich a shàbhaladh tre Chrìosd, 's gu'n aontaich iad leis, agus gu'n dean iad bun á toillteannas an t-Slànaighear chum an sàbhaladh o'n fhéirg a tha ri teachd: 's minig a tha daoine 'gam mealladh féin sa' chùis so, 'sa tha iad an làn bharail gu'n do ghabh iad cheana ri Crìosd air mhodh slàinteil, 'nuair tha iad aineolach air oibreachadh gràsmhor an Spioraid. Uime sin nochdaidh sinn cuid do nithe th' air an iarraidh ann an neach a tha ri gabhail ri Iosa Crìosd, ged nach eil sinn 'gan tairgse mar bhuaidhean ro chinnteach, a dh' ullachadh duine fa chomhair Chrìosd. "Thigibh—gun airgiod agus gun luach" (Isa. lv. 1); gidheadh 's buaidhean iad a tha cho ro fheumail, 's nach eil e'n comas do neach sam bith dleasanas creidsinn an Crìosd a chomh-lionadh gu fiosrach, treibh dhireach, dùrachdach, as an eugmhais.

A bharr air na ceud thoisichean coitcheann a's coltach a bhi aig gach neach a tha caitheamh a' beatha fo òrdughaibh an t-soisgeil, mar a tha eòlas a bhi aca gu'm beil anmannan neo-bhàsmhor aig a chinne-daonna, gu'm bi 'n t-anam agus an corp air an dlù-cheangal r'a chèile air latha a' bhreitheana; gu'm beil nàmh agus ifrinn ann, 's gur h-ann an aon diù bhios ionad-còmhnuidh bhith-bhuan nan uile dhaoine; gur e 'n Seann-Tiomnadh agus an Tiomna-Nuadh facal firinneach Dhé, agus

riaghailt creidimh agus bheusan; gu'm beil gach duine thaobh nàduir as eugmhais gràs Dhé, 's 'nan nàimhdbh dha, agus fearg-thoillteannach; gur h-ann a mhàin tre Iosa Crìosd an t-Eadar-mheadhonair a tha réite ri Dia; gur h-e creideamh a dhlù-cheanglas daoine ris, agus is cùmha da'n nuadh chomh cheangal; gur i naomhachd toradh fìor chreidimh, 's gu'm bu chòir do gach neach ionnsaidh theann a thoirt air ruigheachd air fìor naomhachd, mar ni, as eugmhais nach faic neach sam bith Dia; tha mion-eòlas air na nithe sin feumail, ach a bharr orra sin, tha mi 'g ràdh gu'm beil e air iarraidh roimh-làimh air an duine leis am b' àill creidsinn anns an Tighearn Iosa Crìosd, air tùs, gu'm beachd-smuainich e le mòr-dhùrachd air an staid anns am beil e thaobh nàduir. Agus an so 's éigin da eòlas a bhi aige mu thimchioll nithe àraid, agus mar an ceudna bhi ro dhùrachdach mu'n timchioll: Tha mi 'g ràdh gur h-éigin da eòlas a bhi aige mu nithe àraid, mar tha.

I.—Leis mar bha e air a bhreth 'na cheannairceach an aghaidh Dhé, gu'n do chuir e corraich air an Dia a chruthaich e le iomadh peacadh-gniomha, 's gu'n do dhaingnich e fearg Dhé ris; seadh, 's còir do dhuine fios a bhi aige air iomadh dearbhadh sònraichte d'a cheannairc an aghaidh Dhé, mar tha, e bhi 'na bhreugaire, 'na fhear-bristidh sàbaid, 'na fhear-toibhbheum, no leithid sin, mar tha Pòl a' labhairt gu ro shònraichte uime féin an déigh làimhe i Tim. i. 13.

II.—'S éigin do'n duine fios a bhi aige, gu'm beil fearg Dhé a tha air a bhagradh 'san Sgriobtur, a' buanachadh gu neartmhor an aghaidh nan ceart pheacannan sin d'am beil esan ciontach, 's air an aobhar sin, 's esan gun teagamh a' phàirtidh ris am beil Dia, do nach comasach breug a dheanamh, a' bagradh cogadh. 'S éigin do dhuine fios a bhi aige 'nuair tha'n sgriobtur ag ràdh, "Mallaichte gu robh am mealltair—a dh' iobras ni truailidh do'n Tighearn" (Mal. i. 14): gur h-ann 'na aghaidh féin a tha e labhairt air son a sheirbhis neo-dhùrachdach do Dhia leis an duine o'n leth a muigh, 'nuair bha a chridhe fada uaithe, a' dian-ruith as deigh nithe faoine na beatha so. 'Nuair tha'm facal ag ràdh, "Cha mheas an Tighearna neo-chiontach esan a bheir 'ainm an diomhanas" (Ecsod. xx. 7), 's còir do'n duine fios a bhi aige gur ann 'na aghaidh féin e tha e labhairt, a mhi-naomhaich gu minig an t-ainm uabhasach sin do'n còir do gach glùn lùbadh 'na fhianais le mòr urram (Phil. ii. 10), 's a tha nàimhdean a' toirt an diomhanas gu h-an-dàna (Salm cxxxix. 20). 'Nuair tha'm facal ag ràdh. 'S mallaicht' an neach a ni obair an Tighearna gu neo-chùramach" (Ier. xlviii. 10), 's éigin do'n duin' a thuigsinn gur ann 'na aghaidh féin a tha e labhairt, a dh' éisd gu neo-urramach, dearmadach, le inntinn luaineach, am facal air a shearmonachadh; 's a rinn ùrnaigh gu minig 'na làthair, gun mhothachadh, gun tuigse, agus gun chreidimh. 'Nuair tha 'm facal ag ràdh, "Is an-aòibhinn da-san tha toirt air a chomhears-nach òl, a ta cur ris a' chopan, agus 'ga chur air mhìsg mar an

ceudna, chum gu'n amhairceadh e air a lomnochdaiche" (Hab. ii. 15, 16), 's éigin do'n duine thoirt fainear gur ann 'na aghaidh féin a tha e air a labhairt, a rinn uail an cur a choimhearsnaich air mhisg, 's gu'm beil fearg uabhasach air a shocrachadh leis an Tighearna Dia 'na aghaidh a réir an sgrìobtur sin. 'Nuair tha 'm facal ag ràdh, "Bheir Dia breth air luchd-neo-ghloine" (Eabh. xiii. 4), agus "Bithidh an cuibhrionn anns an loch a ta dearg-lasadh le teine agus pronnusg" (Tais. xxi. 8), 's éigin do'n duine thoirt fainear, gu'm beil an sgrìobtur a labhairt nan ceart bhriathran sin 'na aghaidh féin, air dha bhi 'na dhuine neòghlan; air chor 's gur esan an duine deth am beil mallachdan an lagha gu neo-mhearachdach a' deanamh an cuspair.

III.—'S éigin do dhuine fios a bhi aige nach eil ni sam bith aige leis féin a tha comasach air a shìth a ghleidheadh dha, 's a chuireas e saor o'n chunnart anns am beil e; do bhrìgh gu'm beil 'fhìreantachd uile mar ni neòghlan. (Isa. lxiv. 6.) Cha leòir ùrnuighean, a sheirbheis eile do Dhia, a dhéircean, etc., a chosnadh mathanais da 'na pheacaibh am fianais an Uile chumbachdaich, do bhrìgh nach tàinig iad o'n run cheart 'na chridhe, 's nach robh iad air an comh-lionadh air mhodh iomchuidh, no air son aobhair cheart, no idir chum crìoch mhath; bha 'iobairtean ro fhuathach leis an Tighearna. (Gnà. xxi. 27.)

IV.—'S éigin da thuigsinn, leis mar tha e as eugmhais uile ghràsan slàinteil an Spioraid, mar tha fìor ghràdh Dhé, fìor eagal 'ainme, bròn diadhaidh air son peacaidh, etc., gu ro shònraichte, gu'm beil creideamh ann an Crìosd a dh' easbhuidh air, a ghabhas an uallach o gach aon neach a chreideas ann. Gus an tuig duine gu'm beil na nithe sin a dhìth air, fàgaidh e do ghnà 'fhiachan 'sa thròm-uallach an àite sam bith eile, gun chùram gun umhail, mu'n tabhair e dh' ionnsaidh an Urrais choitcheann e.

Cha n-e mhàin gur éigin do dhuine bhi fiosrach mu na nithe sin, mar thuirt mi roimhe, ach 's éigin da mar an ceudna smuainteachadh orra le mòr dhùrachd, sin r'a ràdh, 's éigin do na nithe sin drùghadh air, 's a bhi ro dhùrachdach mu 'n timchioll, mar a's gnà leis a bhi mu ghnòthaichean cudthromach eile; seadh fòs, 's còir dha bhi ni's dùrachdaiche sa' chùis so na bhios e an gnothaichean saoghalta sam bith, do bhrìgh gur cùis ro chudthromach so ris am beil a shonas sìorruidh an earbsa. Agus bheir an ro dhùrachd so toradh iomchuidh uaithe.

I.—Barrachd cùram a ghabhail m'a shlàinte sìorruidh na ghabhas e mu ni sam bith eile. An éigin do dhaoin' air tùs rioghachd Dhé iarraidh? (Mat. vi. 33.) Am beil ann ach aon ni feumail? (Luc. x. 42.) Am meas Pòl na h-uile nithe 'nan calldach agus 'nan aolach air son na cùise so? (Phil. iii. 8.) Am beil duine an call ged choisinn e' n saoghal uile ma chailleas e 'anam? (Marc viii. 36.) An e so a mhàin a bhios 'na aobhar ghàirdeachais, gu'm beil ainm dhaoine sgrìobht' ann an leabhar na beatha? (Luc. x. 20.) 'S nach gabh daoine tuilleadh suim d' an anam agus d' an slàinte sìorruidh na ghabhas iad do ni no

neach sam bith eile? 'S deimhin leam gu'n gabh, no 's daoin' iad a th' air dhiobhail céille, 's ann am breislich an-dàna. Na mealladh neach sam bith e-féin sa' chùis so; oir mur deach cunnart anabarrach an anma, agus an slàinte shiorruidh, agus réite ri Dia ni's dlùithe d' an cridhe na chaidh aon ni eile 'san t-saoghal, cha-n fhaodar le aon bharantas ceart a bharalachadh, gu'n d' fhuair iad riamh mothachadh air am peacadh, no eòlas air Dia, no idir air buan-mhaireannachd 'fhéirge air mhodh slàinteil.

II.—Bristidh an ro dhùrachd so cridhe an duine, agus lagaichidh e a thredoir 'sa neart, agus tàirnnidh e gu bròn e, mar air son ceudghin. (Sech. xii. 10.) Tha mi 'g aideachadh gur fearr a fhreagras am bròn 's an doilghios do'n earrann sin do'n Sgriobtur an déigh so, 'nuair a bheir iad fainear mar bha Crìosd air a lot le'm peacaibh.

III.—Treòraichidh e 'n duine gu féin-fhuath, 's gu gràin a gabhail dheth féin. 'Nuair a mhothaicheas duine dha féin air a mhodh sin, cha n-eil e comasach dha gun sgreabh a gabhail ris féin air son a ghràinealachd, leis an tug e sgrios air féin. Tha rud-eigin de'n spiorad-dhioghaltais sin ann a th' air ainmeachadh mar thoradh an fhìor aithreachais. "An ni so fèin doilgheas diadhaidh bhi oirbh, ciod e meud an dùrach a dh' oibrich e annaibh—seadh, *ciod* an togradh dioghaltais?" (2 Cor. vii. 11).

IV.—Ni am mòr-dhùrachd so duine ro dhìchealach chum cobhair fhaotainn; o nach eil i ann féin; cha n-eil do dhànadas aige na chuireas dàil sa' chùis, mar bu ghna leis a dheanamh, 's gu deimhin tha so air iarraidh, gu'm mothaich e bhi air a dhian ruagadh 's air a chur thuige cho teann 's gur math leis teicheadh gu ionad eigin chum a dhìon. Tha mi 'g aideachadh gu'm beil tomhas a's mò de'n dùrachd so aig cuid àraidh na tha aig cuid eile, mar a nochd sinn sa' cheud earrann do'n leabhar so; ach ma labhras sinn mu'n dòigh air an gnà leis an Tighearna Dia oibreachadh air a' mhuinntir a thàinig gu aois, tha sinn ag ràdh gur éigin daibh staid chunnartach an anma ghabhail d' an ionnsaidh féin le mòr-dhùrachd gun sùl a bhi aca ri cobhair sam bith anna féin, o nach eil feum aig a' mhuinntir a tha slàn air an léigh, ach aca-san a tha euslan. (Mat. ix. 12.) Air son tomhas an dùrachd so, tha sinn a mhàin ag ràdh an ni tha coltach, gu'm bi duine toileach leis an tomhas sin air cùmhnanta tréibhdhireach dùrachdach a dheanamh ri Crìosd, air dhòigh sam bith air am beil e 'ga thairgse féin chum gabhail ris.

'S e 'n *dara* ni a th' air iarraidh roi-làimh air an duine leis am b' àill creidsinn ann an Iosa Crìosd, gur éigin da eòlas a bhi aige air an t-slighe chum dol as o fhéirge an Uile-chumbhachaich: 's éigin do 'n Spiorad beò-mhothachadh a thoirt dà air an fhìreantachd sin. 'S éigin do dhuine thoirt fainear gu soilleir 'san àm so, gu'n do dhealbh Dia á pailteas a mhòr-mhathais innleachd chum peacaich chaillt' a shàbhaladh tre Iosa Crìosd an t-Eadar-mheadhonair, neach a thug 'fhìreantachd iomlan làn-dioladh do cheartas Dé a bha gu dlìgheach air éiridh am féirge 'n-ar n-aghaidh-ne, agus

a ghléidh làn-mhathanas agus deagh-ghean sìorruidh Dhé dhaibh-san uile air an cuir e iompaidh leis an t-soisgeul so chum gabhail ri tairgse Thriath na beatha. “Uime sin biodh fios agaibh-se—gur ann tre’n duine so a ta mathanas pheacannan air a shearmonachadh dhuibh: agus trid-san a ta gach neach a chreideas air a shaoradh o na h-uile nithibh” (Gnìomh. xiii. 38, 39). “A mheud as a ghabh ris, thug e dhaibh cumhachd a bhi ’nan cloinn do Dhia, *eadhon* dhaibh-san a ta creidsinn ’na ainm” (Eoin i. 12). Air chor ’s nach eil neach sam bith air a dhùnadh a mach o’n tairgse sin, ge b’e inbh e no staid anns am beil e, ge b’e caithe-beatha bha aige san àm a chaidh seachad, mur eil e ciontach do’n pheacadh an aghaidh an Spioraid Naoimh, ni is e fuath mì-runach gamhlasach agus diùltadh le tàir an dòigh tha air òrduchadh chum peacaich a shàbhaladh, mar a chluinneas sinn an ùine ghearr, oir mathar gach seòrsa peacaidh dhaibh-san a ghabhas ri tairgse Dhé mar tha e ’g iarraidh. (Mat. xii. 31.) “Tha e mar an ceudna comasach air an dream a thig a dh’ ionnsaidh Dhé trid-san a thèarnadh gu h-iomlan” (Eabh. vii. 25).

’S e ’n *treas* ni tha air iarraidh roi’-làimh, Gur éigin do dhuine fios a bhi aige, mar nach do dhùin Dia a mach e o’n fhuasgladh a th’ air òrduchadh chum peacaich a shàbhaladh, gu’m beil e toileach a bhi réidh ri daoine tre Iosa Crìosd, agus cho-éignich e daoine chum gabhail ris trid an t-Slànaighear uile-bheannaichte, agus mar so an t-slàinte sin a chosnadh dhaibh féin, ’s gun dàil a chur anns a’ chùis. Cha n e ’mhàin gu’m beil e toirt cuireadh do gach uile neach teachd d’a ionnsaidh (Isa. lv. 1, 2), ’s a’ gabhail gu fàilteach riùsan a thig, mar a chì sinn sa’n t-soisgeul, ’sa’ moladh na h-aiteam sin a tha teachd, mar an Ceannard ceud, ’s a bhean o Chanaan (Mat. viii. 10; xv. 28), ’s tha e toirt achmhasan do dhaoine air son nach eil iad a’ tighinn ’s a’ gabhail ris, “Gidheadh cha n-àill leibh teachd a m’ ionnsaidh-sa, chum gu’m faigheadh sibh beatha” (Eoin v. 40). ’S tha e ’gan dìteadh air son nach eil iad a’ gabhail ris air a mhodh sin, “Ach an tì nach creid, tha e air a dhìteadh cheana” (Eoin iii. 18), ach tha e mar an ceudna toirt àithne do gach neach iad a chreidsinn ann an Crìosd. “Is i so ’àithne-san gu’n creideamaid ann an ainm a Mhic Iosa Crìosd” (1 Eoin iii. 23), air chor ’s nach còir do dhuine chur an teagamh nach eil an Tighearna làn-toileach gabhail ri daoine a thig air mhodh tréibh-dhireach dùrachdach a dh’ionnsaidh Chrìosd, oir làn-shoilleirich Dia sin ’san Sgrìobtur. Mur bi fios aig duin’ air na h-uiread-sa, ’s gann a bhios a chridh aige gabhail ris an innleachd ro luachmhor sin a shàbhaladh pheacadh, no idir a chudthrom ’s a thaic a leigeadh air guaillibh treun uile-chumhachbach an t-Slànaighear bheannaichte.

’S e ’n *ceathramh* ni th’air iarraidh roi’-làimh, gur éigin do’n duine leis an àill gabhail ri Iosa Crìosd, a chur roimhe gu’n cuir e gach cumhnant ri ifrinn agus ris a’ bhàs fa-sgaoil. (Isa. xxviii. 15.) ’S éigin do dhaoine chur rompa gu’n cuir iad cùl ris gach olc air am fiosrach iad, a tha ’nan aoradh; oir cha n eil réite sam

bith eadar Criosd agus Belial. (2 Cor. vii. 14-18.) Tha'n Tigh-earna Dia 'g iarraidh air gach neach aig am bi dùil ri esan fhaighinn, nach biodh iad air son neach eile. (Hos. iii. 3.) Tha so fada o aithreachas a réir an t-soisgeil, nì tha mi 'g aideachadh nach eil a' dol air thoiseach air gabhail ri Criosd tre chreidimh; oir cha n-eil an so ach ro bheagan a bharr air fuath a thoirt do na nithibh sin a bha ro thaitneach le duine san àm a chaidh seachad, agus tàir a dheanamh air na nithibh sin mu'n robh e ro dhéidheil roimhe so, do bhrìgh gu'm beil e 'ga fhaicinn féin caillte d' an taobh, agus fuasgladh uapa a nise 'na thairgse, leis am beil a chridhe a' tionnsgnadh air bhì nì's ro chùramaiche na bu ghnà leis. An déigh so, 'nuair a bheachdaichear air Iosa Criosd 'na aonar, bidhidh a ro oirdheirceas agus a mhaise, follaiseach, air chòr 's nach eil a leithid am measg nan uile dhée, 's tha e 'g amharc mar chòmhachadh leòir-fhoghainteach do shùilean na muinntir a gheibh e: leis am beil an cridhe toirt mòr-spéis do dh-innleachd Dhé anns an nuadh chomh-cheangal, 's a' miannachadh a chudthrom a leigeadh air Criosd a roghainn air gach nì eile, 'ga aomadh féin d'a ionnsaidh; 's mar sin tha 'n duine fàs 'na fhìor chreideach.

Cha-n abair mi gu'm faighear gach aon do na nithe sin mu'n do labhair sinn gu riaghailteach soilleir anns gach neach mu'n gabh e ri Dia ann an Criosd; oir faodar dòigh a' chridhe ri Criosd a chur ris na ceithir nithibh iongantach. (Gnà. xxx. 18, 19.) 'S cùis ro chruaidh an cridhe a mhothachadh a' tionndadh o dhorchadas gu solus; gidheadh tha sinn a' nochdadh an dòigh a's riaghailtiche agus a's coltaiche, do'n tì tha 'g iarraidh eòlais air a' chùis; agus leis a sin a' fògradh na muinntir a tha aineolach aindiadhaidh neo-mothachail o bhuntainn ris, a' sparradh orra gun iad a ghabhail os-làimh gu'm beil còir sam bith ac' air Iosa Criosd am fad 'sa bhunaicheas iad san staid sin, gus am fosgail an t-Uile-chumhachdach sùilean an inntinn, 's gu 'm faic iad an staid chaillte a thaobh nàduir, agus am feum anabarrach a tha ac' air Iosa Criosd an Slànaighear.

Protestant Notes.

Mr. Redmond's Securities for Irish Protestants.—The *Guardian*, of 2nd June, says:—"Mr. Redmond has been making one of those consummately impudent speeches which suggest a profound belief in the gullibility of the English elector. Speaking at Woodford on Saturday he declared that 'the most insulting of all things that could be said of his race was that as soon as it obtained Home Rule the Roman Catholic majority in Ireland would persecute and oppress their fellow-countrymen;' and he offered every possible guaranty against such a possibility. But the Nationalist majority have not waited for Home Rule to 'persecute and oppress' the minority. They do it now. Is not

the League, with its shootings and boycottings and cattle-drivings, the organ of the majority? How many non-Nationalist and non-Roman Catholic members of County Councils are there? Less than seven score in the whole of Ireland out of nearly a thousand. In face of these facts it is idle for Mr. Redmond to talk about religious guaranties—they would not be worth the paper upon which they were written. But Home Rule is not obtained yet. When Mr. Redmond says that ‘in a few short weeks the Veto Bill will be law’ he is whistling to keep up his courage. Whatever happens Home Rule will not be wrested from England as easily as that.”

The Knox Club.—Councillor F. J. Robertson, Secretary of the Knox Club, has replied to Mr. Macartney’s letter in the *Bulwark*, an extract of which was given in our last issue. In justice to the Knox Club we notice that Mr. Robertson denies Mr. Macartney’s charges that nobody knows who considers applications for membership in the Club, and that no public meeting of members has ever been held to receive a statement of the accounts and to elect office-bearers, and, so far as these are inconsistent with fact, we regret having quoted the part of Mr. Macartney’s letter referring to these matters. But, in our estimation, the most damaging indictment against the Knox Club is the association of some of its leading members with the Roman Catholic Irish leaders. Councillor Robertson makes no attempt to deny this charge, for the simplest of all reasons—he cannot. One wonders what John Knox would have to say to the Secretary of the Knox Club were he still in the flesh. There might be some plain speaking about consistency which Councillor Robertson might not relish.

The Parliament Bill and the Protestant Succession.—“My readers will be glad” (says Mr. Walsh in the *English Churchman*) “that the House of Lords amendment to the Parliament Bill, excluding the Protestant Succession to the Throne, as well as Home Rule, from its operation, was passed by an overwhelming majority. It was thought by many that the Government would accept the Protestant Succession portion of Lord Lansdowne’s amendment. Had they done so they would have given real pleasure to many of their Protestant supporters; but in that case they would have offended the Roman Catholic Nationalists, and therefore they determined to do that which pleases the Church of Rome. Very little was said about the Protestant Succession in the debate in the House of Lords. But, surely, it might reasonably have been expected that one or other of the Bishops would have had something to say on this gravely important subject. But every one of them was dumb. Not a Bishop on the bench thought it worth while to say a word in defence of the Protestant Succession to the Throne! What are we to think of them?”

The Marriage Question in Canada.—The Protestants of Canada (says Mr. MacFaul, M.A., in the *Vanguard*), are thoroughly aroused over the effects of this iniquitous law. The Haney case in Toronto, where a priest entering the home, so influenced the husband, a Romanist, that the wife and daughters who were Protestants, in order to free themselves from priestly arrogance, were obliged to leave the home. The Hebert case in Quebec Province, where the Bishop separated a legally married couple, and was upheld by a Roman judge of the Province, on the plea that the marriage was null and void because performed by a Protestant minister. Dr. W. H. Hincks, of Toronto, a few weeks ago very forcibly said concerning the Hebert case: "The immorality of the marriage laws of the Church of Rome was seen by the whole Dominion last week when a marriage was dissolved in Quebec for no other reason in the world than the creed of the minister who married the couple. He happened to be a Methodist minister. Remember, before the civil law dissolved this marriage the Church had declared it invalid in conscience before God, that marriage of years' standing was dissolved by the Roman Catholic Church; dissolved after the couple lived as husband and wife; dissolved after God had sent children to them; dissolved not for the sin which Christ taught makes the sinful one dead to the other; dissolved not by the sin of either husband or wife, *but dissolved because the man who married them happened to be a Protestant clergyman.* A marriage ideal which can so lightly break asunder what God has joined together is grossly immoral." Mrs. Hebert has appealed to the Privy Council.

Notes and Comments.

"The Fundamentals."—The fifth issue of this series, to which attention has already been directed in these pages, is just to hand. In the foreword the publishers say:—"The favour with which *The Fundamentals* has been received all over the world is a great gratification to those who are engaged in the work; and the opposition, bordering sometimes on bitterness, which it has provoked, has been also very gratifying. The favour is from those who believe in the fundamentals of Christianity; and the opposition is, in the main, from the religious people who have really ceased to be Christian in their faith, while, for some reason, they desire to retain the label of Christianity. The fact that they have been reached and led to think is cause for thanksgiving." These booklets are now issued free to 275,000 pastors, evangelists, missionaries, theological professors, theological students, Y.M.C.A. secretaries, Y.W.C.A. secretaries, Sabbath school superintendents, religious editors, and Roman Catholic priests in the English-speaking world.

Lord Lyttelton's "Conversion and Apostleship of Paul."—The present issue of *The Fundamentals* gives an analysis and summary of Lord Lyttelton's famous book on the above subject. The origin of this masterly treatise is itself an evidence of the truth of Christianity. Lord Lyttelton and his friend West were infidels and regarded the Bible as an imposture. They both agreed to enlighten mankind on the subject—Lyttelton taking the Conversion of Paul, and West the Resurrection, as the most vulnerable subjects for their assault. Both sat down to their respective tasks with the full intention of giving such an exposure to Christianity that no intelligent or reasonable man could be expected to have anything more to do with it. But the word of God proved to them, as it has done to so many, quick and powerful, and a discernor of the thoughts and intents of the heart. They rose from their study of the Bible firmly convinced that Christianity was not a cunningly devised fable, and through their studies two of the ablest treatises on Christian evidences came from their pens—the *Observations on the Conversion of St. Paul* by Lord Lyttelton, and *Observations on the Resurrection of Christ* by West.

Training of the Territorials on the Lord's Day.—Owing to the falling off in the numbers of the Territorial force in the County of London, the *Daily Telegraph* recently suggested that the War Office should allow training camps for the week-end (Sabbath, of course included), and also training in musketry practise on the Lord's Day. Fortunately the War Office is met with some difficulties in the employment of Regular Army Officers and men on the Sabbath, and at present the matter stands there. It is to be hoped there will be no yielding on the part of the War Office Authorities and that the Territorials may find sufficient time for training on the other days of the week. Patriotism is highly commendable, but its association with religion and its recognition of the laws of the King of Heaven add to its virtue and nobility.

Higher Criticism in the Foreign Mission Field.—The information constantly coming to hand (says the Bible League in their Annual Report recently issued) as to the effect of this baneful teaching on missionary work is of a truly appalling character, and the Council feel that the time has come when an earnest effort must be made to warn the Church of Christ as to the seriousness of the outlook. The special issues of the *Quarterly Paper* dealing with the subject have been widely circulated, and, we believe, have been used of the Lord in arousing many to the gravity of the position. Subtle forces are at work undermining the consecrated efforts of many servants of the Lord Jesus who have sacrificed all things in obedience to the command, "Go ye into all the world and preach the Gospel to every creature." How grave the condition of things is, only those know who have been able to look beneath the surface.

Church Notes.

Communion.—Dingwall, first Sabbath of August; Portree (Skye), second; Bonar (Creich), third; Stornoway, fourth. Vatten (Skye), first Sabbath of September; Strathy (Sutherland), second.

Address to the King.—The following is the Address to King George V., prepared by the Committee of Synod, and forwarded to Lord Pentland for presentation to His Majesty:—
 “To the King’s Most Gracious Majesty.—May it please your Majesty,—We, the Synod of the Free Presbyterian Church of Scotland, beg respectfully to tender to your Majesty and your Majesty’s illustrious Consort, Queen Mary, our sincere congratulations on the Coronation of your Majesties at Westminster. We would earnestly pray that the blessing of Almighty God might rest on your Majesty’s person and reign. Believing that the prosperity of the British Empire is bound up with the proclamation and supremacy of God’s Most Holy Word, we fervently desire that, under your Majesty’s lofty auspices, our national adherence to Protestant truth may be conserved and strengthened. It is our earnest prayer that your Majesty and Queen Mary may receive divine guidance and strength for the discharge of the onerous responsibilities of your exalted stations.

“In Name and by the Authority of the Synod.—(Signed) DONALD GRAHAM, *Moderator*; JAMES S. SINCLAIR, *Clerk*.”

Deputy in Canada.—We are pleased to hear that the Rev. Neil Macintyre, our present Deputy to the Canadian Mission, is having a favourable time. The weather has been, on some occasions, unprecedentedly hot, but by the good hand of Providence he has stood the heat exceedingly well. The last Sabbath of June was his first in Winnipeg. He expects (God willing) to be back in Scotland early in September.

Acknowledgments.—Mr. Angus Clunas, Treasurer, 18 Ardconnel Terrace, Inverness, acknowledges, with thanks, the following donations:—*For Foreign Missions*—10/- from “Anon” (Lochinver P.O.), for South African Mission, and £6 10s. from Lochalsh Congregation, Ont., Canada, per Mr. A. R. Finlayson, for South African Mission. *For Kaffir Psalms*—12/- (3 dollars) from “Canada” (Kincardine P.O.), and 10/- from Mr. D. Beaton, Tatu, Ohura, New Zealand. *For Sustentation Fund*—£3 from “Anonymous” (Glasgow P.O. mark). Rev. D. Graham, Shieldaig, acknowledges, with thanks, £1 from Mr. Duncan M’Rae, Wolton, Wyoming, U.S.A., for Lochcarron Church Building Fund. Rev. J. S. Sinclair acknowledges, with thanks, £1 from “Nemine” for John Knox’s Sustentation Fund. Rev. D. Beaton, Wick, acknowledges, with thanks, 16/5 from Miss Bell D. Ross, East Williams, Ontario, for Strathy Building Fund.

Correction.—By mistake, we inserted the date of Mr. George Hay’s death in our notice last month as “20th” June instead of the “15th.”