



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. XVIII.

AUGUST, 1913.

No. 4.

Meeting of Synod.

THE Half-yearly Meeting of Synod was held in the Free Presbyterian Church, Inverness, on Tuesday the 1st day of July. The Moderator, Rev. Neil Macintyre, Stornoway, conducted public worship at 11 a.m., and preached from Zechariah iv. 9. After public worship was ended, the Moderator constituted the Synod with prayer.

The roll was called, and there were present: From the Northern Presbytery—Rev. D. Macfarlane, Dingwall, minister; with Messrs. Angus Clunas, Inverness, and Alexander Gray, Lairg, elders. From the Southern Presbytery—Revs. Ewen Macqueen, Kames, and James S. Sinclair (Clerk), ministers; with Capt. Macdonald, St. Jude's, Glasgow, elder. From the Western Presbytery—Rev. Neil Macintyre, Stornoway (Moderator), minister; with Mr. John Macdonald, Stornoway, elder. The Clerk intimated apologies for absence from Revs. John Robertson, Greenock; Alexander Macrae, Portree; Donald Graham, Shieldaig; Alexander Mackay, Oban; and a letter relative to absence from Rev. D. N. Macleod, Harris. Mr. William Fraser was appointed officer of Court.

The minutes of last Synod meeting were read and approved of.

Rev. D. Macfarlane moved that the Moderator be asked to publish his sermon in the Magazine. The motion was seconded by the Rev. E. Macqueen, and unanimously agreed to. The Moderator thanked the Synod, and said that he would endeavour to comply with their request. The Clerk moved that the members of Synod (D.V.) meet as a Committee on Bills and Overtures at the Manse at 3.30 p.m. The motion was agreed to. It was decided to leave the appointment of Examiners of Presbytery Records to the members of Synod in Committee. The Court also appointed the Moderator and Clerk as a Committee to draw up the usual loyal address to His Majesty King George V.

The Synod adjourned to meet again (God willing) at 6.30 p.m. The meeting was closed with prayer.

SECOND SEDERUNT.

The Synod resumed its sitting, according to terms of adjournment, at 6.20 p.m. The meeting was opened with devotional

exercises, conducted by the Moderator, Rev. Neil Macintyre. There were present: From the Northern Presbytery—Revs. D. Macfarlane, Dingwall, and D. Beaton, Wick, ministers; with Messrs. Angus Clunas, Inverness, and Alexander Gray, Lairg, elders. From the Southern Presbytery—Revs. Neil Cameron, St. Jude's, Glasgow; Ewen Macqueen, Kames, and James S. Sinclair, John Knox's, Glasgow (Clerk), ministers; with Captain Macdonald, St. Jude's, elder. From the Western Presbytery—Revs. Neil Macintyre, Stornoway (Moderator); Duncan Mackenzie, Gairloch; and Andrew Sutherland, Ullapool, ministers; with Mr. John Macdonald, Stornoway, elder. Apologies for absence were received from Revs. Norman Matheson, Halkirk, and Murdo Morrison, Glendale. The minutes of the first sederunt were read and approved of.

(1) The Clerk next read the Report of the Committee on Bills and Overtures as to the order of business. 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 as to Examination of Presbytery Records; (4) Appointment of Church Committees; (5) Treasurer's Annual Financial Statement; (6) Appointment of Annual Collections; (7) Foreign Mission Report; (8) Canadian Mission Report; (9) Resolutions with regard to Irish Home Rule and Sabbath Desecration; (10) Theological Committee's Report; (11) Church Magazine Report; (12) Remits from Presbyteries; (13) Any Competent Business.

(2) The Clerk reported that the Committee on the Loyal Address to the King were sorry that they had not the address ready owing to the limited time at their disposal, but promised that it would be prepared and forwarded at an early date.

(3) The Clerk also reported that, owing to one or two circumstances, the examination of the Presbytery Records was left over till next meeting of Synod.

(4) CHURCH COMMITTEES.

The Clerk moved the appointment of the following Committees:—(1) *Theological Committee*—Revs. D. Macfarlane, D. Beaton, and A. Sutherland, with Mr. Macfarlane as Convener; (2) *Sustentation Fund and Finance Committee*—Revs. J. R. Mackay, Neil Cameron, Alexander Macrae, and Messrs. Angus Clunas, Inverness, and Murdo Urquhart, Dingwall, elders; with Mr. Mackay as Convener. *Canadian Mission Committee* (all previous Deputies)—Revs. Neil Cameron, J. R. Mackay, Alexander Macrae, Ewen Macqueen, Donald Beaton, D. N. Macleod, Neil Macintyre; Messrs. Allan M'Lachlan and Alexander Maclean, elders; the Clerk (Rev. J. S. Sinclair), a member *ex officio*; with Mr. Mackay, Convener. *Foreign Mission Committee*—Revs. J. R. Mackay, Neil Cameron, D. Beaton, E. Macqueen, and Mr. John Auld, elder; with Mr. Cameron as Convener. *Mission to Fishermen Committee*—Revs. A. Macrae, N. Macintyre, E. Macqueen, D. Mackenzie,

and Mr. John Macdonald, Stornoway, elder ; with Mr. Macintyre, Convener. *Magazine Committee*—Revs. Neil Cameron, D. Beaton, J. S. Sinclair, and Mr. A. Fraser, elder ; with Mr. Sinclair as Convener. The motion was seconded by the Rev. Ewen Macquenn, and unanimously agreed to.

(5) TREASURER'S ANNUAL FINANCIAL STATEMENT.

Mr. Angus Clunas, Treasurer, read the usual Abstract of the Public Accounts of the Church for the year ending March, 1913. Rev. D. Macfarlane moved the adoption of the report in a brief speech. He commented on the kindness of God in maintaining the funds of the Church, notwithstanding the difficulties it had to contend with as a small and despoised body, and remarked that this, among other things, was a confirmation of the testimony for the truth which they had endeavoured to lift up. There was no ground for discouragement. He concluded by moving that the Synod adopt the financial report, record their sense of indebtedness to the Lord for His goodness in maintaining the funds of the Church, and express their gratitude to the Treasurer, Auditors, and Collectors for their hearty and laborious services. Rev D. Beaton seconded the motion. He recalled some of the meetings immediately after Mr. Macfarlane made his protest in 1893, and said that it was encouraging to observe the hopeful faith that Mr. Macfarlane had showed from that period until now with regard to the Church's maintenance and prospects. That faith had been clearly acknowledged and honoured by the Lord, and they were called to go forward in the maintenance of Divine truth in dependence upon help from above. The motion was unanimously agreed to.

[*Note*.—Since the financial year came to an end in March, the Treasurer has received payment of a legacy of £100, left by the late Mrs. George Macleod, Bridge End, Lairg, to the funds of the Free Presbyterian Church. The Synod's thanks are also due to the friends on the Clarence River, New South Wales, for their annual collection—on this occasion amounting to £8 13s. 6d.—on behalf of the Foreign Mission of the Church, forwarded by Mr. Hugh Grant, Woodford Leigh, to Rev. Neil Cameron. Their request with regard to supply will have consideration.]

(6) APPOINTMENT OF ANNUAL COLLECTIONS.

Rev. A. Sutherland moved that the Annual Church Collections be appointed as follows:—(1) Collection for College Fund in *August*—notice to be sent by the Convener of the Theological Committee; (2) Home Mission Fund (Missionaries and Catechists), first collection in *October*, by book from house to house—notice to be sent by Convener of Sustentation Fund and Finance Committee; (3) Organisation Fund Collection in *December*—notice to be sent by the Synod Clerk; (4) Church Building Fund in *January*, 1914—notice to be sent by the Synod Clerk; (5) Foreign

Mission Collection in *March*, 1914—notice to be sent by Convener of the Foreign Mission Committee; (6) Home Mission Fund (Missionaries and Catechists), second collection in *April*, 1914, at church door—notice to be sent by Convener of Sustentation Fund and Finance Committee; (7) Aged and Infirm Ministers' and Ministers' Widows' and Orphans' Fund Collection in *June*, 1914—notice to be sent by the Rev. D. Macfarlane, Dingwall. It was suggested by Mr. Macfarlane that the money collected on behalf of the Missionaries and Catechists be called a Home Mission Fund. This suggestion was agreed to, and it is embodied in the previous list of collections. Mr. Alexander Gray, elder, seconded the motion, appointing these collections, and the motion was agreed to.

(7) FOREIGN MISSION REPORT.

The Convener of the Foreign Mission Committee (Rev. Neil Cameron) read a letter from Rev. John B. Radasi (published elsewhere in this issue), giving an account of matters up to 4th May at the South African Mission. He reports that the church at Bembesi was finished about a fortnight before he wrote, and gives some particulars regarding the building. Reference is made to the translation and printing of the Kaffir Psalms. Mr. Radasi also makes mention of the general work he and others are carrying on in conducting services. He states that he has found it a good practice going from house to house, catechising the children in the Shorter Catechism. He relates some details of a visit to Selukwe, where he preached and baptised, and also reports that two boys and a girl have been sent by their parents at their own expense to Lovedale Institution, Cape Colony, with a view to be trained as teachers. After reading the letter Mr. Cameron made remarks on some of its contents. He stated that he had a letter himself from Mr. M'Keurtan with regard to the completion of the church, but that Mr. M'Keurtan had not enclosed his account, so that payment was not yet forwarded. No sooner, however, would the exact amount be ascertained than payment would immediately be sent. As to the printing of the Kaffir Metrical Psalms, a letter had been sent, dated 2nd June, by Principal Henderson, Lovedale, to the Rev. John R. Mackay, which explained the delay in proceeding with the work. The following was the letter:—

"LOVEDALE,
SOUTH AFRICA, 2nd June, 1913.

DEAR MR. MACKAY,—I am very sorry that your letter in regard to an estimate for the Kaffir Version of the Metrical Psalms has been so long delayed. We have been over-pressed in our Printing Department, and a good deal of work has had to stand over. I have now, however, been able to go into the matter with the manager of the department, and we estimate that an edition of a thousand copies can be produced, with cloth binding, for £37 10s., that is to say, 9d. per copy. This allows for a certain

number of author's corrections, which may be necessary in a tentative piece of work of this kind, and of course it provides for the proofs being submitted twice or, if necessary, thrice to the translators. I shall be glad to know if this meets with your approval. I am sending you enclosed a pull of the first section. We are making a beginning with setting up the work, but until a large edition of another religious book, now in our press, is completed, we shall not be able to do more than make a beginning with the Kaffir Psalms.—With kind regards, I am, yours sincerely,
JAMES HENDERSON."

Mr. Cameron expressed the opinion that £37 10s. was a reasonable charge for one thousand copies of the book, and suggested that they should go in for two thousand copies, as the second thousand—so long as the type was standing—would be much cheaper. If, as they expected, other Churches in South Africa would purchase the Psalm book, two thousand would all be required. After some discussion it was moved by the Rev. D. Beaton, and seconded by the Rev. E. Macqueen, that the Foreign Mission Report be adopted; that one thousand copies of the Kaffir Psalm book be ordered from Lovedale; and that if, on inquiry, it was considered advantageous to do so, a second thousand should be ordered.

(8) CANADIAN MISSION REPORT.

The Convener of the Canadian Mission Committee (Rev. E. Macqueen), said that his report was a brief one. He stated that the Committee had arranged that the Rev. J. R. Mackay, Inverness, would go as deputy to the Canadian Mission this summer, and that Mr. Malcolm Gillies, student, should accompany Mr. Mackay, with a view to remain at Winnipeg and conduct the regular services there after Mr. Mackay left. He (Mr. Macqueen) had received a letter from Mr. Mackay, in which he gave some account of his journey and of his first Sabbaths in Canada. He went from New York to Brucefield, and conducted services there on the first Sabbath of June, where he was pleased to meet friends from several of our Canadian stations. He then proceeded to Winnipeg, where Mr. Gillies had been on the Sabbath he (Mr. Mackay) was at Brucefield. On his first Sabbath in Winnipeg, Mr. Mackay reported there was an attendance of about 50 at the English service in the forenoon, 70 in the Gaelic in the afternoon, and 70 in the English at night. He intended to remain two more Sabbaths, on the first of which the Communion would be dispensed, and on the second an elder would be ordained. He felt favourably impressed with the prospects of the cause in Winnipeg. Mr. Mackay purposed to proceed to Ontario, and it was hoped that he would have a pleasant and successful visit among the various groups of our friends there. Mr. A. Clunas moved, and Rev. D. Mackenzie seconded, the adoption of the report, which was unanimously agreed to.

(9) RESOLUTIONS *re* IRISH HOME RULE AND SABBATH
DESECRATION.

Irish Home Rule.—Rev. Neil Cameron said that it was highly desirable that they should express their deep sympathy with Protestants in Ireland, in view of the prospective passing of the pernicious Home Rule Bill, which, in all probability, would mean the shedding of much blood. It should be their earnest prayer that the Lord would avert this great calamity, and he thought it was urgent that a day of humiliation and prayer would be held in this connection. It would be good also if the Irish Protestants would see the need of humbling themselves before God and seeking His face on a day such as that. The time was a very critical one as to the history of the country, and the issues of the passing of Home Rule for Ireland would be very far-reaching for evil. He submitted the following resolution:—"The Synod of the Free Presbyterian Church of Scotland would express their sincere sympathy with the Protestants of Ireland in the painful circumstances in which they are placed by the revolutionary and tyrannical Home Rule Bill, which is being rushed so infatuously by the present Government of the country. The Synod would earnestly pray that the Lord would frustrate the evil designs of the Government and the Roman Catholics, and avert civil war in this nation. The Synod would set apart the 20th day of August first as a day of humiliation, prayer, and confession of our many grievous sins against God as Protestant Churches and as a nation, and would earnestly desire their friends in Ireland to set apart a similar day of humiliation and prayer."

Rev. E. Macqueen said that he seconded the motion with much pleasure. He felt that things were in a terrible condition when such a measure as the present Home Rule Bill would be thrust upon the Protestants of Ulster by the people of this country, who were in the main professedly Protestant. They did not know what disasters would follow in its train, and it was their prayer that the Lord would interpose and crush it. Rev. D. Macfarlane also spoke briefly in support of the motion, which was unanimously adopted. It may be stated that there was some difficulty in deciding upon the date of the Day of Humiliation owing to the circumstances of various places, but it was felt that no better could be done than to appoint the day mentioned—Wednesday, 20th August.

Sabbath Desecration.—Rev. D. Beaton moved that the Synod appoint a Committee to draw up a strong resolution on the subject of Sabbath desecration, which was becoming so prevalent; that the Committee consist of the Revs. D. Macfarlane, Neil Cameron, and the Clerk; and that the resolution be sent to several of the leading newspapers. The motion was seconded by the Rev. E. Macqueen, and unanimously agreed to.

(10) THEOLOGICAL COMMITTEE'S REPORT.

Rev. D. Beaton, Convener of the Theological Committee,

reported that Mr. Donald M. MacDonald and Mr. Donald A. MacFarlane, M.A., had sat for the first part of their Final Examination in Theology. The papers set covered the subjects dealt with in the Greek New Testament Class. The results of the examination were highly satisfactory, and shewed that the students had prepared their work with great care.

A letter was read from Mr. John A. Mackay, M.A., divinity student, asking permission from the Synod to proceed to Princeton Theological Seminary, New Jersey, to complete his studies in Divinity. He explained that, owing to the fact that he had obtained the Fullerton Scholarship in Philosophy at Aberdeen University, it was incumbent upon him to study for two years at some recognised Institution. Rev. E. Macqueen, in the course of some remarks, pointed out that, while they admired the stand Princeton had hitherto made for the inspiration of the Scriptures and the doctrines of grace, they saw there were some elements there that they did not approve of, and, while giving permission to Mr. Mackay to go, they would do well to indicate their mind on the subject. He submitted the following motion:—"The Synod agree to give permission to Mr. John A. Mackay, M.A., to proceed to Princeton Theological Seminary for the completion of his course in Divinity, but, at the same time, they desire it to be understood that, while they are willing to give this permission to Mr. Mackay or any student who might hold a bursary which makes it necessary for him to study at a recognised seminary, they expect that all such students shall show themselves upholders of the good old paths in worship and praise as these are observed in the Free Presbyterian Church." Mr. A. Clunas, elder, seconded the motion, which was unanimously adopted.

The Theological Committee recommended that the following subjects be set for the second part of the Final Examination and that Rev. Neil MacIntyre be appointed Examiner:—Fisher's Church History, Mitchell's History of the Westminster Assembly, Witherow's Form of the Christian Temple, Class Lectures on Scottish Church History from Revolution to 1843. This was agreed to by the Synod.

THEOLOGICAL TUTOR'S REPORT.

Mr. Beaton reported that for last session there were four students studying at Wick—Messrs. D. M. MacDonald, D. A. MacFarlane, M.A., John A. MacKay, M.A., and Angus MacKinnon, missionary. The classes met four days a week for three hours each day. The subjects dealt with in the Greek New Testament Class were the Gospel according to Luke for exegesis and translation. Special attention was given to such matters as the Lucan Genealogy of our Lord, the Enrolment of Quirinius, the Virgin Birth, and the Doctrine of the Resurrection. In Textual Criticism Burgon's Traditional Text of the Gospels was used as a text-book. The time at our disposal did not permit

us to enter into a consideration of the very interesting developments that have been witnessed in recent years in the study of the language of the New Testament, which are set forth in the writings of such scholars as Deissmann, Moulton, and Milligan. I have, however, recommended a course of summer reading which will introduce our students to some of the results that have been gleaned from the papyri, ostraca, etc., found in the dust heaps of Egypt. In this Class, part of the time was devoted to the consideration of objections raised by skeptical writers against the Evangelists on such questions as the genealogies of our Lord in Matthew and Luke, the Call of the Fishermen, the Raising of Jairus' Daughter, the Sermon on the Mount, etc., etc. For this work we made use of the Chronological and Analytical Harmony of the Four Gospels in MacClellan's "New Testament—the Four Gospels"—a work which appears to me, taking it all in all, with the exception of two or three discussions, one of the most satisfactory replies to the so-called discrepancies of the Gospels advanced by skeptics.

In the Class of Church History and Church Polity, Fisher's Church History was used as a text-book, covering the whole period of the general history of the Church. For Old Testament History, Smith's Student's Old Testament History was used. In Scottish Church History, I gave lectures on the period from 1688 to 1740. In Church Polity, MacPherson's Presbyterianism was used as an introductory text-book to the subject; and in Church Law, Sir Henry Moncrieff's Practice of the Free Church of Scotland.

The students attended to their studies with commendable diligence, and their interest in the work of the Classes made the Tutor's work easy and pleasant. In the class written examinations the results, as a rule, gave the highest satisfaction. I should like to take this opportunity of thanking them publicly for the help they generously gave me in taking one or two services each Sabbath while they were in Wick.

(II) CHURCH MAGAZINE REPORT.

The Editor and Treasurer (Rev. J. S. Sinclair) gave the following report:—"During the past year (the seventeenth of the Magazine's existence) the circulation of the Magazine has been maintained. We have issued regularly 2400 copies per month. A comparatively small remainder of these are, as a rule, left unsold, on some occasions hardly any. This is the number of copies which was issued for the first month or two of the Magazine's existence in 1896. For some years the number fell considerably under this mark. Our stated monthly issue is now 2400. The parcels sent to agents continue much about the same, but the sale of single copies tends to increase. As to payments, we have to report that the greater number of our subscribers pay with commendable promptitude. A few tend to get into arrears. We have received during the past year upwards of £5 in donations, and

between £4 and £5 for the Free Circulation Fund, for all which we feel much indebted to our kind contributors. Recently a number of back copies was sent to England to the Secretary of the Imperial Protestant Federation for free circulation, and this field may be more and more cultivated. The Editor is pleased to note that during the past year the ministers of the Church contributed a greater number of sermons than usual to the Magazine, and he earnestly hopes that this feature may be continued and enlarged. A sermon occasionally from one of the old divines is entirely acceptable, but the most of our people, and especially those in distant parts of the world, would like to get a sermon as frequently as possible from one of our own ministers. The Editor would be greatly obliged if some of the ministers who have not yet sent a sermon, or who have not done so for a long time, would do so without delay. It is a matter of much thankfulness that the Magazine meets with such a kind reception from its readers, and he earnestly hopes that the Lord may bless its pages to the edification and salvation of many."

(12) REMITS FROM PRESBYTERIES.

Western Presbytery.—(1) There was a remit with regard to the salary of Mr. Alexander Mackay, missionary, Staffin. It was agreed to raise his salary from £28 to £32. (2) The Presbytery asked the approval of the appointment of Mr. Finlay Morrison as missionary to Flashadder, Skye, and also the fixing of his salary. It was agreed to approve the said appointment, and to fix his salary at the rate of £32 per annum as long as he was engaged there. (3) Another remit had reference to the case of Mr. Malcolm Macleod, missionary, Ness, who had been transferred to North Uist. It was agreed that his salary also be fixed at the rate of £32 per annum for the period he would be occupied at North Uist.

(13) ANY COMPETENT BUSINESS.

(1) Mr. John Macdonald, elder, Stornoway, asked that the allowance for the supply of Achmore be increased from £3 10s. to £5. On the motion of the Rev. D. Macfarlane, seconded by Captain Macdonald, this was agreed to. (2) Rev. D. Beaton brought the case of the supply of the Sutherlandshire congregations—Dornoch, Lairg, Rogart, Bonar, Strathy, and Farr—before the Court, and it was agreed to make every effort to meet the requirements of these places, though it was somewhat difficult to maintain constant supply.

The Synod adjourned, to meet again (God willing) in St. Jude's Hall, Glasgow, at 11 a.m. on Tuesday after the second Sabbath of November first.

The meeting was closed at 10 p.m. with praise, in the last three verses of the hundred and twenty-second Psalm, and with prayer.

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

FOR THE YEAR FROM 31st MARCH, 1912, TO 31st MARCH, 1913.

PLACES.	MINISTERS, MISSIONARIES.	Sustentation Fund.	Missionary and Catechist Collection.	Jewish and Foreign Missions.	Aged and Infirm Ministers' and Widows' Fund.	College Fund.	Organization Fund.	Building Fund.	TOTAL.
<i>Northern Presbytery—</i>									
1. Daviot	D. Bannerman, probat.	£ s. d. 22 13 0	£ s. d. 2 4 10	£ s. d. 1 7 2	£ s. d. 0 15 0	£ s. d. 1 15 6	£ s. d. 0 16 7	£ s. d. 1 3 4	£ s. d. 25 14 5
2. Dingwall	D. Macfarlane, minister	55 14 9	6 0 6	2 15 6	1 1 0	2 6 0	2 0 6	1 16 0	67 18 9
3. Dornoch		41 4 6	5 0 0	1 14 0	0 7 6	0 15 0	0 12 4	0 13 0	27 4 4
4. Creich	Student and missionary	20 10 0	2 12 6	2 6 8	0 13 0	1 0 0	3 3 0	3 9 3	59 15 5
5. Lairg		42 0 0	7 3 6	1 0 0	0 8 0	0 13 6	0 14 0	..	19 18 6
6. Rogart		15 0 0	2 3 0	..	..	..	..	..	10 16 6
7. Duthil	D. Fraser, elder	10 16 6	..	..	..	..	..	..	16 12 6
8. Kingussie	Do.	13 2 6	1 0 0	0 10 0	1 0 0	..	0 10 0	0 10 0	4 12 0
9. Newtonmore	Do.	4 12 0	..	..	..	..	..	..	11 16 3
10. Farr		8 5 0	2 0 6	..	0 6 0	0 6 9	0 8 2	0 9 10	11 15 0
11. Fearn	J. Mackay, missionary ..	8 0 0	2 0 0	1 0 0	0 5 0	0 10 0	..	..	1 15 0
12. Golspie		1 15 0	..	..	..	..	..	..	68 15 6
13. Halkirk	N. Matheson, minister ..	57 0 0	6 3 0	0 18 0	0 14 0	1 6 0	1 3 6	1 11 0	20 0 0
14. Helmsdale	Do.	19 0 0	..	1 0 0	..	..	..	..	165 6 2
15. Inverness	J. R. Mackay, M.A., minister	140 0 0	11 0 0	5 0 0	..	5 0 0	4 6 2	..	28 11 9
16. Kilmorack	D. Bannerman, probat.	23 13 0	1 1 0	0 17 2	0 7 6	0 18 6	0 17 7	0 17 0	41 15 6
17. Moy	J. Cameron, missionary	29 5 6	3 11 0	3 5 6	1 14 0	1 17 9	2 1 9	..	24 14 3
18. Stratherrick	M. Macewan, missionary	16 16 0	3 14 6	1 7 3	1 3 6	..	1 13 0	..	29 17 8
19. Strathly	M. Mackay, missionary	19 5 0	5 8 0	1 0 0	0 15 0	1 10 0	1 1 0	0 18 8	33 6 8
20. Tain	Student, &c.	21 17 8	4 10 0	1 14 0	1 5 0	2 0 0	2 0 0	..	12 19 0
21. Thurso	J. Mackay, missionary	10 5 0	0 18 0	..	0 6 0	0 10 0	0 10 0	0 10 0	121 2 0
22. Wick	D. Beaton, minister ..	109 0 0	6 0 0	..	..	4 0 0	2 2 0	..	860 10 8
		689 15 5	72 10 4	25 15 3	11 0 6	24 9 0	25 2 1	11 18 1	..
<i>Southern Presbytery—</i>									
23. Ballachulish, N.	D. Mackinnon, elder ..	2 0 0	..	..	..	..	..	..	2 0 0
24. Dumbarton	Students, &c.	3 5 0	2 5 6	..	..	1 0 0	3 4 6	0 7 6	10 2 6
25. Edinburgh	J. Mackay, missionary, &c.	..	..	..	..	2 2 0	..	..	2 2 0
26. Fort-William		3 0 0	2 0 0	..	..	..	..	..	5 0 0
27. Glasgow { St. Jude's Church	N. Cameron, minister	299 19 4	19 3 2	28 6 6	8 0 0	9 0 0	7 10 0	9 0 0	380 19 0
28. { John Knox's Church	J. S. Sinclair, minister	60 0 0	6 4 0	5 16 6	1 12 0	3 10 0	2 0 0	..	79 2 6
29. Greenock	J. Robertson (retired minister)	..	6 18 6	..	..	1 10 0	..	..	8 8 6
30. Lochgilphead .. .. .		..	3 5 0	..	..	1 0 0	0 15 0	..	5 0 0
31. Oban	A. Mackay, minister ..	25 0 0	10 11 0	5 0 0	2 10 0	3 0 0	2 0 0	..	48 1 0
32. Tarbert, Loch Fyne .. ..		..	0 17 2½	0 12 5	0 4 2	0 10 0	0 5 9	..	2 9 6½
33. Tighnabruaich	E. Macqueen, minister	30 0 0	5 10 0	5 0 0	..	6 0 0	3 0 0	..	49 10 0
		423 4 4	56 14 4½	44 15 5	12 6 2	27 12 0	18 15 3	9 7 6	592 15 0½

Western Presbytery—

34. Applecross	C. Mackenzie, missionary	41 0 6	9 18 0	1 15 6	2 11 8	2 12 3	1 14 0	59 11 11
35. Assynt {Lochinver	D. Mackenzie, missionary	40 2 0	10 15 0	3 0 0	2 3 0	2 6 9	1 14 0	58 6 9
36. {Stoer	M. Macleod, missionary	35 3 0	4 0 0	1 2 0	0 11 6	2 0 7	2 4 3	45 15 6
37. Aultbea	A. Mackinnon, missionary	29 18 6	4 17 0	2 12 9	1 2 0	0 14 2	4 0 3	40 3 6
38. Bracadale	J. A. M'Askill, missionary	6 18 6	2 9 6	..	..	0 14 0	0 10 6	10 12 6
39. Struan	D. Mackinnon, elder	8 1 9½	1 3 0	..	..	0 13 2	0 7 2	10 9 11
40. Breasclete	D. M'Iver, missionary	11 0 0	0 18 0	..	..	0 17 0	..	12 15 0
41. {Broadford	D. Macleod, missionary	9 8 0	0 5 6	1 4 6	0 6 0	0 14 0	0 6 0	12 13 6
42. {Elgoll	J. Macfarlane, missionary	7 7 0	..	..	..	..	..	7 7 0
43. {Luib	Do.	2 4 0	7 12 0	..	..	..	..	9 16 0
44. {Glendale	M. Morrison, minister	54 10 6	5 15 9	0 18 0	0 14 6	0 18 0	0 15 11	63 12 8
45. {Vatten	Do.	25 12 6	5 3 0	1 6 6	..	0 18 0	..	33 18 0
46. {Waternish	Do.	20 5 11	2 8 9	1 6 2	0 17 3	0 18 0	0 11 4	26 7 5
47. Flashadder	F. Morrison, missionary	21 7 6	0 10 0	..	..	0 10 0	0 13 6	23 1 0
48. Gairloch	D. Mackenzie, minister	117 4 6	25 4 9	6 16 3	5 3 6	6 9 9	4 12 0	169 16 11
49. {Finsbay	D. M'Lean, missionary	28 14 6	2 11 5	0 9 0	0 13 0	0 12 6	0 19 6	34 9 11
50. Harris, S. {Strond	A. Ross, W.C. missionary	19 3 0	0 16 6	..	0 10 0	0 13 6	0 7 0	21 18 6
51. {Northton	Do. do.	12 12 6	..	..	..	..	..	12 12 6
52. Harris, N. {Tarbert	D. Macleod, minister	70 14 0	6 18 10	2 11 1	1 4 8	1 5 2½	0 18 11	85 7 6½
53. {Kyles Scalpay	M. Macleod, missionary	..	..	..	..	..	..	..
54. Kilmuir, Skye	A. Mackay, missionary	29 4 3	4 10 0	3 5 3	..	1 0 7	0 14 0	38 14 1
55. Kinlochbervie	H. Morrison, missionary	9 13 6	1 7 3	0 5 7	..	0 9 3	0 9 9	12 19 7
56. Scourie	Do. do.	9 10 0	1 12 0	0 8 10	0 8 0	0 11 6	0 11 0	13 15 1
57. Kyle of Lochalsh	J. M'Aulay, missionary	13 17 0	2 12 0	1 3 4	1 0 0	1 8 8½	1 2 0	22 3 0½
58. Plockton	Do. do.	10 19 6	1 4 0½	1 0 3	0 9 6	0 13 8½	0 10 5	15 6 5
59. Lochbroom	A. Sutherland, minister	140 0 0	10 0 0	5 12 0	0 9 6	5 0 0	3 10 0	164 11 6
60. Coigath	D. Maciver, missionary	..	..	..	..	..	..	..
61. Lochcarron	D. Graham, minister	42 12 6	7 5 0	1 1 0	1 6 2	1 18 10	1 0 0	57 3 6
62. Shieldaig	Do.	44 2 6	7 16 0	1 7 6	1 0 0	2 2 0	1 1 6	58 6 0
63. Kishorn	Do.	14 16 2	2 9 2	..	..	..	..	17 5 4
64. Ness	M. Macleod, missionary	12 3 7	4 16 10	..	..	1 10 9	..	18 11 2
65. Portree	A. Macrae, minister	140 0 0	4 0 0	4 0 0	0 10 0	2 0 0	1 10 0	153 0 0
66. Raasay	A. Maclellan, missionary	44 17 0	15 15 9	1 19 4	1 6 0	1 16 5	4 7 2	71 15 8
67. {Achmore	A. Tallach, missionary	9 16 3	..	..	..	..	..	9 16 3
68. {Lurebost	N. M'Intyre, minister	5 0 0	..	..	..	..	..	5 0 0
69. Stornoway {Stornoway	Do.	97 15 9	6 0 0	..	2 0 0	5 0 0	3 0 0	116 15 9
70. {Tolsta, N.	Do.	30 0 0	1 0 0	..	..	1 10 0	1 12 3	34 2 3
71. Uist, N. {Paible	J. Mackenzie, missionary	23 3 0	4 10 0	..	0 9 0	0 17 8	0 8 6	29 18 2
72. {Sollas	D. Ross, missionary	6 17 0	1 2 6	0 10 0	0 5 6	0 8 11	0 5 0	9 16 11

Northern Presbytery

Southern

Western

Congregational Contributions

Donations

Lochalsh, Canada

Brushgrove-Grafton, New South Wales

Expenses to Canada and Princeton refunded

Interest

Balances from last year's Account

Total

1245 16 2½	167 7 6½	43 9 3	20 11 8	48 6 8½	38 10 10	23 14 6½	1587 16 9
689 15 5	72 10 4	25 15 3	11 0 6	24 9 0	25 2 1	11 18 1	860 10 8
423 4 4	56 14 4½	44 15 5	12 6 2	27 12 0	18 15 3	9 7 6	592 15 0½
1245 16 2½	167 7 6½	43 9 3	20 11 8	48 6 8½	38 10 10	23 14 6½	1587 16 9
2358 15 11½	296 12 3	113 19 11	43 18 4	100 7 8½	82 8 2	45 0 1½	3041 2 5½
82 4 6½	20 6 9½	27 16 6	0 15 0	1 16 6	3 16 10½	1 6 0	137 16 2½
10 4 0	..	..	..	..	..	..	10 4 0
..	..	9 8 0	..	..	..	..	9 8 0
..	..	..	..	..	..	..	31 15 3
7 15 0	..	13 13 2	7 13 9	0 8 0	0 5 7	0 18 11	30 14 5
2458 19 6	316 19 0½	164 17 7	52 7 1	102 12 2½	118 5 10½	46 19 0½	3261 0 4
1000 10 7	..	761 17 8½	273 18 9½	40 8 4	94 0 7½	49 17 11½	2220 14 0
Total	3459 10 1	316 19 0½	926 15 3½	326 5 10½	143 0 6½	212 6 6	5481 14 4

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

FOR THE YEAR FROM 31st MARCH, 1912, TO 31st MARCH, 1913.

SUSTENTATION FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1912, - £1000 10 7		PAYMENTS—	
RECEIPTS—		1. To Ministers at Whitsunday, - £877 0 0	
1. Congregational Contributions, - £2358 15 11½		„ Martinmas, - 980 0 0	
2. Donations, - - - - - 82 4 6½		„ Candlemas, - - 40 0 0	
3. Missionary and Catechist Collec- tion, - - - - - 316 19 0½			£1897 0 0
4. Lochalsh, Ontario, Canada, - - 10 4 0		2. To Missionaries at Whitsunday, - £231 3 4	
5. Interest, - - - - - 7 15 0		„ Lammas, - 224 17 0	
	2775 18 6½	„ Martinmas, - 231 0 0	
		„ Candlemas, - 243 13 11	
			930 14 3
		3. Postage, Printing, Stationery, etc., - - -	4 5 1
			£2831 19 4
		Balance at 31st March, 1913, - - -	944 9 9½
			£3776 9 1½
	<u>£3776 9 1½</u>		<u>£3776 9 1½</u>

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MISSIONARY AND CATECHIST COLLECTION.

CHARGE.		DISCHARGE.	
RECEIPTS—		PAYMENTS—	
1. Congregational Collections, - - £296 12 3		1. To Sustentation Fund Account, - - -	£316 19 0½
2. Donations, - - - - - 20 6 9½			
	£316 19 0½		
	<u>£316 19 0½</u>		<u>£316 19 0½</u>

JEWISH AND FOREIGN MISSIONS.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1912,	- £761 17 8½	PAYMENTS—	
RECEIPTS—		1. Salary to Rev. J. B. Radasi,	
1. Congregational Collections, - -	£113 19 11	Matabeleland, South Africa, -	£110 0 0
2. Donations, - - - - -	27 16 6	2. Translation of Metrical Psalms	
3. Brushgrove-Grafton, N.S. Wales, -	9 8 0	to Kaffir, - - - - -	46 12 0
4. Interest, - - - - -	13 13 2	3. To Mr. Radasi for repairing	
	164 17 7	Waggonette, - - - - -	21 0 0
		4. Expenses to Mr. Radasi,	
		Mashonaland, - - - - -	4 5 0
		5. Donation for School Prizes for	
		Children, - - - - -	0 5 0
		6. Commission on Bank Drafts, -	1 0 2
		7. Postage, Printing, Stationery, &c.,	0 14 3
		Balance at 31st March, 1913,	£183 16 5
			742 18 10½
	<u>£926 15 3½</u>		<u>£926 15 3½</u>

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AGED AND INFIRM MINISTERS' AND WIDOWS' AND ORPHANS' FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1912, -	£273 18 9½	PAYMENTS—	
RECEIPTS—		1. Postage, Printing, Stationery, etc., - - -	£0 10 0
1. Congregational Collections, - -	£43 18 4	Balance at 31st March, 1913, - - -	325 15 10½
2. Donations, - - - - -	0 15 0		
3. Interest, - - - - -	7 13 9		
	52 7 1		
	<u>£326 5 10½</u>		<u>£326 5 10½</u>

COLLEGE FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1912, -	£40 8 4	PAYMENTS—	
RECEIPTS—		1. To Theological Tutors, - - -	£20 0 0
1. Congregational Collections, - -	£100 7 8½	2. To Students, - - -	96 0 0
2. Donations, - - - -	1 16 6	3. Postage, Printing, Stationery, &c., -	0 13 3
3. Interest, - - - -	0 8 0		£116 13 3
	102 12 2½	Balance at 31st March, 1913, - - -	26 7 3½
	£143 0 6½		£143 0 6½

ORGANISATION FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1912, -	£94 0 7½	PAYMENTS—	
RECEIPTS—		1. Expenses of Deputy to Canada, -	£28 0 0
1. Congregational Collections, - -	£82 8 2	2. Expenses of Deputy to Princeton, -	40 0 0
2. Donations, - - - -	3 16 10½	3. Synod's Grant to Theological Tutors for Books, - - -	10 0 0
3. Expenses to Deputy to Canada repaid, -	28 5 3	4. Synod's Grant to Clerk of Synod and Editor of Magazine, -	10 0 0
4. Balance of Expenses of Deputy to Princeton repaid, - - -	3 10 0	5. Allowance to Rev. W. Scott in view of return to Canada, - - -	20 0 0
5. Interest, - - - -	0 5 7	6. National Insurance for Missionaries, -	8 6 10
	118 5 10½	7. Wick Gaelic Fishing Mission, -	3 5 0
		8. East Coast Fishing Mission, -	2 14 0
		9. Printing Address to Princeton, Petition to King, etc., -	1 10 6
		10. Printing Financial Statement in Magazine, etc., -	1 11 5
		11. Advertising Meeting of Synod in July, - - - -	0 2 0
		12. Postage, Printing, Stationery, etc., -	0 16 9
			£126 6 6
		Balance at 31st March, 1913, - - -	86 0 0
	£212 6 6		£212 6 6

GENERAL BUILDING FUND.

CHARGE.	
Balance of last Account ending 31st March, 1912,	£49 17 11½
RECEIPTS—	
1. Congregational Collections, - -	£45 0 1½
2. Donations, - - - - -	1 0 0
3. Interest, - - - - -	0 18 11
	<u>46 19 0½</u>
	<u>£96 17 0</u>

DISCHARGE.	
PAYMENTS—	
1. Dingwall Building Fund, - -	£12 0 0
2. Harris Building Fund, - -	11 0 0
3. Halkirk Building Fund, - -	8 0 0
4. Lochcarron Building Fund, - -	6 5 0
5. Stornoway Building Fund, - -	4 15 0
6. Strathy Building Fund, - -	4 15 0
7. Tain Building Fund, - - -	3 5 0
8. Postage, Printing, Stationery, etc.,	0 12 0
	<u>£50 12 0</u>
Balance at 31st March, 1913, - - -	46 5 0
	<u>£96 17 0</u>

MATABELE CHURCH BUILDING FUND.

CHARGE.	
Balance of last Account ending 31st March, 1912,	£30 12 6
RECEIPTS—	
1. Donations, - - - - -	£17 0 7
2. Interest, - - - - -	0 15 6
	<u>17 16 1</u>
	<u>£48 8 7</u>

DISCHARGE.	
PAYMENTS—	
Cash in Bank, - - - - -	£48 8 7
	<u>£48 8 7</u>

We have examined and audited the Accounts of the Free Presbyterian Church of Scotland for the year ending 31st March, 1913, 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.*

A Sermon.

BY THE LATE REV. ROBERT MURRAY MACCHEYNE, DUNDEE.

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 "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us."—ROM. viii. 35-37.  
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IN this passage there are three very remarkable questions: 1. "Who shall lay anything to the charge of God's elect?" Paul stands forth like a herald, and he looks up to the holy angels, and down to the accusing devils, and round about on a scowling world, and into conscience, and he asks, Who can accuse one whom God has chosen, and Christ has washed? It is God who justifieth. The holy God has declared believers clean every whit. 2. "Who shall condemn?" Paul looks round all the judges of the world—all who are skilled in law and equity; he looks upward to the holy angels, whose superhuman sight pierces deep and far into the righteous government of God; he looks up to God, the Judge of all, who must do right—whose ways are equal and perfect righteousness—and he asks, Who shall condemn? It is Christ that died. Christ has paid the uttermost farthing: so that every judge must cry out, There is now no condemnation. 3. "Who shall separate us from the love of Christ?" Again, he looks round all created worlds—he looks at the might of the mightiest archangels—the satanic power of legions of devils—the rage of a God-defying world—the united forces of all created things; and, when he sees sinners folded in the arms of Jesus, he cries, Who shall separate us from the love of Christ? Not all the forces of ten thousand worlds combined, for Jesus is greater than all. "We are more than conquerors through Him that loved us."

The love of Christ! Paul says: "The love of Christ passeth knowledge." It is like the blue sky, into which you may see clearly, but the real vastness of which you cannot measure. It is like the deep, deep sea, into whose bosom you can look a little way, but its depths are unfathomable. It has a breadth without a bound, length without end, height without top, and depth without bottom. If holy Paul said this, who was so deeply taught in divine things—who had been in the third heaven, and seen the glorified face of Jesus—how much more may we, poor and weak believers, look into that love and say: It passeth knowledge!

There are three things in these words: 1. Explain the love of Christ. 2. Who would separate us from it? 3. They shall not be able.

I.—I would speak of the love of Christ.

1. When it began—in the past eternity: “Then I was by him as one brought up with him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of the earth; and my delights were with the sons of men” (Proverbs viii. 30, 31). This river of love began to flow before the world was—from everlasting, from the beginning, or ever the earth was. Christ’s love to us is as old as the Father’s love to the Son. This river of light began to stream from Jesus toward us before the beams poured from the sun—before the rivers flowed to the ocean—before angel loved angel, or man loved man—before creatures were, Christ loved us. This is a great deep—who can fathom it? This love passeth knowledge.

2. And who was it that loved? It was Jesus, the Son of God, the second person of the blessed Godhead. His name is “Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace,” “King of kings and Lord of lords,” Immanuel, and Jesus the Saviour, the only begotten of His Father. His beauty is perfect: He is the brightness of His Father’s glory, and the express image of His person. All the purity, majesty, and love of Jehovah, dwell fully in Him. He is the bright and morning Star: He is the Sun of righteousness and the Light of the world: He is the Rose of Sharon and the Lily of the valleys—fairer than the children of men. His riches are infinite: he could say, “All that the Father hath is mine.” He is Lord of all. All the crowns in heaven were cast at His feet—all angels and seraphs were His servants—all worlds His domain. His doings were infinitely glorious. By Him were all things created that are in heaven and that are in earth, visible and invisible. He called the things that are not as though they were—worlds started into being at His word. Yet He loved us. It is much to be loved by one greater in rank than ourselves—to be loved by an angel; but O, to be loved by the Son of God!—this is wonderful—it passeth knowledge.

3. Whom did He love? He loved us! He came into the world “to save sinners, of whom I am the chief.” Had He loved one as glorious as Himself, we would not have wondered. Had He loved the holy angels, that reflected His pure bright image, we would not have wondered. Had He loved the lovely among the sons of men—the amiable, the gentle, the kind, the rich, the great, the noble—it would not have been so great a wonder. But, ah! He loved sinners—the vilest sinners—the poorest, meanest, guiltiest wretches that crawl upon the ground. Manasseh, who murdered his own children, was one whom He loved; Zaccheus, the grey-haired swindler, was another; blaspheming Paul was a third; the wanton of Samaria was another; the dying thief was another; and the lascivious Corinthians were more. “And such were some of you.” We were black as hell when He looked on us—we were hell-worthy, under His Father’s wrath and curse—and yet He loved us, and said: I will die for them. “Thou hast loved me

out of the pit of corruption," each saved one can say. Oh, brethren! this is strange love: He that was so great, and lovely, and pure, chose us, who were mean and filthy with sin, that He might wash and purify, and present us to Himself. This love passeth knowledge!

4. What this love cost Him. When Jacob loved Rachel, he served seven years for her—he bore the summer's heat and winter's cold. But Jesus bore the hot wrath of God, and the winter blast of His Father's anger, for those He loved. Jonathan loved David with more than the love of women, and for his sake he bore the cruel anger of his father, Saul. But Jesus, out of love to us, bore the wrath of His Father poured out without mixture. It was the love of Christ that made Him leave the love of His Father, the adoration of angels, and the throne of glory—it was love that made Him not despise the Virgin's womb—it was love that brought Him to the manger at Bethlehem—it was love that drove Him into the wilderness; love made Him a man of sorrows—love made Him hungry, and thirsty, and weary—love made Him hasten to Jerusalem—love led Him to gloomy, dark Gethsemane—love bound and dragged Him to the judgment hall—love nailed Him to the cross—love bowed His head beneath the amazing load of His Father's anger. "Greater love hath no man than this." "I am the good Shepherd; the good Shepherd giveth His life for the sheep."

Sinners were sinking beneath the red-hot flames of hell; He plunged in and swam through the awful surge, and gathered His own into His bosom. The sword of justice was bare and glittering, ready to destroy us; He, the man that was God's fellow, opened His bosom and let the stroke fall on Him. We were set up as a mark for God's arrows of vengeance; Jesus came between, and they pierced Him through and through—every arrow that should have pierced our souls stuck fast in Him. He, His own self, bare our sins in His own body on the tree. As far as east is from the west, so far hath He removed our transgressions from us. This is the love of Christ that passeth knowledge. This is what is set before you to-day in the broken bread and poured-out wine. This is what we shall see on the throne—a Lamb as it had been slain. This will be the matter of our song through eternity: "Worthy is the Lamb!"

1. O the joy of being in the love of Christ! Are you in this amazing love? Has He loved you out of the pit of corruption? Then, He will wash you, and make you a king and a priest unto God. He will wash you in His own blood whiter than the snow—He will cleanse you from all your filthiness and from all your idols. A new heart also will He give you. He will keep your conscience clean, and your heart right with God. He will put His Holy Spirit within you, and make you pray with groanings that cannot be uttered. He will justify you—He will pray for you—He will glorify you. All the world may oppose you—dear

friends may die and forsake you—you may be left alone in the wilderness; still you will not be alone—Christ will love you still.

2. O the misery of being out of the love of Christ! If Christ loves you not, how vain all other loves! Your friends may love you—your neighbours may be kind to you—the world may praise you—ministers may love your souls; but, if Christ love you not, all creature-love will be vain. You will be unwashed, unpardoned, unholy—you will sink into hell, and all the creatures will stand around and be unable to reach out a hand to help you.

3. How shall I know that I am in the love of Christ? By your being drawn to Christ: "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." Have you seen something attractive in Jesus? The world are attracted by beauty, or dress, or glittering jewels—have you been attracted to Christ by His good ointments? This is the mark of all who are graven on Christ's heart—they come to Him; they see Jesus to be precious. The easy world see no preciousness in Christ; they prize a lust higher, the smile of the world higher, money higher, pleasure higher; but those whom Christ loves He draws after Him by the sight of His preciousness. Have you thus followed Him, prized Him—as a drowning sinner cleaved to Him?—then He will in no wise cast you out—in no wise, not for all you have done against Him. "But I spent my best days in sin"—Still, I will in no wise cast you out. "I lived in open sin"—I will in no wise cast you out. "But I have sinned against light and conviction"—Still I will in no wise cast you out. "But I am a backslider"—Still the arms of His love are open to infold your poor guilty soul, and He will not cast you out.

II.—Many would separate us.

From the beginning of the world it has been the great aim of Satan to separate believers from the love of Christ; and though he never has succeeded in the case of a single soul, yet still he tries it as eagerly as he did at first. The moment he sees the Saviour lift a lost sheep upon His shoulder, from that hour he plies all his efforts to pluck down the poor saved sheep from its place of rest. The moment the pierced hand of Jesus is laid on a poor, trembling, guilty sinner, from that hour does Satan try to pluck him out of Jesus' hand.

1. He did this in old times: "As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter" (ver. 36). This is a cry taken from the Book of Psalms. God's people in all ages have been hated and persecuted by Satan and the world. Observe the reason: "For thy sake"—because they were like Jesus, and belonged to Jesus. The time: "All day long"—from morning till night. The world have a perpetual hatred against true believers, so that we have to say at evening: "Would God it were morning; and at morning, Would God it were evening." They have no other perpetual hatred. The manner: "We are accounted as sheep for the slaughter." The

world care no more for ill-treating a Christian than the butcher does when he lays hold of a sheep for the slaughter. The drunkards make a song of us. Such was the cry of believers of old. The same cry has been heard amid the snowy heights of Piedmont; and, in later days, amid the green hills and valleys of Scotland. And we are miserably deceived if we flatter ourselves that the same cry will not be heard again. Is the devil changed? Does he love Christ and His dear people any better? Is the worldly heart changed? Does it hate God and God's people any less than it did? Ah! no. I have a deep conviction that, if God only withdraw His restraining grace, the flood-gates of persecution will soon break loose again; and many of you, left unconverted under our ministry, will turn out bloody persecutors—you will yet avenge yourselves for the sermons that have pricked your hearts.

2. The Apostle names seven forms in which trouble comes. Two of them relate to the troubles that are common to man, and five to those that are more peculiar to the children of God.

(1) Tribulation and distress: "Man that is born of a woman is of few days, and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not." God's children are not freed from distresses—sickness, poverty, loss of friends. Jesus said to them: "In the world ye shall have tribulation." "Whom I love I rebuke and chasten." Now, Satan tries to take advantage of these times of tribulation, to separate the soul from the love of Christ; he tempts the believer to despise the chastening of the Lord—to plunge into business, or among worldly friends, or to follow worldly means of soothing sorrow. Again: he tries to make the soul faint under them—repine and murmur, and charge God foolishly—not believe His love and wisdom in the furnace. In these ways Satan tries to separate from the love of Christ. A time of tribulation is a time of danger.

(2) Persecution, famine, nakedness, peril, sword—all these are the weapons Satan stirs up against God's children. The history of the Church in all ages has been a history of persecution. No sooner does a soul begin to show concern for religion—no sooner does that soul cleave to Jesus, than the world talk, to the grief of those whom God hath wounded. What bitter words are hurled against that soul! In all ages this has been true: "They wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented; of whom the world was not worthy." Those that eat the bread of God have often been driven from their quiet meal—those who are clothed with Christ have often had to part with worldly clothing, and have been exposed to famine, nakedness, peril, and sword—the last extremity. Cain murdered Abel. They killed the Prince of Life; and so all His creatures ever since have been exposed to the same. Do not say, The times are changed, and these are the days of toleration. Christ is not changed—Satan is not changed, and, when it suits his turn, he will use the same weapons.

III.—All these cannot separate us.

"In all these things we are more than conquerors, through Him that loved us."

How are we more than conquerors?

1. We conquer even before the battle is done. In all other battles we do not know how the victory is to turn until the battle is won. In the battle of Waterloo, it was long thought that the French had gained; and Napoleon sent several dispatches to Paris, declaring that he had won. But in the fight with the world, Satan, and the flesh, we know how the victory is to turn already. Christ has engaged to carry us through. He will guard us against the darts of the law, by hiding us in His blood. He defends us from the power of sin by His Holy Spirit, put within us. He will keep us, in the secret of His presence, from the strife of tongues. The thicker the battle, the closer will He keep to us; so that we can sing already: "I thank God, through Jesus Christ our Lord." We know that we shall overcome. Though the world were a million times more enraged—though the fires of persecution were again to be kindled—though my heart were a million times more wicked—though all the temptations of hell were let loose upon me—I know I shall overcome through Him that loved me. When Paul and Silas sang in the low dungeon, they were more than conquerors. When Paul sang, spite of his thorn, "I will glory in my infirmities," he was more than a conqueror.

2. We gain by our conflict. Often a victory is a loss. So it was in that battle in Israel, after the dark night in Gibeah. All Israel mourned, for a tribe was nearly cut off out of Israel; and so, in most victories, the song of triumph is mingled with the sobbings of the widow and orphan. Not so in the good fight of faith. We are more than conquerors. We gain by our enemies. (1) We cling closer to Christ. Every wave of trouble for Christ's sake lifts the soul higher upon the Rock. Every arrow of bitterness shot after the believer makes Him hide more in the clefts of Jesus. Be content, dear friend, to bear these troubles, which make you cling closer to your Beloved. (2) They shake us loose from sin. If ye were of the world, the world would love its own. If the world smiled and fawned upon you, you would lie on its lap. But when it frowns, then Jesus is our all. (3) Great is your reward in heaven. We gain a brighter crown. Be not afraid; nothing shall ever separate you from the love of Christ. O that I could know that you were all in Christ's love—that the arms of Jesus were infolding you—then I would know that all the hatred of men, and all the policy of hell, would never prevail against you! "If God be for you, who can be against you?" If God has chosen you—called you—washed you—justified you—then He will glorify you. O yield to His loving hands, you that are not far from the kingdom of God! Let Him wash you, for then He will carry you to glory. Amen.

Memoirs of the Life and Experience of Marion Laird of Greenock.

(Continued from page 106.)

PERIOD TENTH.

This period presents us with the commencement of the sore trouble she was seized with, which lasted several years, and at last issued in her dissolution : together with the presages she had of its approach, and the certain grounds that it was to be a lengthened-out rod ; with her exercise under it, for the first nine years thereof.

IT pleased the Lord, in the month of December, 1757, to bind me with the cord of affliction : my body was sore pained with stitches, as if so many darts had been stuck in it, and left there ; and all the means used for my relief, rather increased than alleviated my pain. All physicians were of no avail to me. My will was very submissive to the will of God for some time, till I met with several disappointments ; then I thought I was like the children of Israel, who were brought unto the borders of Canaan, and for their sin were turned back into the wilderness again. Then I went to the Lord by prayer, to ask His mind concerning the rod, or if it was present death. The glorious Hearer of prayer answered me with these words, "It is not for you to know the times and the seasons which the Father hath kept in his own hand. Ye have need of patience, that after ye have done the will of God, ye may receive the promises" (Heb. x. 36). "The vision is for an appointed time" (Hab. ii. 3). From these words I saw my trouble was to be lengthened out ; then unbelief took occasion from these words, "A thousand years are with the Lord as one day." O how hard a matter did I find it to learn to be content ! it was to me like the cutting off a right hand, or the plucking out of a right eye : it was so cross to my nature, that I think I might fitly compare my heart to a pot, when the fire is set to it, which makes the scum to appear that was not seen before : when the fire of affliction was kindled, it made much of the scum of discontentment to appear—the scum of self, and the scum of pride. O how did my proud heart rise again, in "despising the chastening of the Lord !" But glory to Him, "He dealt not with me as I sinned, nor did requite my ill." When my trouble was most severe, He gave me many a broad sight of the promised land, and some foretastes of the fruit that groweth upon the tree of life. At some other times, He withheld the immediate shining upon His word, on which He hath caused me to hope ; then I found my soul shrink at coming out of the body : but judging Him faithful, in keeping that which is committed unto Him, I resolved to cast myself over upon Him in death and in life. At some other times, it pleased the Lord to draw aside the vail, and to discover the glory of God in the face of Jesus, which did so

inflammé my soul with desires to be altogether with the Lord, that truly I thought hell would be nothing to have passed through, at the nearest to have these eternal embracements of my Lord within the veil. O how loath was I to come down again from the mount of communion and fellowship with God !

When it pleased the Lord to give me a little mitigation of my trouble, He veiled His glory again : and then I must enter the lists with my spiritual enemies. O the discontentment of my heart, supported by pride and self ! I thought my heart was a very den of devils. That word sometimes ran in my mind, "Let it suffice you that the house of David wax stronger and stronger, and the house of Saul weaker and weaker." O how could I believe, that grace, like the house of David, was growing stronger ; and sin, like the house of Saul, growing weaker, while I had a heart so full of discontentment, opposing the holy will of God ? I often consulted with sense and reason : then I concluded that there was no more appearance of an out-gate from my trouble, than the first day of it. I was then in very great danger of fainting under the chastening of the Lord.

One day my heart was raging discontentedly against God, and I said, "I do well to be angry," but immediately that word came, "I will sharply reprove thee ;" and with it such a sense of God's wrath was poured into my soul, as made me think, that thousands of years of trouble on the body, could have no proportion to that sense of wrath I felt upon my soul. "Who knoweth the power of Thy wrath ?" I never experienced the like before, nor read of it, except in a letter of Mr. Rutherford's for the same sin of discontentment. He says, "I bred a plea with Christ, for casting me over the dyke of the vineyard : " he adds, "my throat was scalded with the smoke of hell, and I would have bought peace again with Christ, with a thousand years suffering in hell." O that the children of God would be aware of splitting on this rock ! O that I could love and adore the sovereignty of God, in shortening that shock of His wrath, and in giving me a new intimation of pardon in these words, Isaiah xxvii. 4, "Fury is not in me ; he hath poured upon him the fury of his anger, in the strength of battle : " with Exek. xvi. 63, "I am pacified towards thee, for all that thou hast done, said the Lord of hosts." Here I got leave to see by faith, and in the glass of the word of God, the love of God, and the wisdom of God, in laying help upon one that is mighty, to bear that load of wrath, that would have pressed us to the lowest hell. I also got leave to behold the Son of God substituting Himself in the law-room of elect sinners, and God pouring out upon Him the fury of His anger, in the strength of battle, till justice was satisfied in the dear Son of His love ; and, in virtue thereof, God smelling a sweet savour in this blessed sacrifice, these glad news has issued forth from His excellent glory, "I am pacified towards thee, for all that Thou hast done, saith the Lord God." Now, I thought I saw these words truly

verified, "The backslider in heart shall be filled with his own ways: thine own wickedness shall correct thee, and thy backslidings shall reprove thee" (Jer. ii. 19). I likewise saw sin in a brighter light than ever I did before. Many think it a difficult work to die; but truly I thought it more difficult to live, because of the deceitfulness of my own heart. The Lord enabled me to triumph both over the fear of death, and love of life, but not above the fear of sin; not that I feared sin, from a fear of hell, nor yet for fear of fatherly chastisement, but because it is that abominable thing which offends a holy God. Sin made me long much for conformity to God.

One day upon the back of this, when I was in meditation, I found a strong desire in my mind to be back at the pleasures of the world. I fell a considering from whence the desire arose, it being so contrary to my ordinary desires; although I never had any light from the Lord's word, that He would turn me back again into the world, it was a part of my battle to get my will submissive to the will of God, whatever way seemeth Him good; but my greatest desire was to be "with Christ, which is far better." While I was considering the matter, it pleased the Lord to bear in these words upon my mind, Matthew iv. 9, "The devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them." In these words the Lord discovered to me the subtlety of Satan, in alluring my affections, by the glory of the world. It brought into my mind also a saying of Mr. Wellwood's: "This world hath bewitched all the worldlings out of their wits, and some of the saints of God, in a great measure."

(To be continued.)

The late Mr. John Mackay,

FARR, SUTHERLANDSHIRE.

THE April number of this Magazine conveyed to its readers the mournful intelligence of the decease of the worthy whose name we have placed over this brief obituary notice. His removal is felt by us as the removal of a somewhat solitary tall tree in his native place, and this, together with our sense of the essential worth of the subject mourned for, urges us to give the readers of this Magazine a statement of what appears to us to have been the outstanding facts of his life.

Mr. John Mackay was born seventy-six years ago in Swordly, Farr. There were in his boyhood in the parish of Farr not a few Christian people whose lives were a potent instrument for good to the surrounding neighbourhood. John would likely have come under the influence of this environment in his early youth to an extent deeper than he himself fully realised. Not to mention names that are more widely known, a name not so often heard

tell of, which one heard on John Mackay's lips with deep veneration, was that of John Cooper of Kirtomy (or Swordly ?), whose memory seemed to be associated in John Mackay's mind with those mysterious words of the Prophet Zechariah: "As for thee also, by the blood of thy covenant, have I sent forth thy prisoners out of the pit wherein is no water." But the subject of this memoir had to record a more direct and immediate dealing of the Spirit of God with and upon his own soul. He might, as John Calvin, in his Preface to his "Commentary on the Psalms," said about himself, say that he experienced a sudden conversion. We have heard him ourselves relate this experience, and are therefore the better able to vouch for the accuracy of the report of an appreciative and intelligent friend, who also heard John relate this part of the Lord's dealings with himself—a report which has providentially come to our hand, and of which we now avail ourselves.

"When I was," said John, according to this friend's report, "a boy I used to follow the good people to meetings, and I began to enjoy the credit I was getting for going miles to catechisings and such places. But when I became a young man I went to Edinburgh to be a policeman, and there I began to follow vanity, and the sin of my nature took the upper hand of me to a fearful extent—and the last rag of self-righteousness I took south with me was gone. One night, walking the streets on my beat, the Great One sent an arrow of conviction into my soul, and I had to rush down into an area [or coal-cellar]. I there put off my belt and my lamp and fell on my knees, covered with guilt. Before I left the spot I found how suitable the Saviour was for a lost sinner. When I went upstairs, again everything seemed changed. The stars seemed to shine as they never shone before. Everything without and within was speaking peace, because I felt that the Holy One had fulfilled all righteousness. This joy lasted a considerable time, and then I left the south for my native parish. Soon I fell into a very careless, dead frame of mind, and I came to a point where I could neither go on nor go back. So I had to go and shut myself up in a room, and was enabled to tell my case to the Lord, and the word came to me, saying, 'As ye have received Christ Jesus the Lord, so walk ye in him,' and also that word, 'He that hath begun the good work will carry it on to the day of Jesus Christ.' These two days I have spoken of were the outstanding days of my experience."

Such as knew and loved John Mackay will be pleased that this short autobiographical note shall be put on record. One has heard John say that in those days, when he essayed to join himself to the discerning Christian people, his sincerity was tested not a little. But the more the Lord's people seemed to try him the more did he cleave to them, with the result that he, by degrees, came to enjoy their confidence as much as any. At a comparatively early age he was appointed to the eldership, and was

for many years the principal leader of praise in the Free Church of Farr.

In the autobiographical note he speaks of himself as a policeman. It is likely, therefore, that it was after the great change had taken place in his life that he became a mason to trade, for as such he was known, in respect of a lawful, worldly calling, most of his days. His calling thus led him to seek employment not only in many parts of his native country, where he had thus the privilege of widening his acquaintance with the Lord's people, but once and again as far from home as the United States of America. But one found John ever the same. He was not one that among worldlings became a worldling, and among the pious appeared pious. He was ever found steadfast, immovable, not ashamed to own his Lord nor to show that he feared the God of Israel.

When, in 1893, a section of the Free Church, now known as Free Presbyterians, felt it their duty to stand apart in order that a clear testimony might be borne in the land for the divine authorship of Holy Scripture, for the sovereignty of God's most special love, for the national recognition of religion, and for a pure form of worship, John early associated himself with this testimony, and continued faithful to it to the end. He became the recognised missionary and catechist of Farr and Strathy—a service to which he devoted himself most assiduously. He was well read, especially in Puritan theology. He thus, although a born Celt, thought much in English, and we have several times considered that we heard him on occasion deliver himself on doctrinal and experimental questions with more ease and clearness in the latter language than even in his mother tongue.

John was very appreciative of Gospel preaching wherever he felt convinced he heard the Gospel truly declared. I think the last words the writer was privileged to hear from his lips, were, in parting with him on the Monday of the Communion at Strathy in September, 1912, when John remarked that preaching the Gospel was the only work worth living for in the world. Even then his fine physique seemed to be giving way, yet so recently as last September one hoped for years of usefulness for this dear friend. But the Lord's will was otherwise. After a few days' illness the Lord was pleased to take him to Himself on 11th March. With the sorrowing widow and bereaved sons and daughters we condole. Nor can we wish them better or higher than that the husband's and father's God might also be the widow's and children's God.

J. R. M.

The late Mrs. Macbeath, Applecross.—We regret very much to notice this month the death of Mrs. William Macbeath, Callakill, Applecross, who passed away on Thursday, 12th June. The deceased was much respected as a mother in Israel. Rev. D. Graham, who writes us, states that a fuller notice will be given later. We extend our deepest sympathy to her esteemed husband and family.

The Gospel According to John.

NOTES BY REV. JOHN R. MACKAY, M.A., INVERNESS.

SOMETIME since, when reviewing Dr. James Moffatt's "Introduction to the Literature of the New Testament," I expressed the opinion that, while Dr. Moffatt's "Introduction" deserved the severest reprobation, "Introductions" of the right kind were fitted to be eminently serviceable towards a better understanding of God's word. Thus, as regards a true interpretation of the Gospel according to John, it helps us to remember that, according to all the available testimony, the Apostle John wrote the Fourth Gospel in Asia Minor, very probably in Ephesus, the capital of Asia. Now, when this Gospel is read from the standpoint of this initial environment, many details that have little meaning to probably most readers, become lit up, to one better informed, with a lively interest, and, although these are not matters upon the knowledge of which the salvation of one's soul depends, yet a quickened interest of the kind now intended, is fitted to establish one in the truth of the authenticity of the Gospel as a whole; and that, in days in which scepticism is so rampant, is a consideration of no little weight. I can only hurriedly refer to the many illustrative instances which are citable from the Gospel in hand. The Apostle Paul (Ephesians ii. 12) had spoken of the people of Asia as being, before they were evangelised, "aliens from the commonwealth of Israel, and strangers from the covenants of promise." The Apostle John appears to have taken up, after Paul's death, the supervision of this people—a people whose upbringing was so remote in all the natural associations from those of John's own youth, for he, like Paul, again might, in respect of his nativity and early associations, have called himself an Hebrew of the Hebrews. On the other hand, although geographically Asia Minor was nearer than Rome to Jerusalem, yet in their ways of thinking and in their knowledge, or rather ignorance, of Palestine, the Asiatics were greater strangers to Jewish modes of thinking and Jewish customs than were the Romans themselves. There are, for example, strong reasons for concluding that the Gospel according to Mark was written, in the first instance, for the Romans; and Mark's manner in explaining Jewish practices and allusions reminds one strongly of John's manner. But Mark does not seem to have nearly so many occasions for explaining to his readers allusions to Jewish methods, habits, or places as has John, and the natural account of that difference would seem to be that John, more than Mark, felt that his allusions to Jewish ways would, without an explanation, be unintelligible to his first readers. Let me illustrate what I mean.

(a) John, more than any other of the evangelists, gives his readers, who were not conversant with Hebrew or Aramaic, an explanation of Hebrew or Aramaic words where they occur.

Thus (1) John i. 42, "Cephas" is interpreted (as a word not naturally intelligible to these Asiatics) to mean, "a stone." (2) Even "Messias" would seem in John iv. 25 to be needing interpretation, and is so interpreted, as "Christ" or "Anointed." (3) Similarly in John v. 2, "Bethesda," a Hebrew word, is interpreted as meaning "five porches." (4) In like manner "Siloam" is, for some reason, in John ix. 7, rendered from Hebrew into language naturally intelligible to the first readers, and said to mean "sent." (5) In John xix. 13, the apostle thinks it needful to say that the exact spot where Pilate gave judgment in the case of the Lord Jesus was known to the Jews at Jerusalem as Gabbatha, although he puts it more simply for his original readers as Lithostroton [or Pavement]. (6) In the same manner in John xix. 17, he indicates that Calvary or place of a skull, was known to the people of the place where the crucifixion took place as Golgotha. (7) Finally, in this connection, in giving, as in John xx. 16, the Hebrew word of honour, "Rabboni," wherewith Mary Magdalene accosted the Lord Jesus when she really identified Him, the Apostle John thinks it needful to explain to his first readers that "Rabboni" is the Jewish equivalent for "Master."

(b) It is from the point of view of how naturally alien to all that was distinctly Jewish the mind of the Asiatics was, that one should interpret the many explanations offered by John concerning Jewish customs. Thus: (1) in John ii. 6, the existence of six water pots in a convenient place in the house in which the marriage of Cana took place, is said to be on account of the manner of the purifying of the Jews. (2) Similarly in John ii. 13, the passover is explained to be a Jewish feast. Cf. v. i.; vi. 4; vii. 2. (3) In John vii. 37, the fact that the festivities of the Feast of Tabernacles culminated on the last day of their observance is explained to a people to whom these customs were foreign. (4) For a like reason in John x. 22, the date of the Feast of Dedication is given. (5) Similarly in John xix. 40, the fact that the body of Jesus was, before burial, wound in linen clothes, with spices, is said to be in keeping with the Jewish mode of burial; the natural inference being that it would scarcely occur to the Asiatics to have done the same. (8) The fact that Christ's death occurred on the afternoon of Friday, as we should say, and that therefore the Jewish Sabbath, which began as we should say at 6 p.m. on Friday, was close at hand, is pointed to in John xix. 42, as one of the providential circumstances that led to Jesus being buried in the grave of Joseph of Arimathea, so that He was with a rich man in His death, or, in other terms, that He who in the eyes of men had a dishonourable death, had an honourable burial. The arrangements referred to would have been foreign to the first Asiatic readers of the Gospel.

(c) What but a consciousness of the ignorance of the first readers of the Gospel concerning the lie, as I may call it, of the country in which the redemptive acts were historically wrought out,

led the Apostle John to offer so many explanations which are of a geographical kind? As: (1) That Bethabara (John i. 28) is beyond Jordan; (2) Or, that Aenon (John iii. 23) is near to Salim; (3) Or that in the route followed by Jesus in going (John iv. 4) from Judea to Galilee he must pass through Samaria.* (4) Or, that the sea of Galilee (John vi. 1) is the same with the sea of Tiberias; (5) Or, that Bethany (John xi. 18) was nigh unto Jerusalem, about fifteen furlongs off; (6) Or, that the garden of Gethsemane (John xviii. 1) was on the further side of Cedron, a brook which was the boundary of Jerusalem on its eastern side.

(d) In the matter of reckoning time, the Apostle John would seem to have entirely adopted a usage which was intelligible to the Asiatics rather than readily so to the Jews, and a knowledge of this fact supplies the explanation of one difficulty which it is possible for one to encounter in carefully reading this Gospel. I refer especially to the difficulty arising out of John xix. 14, where we read that it was about the sixth hour when Pilate delivered Jesus over to be crucified. Now, according to the usual Jewish way of reckoning, that "sixth hour" would here mean mid-day, an hour irreconcilable with the Synoptic accounts. But in Asia it was common to reckon time from midnight to mid-day, and from mid-day to midnight, just as with ourselves (see the Smyrnan account of the death of Polycarp). When, then, we take John's meaning in this—the Asiatic—sense, six o'clock will mean near six in the morning, and this interpretation shows John's account to be in harmony with that of Matthew, Mark, and Luke, although they reckon time after the Jewish method. The explanation now given of the sixth hour in John xix. 14 approved itself to men of the calibre of Dr. Zahn, of Bishop Westcott, and of Dr. Edersheim; and although Sir Wm. A. Ramsay has recently sought to upset the reasonings of those scholars, Ramsay's counter arguments do not seem to carry conviction to many. Nor is there any note of time given by the Apostle John but may quite easily be interpreted on the principle we are contending for. Thus, according to our principle, in John i. 39, the tenth hour will mean 10 a.m. and not 4 p.m., as we should have to interpret the hour if we thought the Jewish method was herein followed. It is submitted that 10 a.m. gives a more harmonious meaning to the information given in the immediately preceding words wherein we read that two of John the Baptist's disciples abode with Christ a day—"that day," than would the interpretation which regards the tenth hour as equivalent to 4 p.m. Similarly the sixth hour, in John iv. 6, will mean 6 p.m., and not 12 noon as we should, if we accepted the Jewish method of calculating, be compelled to interpret it.

* Many have taken "must" here in the sense of a divine decree. We are not questioning the decree, but we reckon that "must" ought, in the first place, to be taken in a geographical sense.

Now, the view we advocate is countenanced by the fact that it was at the sixth hour the woman of Samaria came to draw water, and we know, as a matter of fact, that it was in the cool of the day that those who drew water were wont to do so in Eastern countries generally (see Genesis xxiv. 11). The seventh hour, in John iv. 52, may very possibly mean 1 p.m., because in this last case the words are quoted from persons living in Galilee.

(e) Perhaps there is no problem in connection with which the knowledge of the Apostle John's standpoint in writing his Gospel is of so much interest as that which concerns the meaning of the word "world" in the Fourth Gospel. We can only touch on this theme. One has, we reckon, to remember that the Apostle John, whose upbringing was intensely Jewish, found himself, in his latter years, placed as preacher of the Gospel among a people who, for most part, were, as to their nativity, aliens from the commonwealth of Israel—emphatically so indeed. What in these circumstances would be his consolation—a stranger in a strange land? Would it not be the recollection of his having heard Jesus say that the grace of the Lord Jesus, or the love of God, or the fellowship of the Holy Ghost was not to be confined to the Jewish people, that these took in every people and kindred and nation and tongue, and therefore the Asiatics? What comfort must it have been to the Apostle John in Asia Minor, in circumstances so different from those wherewith he was surrounded from childhood, to recall such a word of Christ's as John iii. 16, "For God so loved the *world* that He gave His only begotten Son that whosoever believeth on Him should not perish but have eternal life?" Or, to recall the fact that (John vi. 33) Jesus had said that He was the bread of God which giveth life unto the *world*? Or, that Jesus (John xvi. 8) had said that the Holy Spirit would convince, and that with a view to salvation, the *world* of sin? (Cf. John i. 29; iii. 17, 19; iv. 42; vi. 14; x. 16; xi. 52; xii. 47; xiii. 1.)

Let me say, in conclusion, that it would be entirely erroneous to think that considerations such as here submitted are likely to be injurious to right views of inspiration. We take it, in keeping with the ordinary viewpoint of the Church of God, that the Fourth Gospel is the product of the Holy Spirit in a profounder sense than it is the product of the Apostle John's mind. But that does not mean that the Apostle John was less himself in writing a book of which the Holy Spirit is the primary author, than he would have been had he written an uninspired book. For just as a man is never so much himself as when he is most under the influence of the Holy Spirit, so the Apostle John (or, for that matter, any of the Apostles) was never so much himself, never therefore, so much a man as when the thoughts that he thought were the thoughts of the Holy Spirit, and the words that he wrote were the words of the Holy Spirit.

Eachdruidh mu Aindrea Mac-ille-Dhuinn,

PAPANACH EIRIONNACH; AGUS M'AN CHO'-CHAINNT A BH' EADAR
E FEIN AGUS AN SAGART.¹

“Iarradh iad chum an lagha agus chum na fianuis: mar labhair iad a reir an fhocail so, 's ann a chionn nach 'eil solus anna.”—ISAIAH viii. 20.

CAIB. III.

Co'-chainnt an t-Sagairt agus Aindrea.

NACH dàn' an gnothach dhuitse, a deir an Sagart, teanna ri co'-riasunacha riumsa mu chreidimh, is urrainn *Laidinn* a leughadh agus a sgrìobhadh, agus a tha eolach air na nithibh sin?

Aindrea.—Is eiginn gum bi an ni air a' bheil cò-chòir aig gach duine, na ni soirbh r'a thuigsinn. Ma tha rùn ormsa mìr aodaich a thomhas, agus gun slat-thomhais agam, 's eiginn domh a ghabhuil air thuairmeas, no air focal neach eile; ach ma tha slat-thomhais agam, tomhaisidh mi 'n t-aodach, agus 's beag am foghlum a dh' fheumas e gu thuigsinn cia meud a th' ann.

Sagart.—Cìod a tha thu cialluchadh le sin?

Aind.—Tha gun do bhuilich Dia orm inneal-tomhais gu fios a thoirt domh, agus gur còir dhomhs' an t-inneal sin a ghnàthachadh, agus saoilidh mi nach feum e na h-urrad fhòghlum 's a tha sibhs' a' smaointeachadh.

Sag.—O ho! tha mi nis ga d' thuigsinn: si mo bharrail gu bheil thu cialluchadh, gun d' thugadh dhuit na Scriobtuire chum na nithe sin a thuigsinn, agus gu bheil gach ni r'a thomhas leis an riaghailt sin. Nach e sin a th' ann?

Aind.—'Se, gu deimhin.

Sag.—Ach an d' thug thu fainear nach 'eil an leabhar sin ach a mhàin, arson muinntir fhòghluimte, agus nach 'eil gnothach sam bith aig do leithidse ris?

Aind.—Is cuimhne leam gur tric a dh' innis sibh sin domh, m' an do leugh mi e; ach an uair a leugh mi e, 'sà ghuidh mi arson gràs chum a thuigsinn, mhothaich mi gun robh e so-dheanamh. Cha'n'eil mi meas gur urrainn domh gach earrann deth a mhin-eachadh; cha mhò a shaoileas mi gur comasach do'n duin' is glic' air thalamh a dheanamh; ach tre ghràs Dhe, tha dòchas agam gun do thuig mi na tha feumail gu m' dheanamh glic chum slainte.

Sag.—Gu deimhin, is tu aon de na daoine is beag-naraich a chunnaic mi riamh, a' smaointeachadh gur urrainn duitse na Scriobtuir a thuigsinn, an uair a tha daoine oileanaichte fòghluimte a' meas na ghnòthach cruaidh am mìneachadh!

Aind.—Cha'n nàr leom aideacha, le'r cead, nach 'eil mi ionn-suichte. Ach theagamh ma bheir sibhse fainear do na rannaibh

¹ Air athleasachadh le L. Mac-Illean—1840.

a leanas, a chunnaic mi san Tìomna Nuadh, nach leig sibh na h-urrad chudthrom air bhi oileanaichte. Tha ar Tighearna beannaichte ag ràdh, “Bheiream buidheachas duit, O Athair, a Thighearna nèimhe agus na talmhuinn, arson, gu’n d’ fholuich thu na nithe so o dhaoineibh *eagnaidh* agus *tuigseach*, agus gu’n d’ fhoillsich thu iad do *leanabaibh*.” Mat. xi. 25. A ris, “Mar iompaichear sibh, agus mar bi sibh mar leanabana, nach dtheid sibh a steach do rioghachd nèimhe.” Mat. xviii. 3. Tha ’n t-Abstol Pòl ag ràdh, “nach iomadh iad *dhibh a ta glic* a thaobh na feola, a tha air an gairm.” 1 Cor. i. 26. Agus a ris, “ma shaoileas neach air bith ’nar measg e fein a bhi glic san t-saoghal so, biodh e na amadan, chum ’s gum bi e glic.” 1 Cor. iii. 18. B’ urra dhomh iomad earrann eile de’n ghne cheudna a chomh-arachadh a mach; ach saoilidh mi gur leoir iad sin, a nochdadh nach do mheas ar Slanuighear agus na h-Abstoil, fòghlum co feumail ’s a tha mòran a’ deanamh. A thuilleadh, is aithne dhuibh, co math ’s is aithne dhomhsa, gur ann a bhuilich ar Slanuighear beannaichte, Iosa Criosd a chuid bu phailte ga ùin’ a’ labhairt ris na daoineibh neo-inbheach; agus gu bheil a shearmoinean do na bochdaibh air an aithris san *Tìomna Nuadh*. Cha ’n fhaic mi, mata, aon aobhar c’arson nach tuigeadh duine bochd *Eirionnach* cainnt ar Tighearna, co math ri *Iudhach* bochd, cha mhò a chi mi cionfath air bac a chur air na *h-Eirionnaich* bhochda o leughadh an ni a mheas esan bu ghlice na sinne uile, iomchuidh gu’n cluinneadh na *h-Iudhaich* bhochda.

Bha’n Sagart, aig nach robh fiuthair ri leithid sud a chluinntinn, fo chailleiginn de imcheist; agus thuig e nach b’ urrainn da a fhreagradh. B’ eiginn da, uime sin e fein a dhion fo neo-thuiteamachd na h-Eaghluis, agus a ràdh, gun do chum an Eaghluis, ’na gliocas, na Scriobtuire o bhi air an leughadh. Cha robh sgoinn aig Aindrea ga shamhuil sin de argumaid agus thuirt e nach robh tuille feumail a thoirt dearbhaidh dha nach bi an Eaghluis as leth an robh ’n Sagart a’ tagradh, idir an Eaghluis fhior. Cha mhòr nach do chlaoidh so foighidinn an t-Sagart, ach air dha a chuimhneachadh mar bhrùchd e mach ann am feirg roimhe, chum e air fein, co math ’sa dh’ fhaod e, ag ràdh, o ’n bu deoin leis na Scriobtuire a bhi aige gum faodadh e sin; agus gun nochdadh esan da as na Scriobtuire sin, gun robh gach ni nach bu chaomh leis m’ an Eaghluis Naomh Choitchionn, air an òrducha le Dia.

Aind.—Ma ni sibh sin, a deir Aindrea, geallaidh mise gum pill mi gu grad d’a h-ionnsuidh.

Sag.—Thig mata, leig leam a chluinntinn na th’ agad ri ràdh na h-aghaidh?

Aind.—Tha mi meas gu bheil i gu h-ìomlan mi-fhalluin; ach ’s iad so a leanas a chuid is fìor àraidh a tha mis a’ cur nan aghaidh, an *Airionn*—*Aidmheil*, *Peanas*—agus *Lughadh*—*Ungadh*—*Staid mheadhonach*—*Urnuigh* ri *Naomhaibh*—agus a bharr orr’ uile, *Toilltinneas dhaonna*!

Sag.—Tòisicheamaid leis an *Airionn*—'S i'n Airionn an t-seirbhis sin far a' bheil dùilean an arain agus an fhion air an coisrigeadh leis an t-Sagart, agus air an tionndaidh gu fìor chorp, agus fuil Chrìosd, agus air an toirt suas do Dhia mar iobairt neo-fhuilteach arson peacaidh. Cha ruig thu leas ach amharc san Tiomna Nuadh, air leat a th' air do chrann co mòr, agus chì thu gun dubhairt Chrìosd m'an aran, "'S e so mo chorp," agus m'an fhion, "'S i so m' fhuil. Cìod is urrainn duit a ràdh an aghaidh chis a tha co saoillear?¹

Aind.—Tha mi 'g aideacha, le'r ceud, gum faighear na ceart bhriathra sin an mar a thuit sibh. Ach gu ma toil libh a thuit fainear, nach'eil gach focal r'a ghabhail dìreach san t-seadh 's an labhrrar e. Tha'n t-Abstol Pòl ag ràdh mu'n charraig as an d' thainig uisge chum na Israeileach, "Gum b'i a charraig sin Chrìosd." 1 Cor. x. 4. Ach 's cinnteach gum b' fhaoin a smaoin-eacha gum b'e 'm meall cloiche sin Chrìosd; gidheadh tha cheart stéigh againn gu sin a ràdh, 's gur e'n t-aran agus am fion san airionn fìor chorp agus fuil Chrìosd. Cha'n'eil mis a'm dheagh sgoileir, ach tha tuisge nàduir ag innse dhomh, nach 'eil briathra ar Slanuighear r'an tuigsinn air doigh a bhiodh 'an aghaidh nàduir. A nis, le'r cead, ma smaoinicheas mi gu bheil na briathra sin a'

¹ Nuair a chuirear na Pàpanaich chuige le ràdh c'arson nach 'eil iad, a réir samhladh Chrìosd, a toirt a chupain do'n luchd-comunaich co math ris an aran, their iad gum b'abstoil, agus nach bu neo-chleir, iadsan a bha maille ri Chrìosd; agus air an aobhar sin gu bheil an gnàthachadh-san a réir mar rinn esan. Is math a dh' fhaodar a smaointeachadh nach robh a shamhuil sin de eadar-dhealachadh, mar tha na Pàpanaich a' meas, eadar a chléir agus an luchd-éisdeachd, ri linn nan abstol. Tha cheisd furasd fhuasgladh. Faicibh 11 Caib. de'n cheud Litir chum na'n Corintianach, agus chì sibh an sin an t-Abstol a' labhairt air a mhodh so, "Co minic 'sa dh' itheas sibh an t' arran so, agus a dh' olas sibh an cupan so, tha sibh a' foillseachadh bàs an Tighearna gus an d' thig e"; agus a ris, "Ceasnaicheadh duine e fein, agus mar sin itheadh e de'n aran sin, agus òladh e de'n chupan sin." A nis dh' fheoraichinn a cheist shoilleir so. An robh ach cleir uile ann an eaglais Chorinith? Mar robh, bu chùis iongantach e, agus ma bha, cha'n'eil cionfath iomchuidh air a chupan a chumail o'n luchd-éisdeachd. Ma theirear gu bheil cumhachd aig an eaglais an t-atharracha sin a dheanamh; 's e mo fhreagradh-sa, ma's deoin leis an Eaglais dubh a ràdh ri geal, their mise geal ris gu là mo chrìche. 'Se so mar tha chùis.—Tha' cupan a chumail o'n t-sluagh, air tùs, chum urram a chuir air a chléir; oir ann an Eaglais na Roimhe, cha'n'eil miagh idir do'n t-sluagh, ach tha na sagairt ann an àrd mheas; agus san dara h-àite a chumail suas an teagaisg mheallta sin, Gu bheil fìor chorp agus fuil Chrìosd anns a chomunach.

Tha'n t-iomlan de cho'-riasunacheadh nam Pàpanach air a stéigheachadh air cainnt ar Slanuighear a ghabhail san t-seadh san deach an labhairt. 'S e so mo chorp, agus 'Si mo m' fhuil: ach faiceamaid cìod gus an treoraich so sinn: A deir e, 'S e'n cupan so an Tiomna-Nuadh. Ma ghabhas sinn iad dìreach mar chaidh an labhairt, 'Se e'n cupan, agus cha'n e am fion a bha ri òl; oir cha'n'eil e'g ràdh, "'Se 'm fion so an Tiomna-Nuadh ann am fhuilsa," ach "an cupan so," &c. Faic mata cìod an fhoineachd gus an toir a cho'-riasunacha so daoine! 'S eiginn duinn air tùs a chreidsinn gur cupan am fion, 's an sin gur fuil am fion, agus a cheart fhuil sin a bha gu sìubhlach a ruith feadh chuise duine beo, a bha san àm a làthair, agus na shuidh aig a bhord air an robh an cupan; agus gun robh an ceart chorp sin na shìneadh air an àm

cialluchadh gu bheil an t-arran agus am fion sin a' fàs nam fìor fheoil agus nam fuil, 's eiginn domh a bharalachadh gun robh earrann de chorp Chrìosd air a chuir air a bhòrd, an déigh dha an t-aran a bheannachadh, ged a bha a chorp san àm cheudna gu slàn fallain; no ann am briathraibh eile, gun robh a chorp gu h-iomlan air atharrachadh as an ionad san robh e, am feadh nach do ghluais e as. Oir ma deir e, "Se so mo chorp," agus gu bheil e dìreach r'a thuigsinn san t-seadh sin, an sin 's e chorp uile a bh' ann, agus cha'n earrann idir dheth, a dh' fhàs an riochd an arain. A ris, 's eiginn domh a chreidsinn gun d'fhàs criomag arain, nach cudthromaiche leth ùnnsa, na ni a chudthromaiche iomadh clach. Osbarr, 's eiginn domh a chreidsinn gu bheil an ni a tha cosmhuil ri aran, a' laimhseacha mar aran, agus a' bhlasad mar aran, calg-dhireach an aghaidh sealla mo shùl, mothachadh mo làmh, agus blas mo bheoil, gur e da rìreadh feoil agus fuil a th' ann. Agus fa dheireadh, gur eiginn domh a chreidsinn cùis is cruaidhe na sin uile, gur ann a tha luchd muinntir ar Tighearna air am beathachadh le lòn aimsireil an ionad lòn spioraduil.

Sag.—'S e sin breith a thoirt le mothachadh, agus ni h-ann le creidimh.

(*Ri leantuinn.*)

sin air a bhòrd, ann an dreach mir arain! Nach 'eil sinn a' faicinn annta san a tha creidsinn a leithid sin, dearbhadh soilleir gun do chòilionadh an fhàisneachd sin, "Air a shon so ('se sin, a chion nach do ghabh iad ri gràdh do'n fhirinn), cuiridh Dia treun oibreachadh meallaidh d' an ionnsuidh, ionnas gu'n creid iod a bhreug!" 2 Tes. ii. 11. Cuiridh mi sìos naigheachd bheag san àite so, a ni, faodaidh e bith, tuille drùghaidh air cuid de dhaoibh, na ni an arguin is ro-dheas-chainntiche.

Bha duin' uasal de mhuinntir eaglais na Ròimhe dol a phòsadh bean uasal de'n chreidimh Ath-leasaichte, agus rinn iad suas eatorra fein nach biodh connasachadh sam bith aca mu thimchioll an creidimh. Rè bhliadhnaichean an déigh dhoibh pòsadh bha iad ro aon-sgeulach; ach an ceann ùine àraidh, bha'n sagart a bha tadhall an tighe. le fiuthair nach bu deacair a bhean-uasal iompachadh, a' toirt teann oirp air aidmheil a mholadh gu mòr dhi. Rinn e mòran a chliuthachadh teagasg* a bhrìgh-atharrachaidh, agus dh' fhàs e ro dhraghail do'n mhnaoi le meud a liosdachd. Smuaintich i cionnas a gheibheadh i bhi cuibhte dheth; bha i aon là mar gum biodh i dlù do gheilleadh, agus gheall i gun rachadh i'n t-ath-latha chum na h-airionn maille r'a fear, nan ceaduicheadh iad di fein an t'abhlan a dheasachadh. Dh' aontaich an sagart gu grad ris an tairgse, air ghaol a faotainn air a h-iompachadh. A rèir mar thuirt i chaidh i do'n Tighchoinneamh maille r'a fear, agus an déigh do'n t-Sagart an t-abhlan a thug i leatha a choisrigedh, dh' fheoraich i gu saor soilleir de'n t-Sagart, an robh e nis da rìreadh air a thionndadh gu fìor chorp Chrìosd? Fhreagair e gu neosgathach, *Gun robh an t-iomlan de'n aran air a thionndadh gu corp Chrìosd, agus nach robh a bheag de'n ghine a bh' ann roimhe, mar aran, a nis ann.* Ma tha sin fìor, a deir ise, faodaidh tus itheadh gun sgath gun egal; ach air mo shon fein, cha deoin leam beantuinn ris, oir rinn mi suas e le puinnsean laidir. Ghlac uabhas an Sagart ris na thachair, agus gun fhiuthair aige ris, ach cha chuireadh e a bheatha ann an cunnart arson teagasg a mhol e co dùrachdach mar lan fhirinn. Bha'n duin' uasal air a bhualadh co mòr leis na chunnaic e's nach deach e riamh tuille chum na h-airionn.

* Transubstantiation. † Wafer.

Letter from Rev. John B. Radasi,

MATABELELAND.

THE following is the letter, embodying a report, received by Rev. Neil Cameron, Convener of Foreign Mission Committee, and read by him at meeting of Synod on 1st July:—

“C/O NATIVE COMMISSIONER, BEMBESI,
MATABELELAND, SOUTH AFRICA, 4th May, 1913.

MY DEAR MR. CAMERON,—I wrote to you about a fortnight ago, informing you that the church was finished. The building is thirty-eight feet long and twenty-three feet wide, instead of forty feet long and eighteen feet wide, as Mr. M'Keurtan thought that a church building looked better when made a little broader. And you will notice that he has allowed us a foot extra, for which we are thankful. He followed more the original plan, as you had directed him. The bricks were suitable for lining inside of the corrugated iron. If you require the plan and specifications they can be returned to you again, if Mr. M'Keurtan has not already sent them. The building was made just according to the plan and specifications which were sent to you. It is a brick-lined building, with a stone foundation, ceiled and floored, with an ant-hill course on the foundation, to protect the building from the white ants, which destroy the wood-work. We wish you to thank the Synod and all the kind friends who have so liberally contributed to the Bembesi Building Fund. We greatly appreciate their kindness and interest in our work here.

I have not heard anything more about the Psalms, and therefore do not know how far they have translated. The last letter I got from Mr. Bokwe was dated 2nd September, 1912. In that letter he said that they had translated as far as the eightieth Psalm, and that he was giving Mr. Henderson fair copies, in instalments, for his compositors, when he feels inclined to begin setting into type. I think, if I am not mistaken, that the Synod in November last instructed the Lovedale authorities to begin the printing at once. Since then I have heard nothing further. Perhaps Mr. J. R. Mackay will have knowledge of what progress they have made.

Services are still carried on in all our out-stations by our men every Sabbath, and I occasionally visit these out-stations and preach to our people there. Several heathen families in these different places are joining our Church as adherents, and are attending regularly the means of grace. The practice of giving Bibles to the scholars who can read is still carried on, but most of the scholars do not remain long enough at school to be able to read English. Those who have remained until they have reached Nos. IV. and V. of the English Reader have been given English Bibles. I have found it also a good practice going round

from house to house, catechising the children—I expect all those that can read the Kaffir to learn the Shorter Catechism and commit the questions to memory—besides examining them in the Bible from time to time. We have also sent two boys and one girl to Lovedale Institution in Cape Colony, to be trained there as teachers—Chief John Hlazo's son, Chief Garner Sojini's son, and Patrick Mzamo's daughter—all adherents of our Church. Their parents desired them to go to Lovedale, and they are paying for their education there.

I had also to go to Selukwe and preach to our people there, and baptise some children belonging to our people. Chief Garner Sojini still carries on the services there every Sabbath. There are several families there belonging to our Church, and they were all very glad to see me, and hoped, if possible, that I will pay them yearly visits, and that some arrangements should be made that they should have a Communion when I visit them again, as they have not had a Communion for years. I told them that the Session will consider their case and see what can be done for them.

I must now conclude with kindest regards to you, Mrs. Radasi joining.—Yours very sincerely,
J. B. RADASI."

Notes and Comments.

The Bible in Egyptian Schools.—According to the *Missionary Review of the World*, the Government of Egypt, through the Minister of Education, recently ordered 460 Bibles, 400 New Testaments, 20 Reference Bibles, and 20 copies of a Concordance for their schools. This is the first time the Bible has been introduced into the Government Schools of Egypt. It is to be hoped that, as time goes on, this wise movement will be extended. God's Word may not be as highly esteemed either by old or young as we would like to see, still it is living and powerful, and its influence for good, when blessed by His Spirit, is incalculable.

Bible Study Club.—Last month, in these Notes, attention was directed to the false teaching in a volume entitled "Bible Readings for the Home Circle." This month we have to call attention to another attempt on the part of Millennial Dawnists to propagate their pernicious views by the dissemination of what purports to be an explanation of the "International Sunday School Lessons." These periodicals are sent forth under the title of the "Bible Study Club," to ministers, and probably to teachers in Sabbath Schools. We have read through the first two numbers, and are amazed at the cool but mischievous manner in which the writer or writers blend wholesome truths with the most glaring and unscrupulous errors. Adam's creation is acknowledged, but, to begin with, he is sexless; death came by sin, but there is to be a restoration for all; the Sodomites, when awakened, will be

brought to the knowledge of God. These are only a few of the unscriptural views set forth in these periodicals, but they are sufficiently dangerous to make all lovers of Bible truth give them a wide berth.

Millennial Dawn.—As a very active propaganda is at work to stealthily instil the dangerous errors of this soul-destroying system of doctrine into men's minds, it may be well that we should give our readers some of the leading tenets, as set forth by Prof. Moorehead in *The Fundamentals* (vol. vii.) (1) Jesus, in His pre-human existence, was a spiritual being, higher than the angels, but a creature. (2) In the incarnation our Lord had but one nature, not two natures, as Christians have always held. (3) The atonement of Jesus Christ was that of a mere man. (4) The body of Jesus was not raised up from death. (5) After His resurrection Jesus became divine. (6) The Second Advent of the Lord Jesus took place in October, 1874. (7) The final consummation of the age will take place in October, 1914. (8) At the final resurrection, which is simultaneous for all the dead, save "the little flock," the Gospel will be preached to the unsaved, and the great mass of mankind will accept it and be saved. (9) There is a strange and ominous silence about the person and work of the Holy Spirit. (10) There is a denial, without qualification, that the wicked suffer in eternity. The teaching of Scripture on this solemn theme is either evaded or given a typical interpretation.

The Bible and the Sabbath.—At the recent conference, held in connection with the 21st Annual Meeting of the Bible League, Dr. A. C. Dixon, of the Metropolitan Tabernacle, London, in calling attention to a statement by a prominent ecclesiastic, that we had been caught in the undertow of an anti-Christian civilization, gave utterance to the following wise and true words:—"Now, if we examine into the causes of this undertow of civilization, we will find that the force of it is in proportion to our loss of faith in the Bible. It has caught the Bible in its clutches, and the Sabbath is going down, the home is going down, the Church is going down; and with the undertow dragging down the Sabbath, the home, and the Church, the nation will go down. You can build no Christian nation without a Sabbath and a Church. The secret of this undertow is the loss of faith in the authority of the Bible. Nobody denies that the Sabbath is recognised in the Bible. If the Bible had authority with us we would be hallowing the Sabbath instead of desecrating it. The home is recognised in the Bible, and the marriage of one man to one woman as long as both live. If we held the Bible as supreme authority the Church of Christ would not be decreasing, but increasing every day."

Strong Partisanship.—The meeting in the Albert Hall, London, to protest against Home Rule on religious grounds, was a great success. The people turned out in their thousands, but as far as the *Daily News* and *British Weekly* are concerned there

might have been no meeting as far as any notice appeared in these strongly partisan journals. The attitude of the latter to this momentous question is specially to be deprecated. Once it stood manfully facing the enemy, but now it has joined his ranks. Of course Sir W. Robertson Nicoll must show some gratitude for his knighthood.

A Note for the Children and Young People of our Church.—The Editor of the *Bulwark*, 227 West George Street, Glasgow, is doing a very commendable work from month to month in the questions and papers he sets for young people. Prizes are offered to encourage the young folks, and the subjects set deal with searching the Scriptures for texts and in writing short essays, either of a biographical or historical nature, dealing with persons and events of importance in the Protestant world. Parents who are interested in training their children in Protestantism should become subscribers to the *Bulwark* (one penny monthly), and encourage their children to answer the questions set from month to month, or write the essays prescribed. We are pleased to see that the names of quite a number of Free Presbyterians have appeared in the prize lists.

Church Notes.

Communion.—Dingwall, first Sabbath of August; Portree, second; Bonar (Creich), third; Stornoway, fifth. Ullapool (Ross), Vatten (Skye), and Stratherrick (Inverness), first Sabbath of September; Strathy (Sutherlandshire), second; Applecross (Ross), Stoer (Sutherland), third; Laide (Ross), fourth.

Induction of the Rev. Murdo Morrison.—The Western Presbytery met in the church at Lochinver on Wednesday the 23rd July, for the purpose of inducting the Rev. Murdo Morrison, late of Glendale, into the pastoral charge of the congregation of Assynt. There was a large number of the congregation present. Rev. Alex. Macrae, Portree, preached. The Induction was carried out by the Rev. Andrew Sutherland, Ullapool, who afterwards suitably addressed the congregation, and Mr. Macrae briefly addressed the newly inducted minister. The weather was all that could be desired, and many were present from long distances.

Notice to Congregational Treasurers in Western Presbytery.—Congregational Treasurers within the bounds of this Presbytery who have not yet forwarded a copy of their Annual Financial Statement, are requested to do so, as soon as possible, to the Presbytery Clerk, Rev. Neil Macintyre, F.P. Manse, Stornoway.

Day of Humiliation.—The attention of ministers and congregations is hereby called to the fact that the Synod has appointed Wednesday, 20th August, as a Day of Humiliation and Prayer, in view of the proposed Home Rule for Ireland, as a

menace to the civil and religious liberties and peace of the three kingdoms.

Synod's Loyal Address to the King.—The following Loyal Address to His Majesty King George V. has been forwarded by the Committee of Synod :—

“A Loyal Address from the Synod of the Free Presbyterian Church of Scotland. To His Most Excellent Majesty GEORGE V., King of Great Britain and Ireland, Defender of the Faith, etc.

“*May it please your Majesty*,—We, the Synod of the Free Presbyterian Church of Scotland, desire to renew our sincere expressions of loyalty to your Majesty's person and throne, and to declare our earnest prayer that your Majesty's reign may, by the divine favour, be a long and truly prosperous one. Believing as we do that devotion to the revealed will of the King of kings, as expressed in the Holy Scriptures, and loyalty to the principles of the Reformed Faith, are the best guarantees of national prosperity, we fervently hope that no far-reaching event may happen in the near future which will seriously imperil the stability and peace of the realm in these important respects, or weaken the enjoyment throughout the three kingdoms of our highly-valued civil and religious liberties.

“It is our most sincere desire that your Majesty and Queen Mary may receive divine guidance and strength for the discharge of the varied and onerous duties which devolve upon your Majesties.

(Signed) NEIL MACINTYRE, *Moderator*.

(„) JAMES S. SINCLAIR, *Clerk*.”

Resolution *re* Sabbath Desecration.—The following resolution on this subject has been drawn up by the Synod's Committee :—“The Synod of the Free Presbyterian Church of Scotland view, with much grief, the widespread growth of Sabbath profanation throughout the country, and regard it as one of the most alarming features of a degenerate time. They consider that such profanation of God's holy day means not only a deliberate interference with its character as a sacred day of rest, but a studied contempt for the ordinances of His house and the preaching of His gospel, and that it thus inevitably opens the flood-gates for the inrush of all manner of infidelity and immorality. They perceive that God is withdrawing His restraints from the rising generation, and would warn all and sundry of the numerous signs that appear of His wrath against us.

“The Synod would, meantime, call particular attention to the amount of Sabbath desecration perpetrated by large public bodies such as Railway Companies, Municipal Corporations, and Public Carriers, who provide facilities by trains, cars, buses, and such like, to the careless public to roam from place to place, and to degrade the honourable and sacred character of the Lord's Day by all kinds of frivolity and dissipation.

"The Synod would very strongly and earnestly protest against such contempt of God's authority as set forth in the Decalogue, and would warn all who break the Fourth Commandment, that condign punishment will follow in time and in eternity, if repentance prevent not. The Synod would urge upon all who love God's holy day of rest to use every lawful means to put a stop to this deplorable God-provoking evil."

Acknowledgments.—Mr. Angus Clunas, General Treasurer, 35 Ardconnel Ter., Inverness, begs to acknowledge, with thanks, the following donations:—*For Sustentation Fund*—£5 from "Two Gairloch Riflemen"; 5/- from "Anon" (Fort-William P.O.); 2/6 from Mr. A. Maclean, Tomish, per Mr. Fraser. *For Psalms in Kaffir*—40/- from "A Friend," Lochcarron, 20/- "A Friend," Watten, Caithness, and 10/- "Lady Friend," per Rev. N. Cameron. *For Matabele Church Building Fund*—20/- from "A Friend," Redcastle. 1/- from Mr. Roderick Mackenzie, Cove, Poolewe, for Foreign Missions, and 1/- for Building Fund.—The Rev. Neil Cameron begs to acknowledge, with many thanks, the following donations in aid of the *Bembesi Building Fund*:—From Mrs. R., Edinburgh, 2/6; Mrs. Dewar, Edinburgh, 5/-; Miss C. M., 10/-; Miss M. C., 3/-; A "Friend," £1; Mr. D. Mackenzie, 2/-; Mr. Macnair, 10/-; Mrs. M., Lochcarron, 4/-; "Lady Friend," 10/-; Miss M. B. M., Glasgow, 8/-; Mr. R. Maclean, 10/-; Mr. Ross, Lairg, 10/.—Rev. J. S. Sinclair acknowledges, with thanks, £1 from "Cwmaman," for John Knox's Sustentation Fund.—Mr. Norman MacKinnon, Treasurer of the congregation at Tarbert, Harris, acknowledges, with thanks, £1 4/- for the Manse Building Fund, from Mrs. Macrae, Glasgow, per Mr. Donald Bethune, Harris.

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