



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.*

CONTENTS.

	PAGE.
"FROM MANGER TO CROSS."—IRREVERENT PICTURES, - - -	369
THE SPIRIT OF ADOPTION. By Rev. J. R. Mackay, M.A., Inverness, -	372
THE BAPTISED FAMILY: MALAN, - - - - -	380
BRIEF NOTES OF THE LATE REV. DR. KENNEDY, DINGWALL, -	384
LETTER FROM THE SPANISH PROTESTANT SAILOR, - - -	386
MEMOIRS OF THE LIFE AND EXPERIENCE OF MARION LAIRD OF GREENOCK, - - - - -	388
"PRAYING TOM" OF BASINGSTOKE. HIS CONVERSION UNDER DR. MARSH, - - - - -	391
THE LATE JAMES MACLEOD, ELDER, RAASAY, - - -	394
THE LATE GEORGE FORREST, BRUCEFIELD, CANADA, - - -	395
KING GEORGE V. AND THE BIBLE, - - - - -	397
SUIPEIR AN TIGHEARNA: RIVETUS, - - - - -	398
THE LATE SAMUEL PORTER, EAST MAITLAND, NEW SOUTH WALES, -	402
THE PREGNANT PROMISE, - - - - -	403
NOTES AND COMMENTS, - - - - -	404
CHURCH NOTES, - - - - -	406
THE MAGAZINE, - - - - -	408

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“From Manger to Cross.”—Irreverent Pictures.

THE inspired Solomon, who applied his heart “to know and to search and to seek out wisdom and the reason of things, and to know the wickedness of folly,” bears the following testimony in the Book of Ecclesiastes:—“Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.” It is plain that the “inventions” to which he refers are such as are not in harmony with the moral uprightness in which the Most High created man at the beginning; they are evil devices, which lead men farther and farther away from the Fountain of blessedness—not discoveries of the wisdom and power of God in nature, which, rightly considered, lead us to adore Him more and more. Of those evil inventions the present age is full. Skill, that might be applied to nobler ends, is abused with a view to gratify misguided and carnal ideas of pleasure and instruction.

One of the latest of these presumptuous inventions is what has been described as a “wonderful series of cinematograph pictures, entitled ‘From Manger to Cross,’ and dealing with the most sacred episodes in the life of the Founder of Christianity.” These pictures consist of a moving representation, as if from life, of leading scenes in the earthly history of the Redeemer, from the announcement of His birth to His death on Calvary. It appears that these pictures were made in Palestine, and were taken from a series of acted performances of the most solemn incidents in the life and death of Christ. That there was something grossly irreverent in the exhibition of such pictures occurred to religious people of all creeds, and some decided protests have been made here and there against it. It is melancholy, however, to observe that certain leaders in religion, while evidently conscious that there was something wrong, took to the wretched plan of white-washing Satan. Not long since Lord Kinnaid opened his house in London for “a Conference on the subject, which was attended by a representative assembly of clergy of the Church of England,

the Roman Catholic priesthood, and the various Nonconformist Churches." The outcome of the Conference was that the Bishop of London and the Rev. F. B. Meyer, D.D., "jointly signed a letter to the management, asking that every effort should be made to emphasise the religious character of the pictures, that the music should be of strictly sacred character, utilising well-known hymns, and that no applause should be permitted." Now, there appears to us something ridiculously weak and absurd in this line of action. These gentlemen make a great outcry about the necessity of reverence for Christ and divine things, and yet, at the same time, they raise not the least protest against the things that are most irreverent in this exhibition—the acting of Christ in His sufferings and death; they are only concerned about making the whole unhallowed business more easily swallowed by the public of all classes. We would expect no better of members of the Roman Catholic priesthood than the whitewashing process, but it is somewhat startling to find ministers of professed Protestant denominations in partnership with Papists in the work. At the same time, we are not so much surprised at the Bishop of London in this connection, seeing he is a very extreme Ritualist, as at Dr. Meyer, a Nonconformist, who professes to be in a more distinctly Protestant camp. Satan, however, is making such advances at the present day in the professedly Protestant world that the whole testimony for the truth seems to be laid level with the ground in quarters where better things might be expected.

Here, then, we have the exhibition of a scene which gives us a most melancholy view of a great deal of modern Protestantism, and shows us that it is little removed from rank Popery. Roman Catholics suppose that true religion can be fostered by a mere appeal to the natural senses and sentiments, and certain kinds of Protestants believe the same. Does any reasonable person think that, by gazing with the natural eye upon a pictorial representation of outward scenes in the life and death of Christ, a sinner will be born again and made a new creature in Christ? The thing is impossible in the nature of the case—the flesh can only bring forth the flesh—and the Holy Scriptures do not lead us to expect such a result by such means. They give us to understand that a sinner is born from above by the "incorruptible seed of the word of God" in the hand of the Holy Spirit, and that the new-born soul grows in the knowledge of his Lord and Saviour Jesus Christ, and in all heavenly graces, by the same instrumentality. "As new-born babes, desire the sincere milk of the word, that ye may grow thereby" (1 Peter ii. 3). "The word of truth" is the grand means which the Lord employs for the edification of His children, and not imaginary pictures. The latter may touch the feelings in a superficial way, and many are deceived by impressions thus made—imagining that they have become true Christians, while all the time they continue in the bond of iniquity. Let people be then warned against the fallacy of salvation or sanctification by pictures of man's device.

Besides, the pictures referred to ought not to be in any sense. No picture of Christ in the days of His flesh, or of any of the scenes of His life of humiliation, has come down to us, and so men are largely proceeding upon their vain imaginations when they paint such a Person or such scenes. If the Most High had seen it necessary or desirable to give us these things, He would, no doubt, have supplied them. But He knew too well the idolatrous heart of fallen man, to provide such food for its entertainment. Still again, we think that a pictorial representation of Christ is a near approach to a breach of the Second Commandment. He is God as well as man, and His divinity cannot be represented on canvas. The tendency of human representations is to lead the mind of the unwary to ignore His glorious Godhead, and to regard Him as a mere man. Looking, then, at these pictures from all sides, we have abundant reason to condemn them as imaginary and irreverent—the fruit of daring presumption on holy ground.

As the present subject is in hand, we shall conclude with a word or two as to pictures in general. The opinion has sometimes been entertained that the Second Commandment forbids all pictures whatsoever. "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them," etc. The above is a mistaken interpretation. Let it be observed that this Commandment forms a part of the first table of the law, which contains man's duties to God, as distinguished from the second, which embodies man's duties to man. The subject of the Commandment is the worship of God, and the manner in which it should be observed, and not the question of making this or that work of art. "Thou shalt not make *unto thee* any graven image," etc. The words "*unto thee*" are emphatic, and point to service and worship. Besides, if we study the Scriptures elsewhere we shall see that the Most High Himself made use of figures and images to represent His thoughts to men. The ladder which Jacob saw, the cherubim above the mercy-seat, the likenesses of creatures which Ezekiel observed in vision, are examples of this. His works in nature also confirm this view. Every time the natural eye, which He has made, rests upon an object, a photo of that object is depicted on the retina. The mirror is also an example of the same thing. We cannot, therefore, give place to the idea that all pictures are unlawful. Many of them are useful and instructive. At the same time it must be said that multitudes in the present day are mad upon vain pictures. Our large cities are now marked by the growth of what are called "Picture Palaces," and while some of the objects exhibited are quite harmless, others again are positively injurious to the sensibilities and morals of the sightseers. These "Palaces" are nurseries for the theatre, and ought to be avoided by young and old.

The Spirit of Adoption.

THE SUBSTANCE OF A SERMON

PREACHED BY THE REV. JOHN R. MACKAY, M.A.,

IN THE FREE PRESBYTERIAN CHURCH, INVERNESS,

ON SABBATH, 15TH DECEMBER, 1912.

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 "Ye have received the Spirit of adoption, whereby we cry, Abba, Father."  
 —ROMANS viii. 15.  
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IN dealing with this subject we have to notice a preliminary question which concerns the meaning of a single term. Are we to understand the preposition "of" in our text in the sense of giving origin to, or in the sense of issuing from? In other words, is the expression, "the Spirit of adoption," equivalent to "the Spirit that causes or effects adoption"? Or does it mean "the Spirit that flows from or accompanies adoption, and therefore witnesses to adoption"? Not the former interpretation, but the latter, we take to be the true one. That the phrase, "the Spirit of adoption," does not mean that it is the Holy Spirit that is distinctly the author of adoption, is shown by the circumstance that the Scriptures do not assign this authorship to the Holy Spirit distinctly, or as a Person distinct from the Father and from the Son. The Holy Spirit is indeed given, according to the Scriptures, (1) in order to faith, and (2) on account of faith, or at least consequent upon faith. But the act of adoption is, in the order of nature, after the gift of the Spirit in the former sense, and before the gift of the Spirit in the latter sense. The faith that saves has the Holy Spirit for its author, but in the order of nature faith itself must go before adoption. Thus the Apostle John (John i. 12) says that to them that believe on His name, Christ gives power to become the sons of God. And the Apostle Paul (Gal. iv. 26) teaches that it is by faith in Jesus Christ we must become the children of God. Again, believers experience what is called a sealing by the Holy Ghost, but that is subsequent not only to faith but also to adoption. For not only do we read of the Ephesians (i. 13), that after they believed they were sealed with that Holy Spirit of promise, but of the Galatians (iv. 6), that because they were sons (and therefore after their adoption), God had sent forth the Spirit of His Son into their heart. Two other facts, which will become clearer as we proceed, to wit, that adoption does not refer to a change of nature or disposition, and that as an act it is distinctly what belongs to God and the Father, compel us, when taken in connection with what has already been said, to come to the conclusion that the expression, "the Spirit of adoption," does not mean that the Spirit is the author of adoption or effects adoption, and that therefore the phrase ought to be taken in the sense that the Spirit accompanies adoption—in a

certain sense, flows from adoption—and witnesses to adoption as a completed act. We shall therefore, in what follows :—

I.—Enquire into the nature of adoption as a benefit of our redemption ;

II.—Consider in what sense the Holy Spirit is given as flowing from, or accompanying adoption ;

III.—Refer to one of the activities of the Spirit as thus given ; and

IV.—We shall conclude with a brief application of the doctrine.

I.—We have to consider the nature of adoption as a benefit of redemption. To begin with : We are wont to distinguish between a change of state and relation, and a change of nature and disposition. Justification is a change of state and relation, but not in itself a change of nature and disposition. Sanctification on the other hand is a change of nature and disposition, and not a change of state or relation. Now to which of these categories does adoption belong? We answer that, like justification, it is a change of state or relation, and not in itself a change of nature or disposition. If we adopt the phraseology of our Shorter Catechism as correct, as well we may, we may observe that the fact that adoption, like justification, is spoken of as an act, and not, like sanctification, as a work is in favour of the view, although not absolutely decisive in itself of the view that, in the judgment of the Westminster Divines at least, adoption, like justification, referred to a change of state or relation. And the general truth of what we say is clearly brought out in the manner in which the Scriptures speak of the change experienced in adoption. In our justification the change is from a state of condemnation to a state of acquittal and acceptance. Those who before were under the wrath of God are now, that they are justified, no longer under that wrath, but are accepted as righteous in God's sight. Now, if justification means a change from the state of condemnation to that of pardon and acceptance, adoption means a change from being in the relation of servant to being in the relation of child or son. Thus the Apostle Paul (Galatians iv. 7) says : "Wherefore thou art no more a servant but a Son." And the Lord Jesus Christ Himself has evidently the blessing and benefit of adoption in view when, according to John viii. 36, he says, "If the Son therefore shall make you free, ye shall be free indeed." Thus we see that the teaching of the Scriptures is, that adoption being immediately subsequent upon faith, it is an act, and not a work—it is a change of state and relation and not a change of nature and disposition, and it is distinctly the act of "God and the Father." This should be acknowledged from what has already been brought forward, but for further confirmation one may be referred to Romans viii. 29, and to 2 Corinthians vi. 18.

Not only does adoption mean a change of relation—a change from the relationship of a servant to the relationship of a son—but a relation may be said to be its own ground or source.

When, however, we say relation here we use the word practically in the sense of Person. If we ask, "What is the ground of our justification?" the Scriptures answer that it is Christ's blood or Christ's obedience unto death. But when we ask for the specific ground of adoption, we conclude that it is the Person of the Redeemer, or the relation in which Christ stands in His own Person to the Father, as Son. Of course, when we thus distinguish between the ground of our justification and that of our adoption, it is not in the sense of excluding the Person from the blood, in the matter of our justification, nor of excluding the blood from the personal relation in the matter of our adoption. But that being understood, we reckon that the Scriptures bear us out in maintaining that the specific ground of our justification is the blood of Christ, and the specific ground of our adoption is the filial relation of Christ to God. Thus the Apostle John, in the prologue to his Gospel, connects the blessing of adoption with the doctrine of the Person of the Redeemer. Christ Himself, as we have already seen, seems, according to John (chapter viii.), to connect the sonship of His people with His own sonship; and the Apostle Paul reasons in a similar strain in Galatians (iv. 1-7).

The fact is that, according to the Scriptures, Christ is, in the proper sense, in the order of nature, God's only Son. He is the only-begotten of the Father. It might be thought that angels are regarded in the Scriptures as sons of God. But according to the Hebrew idiom, "sons of God" need not necessarily mean persons standing in the filial relation to God, but may be understood as another way of indicating "strong ones," and the more one thinks of it, the more one is disposed to come to the conclusion that this latter is all that is meant when angels are spoken of as "sons of God," or "sons of Elohim." Nowadays one hears nothing more frequently than that all mankind are by nature sons or daughters or children of God, and indeed not a few preachers make that out to be the sum and substance of the Gospel. But very different is the teaching of the Bible. According to it, Christ is the only proper Son of God. And we become sons—in the sense of adopted sons—only if we believe in the Son of God, Jesus Christ. Is not that implied in the passage already quoted? Would the Apostle John have said that Christ gives power to believers in Himself to become the sons of God, if the implication were not that, apart from such faith, we are not sons? Would the Apostle Paul have declared that all believers were sons of God, if the implication were not that unbelievers did not belong to the family of God? But all believers are, at the same time, the children of God, and the faith, in virtue of which they are adopted, regards Christ as the eternal Son of God, and therefore as Himself God.

This doctrine by no means intends that believers are deified. They are sons, and their sonship arises out of Christ's Sonship, and Christ's Sonship is eternal. But it must be observed, in order

to bring out the difference of the status of the two, that Christ Himself (John xx. 27) distinguishes between the sense in which God is His Father and the sense in which He is His people's Father. One has to note at least two things. In the first place, it was not simply necessary that Christ should stand in the relation of Son to God, even such a Son as is all that God is, in order that He might be the medium of the sonship of believers in respect of God; He must be more than Son in order to be such a medium; He must also be a brother, His people's brother. And such a brother, according to Hebrews ii., He could not be if He did not assume human nature. True it is that the assumption of our nature did not result in two Christs, nor in two Sons, nor even in two Sonships within the One Person. Yet the fact that it is only because Christ is Son in human nature that He becomes the medium of our sonship with God, is enough to shew that adoption does by no means intend deification. And secondly, even in human nature itself, Christ has the pre-eminence. He is the Head; we are only members.

On the other hand the blessing of adoption, although far from being deification, is a tremendous privilege, if one may so speak. It is a great matter that a sinner should through faith in the Redeemer be saved from hell, but there is more in redemption than that. It is implied that believers gain a title to heaven. It is a great matter that sinners should through faith in the Redeemer be acquitted and accepted as righteous, but there is more in redemption than that. It is implied that from being enemies we have become friends. Not only so. There are friends and friends. Adam in innocence was a friend of God, but not in the high sense in which sons and daughters of the Lord God Almighty are now friends through faith in Christ. Elect angels are indeed friends, but not in the sense of being sons of God, at least in the high sense in which believers are sons, for otherwise it should not be said of them, from the highest to the lowest, that they are but ministering spirits sent forth to minister to those who shall be heirs of salvation (Hebrews i. 14). The privilege of adoption to be bestowed upon believers in Christ occupied the mind of God and gave it satisfaction before the eternal ages. Believers, says the Apostle Paul (Ephesians i. 4, 5), were, before the foundation of the world, predestinated unto the adoption of children by Jesus Christ. According to Romans viii. 29, the summit of the purpose of their election was that that they should be conformed to the image of His Son, that He might be the first-born among many brethren. The Apostle John cannot find words in which adequately to express all it means. "Behold," says he (1 John iii. 1, 2), "what manner of love the Father hath bestowed upon us, that we should be called the sons of God! And it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." And that only Christ's second coming and the consequent resurrection

of His people from the dead, would alone bring adequately to light the gracious implications of adoption, is the teaching of the Apostle Paul also. "We wait," he says (Romans viii. 23), "for the adoption, to wit, the redemption of our body." Continue, then, to think of it.

II.—But we must now proceed, in the second place, to consider in what sense the Holy Spirit is given to believers, as flowing from or accompanying their adoption.

That He is given, as described, should be evident if there were no other passage to quote than Ephesians i. 13: "After that ye believed ye were sealed with that Holy Spirit of promise." And it is utterly unwarrantable to imagine that this sealing of the Holy Spirit was not intended to continue in the Church until the end of time. On the contrary—although we do not say that this sealing is equally distinctly felt by all that are partakers of it, and although we should be extremely sorry to say anything to wound the weakest of Christ's true people—we are bound to ask those whose consciences tell them that they are utter strangers to what it was that the Ephesian or Corinthian or Galatian or Roman believers experienced when thus sealed—(see 2 Corinthians i. 22; Galatians iv. 6; Romans v. 5)—we are bound, I say, to ask such persons, how they expect to be with those Ephesian, Corinthian, Galatian or Roman believers in heaven for ever, if they are utter strangers to the experiences of those believers here in this world? Many are apt to think that religion is a matter about which we can have no certainty. But, if this sealing be a fact, as it is a fact, believers are in virtue of this sealing alone made as sure of the truth of the Gospel as that they have a being, although I do not mean by that that they are not liable to be tempted with infidelity and even atheism: as what sin are they not liable to be tempted with? Now, adoption, as we have seen, is an act involving a change of relation. As such it is primarily known only to God. But He is pleased to accompany this act with this giving of the Holy Spirit to which our text refers. The subject now therefore before us is a large one, and one in connection with which we can discuss or note only one or two things.

To begin with, we note that believers receive more than the graces of the Holy Spirit exclusively. They receive Himself. It is to the receiving of a person that the Apostle Paul refers when, in Galatians iii. 2, he puts the question: "This only would I learn of you. Received ye the Spirit by the works of the law, or by the hearing of faith?" And he evidently expects them to answer that by the hearing of faith they did receive the Spirit. The matter is put, if that were possible, still more clearly in the fourth chapter of the Epistle to the Galatians. For in that chapter the Apostle speaks of the mission of two, the first sent being the Son of God, who is surely a person, and the second sent being the Spirit of the Son, whom by parity of reason we must regard as also a distinct person, and as having been sent or given in the

sense of person. Thus also Christ (John xiv. 17) says that His disciples knew the Spirit of truth, because He dwelt in them. Surely then it was a person they knew, and it was as a person He dwelt in them?

When God sent forth His Son, He sent Him into the world, and the mission of the Son involved His becoming man, His being obedient unto the death of the cross, and His being exalted. But when God sends forth His Spirit, He sends Him into the heart of sinners. But although He is a person that is sent and He is received, as Dr. Thomas Goodwin was fond of putting it, not merely in His graces, but rather with His graces, we are not therefore to suppose that the Spirit unites believers to Himself in a personal union, so that He and they should be but one person. The diversity of personalities is always understood, and is brought out perhaps most clearly of all, in Romans viii. 16, where the personality of the Spirit of God and that of believers is sharply distinguished: "The Spirit itself," we read, "beareth witness with our spirit, that we are the children of God." The gift of the Spirit is the gift of a person. When, however, He comes into the heart, it is not to form a personal union with any or all believers, as the Son of God took human nature into personal union with Himself. But, notwithstanding that the Spirit does not come into the heart to take up that heart into personal union with Himself, He does come with a purpose never to leave, never to forsake the heart, or the people whom He has thus visited. He is, indeed, in time the very principle of their soul's life. And when the resurrection comes He will be a principle of life to the entire person of believers, soul and body being then re-united. So must we understand the language of the Apostle Paul in Romans viii. 10, "The body is dead because of sin; but the Spirit is life because of righteousness." That is to say, it is on the ground of Christ's obedience unto death that the Holy Spirit comes to dwell in believing sinners, and He so dwells in them that He is in time itself a principle of life unto their souls. Adam, we believe, enjoyed this principle of spiritual life in innocence, but through disobedience he lost it, and at once became spiritually dead. Believers now have the Spirit as a principle of life and that life is life eternal, because as it was for Christ's sake alone that He became theirs, Christ merits that for His sake He should never leave a member of Christ's mystical body, who has become such by faith in Christ. And we are taught further, that He, who is a principle of life to the soul in time itself, will become a principle of eternal life to soul and body, or to the entire person from the resurrection henceforth. "For if," says the Apostle Paul (Romans viii. 2), "the Spirit of Him that raised Christ from the dead dwell in you, He that raised Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." And thus we are brought again to have regard to a consummation such as eye hath not seen nor ear heard, neither hath entered into the heart of man.

Secondly, we should reckon that the gift of the Spirit is a marvellous manifestation of the love of God to poor sinners. There is a sense in which the gift of the Son is the gift of gifts, the unspeakable gift, not because the Spirit as a distinct person is one to whom less glory belongs than to the Son Himself, but because of the sense in which the Son was given. He was given in order to be humbled, to die; not so with the Holy Spirit. Yet the gift of the Spirit is an infinite gift, because the Person is infinite. And although it is in Christ crucified that the love of God to sinners appears as the sun at its noonday height—(see John iii. 16; Romans v. 8; 1 John iv. 10)—yet it is only in virtue of the gift of the Spirit that, according to Romans v. 5, the love of God to sinners can be subjectively realised. It is, indeed, primarily the work of the Spirit to glorify the Father and the Son by leading those, in whom He comes to dwell, to have respect to the fountain of their salvation in the love of the Father, and to the channel by which that love became theirs in the blood of Christ. Yet is He Himself an infinite gift, and an infinite token of love, and a proof of the unchangeableness of God's love, for the believing soul may well say that surely God does not upbraid him or her for the death of His Son, seeing that He has followed it with the gift of the Holy Spirit!

III.—We proceed in the third place to refer briefly to one of the activities of the Holy Spirit as thus given. He is said to enable those, unto whom He is thus given, to cry "Abba, Father."

Abba and Father mean one and the same thing, only that Abba is Hebrew, or speaking more accurately, Aramaic, whereas Father is English. Of course, the Apostle used an Aramaic and a Greek word. Possibly a term may have been drawn from the language of the Jews, and another term from the language of the Gentiles with a view to intimate the unity of these two sections of the Church of Christ. Or it may be only for intensification. But, however that may be, our text teaches us, that the same Spirit that was upon Christ Jesus, and in which He prayed, "Righteous Father," etc., is the Spirit that believers are sealed with. In Galatians iv. 6, the Holy Spirit Himself is said to have come into the heart of the Galatians with this cry, "Abba, Father." In our text the same Spirit is said to enable us to cry, "Abba, Father." The sense of both passages seems to be combined in Romans viii. 16, "The Spirit itself beareth witness with our spirit, that we are the children of God." Of course, we should err if we said that true believers are, at all times, enabled with perfect confidence to claim that God is their Father. We only make the following observations.

(1) It is with this cry, "Abba, Father," that the Holy Spirit always enters the heart of believers, and, accordingly, you will find that there are few of the Lord's people who will not look back to some moment of their life when they reckoned that they got a glimpse of an eternal day. (2) Albeit it be the case with regard to those

who were favoured with such a glimpse, that on account of the machinations of the devil, and the corruptions of their own heart, and the allurements of the world, their evidence of sonship became possibly very dim; yet will it always be the case, that if in any measure their soul is restored, they will reckon that during all the time of their doubtings they were actually in possession of all they needed for a perfect salvation, to wit, Christ. (3) It is a sure sign of sonship, if we regard such an interest in God as adoption implies as more than all the world to us. In earthly families, where there is natural affection, the children reckon that their father's and mother's favour is to them worth more than gold. Such as are dead in trespasses and sins reckon very little of God's favour, but those that have the Spirit of adoption, have this instinct that a sense of the favour of God, if they could only come at it, would be as an eternal inheritance to them.

IV.—Application.—To the righteous, we should like to say but two things:

(1) An assurance of God's love, and that, in virtue of the promptings of the Holy Ghost in the heart, ought to be regarded as the healthy state of a Christian. The believers in the days of the Apostle enjoyed it in large measure. It was a sense of this that made the Reformers such giants in their labours for God. Calvin in the Prefatory Address to his *Institutes* gives it as the cause of much of the enmity which Papists bore to the Reformed that the latter dared assert such blessedness as adoption means as belonging to themselves. "They attack us," says he, "and loudly maintain, that this sure confidence is not free from arrogance and presumption. But as nothing is to be presumed of ourselves, so all things are to be presumed of God; nor are we stript of vain-glory for any other reason than that we may learn to glory in the Lord. Why go farther? Take but a cursory view, most valiant King, of all the parts of our cause and count us of all wicked men the most iniquitous, if you do not discover plainly, that 'therefore we both labour and suffer reproach because we trust in the living God' (1 Timothy iv. 10)."

(2) Consider that if we have but an occasional glimpse of God's having made us the recipients, first, of the gift of the Son, and, second, of the gift of the Holy Spirit, what obligation we are under to live for God. What shame each of us, who profess the name of Christ, ought to feel and express on account of how little we have lived to the glory of Him who loved and favoured us so!

Of those whose consciences tell them that they are utter strangers to the experiences of which we have now tried to speak, I would, again, ask how they can expect to have the company of New Testament saints eternally if a rehearsal of what they enjoyed here in this world, be to them as one speaking a foreign language? And further, I would point out, how infatuated rejecters of the Christ of God must be! We are naturally wedded to our self-righteousness. It was that condition of things that made the Jews

as a rule to reject the Son of God in the days of His flesh. To us, as to them, Christ still says: "If the Son make you free, you shall be free indeed." He is offering Himself to us in the Gospel; and in offering Himself, He offers the Holy Spirit, He offers pardon, He offers life, He offers adoption, and all that this implies. Will you not strive, then, with the great object in view, that the Christ of God should become your own?

The Baptised Family:

OR AN INQUIRY INTO THE CONDITION OF CHILDREN
IN THE CHRISTIAN CHURCH.

BY CAESAR MALAN, DOCTOR IN THEOLOGY.

~~~~~  
"For me and my house, we shall serve Jehovah."—JOSHUA xxiv. 15.  
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(*Translated for the first time from the French.*)

(Continued from page 353.)

CHAPTER II.—ABSOLUTE SOVEREIGNTY IS THE CHARACTERISTIC
OF EVERY COVENANT OF WHICH GOD IS THE AUTHOR.

"WE learned with much joy, even as we wrote to you, the happy news of the birth of your first-born," said the father of the family to Samuel when he was alone with his friend, "and we have on account of it praised the Lord, whose holy name was entreated for and put upon the child."

Samuel blushed, and it was not without some embarrassment that he gave answer that his child had not been baptised.

The father of the family.—"Is it possible, my friend? And yet there are more than three months since the child was born. . . . Can you possibly have had the unhappiness of having become a Baptist?"

Samuel.—"The unhappiness, do you say?"

The father of the family.—"Certainly, and even the great unhappiness; for that, without doubt, is an unhappiness that has the effect of drawing one away from the Word and grace of Jehovah, should it be done only in ignorance."

Samuel.—"But I don't think, I assure you, that I am ignorant in this matter of the will of God. I believe, on the contrary, that it is because I follow that will that I have discarded for my child a baptism which does not yet belong to it."

The father of the family.—"Dear Samuel, I did not know of this change in your faith, and I am afflicted on account of it. But tell me—are you as sure of that which you advance as I am of the contrary? For, to be brief, it must be, my friend, that one of the two of us is in formal opposition to the will of the Lord—

a will which isn't double, and which does not surely leave one of the ordinances of the Church to the mercy of the opinion of men. Now, as for me, I am as certain of having followed the holy will of my God in calling back, with the sign of baptism, the great name of Jehovah upon my children, as I am that I have Jehovah for my own God."

Samuel.—"I can understand that, being so persuaded, you should feel scandalised at my conduct."

The father of the family.—"Scandalised! Not at all, dear friend, but I feel afflicted on your account, and it grieves me that you have fallen into this error."

Samuel.—"But, well-beloved brother, am I in error when I do that which I believe to be according to truth and according to the very Word of God? Is not my conscience sincere in this?"

The father of the family.—"Sincere? I do not doubt it. But is it clear? And are you under no misapprehension concerning that which that Word says, when you place the babe that was born to you outside the promise which came to you, even to you, his father, and by that also outside the Church of Christ, to whom you belong? Where have you seen that God tells you thus to deprive your seed of the privileges and blessings which the Lord appoints them?"

Samuel.—"May God preserve me from doing anything of the kind! But surely I wasn't guilty of any such thing when I repudiated for my infant child . . . a ceremony, the meaning or the existence of which it was ignorant of?"

The father of the family.—"Don't you, dear Samuel, call that, which is an appointment of God, a ceremony."

Samuel.—"Be you sure, my good friend, that I don't thus speak of water baptism but only with reference to an infant. It is in effect, as to him, no more than a ceremony, since the infant is in no way capable of deriving any advantage from it."

The father of the family.—"Capable, have you said? Ah, my friend, when it is the sovereign Majesty that works, who, I pray you, is capable of His grace except only as being one who is the object of His work?"

Samuel.—"But yet it is necessary, isn't it, that that one be in harmony with the operation of that grace towards him? Now what, in this respect, is a little babe capable of?"

The father of the family.—"But the sovereignty of power or of grace, when it works, does not require of the person that it visits either a wishing or a feeling going before. The supreme authority suffices of itself, and that which it works is powerful, in virtue of that same thing which has wrought it."

Samuel.—"Is that a sure principle, my friend?"

The father of the family.—"Judge you thereof yourself by the following anecdote. In one of the isles of America a planter who feared God resolved to give freedom to the children of a family of slaves who lived on his grounds in a village a considerable

distance from his dwelling. He sent off on this account a messenger, ordering him to announce to the said family their freedom, and to place on the neck of every one of the children a blue collar, which should be at once the sign of their liberty for themselves, and, for the other planters, an appeal to their humanity. The messenger was able to arrive at the village only when it was rather late at night. He presented himself; he explained to the parents the happy nature of his mission; and they, in turn, pointed him to their four children, one of whom was but a tender suckling, and all of whom were in bed, and in deep sleep as they lay on their straw mats. 'Don't waken the dear little creatures,' said the messenger, who was a sensible as well as pious man. 'The freedom which I brought them is theirs although they are yet ignorant of it, and the collar which they will henceforth carry will each day recall their freedom to their mind, although they don't know that my master has bestowed it upon them.' And saying this he passed on, and gently put the collar on the neck of each, not missing even the tender suckling, and after having, for a few moments, looked with love on those four children, who had fallen asleep in a state of slavery and who behoved to awaken in a state of irrevocable freedom, he invoked the blessing of the Lord Jesus upon them, and forthwith departed, that he might carry to his master the expression of the parents' thankfulness and of his own joy."

Samuel.—"That is a touching narrative, dear friend. What a solemn as well as affecting scene it must have been!"

The father of the family.—"Nevertheless you see, Samuel, that the little children did not feel nor will nor even know that which a benefactor—their master—had wrought for them, and nevertheless, notwithstanding their total ignorance, the benefit of what was wrought was not less a reality, and the collar which they became possessors of without knowing it, did not need to be less the sure sign of their freedom, and the visible and potent mark which separated them from other children which were yet slaves."

Samuel.—"I quite understand you. You are drawing my attention (are you not?) to the fact that these children were capable of receiving the benefit, seeing that that favour stood altogether in the good pleasure of their master."

The father of the family.—"And was not the fact altogether so? And if the good pleasure and authority of a man sufficed to bring a benefit to those who were incapable of either knowing or understanding it, how much more, without doubt, will the sovereign pleasure and infinite power of Jehovah suffice to cause that the grace, or whatsoever dispensation it be which He has destined for them, should come upon His own creatures?"

Samuel.—"I understand what you mean, and possibly, in fact, I may not fully have realised the potency which belongs to the appointment of Jehovah."

The father of the family.—"You have not, my brother; for take the case of one of the ordinances of the Lord among the Israelites. Circumcision, without doubt, signified something. It was assuredly from God and not from man; the seal of a covenant on the part of God with certain families of this world. And this seal was put on new-born babes, and yet these babes were quite incapable of knowing the existence of this covenant."

Samuel.—"I understand you. Circumcision, you tell me, was not, through this ignorance, rendered invalid."

The father of the family.—"Without doubt; for it was an ordinance which owed its validity to the supreme authority of God, who thus rendered it valid."

Samuel.—"And do you think the child thus entered into the covenant of God?"

The father of the family.—"It was in covenant even before it received this sign, and circumcision only indicated the fact and sealed the child. For do you call to memory the terms in which Moses (according to Deuteronomy xxix. 10-15) spake unto the children of Israel concerning this covenant of the Lord. 'Ye stand this day, all of you, before Jehovah, your God; your heads, your tribes, your elders, and your officers, even all the men of Israel, your little ones, your wives, and thy sojourner that is in the midst of thy camps, from the hewer of thy wood unto the drawer of thy water; that thou mayest enter into the covenant of Jehovah thy God, and into His oath, which Jehovah thy God maketh with thee this day, and that he may establish thee this day unto himself for a people, and that he may be unto thee a God, as he spake unto thee, and as he sware unto thy fathers, to Abraham, to Isaac, and to Jacob. Neither with you only do I make this covenant and this oath, but with him that standeth here with us this day before Jehovah our God, and also with him that is not here with us this day.' It was, then, partly in respect of children not yet born that the covenant was not only contracted but the execration of the oath added. Where, in that case, was the capability, if I may use that word?"

Samuel.—"I acknowledge that it was only in the sovereignty of the divine appointment, and I perceive that I spoke too slightly of baptism, and certainly the point that should be inquired into is not as to what benefit this ordinance might be to an infant, but whether or not the Lord hath ordained it for infants."

The father of the family.—"That, my brother, is the true state of the question, and it must rest on this principle—that in the kingdom of grace the creature neither chooses nor accepts but only receives all, because that all is ordained sovereignly on the part of Him 'who worketh all things according to the counsel of his own will.'"

(To be continued.)

Brief Notes of the late Rev. Dr. Kennedy,

DINGWALL.

A FRIEND has kindly sent us the following letter, which appeared in the *Northern Ensign* in 1884, shortly after Dr. Kennedy's death. It contains some interesting notes from his sermons which may be read with profit :—

Sir,—Two very satisfactory accounts of the eminently godly and learned Dr. Kennedy of Dingwall, appeared in your last *Ensign*. A reference to either, particularly to that of the Rev. Mr. MacKenzie, Golspie, cannot fail of being very suggestive in bringing anew to memory some of the rich and most original remarks and public observations of this worthy ambassador of Christ, who has now departed to his everlasting happiness, and long-expected reward. He was blessed with a very rare and uncommon mode of expression, above any of his fellows in our time, and to those who altogether overlooked his gracious experience of soul exercises under the teaching of the Holy Ghost, his rarity of thought and method of delivery in the pulpit would seem to be the only secret of the universal fame he acquired amongst friends and enemies. Jacob's sons envied Joseph because his father gave him the coat of many colours, and there is little doubt if they had left it on him when he was sold to the Ishmaelites, *their* envy or enmity would also have been stirred. As is generally common with godly and faithful men, Dr. Kennedy's enemies speak well of him after death. This is not a new practice: they are impelled by inward after-thoughts working in conscience, or through ambition of an unspotted appearance to the eyes of the generation in which they live. But it is principally my aim at present, with your kind indulgence, to give your numerous readers an opportunity of looking at a few of his observations in public, which I well remember. . . . At one time, preaching on the case of the woman brought to Christ in order that it might be ascertained whether He would consent that, in accordance with the law of Moses, she should be stoned. Dr. Kennedy remarked: "It was not at all out of a sincere regard for a due observance of the divine law that these accusers were so urgent in pressing the matter so as to have Christ's verdict regarding this poor fallen woman, but in hopes of finding out something contrary, so that they might have a cause of condemnation against the Saviour. Many a time did the devil try to put Christ and Moses in contradiction since." In commenting on the unjust Judge and the poor widow, he observed, "This Judge must doubtless have been a proud sort of over-bearing fellow who did not regard God or man, neither was moved by the sufferings of the poor widow, yet in case she would make herself a source of incessant annoyance, he intends to avenge her of her adversary, unjust Judge though he be. And shall not God avenge His own

elect, who cry unto Him day and night, though He bear long with them? The sighing and crying of His own elect must have been precious in the ears of God. What other reason can be assigned why He should have borne with them for nearly six thousand years, till now? Since ever Abel began to cry this world has not yet wanted some poor creature, in some corner thereof, either night or day, that has not ceased crying to God for mercy." Again on the text, "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through his poverty might be rich," he observed, "Were it possible that I could stand here till doomsday describing the poverty of Christ, none will understand it but those who have understood their own misery. Indeed, He was so poor and despised that the woman of Samaria, a very short time before He revealed Himself to her, could not spare Him a drink of water without a grudge; neither could He pay the tribute money till a miracle must be wrought, and a piece of money got out of a fish's mouth. And, poor creature, if you are believing yourself to be so utterly vile and worthless that you think your prayer is not worth the hearing, your reading, singing, or meditation worthless, and your attendance on ordinances worthless, my dear fellow-sinner, let me assure you the day will never dawn when Christ will despise you. . . .

"You are sometimes thinking the Lord has quite forgotten you. Indeed, a foul fiend once whispered in my ear that the Lord had forgotten to be gracious. I well remember the time when I could not manage to keep up any hope at all, but in absence of my Bible. But now, blessed be God, my only stay is, 'What saith the Lord'? When Christ came to marry His bride it was far more likely He would have to bury her—death seemed much more imminent than life. And I will tell you how the matter stood with myself. I died, and the day of my death was the day of my resurrection, birth, and marriage. This was also the way John Bunyan felt, aye, and many other Johns besides." At another time, speaking of "the expectation of the poor," he said, "The poor became so very poor that nothing else except his expectation remained between him and death, and every time he came to know the weight of his poverty he was a poorer man than before." On the words, "The wicked shall be turned into hell, and all the nations that forget God," he remarked, "Strange, that in this Psalm, the turning of the wicked into hell, and all the nations that forget God, should be made a matter of song. How can this be reconciled with the love, mercy, and goodness of God on the other hand? Just as the increase of the kingdom of God consists with the overthrow of Satan's kingdom in the world. Israel could not prosper in Canaan till the Amorites were destroyed." Dr. Kennedy had a fine critical taste for suitable and pointed remarks. Alexander Gair, in making a distinction in his hearing between the hypocrite and the real Christian, said,

"The fire which fell from heaven left nothing to Elijah, not even the ashes of the sacrifice, whereas the worshippers of Baal, if they got time, might have fed themselves fat on their rejected sacrifices." He declared he never could forget the observation. Many of his own utterances besides were awfully solemn and pathetic, such as, "O, poor soul, were you ever at Sinai! If you were, I assure you that you felt hell in your flesh." After being earnestly engaged during the whole of a Communion Sabbath, he said in the concluding prayer, "Lord, thou knowest which was more abundant in our endeavours before Thee this day—truth or blasphemy." Referring to the very common use of calling God "Father" in prayer, he remarked, "Oh many a poor foolish creature now dares, in approaching the Most High, to say 'Father.' I wonder that a spark does not go out from the jealousy of Jehovah and consume them in a moment." Others of his sayings assumed an air of pleasantry and satirical point not to be forgotten. Speaking of the Mutual Eligibility Act as conducive to the Union of the Churches, he said, "The boa constrictor does not swallow the rabbit at one gulp; it first licks it all over and then begins the swallowing at one of the extremities. But it was with a view of incorporating the whole carcass that the licking process began." He also insinuated that both Churches were like vessels cast adrift on the ocean, after breaking off from their moorings. Such often tend to come in contact with each other, and their united and mutual attraction frequently ends in a damaging collision. His advice was, "Bind them to their moorings, if you don't want to see them wrecked."—Yours, etc.,

AN ADMIRER OF DR. KENNEDY.

20th May, 1884.

Letter from the Spanish Protestant Sailor.

THE following letter is reprinted from a recent issue of *The Bulwark*. It was written by Pablo Fernandez, who has been in prison for the truth's sake, to a friend in Spain, and is worthy of perusal by our readers. The date is 15th September, from Escollera, the military prison of Ferrol:—

"VERY DEAR BROTHER,—I received your welcome letter, and thank God I am again in the Escollera, although I have not quite recovered. But at least I am more tranquil, for latterly communication with me was prohibited, and no one could visit me in the Hospital. Here in the prison it is very damp, and the food is not always good, but I have the consolation that the brethren can come and see me and comfort me in any trouble (if there were any); and although in one way it is somewhat uncomfortable, in another I am better off.

"The judge came yesterday that I might choose my defender. As our brother in the faith, the Colonel —, has written to me

telling me to name him; I did so. But I was told that no one higher than a captain could undertake my defence. I insisted that the colonel could, for he had offered to do so. But they would not accept him, so they will name anybody officially. I know no other, and they could not wait for me to seek one who might be a Liberal by means of Don —— (a retired captain who is a Protestant). So they will choose whoever they like, but it does not matter; for I will say with the Psalmist—‘Plead my cause, oh Lord,’ and, although they punish me, He who is over all—He it is who will defend me. He saith—‘Call upon me in the day of trouble, and I will deliver thee.’ I have called upon Him, therefore He will hear me.

“I will also tell you that on the 7th of this month there was an inspection of prisons, when the prisoners were allowed to make any petition to the General. I took advantage of the opportunity. I went with the others and asked for liberty on parole. When I entered the office, the General said very shortly that I had done very wrong in not kneeling down, because it was no question of conscience but of military duty. ‘The fact is,’ he said, ‘that you have someone who gives you bad advice,’ and with many other reasons the poor man tried to make me think that I had done wrong. I answered that it was true that I had an Advisor, and that God by His Holy Word counselled me, and, because it is He who counsels me, my conscience does not permit me to kneel before an idol. ‘It is not an act of conscience nor anything of the sort: it is an act of a soldier. As a soldier you should have knelt, not as a Catholic. It does not matter to us whether you are a Freemason, a Protestant, or even a Buddhist, that is the least of it, the fact is that in the army everybody has to kneel down in a military manner. If it were in the battlefield,’ he continued, ‘that you had been ordered to do anything and you disobeyed, you would have been shot down!’

“‘As a soldier,’ I replied, ‘I do not see that such a manœuvre is necessary every Sunday, and therefore as a soldier I will not do it. And if it were on the battlefield, I would be commanded to fire, and that I am ready to do, and to shed even the last drop of my blood in defence of my country, but not to kneel down, but because God condemns it; my conscience does not permit it, and I cannot do it. To try would not only be to lose my dignity, but even my personality.’

“The General began again to speak, with all his learning, and, without giving me a chance to answer, he ordered me to retire if I had nothing more to say. I was going to reply, but did not, and went out. Liberty has not yet come. God grant that it be not delayed, but that His will be done.—Yours in Christ,

PABLO FERNANDEZ.”

ALEXANDER GAIR said that the legal sinner thinks he must be perfect before he should try to draw near to the Most High, but that the believer goes, helpless as he is, to Christ—hoping.

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

(Continued from page 363.)

MR. John M'Cara's sacrament at Bruntshields was dispensed fourteen days after Stirling, also in the year 1755. Between these two sacraments I had some sore assaults from Satan; but I got also some sweet meditations of the Lord's loving-kindness in the intervals. On Saturday Mr. Cock preached on these words, Zech. xiii. 1, "In that day there shall be a fountain opened to the house of David, and for the inhabitants of Jerusalem, for sin and for uncleanness." Mr. James Erskine was much on "the crucifying of Christ." But all the time I could not get a view of glorious Christ, and this grieved me much; for I thought I had sinned Him away from my soul. On the Sabbath morning I was sore troubled because the Lord hid His face, and this led me to take a more close view of my heart-plagues. And I got a discovery of the sin of unbelief, and thought it was the sin for which the Lord hid His face; especially one day I recollected in the time of Mr. C.'s sermon, by the violent assaults of Satan, and my own unbelieving heart, I could not believe that the Lord would love the like of me, a black lump of hell; and so concluded hell would be my portion for ever. At this time I got such a clear view of my sin of unbelief as though I had crucified Christ in Crawford's-dyke. Oh! this grieved me sore to think of the wounds I had given to glorious Christ. At this time these words were borne in on my mind, Hebrews vi. 6, "Seeing they crucify to themselves the Son of God afresh." Ah! I sinned against light. O that abominable sin of unbelief, which parts between Christ and the poor soul. Then I thought, O if I had but one blink of His glorious countenance again; but I had sinned Him away from my soul.

Mr. M'Cara's action sermon was on 1 Peter iii. 18, "For Christ also hath once suffered for sins; the just for the unjust, that he might bring us to God." He spoke much of the sufferings of Christ, and the whole of it was a remarkable discourse. When he had served the first table, he invited the people to come speedily to the second; and to encourage them, he said, "God will not lay His avenging hand upon you, for He hath laid it upon Christ: He beheld the blood of the covenant, and He laid not His hand upon them: 'And they saw the God of Israel, and there was under His feet, as it were, a paved work of sapphire stone, and as it were the body of heaven in His clearness; also they saw God, and did eat and drink.'" He said to believers, "There is no fear though ye be under a cloud, it is not a cloud of wrath" (Exod. xxiv. 10, 11, 18). O the majesty that I saw in these words! there was such a power came along with them, that it had a savour for

many days, for I got leave to make application of them to myself. Then I resolved to go to the table of the Lord with both joy and sorrow: sorrow for my sins, and joy that God had laid His avenging hand upon Christ, and therefore He would not lay it upon me. I went to the table in the faith of it, wondering at the love of God, and He sweetly manifested Himself to my soul. O that I could praise the Lord for His love! When I was about to remove from the table I was sore afraid that I would again dishonour God by unbelief, or by complying with Satan's temptations. However, I was enabled to take a new hold of the promise that I got in the time of temptations before. The word of the Lord is the ground of my hope. And when I was coming away from the table these words came sweetly in my mind, "Fear not to go down to Egypt; for I will surely bring thee up again."

One Sabbath-day in the month of August, 1755, Mr. C. preached on Jeremiah iv. 2, "The nations shall bless themselves in the Lord, and in him shall they glory." One head of the doctrine was to speak of the "seasons" that we are to glory in the Lord. Among the many seasons he mentioned that we were to glory in the Lord, the time of "trouble" was one; the time of Satan's temptations was another; and a third when the law came for the "debt of obedience." On this head he observed, "That the ghost of the old husband is sometimes as frightsome as the husband himself." But when this is the case, he told his hearers they might say, "O law, thou hast gotten more glory from Christ, my husband, than if I had stood in the state wherein I was created; for, He who made the law, hath 'magnified the law, and made it honourable.'" Another season that we were to glory in the Lord was at "death," because Christ hath unstinged death: "O death, where is thy sting? O grave, where is thy victory?" A fifth season that we were to glory in the Lord was in view of appearing before the "judgment-seat of Christ." We are to glory in Him then because He is near of kin unto us. O that I could praise the Lord for such a day! I must acknowledge that this was one of the most glorious days that ever I beheld: it was like an emblem of heaven; for the glory of the Lord so filled my soul, that I got liberty to glory in Him as my Husband, as my Redeemer, and as my near Kinsman. O that I could bless Him for the gospel of Christ, being an account of His love, and the greatest proof of it. I believe His love with application to myself, and I desire to be in Him.

The next Sabbath morning, as I was going to the ordinances, the adversary suggested that I would fall a prey to him one day or other, and so wound religion. At this I was sore grieved, for I knew that by the deceitfulness of my own heart and the temptations of Satan, I would fall a prey to him, if the Lord did not uphold me. But then, O how sweetly were these words borne in upon my mind, Psalm cxxi. 3, "He will not suffer thy foot to be moved; he that keepeth thee will not slumber." O how sweet

were these words to me! for I got leave to glory in the Lord as my keeper. This was a day of power indeed, as ever I felt: I saw that it was the Spirit of the Lord speaking by His servant. O that I could bless the Lord that ever He brought me under Mr. Cock's ministry, for he has often been the minister of Christ to my soul.

This sacrament was to be dispensed at Glasgow on 31st August, 1755. Some time before this I was under sore affliction for some time, and my trouble was so very great that I thought it might be death. Whereupon these words came into my mind, with power: "For yet a little while, and He that shall come, will come; and will not tarry." O when will that "little while" pass away? O when will all these shadows flee away, and that day come when I shall have uninterrupted communion with Thyself, and no doubts about the truth of promises—no faint views, no questioning our interest in them; but then a day without a cloud in it, or a night to follow it? O come! my lovely Lord Jesus, come speedily.

I saw it to be a rod, however, in the hand of a loving Father. But one thing that grieved me was, I thought the Lord was chastising me for sins formerly committed in attending on ordinances, on account of which I thought the Lord might keep me away from the sacrament which was at hand. But it pleased the glorious Hearer of prayer to bear in on my mind, by His word and Spirit, that He would both deliver me from my trouble and bring me to the ordinances. And so it fell out; for I got a very remarkable deliverance from my trouble, and I went to the sacrament.

On the Saturday I got leave to hear with application. But on the Sabbath morning these words haunted me, *Exod. xxxiii. 3*, "I will not go up in the midst of thee, for thou art a stiff-necked people; lest I consume thee in the way." Oh! how did these words grieve me! I could not think of His wrath flaming against Israel. I went to prayer, crying, "See, O God, our shield; look on the face of thine anointed dear, thy dear Son," with many more petitions; but found no comfort. I was sore grieved for the congregation, lest the Lord should make a breach upon us, as He did on the sons of Aaron, because they offered strange fire before the Lord, which He commanded them not: "And there went out fire from the Lord, and devoured them; and they died before the Lord" (*Lev. x. 2*). I was afraid that some of us might offer strange fire before the Lord, and so provoke Him to make a breach upon us. I fell prostrate with my face towards the ground, grieving for my own sins, and for the sins of God's Israel; and earnestly begged that He would purge away our sins, for His name's sake; and come forth with ministers and people to the feast, and glorify Himself, shewing mercy to us, notwithstanding, of our rebellion and ungratefulness to Him: and praying that His presence might go with us, and that would make a gladsome feast. And I must say to the praise of the Lord that He condescended

to hear unworthy me, and by His word and Spirit so shined in upon my soul that I was filled with wonder at His love. The words which He brought to my mind were Exod. xxiv. 8, 11, "And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink." O how sweet were these words to my soul! O what joy was it to my soul to see that God had laid His avenging hand upon glorious Christ and would not lay it upon us! I then went to the meeting-house, wondering at His love, and sat down at the first table.

Mr. Fisher, at that time, preached on Psalm xxiv. 7, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors, and the King of glory shall come in." After explaining the words, he observed the following doctrine, viz., "That as there is a solemn charge given to sinners of mankind, in the dispensation of the gospel, to open or lift up the doors of their hearts to Christ the King of glory, in a way of believing, so it is secured, by promise, that He shall come in." In discoursing the subject, he proposed to do the following things: "(1) To speak of the solemn charge here given to sinners of mankind, to lift up, or open the everlasting doors of their hearts. (2) To speak of the King of glory, in whose favour access to the heart is demanded. (3) To speak of the promise of His in-coming to the heart of sinners. And then to apply the subject." And I must say to the praise of the Lord this was as joyful a day as ever I saw all my lifetime; for a bright display of redeeming love did, with power, shine in upon my soul. This whole day I got leave to delight myself in His love, and I had little molestation from enemies without or within my own heart.

(To be continued.)

"Praying Tom" of Basingstoke.

HIS CONVERSION UNDER DR. MARSH.

THE following interesting case of conversion is recorded in the "Life of the Rev. William Marsh, D.D.," a worthy, evangelical minister of the Church of England, who died on 24th August, 1864, at the age of eighty-nine years. His daughter, Miss Catherine Marsh, who wrote his "Life," and also the "Life of Captain Hedley Vicars," passed away a few weeks ago at the advanced age of ninety-four. The narrative about to be given conveys, within brief compass, a variety of important and encouraging lessons as to God's ways in providence in connection with the salvation of sinners. There is much encouragement for ministers of the Gospel to labour in faith and hope.

The Rev. William Marsh was ordained to the curacy of St.

Lawrence, Reading, towards the close of the year 1800. His first sermon was preached on the words, "Behold, the Judge standeth before the door." Shortly thereafter he had occasion to visit the town of Basingstoke, on the invitation of an esteemed Christian friend, who promised him "the opportunity of preaching, as the curate of the parish church had offered the pulpit." The rector of this parish had been for some time non-resident, but returned unexpectedly that week. He was evidently a man who did not value the true Gospel, for "on hearing of the arrangement that had been made, he said to his curate, 'That evangelical young Marsh shall not preach in my church.'" When this news was announced to Mr. Marsh on his arrival, he received it with his usual serenity of temper, merely replying, "Then I am to be a listener instead of a preacher to-morrow. But I can *pray* as much as I wish, no man forbidding me." . . . The language of his heart was—

"Ill that God blesses is our good,
And unblest good is ill;
And all is right that seems most wrong,
If it be His sweet will."

"The Master, in whom he implicitly trusted, had otherwise planned that Sabbath's work for him. Early in the morning a messenger came from a clergyman who had a small church in the suburbs of the town, to say that he had been seized with an attack of inflammation in the chest, and that he would be most grateful if Mr. Marsh would undertake the duty. Gladly accepting this opportunity, he went forth to preach the Gospel of Christ from the words, 'Behold the Lamb of God, which taketh away the sin of the world.'

"At the conclusion of the sermon he offered to give the congregation an afternoon service. Between the services the news spread about the town that the young clergyman who had been refused the pulpit of the large church, was to preach again in the small one. With the generous impulse of Englishmen to take the side of any one whom they fancy to be injured, the numbers who pressed to hear him were so great that the congregation overflowed until the churchyard was crowded. Even the choir deserted from the parish church, in order to testify their sympathy with the young clergyman who had fallen under the rector's ban.

"Amongst the crowd in the centre aisle there stood a man so noted for his ungodliness and profane language as to be known in Basingstoke by the name of 'Swearing Tom.' He was a leader in sin and profanity; and for seventeen years he had never entered a church. It was only curiosity which had brought him now. The text was taken from the prophecy of Ezekiel: 'I will put a new spirit within you.' Towards the close of the sermon the preacher quoted the words, 'If ye then, being evil, know how

to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?' (Luke xi. 13)—remarking that, contrary to the conclusion which might have been expected, 'the offer there was not to children, but simply to those who asked. There was nothing, therefore, between the worst of men and this most blessed gift from heaven but to ask for it.' He then added, 'If the most wicked man in this church would go home and pray that God, for Christ's sake, would give him His Holy Spirit to change his heart, God would hear and answer that man's prayer.'

"These words (by the blessing of God) went straight to the heart of 'Swearing Tom.' 'I am the worst man here,' he said to himself; 'I will go home and pray.' As he went, he had to pass by the familiar public-house, but, unmoved by the calls of his companions, he refused to turn in. On reaching his home, he threw himself upon his knees, and tried to pray in the words which he had heard from the pulpit. The prayer was answered. From that time he became a changed man, and his name of 'Swearing Tom' was soon altered to that of 'Praying Tom,' by which he was known till the day of his death. He placed his leisure time at the disposal of the clergyman for visits to the sick and afflicted, and was made a great blessing for upwards of half a century in his native town.

It was not until Mr. Marsh preached again in that church, after a lapse of thirty years, that he became aware of the blessed result of his first Sabbath's sermon, when Tom himself asked leave to speak to him in the vestry and told him the story of his conversion. Many years later, as Dr. Marsh was going up the stairs of Exeter Hall, for the last meeting there of the British and Foreign Bible Society, at which he was able to be present, a stranger met him and asked him if he was not Dr. Marsh, and, on receiving the reply, he said, 'Ah, dear sir, "Praying Tom," of Basingstoke, is now "Praising Tom," in heaven. His last hours were blessed indeed, for he died as he had lived, rejoicing in his Saviour.'

The late Mrs. Macleod, Lairg.—As we go to press we learn, with regret, the death of Mrs. Macleod, Bridge End, Lairg, the respected widow of the late well-known Mr. George Macleod, elder. The sad event took place on Friday, 24th January. A feature of added sorrow was the decease, two days before, of a daughter, Catherine, who has been in indifferent health for a considerable time. Mrs. Macleod was known as an attached friend of the cause of truth for many years, and along with her worthy husband, who passed away in January, 1903, showed much kindness to ministers and friends of the Free Presbyterian Church. We extend our deepest sympathy to the sorrowing family and other relatives.

J. S. S.

The late James MacLeod, Elder, Raasay.

IT is with sincere regret that we record the death of Mr. James MacLeod, an elder in the congregation of Raasay, who passed away to his everlasting rest on 5th December last.

Physically, he was strong and robust; but when the Lord's time had come, strength and life ebbed away under the pressure of a severe malady in about a week. He filled a useful place on the walls of Zion; and in an age in which faithful witnesses for truth are rapidly diminishing, his removal creates a real blank, and he will long be sorrowfully missed.

He was born at Torran, Raasay, about 74 years ago. He was brought up in an atmosphere that richly savoured of genuine piety. Under his parental roof he saw the practice of godliness exemplified in an eminent degree from his childhood. In his boyhood, and even after he had entered upon manhood, there were a goodly number of men and women in the north end of Raasay who were noted for their piety. The seed sown by pious teachers and catechists, and afterwards watered under the solemn and unctuous ministrations of the late Rev. W. S. Macdougall, had, through the blessing of the Lord, resulted in the springing up of a crop of very worthy witnesses, whose influence for good was felt throughout the whole island. James, however, apparently grew up careless and thoughtless about eternal realities, and he was long settled in life before signs of real concern were forced on the attention of others. He was in the habit of attending the communion services at Lochalsh during the ministry of the late Rev. Alexander MacColl, and there he formed a strong attachment to a saintly man, a Christopher Mackenzie, who lived at Ardelve. On an occasion that Mr. MacColl had great power, during the delivery of the action sermon, in setting forth the fearfulness of a sinner's lost condition for ever in hell and also in exhibiting the excellencies of Christ as an all-suitable and all-sufficient Saviour, able to save the chief of sinners to the uttermost, James's attention was mightily arrested, his conscience was awakened with alarming apprehensions of the wrath of an infinitely righteous God burning against him, and eventually he was enabled to rest on a crucified and risen Christ by faith in the promise of His word. When struggling with the excruciating pains of a malignant disease that soon put an end to all his troubles, he was asked if he enjoyed a degree of comfort in view of the apparently approaching dissolution. He replied with great emphasis, "He is faithful that promised."

As a speaker at the Friday fellowship meeting of a communion season, he was always lively. His words were few, but pithy and to the point. He was naturally possessed of considerable wit, which he exercised to good effect. He could administer an effective rebuke to the careless, and from the pleasing manner in which it was delivered, it was usually taken without offence. He

was held in high esteem by all, and when tidings of his removal had gone forth, expressions of sorrow were heard on every hand.

He was genuinely loyal to the testimony of the Free Presbyterian Church, and never wavered in his attachment to the position taken up by the Rev. Donald Macfarlane in 1893, who was then minister of Raasay. He was unmoved in his adherence to truth and principle. In his zeal for the cause that he had so much at heart, he endured his own share of sufferings, and in its interests he sacrificed no small measure of earthly comfort. He had a desire to have his life prolonged, for the only reason that he might yet do what, hitherto, he was not able to do for the cause; but he was resigned to the will of the Lord. He honourably finished his course and was faithful unto death.

He acted as ferryman at Clachan, Raasay, for about 17 years. Afterwards he removed to the north end of Raasay for a few years, and latterly he came to Portree where he passed the last few years of his life. We extend our sincere sympathy to his sorrowing widow and family in their bereavement.

“Help, Lord, because the godly man
Doth daily fade away;
And from among the sons of men
The faithful do decay.”

A. M.

The late George Forrest, Brucefield, Canada.

IT is with deep regret that we record this month the death of Mr. George Forrest, Brucefield, Ontario, which sad event took place on Saturday evening, 21st December. The name of worthy Mr. Forrest is well known to our readers as that of one of the chief representatives of our Church in Canada. As the first correspondent with the Free Presbyterian Church at home, he was, in a sense, the pioneer of the mission, and his presence, counsel, and example, have all along been, by the blessing of God, sources of strength to the cause of truth there. He had reached the advanced age of ninety years, and the removal of this venerable “cedar” makes a large gap among the few scattered “trees of righteousness” known to us in Canada. We hope to have some more detailed account of his life in a future issue. Meantime, we give a few notes of his last days, sent to one of our ministers by his daughter. “We had very little expectation of his recovery in the summer, though one day when I was going home, the word came very forcibly to my mind:—

‘I shall not die but live, and shall
The works of God discern;
The Lord hath me chastised sore,
But not to death giv’n over.
O set ye open unto me
The gates of righteousness;
Then will I enter into them,
And I the Lord will bless.’

I thought to myself: 'Will he yet conduct our meeting?' He was spared to conduct a good few meetings, and the Psalm he named the last Sabbath he was alive (though the meeting that day was not held in his room), was the 146th. The Sabbath before he named the 138th. 'Weak and weary' was a common answer, when any enquired how he was, and sometimes toward the last, 'I'm brought very low.' He did not come out much with his inner feelings, but when they did come, it was usually in words of the Psalms, sometimes quoting their lamenting words with tears upon his cheeks. One Sabbath evening, he was very weary and restless, and I offered to read to him, when he asked for Psalms 38, 146, 71, and 138, in the order named. The words of the 103rd Psalm,

' For He remembers we are dust,
And He our frame well knows,'

were a frequent source of comfort to him, and also the words in the 69th Psalm,

' O all ye that do seek the Lord,
Your heart shall ever live.'

He would remark, 'They are blessed though they have not yet found him.' One night, towards the end, he asked, 'What are the words that follow, "This is even the time of Jacob's trouble?"' M. answered, 'But he shall be saved out of it.' 'I thought so,' he replied. The 62nd Psalm was also one of comfort.

"The kidney trouble he had in the summer left its effects, and he needed regular attendance ever since, and we feared what the end might be. But he took some cold before we were aware of it, and that hastened the end. When we called the doctor, he held out no hope, but said he might continue two or three days. He died that night. About seven o'clock he wanted his medicine, and said he was hungry, and we raised him up for it, but his weakness was extreme, and when we laid him down again, I saw a change coming over him, and in less than a hour he was gone. My mother is very calm and quiet under her bereavement. . . . Mr. Scott was here and conducted the funeral service." The letter closes with, among other things, mention of the names of some of the friends who attended the funeral.

We understand that it was Mr. Forrest's desire to live until the Rev. W. Scott would be settled in Chesley, and thus be able to attend and conduct the service at his (Mr. Forrest's) funeral. This desire was realised, and his mortal remains were laid to rest with every token of love and esteem on the part of the assembled mourners. "A prince and a great man has fallen in Israel." May the Lord in His tender compassion bless and comfort the bereaved relatives and friends, and in the riches of His grace, raise up living witnesses for His cause and truth in Canada and the home country in the room of the godly fathers He is carrying home to their everlasting rest!

J. S. S.

King George V. and the Bible.

THE Secretary of the Scripture Gift Mission recently wrote a letter to His Majesty asking for confirmation of a report with respect to his reading the Bible. The following interesting reply was received :—"WINDSOR CASTLE, 18th November, 1912.—DEAR SIR,—I have had the honour of submitting your letter of the 15th instant to the King, and I am directed to inform you in reply, it is quite true that he promised Queen Alexandra as long ago as 1881 that he would read a chapter of the Bible daily, and that he has ever since adhered to this promise.—Yours very truly, (signed) KNOLLYS."

We are convinced that many of our readers will feel deeply gratified to have the assurance that the King is a daily reader of the Bible. The decided knowledge that this is so, will stimulate those who have the spirit of grace and supplication to pray all the more earnestly for the spiritual welfare of His Majesty, and to desire that his reign may be made a real blessing to the country. It may not be without profit to refresh the memories of our readers with a quotation from the Apostle Paul, the inspired messenger of Christ, who exhorts us to pray for kings and all in authority, not only with a view to the efficient discharge of their office, but to their personal salvation. It is written in the first Epistle to Timothy, second chapter—"I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and all in authority, that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth." At the very time the Apostle wrote these words the kings and those in authority were, for the most part, Gentiles who knew not God—some of them monsters of iniquity.

Let us observe, in conclusion, that even a formal reading of the Bible is not to be despised. Where did the Word of God find at first those who came to know its saving power? In formalism or in worse—not among the living, but among the dead—dead in trespasses and sins. The Lord blesses the reading and the preaching of the Word for His own name's sake, and not for any merit or goodness in the creature, and so we cannot tell when and where such exercises may be savingly blessed according to His eternal-purpose. There is a secret legalism that oftentimes enters into the thoughts of those who believe in salvation by free and sovereign grace. They conclude that unless a sinner brings life with him to the reading or hearing of the Word, the Lord will not bless the exercise to his soul's good. The blessing is thus made dependent on something in the sinner, and not upon the regard the Lord has for His own name, purpose, and ordinances. We must go to the means of grace, in order that we may receive life

and every heavenly blessing from the Spirit of God, through these channels. God's people received these blessings at first when they were totally dead in sin, and they afterwards frequently receive them when they are exceedingly dead in feeling. Let the spiritually dead therefore employ the means in which God bestows life eternal.

Suipeir an Tighearna: Rivetus.

Teagasg a chum iad sin leis am b'àill 'tighinn gu bord naomh an Tighearna gu h-ìomchuidh a bhi air an ullachadh roimh laimh;

LEIS AN URR. ANDREAS RIVETUS.

(Air eadar-theangachadh o'n Laidinn airson a' cheud uair.)

AN TREAS CAIBIDEIL,

A tha a' nochdadh gu bheil Crìosd ann an samhhlaidhean naomha an arain agus an fhiona 'ga thabhairt fein dhuinn mar (no, anns an t-seadh anns an d') fhuair E bas air a' chrann-cheusaidh.

IS iad na samhhlaidhean naomha a roghnuich an Tighearn, aran agus fion, nithean ata ro-chumanta a measg nam biadhan àbhaiseach a dh' orduicheadh do dhaoine airson cumail suas am beatha, agus biadhan air nach 'eil neach air bith a dh' fhaodas a reusan a' chleachdadh aineolach, ciod iad an gnè agus am feum. Tha iad air an gabhail le buill corpora, agus tha iad air an leigeal sios dha-n a' ghoile chum as, an deigh dhoibh a bhi air an cnamh agus air an roinn a mach air feadh a' chuirp, gu'm biodh iad air an teanndaidh gu 'bhi 'nan cuid dhe-n a' chorp fein. Chum, uime sin, gu'n tugadh an Tighearn fianuis air gu'm b'e a thoil gu'm bitheadh E air a cheangal ruinn ann an aonadh ro-theann, rinn E feum de dh' iomadh seorsa coslachdan leis an sparradh E oirnn an diombaicheachd ud, agus leis an cuireadh E ann an seadh eigin e fa chomhair ar sùl. Cha'n'eil coslachdan air bith 'tha air an cleachdadh a chum na criche so cho tric riu sin a tha air an tarruing o'n cheann agus na buill, a tha a' dluthachadh ann an aon chorp; o'n fhear agus a' bhean, a tha, a reir orduigh Dhe, a' tighinn gu a bhi 'nan aon fheoil; o'n fhionan agus na geugan ata a' fantuinn ann, agus ata a' fas suas comhladh ris; ach tha 'na coslachdan sin a chum a bhi a' soilleireachadh agus cha'n ann a chum a bhi 'nan sacramaidean gu 'bhi a' seulachadh agus a' co-chur ris gach creidmheach fa leth na nithean a ta, anns na coslachdan ud, air an cumail a mach fa chomhair nan uile. Ni mo na sin bha na coslachdan ud air an suidheachadh le Dia gu bhi 'nan Sacramaidean, ach bha iad air an ordachadh ann an nadur agus ann an comuinn choithcinn dhaoine a chum criche eile. Ach anns an t-shuidheachadh mu am bheil sinn a' labhairt, bha an t-aran agus am fion air an toirt

airson a' cheirt chriche so, agus cha'n ann (mar tha iad air an cleachdadh anns an t-Sacramaid) airson feuma eile, agus tha iad air am meas mar shamhlaidhean ann an Suipeir Naoimh na Sacramaid so.

Feumaidh sinn, uime sin, 'thoirt fainear nach 'eil an t-aran agus am fion a' tighinn gu bhi nam biadhan dhuinne a dh' easbhuidh air ullachadh iomchuidh a bhi air a dheanamh roimh laimh, agus anns an ullachadh sin tha toraidhean na talmhainn, o'm bheil na biadhan ud air an deasachadh, air am briseadh sios, agus, mar sin, tha iad, le innleachd a bhi air a cleachdadh, air an deanamh a chum cumail so beatha an duine; ni, a thaobh nan nithean so, 'tha ro-aithnichte ciamar tha e' gabhail aite, oir is ni e 'tha ann fhein cumanta agus coitichionn. Leis na nithean sud, thoilich an Tighearn 'dheanamh aithnichte dhuinn nach d'thainig a chorpsan agus 'fhuilsan gu 'bhi 'nam biadh agus 'nan deoch, 'nam beathachadh spioradail dhuinn, a dh' easbhuidh air ullachadh iomchuidh roimh laimh, ullachadh anns an robh a chorpsan air a bhriseadh, agus, mar gu'm bitheadh, air a mheileadh agus air a bhleith ann am muilean, air dha a bhi air a bhualadh air a' chrann-cheusaidh le piantan de dh'iomadh gnè agus a bha ro-shearbh, air a lot le tairngan agus le sleagh, agus, mar gu'm bitheadh, air a rostadh ann an teine 'ambghairean. Bha 'fhuil mar an ceudna air a fàsgadh mach as mar ann an amar bruthaidh, mar is gnath 'tachairt dha bagaidean nam fion-dhearcan 'nuair a shaltrar oirre agus 'nuair a bhruthair iad. Mar a dh' fhaodas mi a radh, bha Crìosd troimh 'fhulangas ro-shearbh sin eadhon gu bàs a' chroinn-cheusaidh, air a dheanamh 'na bhiadh agus 'na dheoch dhuinn, agus, dealaichte o'n t-suidheachadh sin, cha bhitheadh E aon chuid air a theirginn, no air a cho-chur ruinn anns a' bhord naomh. Uime sin 'nuair a labhair E mu dhéighinn an ithidh so, tha E 'càradh an ithidh, cha'n ann ann an rathad *generailte* ri Phearsa, ionnus 's gu'n abradh E, 'se an t-aran so mi fhein; ni mo tha E a' labhairt, ann an rathad a tha 'deanamh eadar-dhealachaidh, mu a nadur diadhaidh fein, mur gu'n abradh E, 'se an t-aran so mo dhiadhachd; ach tha E 'ga chàradh ri nadur daondach fein, agus, air mhodh sonruichte, ri 'fheòilsan agus ri 'fhuilsan. Eadhon 'nuair, an taobh am muigh do'n t-Sacramaid, labhair E mu'n ghne ithidh ata spioradail, agus E mar sin 'ga ghairm fhein fo'n ainm sin, aran neamhaidh (Eoin vi.), tha E a' mineachadh so, air iomadh doigh agus gu tric, mu 'chorp fein, no mu 'fheoil fein, a bha E gu a thabhairt, 'se sin air a' chrann-cheusaidh, airson beatha an t-saoghail, agus an deoch a bha E a' gealltuinn, mhinich E mu 'fhuil fein, 'se sin 'fhuil a bha E gu 'dortadh a mach, air a' chrann-cheusaidh. Oir mar is iad so an da phairt de'n chorp do'n gnath a bhi air an dealachadh o cheile ann am bas ainneartach, d'ur tha neach air a lot troimh, agus mar sin gu'r h-ann annta a bha fulangas Chrìosd air a' chumail a mach fa chomhair sùl dhaoine, rinn E luaidh oirre sud, air an ainm; oir, o'n dealachduinn sin o cheile, lean am bas ud fo'n d'thainig E fein gu toileach, bas, ged nach deachaidh E foidh ach aon uair a

mhain, agus ged rinneadh E a nis gu siorruidh saor uaith, gidheadh is i a thoil gu'm bitheadh e fa'r comhair-ne aghnath, mar ni a ta a lathair agus a ta ùr, dìreach mar a ta am bas sin an comhnuidh mar sin 'an lathair Dhe, 'na fhàile cùbhraidh (Ephes. v. 2). Agus mar sin tha E 'ga thabhairt gun sgur fa chomhair ar sùl mar iocshaint-bacaidh ann an aghaidh a' bhais, agus mar chomharradh air neo-bhàsmhorachd. Mar an ceudna ged tha E ann a fhocal fein, cia minic agus tha a bhas agus 'fhulangas air an cur an ceill duinn, air a nochdadh gu soilleir fa chomhair ar sùl gach là, air a cheusadh 'nar measg, gidheadh, mar 'nuair a chuirear am focal ris an t-shamhladh gu bheil Sacramaid cuimhneachaidh againn, mar sin (air dha da bhuadh de anam an duine a bhi mar gu'm bitheadh a' gabhail a stigh a' comhladh) tha a' chlaisneachd agus an fhradharc air an gluasad ann an rathad ni's eifeachdaich le da chuspair—cuspairean a tha a' toirt air ni-eigin nach e iad fein a' tighinn a stigh do'n tuigse, 'se sin am bas 'bha maslach ann an sealladh dhaoine, ach prìseil ann an sealladh Dhe, ni gu'r h-ann air son e a bhi air a chur an ceill agus air a chumail air chùmhne gu bheil an t-Sacramaid so, a dh'aoin ghnothuich, g'ar gairm. "Cia minic agus a dh'itheas sibh an t-aran so, agus a dh'olas sibh an cupan so, tha sibh a' foillseachadh bais an Tighearna gus an tig E." (1 Cor. xi. 26.) Leis na briathran sin tha an t-Abstol a' mineachadh nam briathran ud a chleachd an Tighearna ann an suidheachadh na Suipearach—"Deanaibhse so mar chuimhneachan ormsa"—ormsa a tha a' toirt suas mo chuirp, agus a tha a' doirteadh mach m'fhola air a' chrann-cheusaidh. Ithibh mo chorp so a ta air a bhriseadh air bhuirsonsa, agus olaibh m' fhuilsa so a tha air a' doirteadh air bhuirsonsa. Ann an sin tha E a' toirt fianuis shoilleir gu bheil E, ann 'bhi dhuinn a' cleachadh na Sacramaid so, a' teirginn agus a' tabhairt dhuine a chorp mar bha e air a bhriseadh, agus 'fhuil mar bha i air a doirteadh a mach as a chuislean. 'Se so mar an ceudna an t-aobhar gu'n do chleachd E da chomharradh a tha sgarraichte o' cheile, eadhon aran agus fion air leth, a chum 's gu nochdadh E dhuinn an dealachadh a bha air a dheanamh eadar a chorp-san agus 'fhuilsan ann a fhulangas, a chum 's gu'n ceangladh E sinn ris fein, agus gu'm b'e sinn 'fheoil-san agus a chnamhansan agus 'fhuilsan.

Uime sin, ged a dh' fheumas e a bhi 'na ni mu nach 'eil amharus 'nar sealladh, cha'nea mhain gu bheil, an deigh aiseirigh bheannaichte agus ghlormhor ar Tighearna, aonadh a' dlùth-leantuinn ann am Pearsa Chrìosd eadar a Dhiadhachd agus gach pairt dhe a chorp (mar nach d' fhag E riamh pairt dhe a chorp gu 'bhi dealaichte no sgapta o Dhiadhachd) ach mar an ceudna gu'n d' thainig na h-uile pairt a bha feumail do dhuine ri cheile troimh 'n a' bheatha a ghlac E a rithist, beatha nach 'eil E gu brath tuilleadh gu leigal sios: Gidheadh tha ecinn-teach gu bheil Chrìosd ann an Sacramaid na Suipeire naomhe 'ga theirginn fhein dhuinn [cha'n ann]* mar 'tha

* Cha'n'eil na briathran so, "cha'n ann," anns an Laidinn, ach saoilidh mi gu feumar an tuigsinn.—I. R. M.

E beo o na mairbh agus air a glòrachadh, ach mar chuir E E fein ann an dimeas mor, eadhon gu bas a' chroinn-cheusaidh, agus is i a thoil gu'n itheamaid a chorpsan mar a bha E air a bhriseadh agus air a mharbhadh air ar sonne, agus gu'n olamaid 'fhuilsan mar a bha i air a doirteadh a mach air ar son-ne eadhon mar gu'm bitheadh E fathast anns a staid sin, neach bu choir a ghnath a bhi fa chomhair sùl ar n-inntinn fo shealladh an t-shuidhichidh sin anns an robh E comasach dha a bhi comh-pairteachadh dhe 'fheoil agus dhe 'fhuil ruinn. 'Sann mar so bu choir dhuinn na briathran 'tha ag amharc ris an àm a ta a lathair (*present tense*) a thuigsinn mar gu'm bitheadh iad a' comharrachadh a mach gnìomh a tha a' buan-leantuinn, agus 'tha buan-mhaireannach 'nuair tha E a labhairt mu a chorp fein "a tha air a thabhairt" (cha'n e "a thugadh") air ar son, agus "a tha air a bhriseadh" (cha'n e "a bhriseadh") air ar son, agus 'fhuil fein "a tha air a doirteadh" (cha'n e "a dhoirteadh") air ar son. Oir mar, ann an seadh diomhair, a thugadh agus a bhriseadh a chorp agus a dhoirteadh 'fhuil roimh dha a bhi, ann an gnìomh, air a cheusadh, eadhon troimh an t-Sacramaid a bha a' cumail a mach na nithean ud, mar sin tha an ni ceudna air a dheanamh o linn gu linn le Sacramaid a tha gu 'bhi a' cumail bais Chriosd air chuimhne ann an co chomunn naomh, Sacramaid anns am faod agus anns am bu choir do gach creidmheach a radh agus a chur sìos mar ni cinnteach gu bheil e fein a' gabhail cuirp Chriosd a bha air a thoirt thairis agus air a bhriseadh air a shon fein, agus fola Chriosd a bha air a doirteadh air a shon fein, ged tha mille agus sia ceud bliadhna o'n dh'fhuiling ar Tighearn.*

A chionn 's gu bheil e ro shoilleir o' bhriathran suidhichidh na Sacramaid gu'n d' thug Chriosd a chorp fein d'a dheisciobuil, agus dhoibhsan a chreideamh ann 'nan deigh, gu a bhi air itheadh leo mar a bha e air a bhriseadh, agus 'fhuil mar a bha i air a doirteadh, agus gu bheil E anns an doigh cheudna 'gan tabhairt dhuinn a nis, tha sinn a' tarruing a cho-dhunaidh a leanas: Cha'n e, cia mar a dh' fhaodas sinn ann an rathad farsuing corp Chriosd a ghabhail, no cia mar a dh' fhaodas sinn corp Chriosd a thug E suas leis 'na chorp glormhor agus neo-bhasmhor do neamh a ghabhail 'a bu choir dhuinn a bhi a' feòrachd? Ach 'se a bu choir dhuinn a bhi a' feòrachd, ciod i an doigh air am faod sinn a bhi ag itheadh de chorp Chriosd mar bha e marbh, agus ol de fhuil Chriosd mar a bha i air a doirteadh a mach? Oir d'ur tha a' cheist air a suidheachadh o'n toiseach ann an rathad cli tha ro-thric deasboireachd gun fheum agus eadhon calldach a' dol air chois, ni a dh' fhaodadh a bhi gu furasda air a thoirt gu ceann n'am bitheadh briathran na ceist air an suidheachadh ann an rathad soilleir, agus mar bitheadh na briathran leis an robh an t-Sacramaid air a suidheachadh air an reubadh o cheile, 'nuair tha iad da rìreadh a' leantuinn ri cheile ann an ceangal gun bhriseadh.

(*Ri leantuinn.*)

* Is e a dh' fheumas sinn a radh, cha'n e "mille agus sia ceud," ach, "mille agus naoi ceud."

The late Samuel Porter, East Maitland, New South Wales.

WE regret to record the death of Mr. Samuel Porter, a worthy elder of the Free Presbyterian Church in New South Wales, which took place on the 15th September last. Mr. Porter, who was in fellowship with the Rev. Walter Scott when he was in Australia—he has also corresponded since—was a loyal adherent of the old paths, and cherished a warm interest in the prosperity of the Free Presbyterian Church of Scotland. He was accustomed to send an annual donation to our Foreign Mission Fund, and also an occasional one to the *Free Presbyterian Magazine*, which he read constantly with much appreciation. Mr. Porter was esteemed as a man of truth and uprightness by all who knew him, and his removal is a loss to the Church of God on earth. He was predeceased by his wife, who died in February, 1912. We cull the following brief extracts from the *Maitland Daily Mercury* of 16th September, sent us by the Rev. W. Scott:—"One by one the old pioneers of the district are gradually passing away, the latest death to be recorded being that of Mr. Samuel Porter, sen., a well-known and highly-respected resident of the district for 58 years, who died at his residence, Pitnacree, yesterday afternoon about half-past five o'clock, after a short illness. Death was due to heart failure, brought on by advanced age, the old gentleman having attained his 79th year in March last. The deceased was a native of Londonderry, Ireland, where he was born in the year 1833. He came to the State in 1854, his late wife (who died in February last) being a fellow passenger, and they were married three years later by the Rev. Mr. M'Intyre. He was a very hardworking and industrious man of a sturdy nature and kindly disposition, and was much esteemed by all who knew him. He was untiring at his work, which he followed up early and late, and never knew what a day's illness was in his life. Although he took no part in public matters he was keenly interested in the welfare and advancement of East Maitland. He was a prominent member of the Free Presbyterian Church, of which he had been an elder for many years. In fact, whatever spare time he had was given to church matters. He led an active and industrious life almost up to the last, being present a few weeks ago at the funeral of the late Mr. A. G. Cullum, when he appeared to be in his usual good health, but he had not been well since, and died as stated from heart failure, though he was conscious up till the last. He leaves a family of six sons and two daughters."

One of Mr. Porter's sons is Mayor of East Maitland. There are 37 grandchildren and one great grandchild. We extend to them our deepest sympathy, and pray that the godly example of their esteemed relative may be attended with a blessing from on high to his descendants.

J. S. S.

The Pregnant Promise.

EXTRACT FROM A SERMON BY RALPH ERSKINE, A.M.

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“Now we, brethren, as Isaac was, are the children  
of promise.”—GAL. iv. 28.  
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THE mystery of right vowing and covenanting is here. It is the business of one that hath an interest in Christ, and that, under the conduct of the Spirit of promise as a spirit of praise and gratitude, offering to the Lord thanksgiving, and paying his vow to the Lord; through grace, vowing a grateful service in heart, lip, and life, to the Lord that hath saved him from the guilt of sin, the wrath of God, and the power of corruption; the man's resolving hereupon thankfully to give to the Lord the love of his heart, the calves of his lips, and the obedience of his life.

O, sirs, pray that God may graciously covenant with you, otherwise you will never gratefully covenant with Him. Your covenanting will be vain till He comes and discovers to you the nature, freedom, and fulness of the covenant of grace that stands fast with Christ. And let believers themselves remember always that they never go to confound God's covenant of grace with their covenant of gratitude: for your covenant of gratitude—even when entered into rightly, upon the main—yet may be a thousand times broken. But woe would be to you for ever if the covenant of grace could be once broken; nay, but that is impossible, for it stands between two unchangeable parties—God and Christ. However, as the spirit of gratitude is necessary before there can be any personal covenant of gratitude, so I despair of ever seeing the National Covenant rightly renewed till the spirit of praise and gratitude be poured out. Therefore, if you would wish for a great reformation day—a covenanting day—O cry for the return of the Spirit of promise as a spirit of praise and gratitude. Though the Lord owned our solemn covenanting days—however many make a jest of them now-a-days, and though some did enter into these Covenants under the influence of the spirit of gratitude—yet the general want of this spirit, even in those that thus covenanted with the Lord, may be one of the causes why our Covenants were afterwards so fearfully broken and burnt.

I knew once a gentleman who, after his first conviction, made a covenant, and wrote it, signed it, and laid it up in his chest, but afterwards turned more loose than ever, till, casting off all bonds, he went home one day and burnt his covenant with God; whereupon he took loose reins to his lusts for a time, till the Lord accidentally ordered his hearing another sermon. The minister was directed to speak to the following strain, though he in the meantime was resolved to be hardened against all that the minister should say. Well, but the Lord put these or the like

words in the minister's mouth, namely, "Perhaps there is someone here that, under convictions, formerly hath made a covenant, and he hath afterwards gone to such a height of wickedness that he hath burnt his covenant." The poor gentleman knew that none in all the world but God and his own conscience were privy to that story, and therefore he was obliged to acknowledge it was God Himself speaking to him. Then began a sound work of conviction, and thereupon a discovery of Christ to his conversion. Then he knew how he was to dedicate his life to the Lord under the conduct of a Spirit of gratitude.

I apply this to the case of Scotland, though it may be applied to all personal cases. Scotland entered into covenant with God, but though the Lord helped some of our forefathers to act honestly and from a spirit of gratitude, yet the most part of these generations, as well as their posterity, were strangers to the spirit of gratitude. And what came of the Covenant? Behold, it was not only broken, but burnt; and God is saying to Scotland, "O Scotland, Scotland, you have broken Covenant; you have forgotten the Covenant; you have played the harlot with many lovers; yea, you have burned the Covenant of your God!" And till God send the spirit of conviction, discovering our sin, and thereafter the spirit of gratitude, making us regularly to engage unto duty—like children of promise that have got the Spirit of promise as a spirit of gratitude—there is little hope of powerful covenanting days. O cry for the return of the Spirit for this end!

Notes and Comments.

A Chinese Colporteur.—The Quarterly Record of the National Bible Society of Scotland gives an interesting account of a native colporteur in China who has just died. His name was Cheng-mao, and he seems to have been a truly Christian and devoted man. He was a man of prayer and meditation upon the Scriptures. He suffered much on account of his zeal for Christ and the salvation of his fellow-countrymen. He visited "the streets and temples, the shops and houses, the markets and gambling dens of the district. People called him 'Big head.' They struck his face and spat upon him, they tied straws to his queue, they emptied manure buckets over his shoulders. On one occasion a jeering crowd forced him on his knees, insisting that until he confessed his apostacy in forsaking the idols, he should not rise again; but, though they began to strike him, he behaved with such gentleness and wisdom, and spoke to them so effectively, that they were shamed, and let him go." He preached as well as sold the Scriptures, and it was after a day's engagement of this kind that he took fever and died. The minister of the church which he attended said, "He was our little St. Paul."

"The Scotsman" and "Christmas."—There appeared in *The Scotsman* newspaper of 25th December, a long and bitter article, in which the ancient Scottish opposition to Christmas was scathingly denounced, and the growing popularity of the observance highly commended. The article was distinctly fitted to stir a sense of injustice and injury in the mind of any loyal adherent of "the old paths," and a Free Presbyterian reader at once wrote a brief letter by way of reply. The letter was returned with a polite note from the *Scotsman* editor. The Free Presbyterian friend has forwarded it to us, and we have pleasure in giving it a place in these columns. It runs as follows:—

"To the Editor, *Scotsman* newspaper, Edinburgh—Sir,—The writer of the leading article on this subject in your issue of to-day evidently knows and can quote scripture. Will you be good enough to allow me space in your columns to draw his attention to Job xv. 6, and to ask whether, by this article, he really does not place himself under the indictment here pronounced? He says—'There is nothing so long lived as ecclesiastical feuds. . . . How hot the fire must have blazed can be judged from the fact that after three hundred years, the ashes are not yet quite cold.' Verily they are not! This article fully proves it; and the writer can positively be none other than an ecclesiastic. Why, the intolerant spirit here evinced towards the poor and fast-diminishing unfortunates who may yet be found to differ from him, is only equalled by the ludicrously exaggerated benefits ascribed to the observance of Christmas. It would take up too much space to follow him in the epithets used against the Scot for renouncing this holy-day observance at the Reformation, such as—'The bane of Presbyterian Scotland has been the spirit of self-righteousness,' 'Its dour determination not to share in the rejoicing of the Christian world,' 'During the hey-day of fanaticism the nation donned the sackcloth of innumerable fasts,' 'The frenzy of the Covenant,' 'The stiff-necked Scot.' But I may be permitted to ask whether the appearance of these somewhat uncharitable observations in one of the foremost newspapers in Scotland on 'Christmas' day, 1912, is to be accepted as an indication that, according to the same writer, 'the old watchword of bitterness, which broke the peace of the Church in pieces, has all been submerged by the humanising influence which came when the Churches began again to commemorate the peace and goodwill which the first Christmas proclaimed?' Is not this line of remark self-contradictory?

"The inference fairly deducible from this article is, that the Scot, from the time he renounced the observance of Christmas till he embraced it, was the most irreligious person in Christendom, whereas the exact contrary to this is successfully maintained by such as are considered the foremost historians, who prove themselves less prejudiced, and therefore more reliable, and capable of judging a cause in all its bearings than this writer appears to

be. It would be interesting to hear how he could harmonize the alleged great improvement resulting from the return to this observance with the increasing wail from all other authorities as to the growing disrespect for, and non-observance of, almost every other religious ordinance. But there are a goodly number still left in Scotland who have not bowed the knee to this Baal of the *Scotsman* leader writer, and just for the honourable reason which, in an off-taking manner, he quotes in regard to our fathers, they 'dare not religiously observe any other feast day than what the Divine oracles have prescribed.' He may indulge in his flouts at them for not yielding to what he describes as mere sentiment, but he cannot charge them with inconsistency or sophism for unequivocal adherence to the Author and Finisher of their faith, who says of their philosophical traducers—'But in vain they do worship me, teaching for doctrines the commandments of men.'"

Church Notes.

Communions.—Dingwall, first Sabbath of February; Stornoway, third. Ullapool (Ross), first Sabbath of March; Portree, and Tarbert (Harris), second; Tolsta (Lewis), fifth. Ness (Lewis), and John Knox's, Glasgow (Hall, 2 Carlton Place, South-side), first Sabbath of April.

Communion at London Mission.—The Sacrament of the Lord's Supper will (God willing) be dispensed at the Conference Hall, Eccleston St., Buckingham Palace Road, Victoria, London, S.W., on the fourth Sabbath of March. Friends throughout the Church, who have friends in London, are kindly requested to call their attention to the above, and to the Services regularly conducted at the Conference Hall from Sabbath to Sabbath.

Rev. W. Scott's Return to Canada.—Mr. Scott, as already reported in the Magazine, was inducted to his charge in Chesley, Ontario, on the 11th October, in Glasgow. He set sail on the 18th of the same month for Canada, accompanied by Mrs. Scott and her sister, Miss Macdonald. In letters received, Mr. Scott reports that they "had a very rough trip, encountering gales and heavy seas, which continued throughout the week. The presence of icebergs and fogs added to the anxiety, and delayed by such weather they had two Sabbaths at sea." On each of these days he was asked to conduct service, but only on the second were the conditions at all suitable. It was with evident feeling, he remarks, mingled in the case of some it is hoped with true thankfulness to the Most High, that the assembled passengers on that Sabbath morning joined in singing Psalm 107, verses 23 to 31, including "The storm is changed into a calm." Montreal was reached on the tenth day. The railway journey was broken at Toronto, where Mr. Scott held a service. When at length they

reached Chesley the elders welcomed them at the station. Mr. Scott began his ministry at Chesley on the first Sabbath of November, and read the extract minute of his induction at the end of the services. He has had letters from various centres in our Canadian Mission, expressing pleasure at the commencement of his pastoral work and indicating that it is being followed with prayerful interest. As we go to press, we have received from Mr. Scott a sketch of the life of the late Mr. George Forrest, Brucefield, which will (D.V.) appear in next issue.

Canadian Mission.—It is hereby requested that all business communications from the Free Presbyterian Mission in Canada be sent to the Rev. Ewen Macqueen, Convener of the Canadian Mission Committee, at his address—Netherton, Kames, Kyles of Bute.

New Church near Bembesi, Rhodesia.—The Foreign Mission Committee desire respectfully to submit to the Church the following facts relative to the above-named building. As readers of the Magazine would have noticed, the Synod at its last meeting accepted Mr. MacKeurtan's offer to construct the new church, authorised the Foreign Mission Committee to take immediate steps to see that this agreement was carried out, and as a result the Convener of the Foreign Mission Committee wrote to Mr. MacKeurtan to be so good as to carry out his contract without delay.

The building will cost about £300, but the Committee are confident that even from an economical point of view the cheaper way in the long run is to erect this new building. For on account of the destructiveness of white ants in that part of the world, a building, such as has been there, can last only for a few years.

The Foreign Mission Fund is, for the purposes for which it is being at present used, quite in a good way. But the Committee cannot without anxiety for the Fund contemplate the prospect of having to draw largely on the Fund in question for the purposes of this building, more especially as very shortly we shall have to meet with a considerable outlay on account of our being about to publish an edition of the Kafir Psalms in metre. A sum of about £70 has been already contributed by friends towards the new church cost, and the Committee are confident that when other friends will have heard how matters now stand, there will be a liberal response to meet present needs. Contributions may be sent either to the General Treasurer, Mr. Angus Clunas, 35 Ardconnel Terrace, E., Inverness, or to the Convener, by whom they will be thankfully acknowledged. (Signed) Neil Cameron, 4 Shaftesbury Terrace, Glasgow.

Acknowledgments.—Rev. Neil Macintyre, Stornoway, acknowledges with thanks, £6 6s. 6d. from "Friends" in Fort-William, Ontario, per Mr. Murdo Mackay, and £5 15s. from "Friends" in Calgary, Alberta, per Mr. Donald Macleod, for

Stornoway Church Building Fund.—Rev. Neil Cameron, Convener of the Foreign Mission Committee, acknowledges with thanks, 10/- from "Lady Friend, S. K.", for Kaffir Psalms; 10/- from "Lady Friend, S. K.", 10/- from "A Friend," Dumbarton, and £1 from Mr. D. Sutherland, Castletown, for the Bembsi Building Fund. [Correction *re* list of acknowledgments by Rev. N. Cameron in last issue: we regret we inserted "£1 donation" after name, "Friend," Glasgow, instead of after name, "Friend," Skye.]—Rev. J. S. Sinclair acknowledges with thanks, £1 from Mr. D. Sutherland, Castletown, and £1 from "January," for John Knox's Sustentation Fund.—Rev. D. Beaton, Wick, acknowledges with thanks, 5/- from "A Well-wisher," Lybster, for Mr. Radasi's Building Fund.—The Treasurer of the Dingwall Congregation acknowledges with thanks, P.O. for 2/6 from "Well-wisher," Inverness, for Church Building Fund.

Mr. Angus Clunas, Treasurer, 35 Arddonnel Ter., E., Inverness, acknowledges with thanks the following donations:—*For Sustentation Fund*—£3 17/- from "A Friend," Detroit, U.S.A., per Rev. J. S. Sinclair; £1 5/- from Mr. D. Cameron and family, Soay Island. *For Missionaries and Catechists*—4/- from Mr. A. Mackenzie, Laide, Aultbea. *For Foreign Missions*—20/- from "A Friend" (Inverness P.O.); 20/- from "A Friend," London, per Rev. J. S. Sinclair; 1/6 from Mr. A. Mackenzie, Laide, Aultbea; 20/- from "A Friend," Tarbert, Harris, for Psalms in Kaffir; 40/- from "A Friend," Tarbert, Harris, for Matabele Church Building Fund. *For Organisation Fund*—10/- from Mrs. Macaskill, Polochar, South Uist; 10/- from Miss Macaskill, Lochboisdale School, South Uist; 1/6 from Mr. A. Mackenzie, Laide, Aultbea.

The Magazine.

Subscriptions Received for Magazine.—D. Maclean, Quidinish, Harris, 2/6; Miss C. Macpherson, Evanton, 1/10; Miss Miller, St. Vincent St., Glasgow, 2/6; D. Young, Hyndland, 2/6; A. Macleod, Calder Abbey, Cumberland, 5/-; J. M. McKechnie, Leopold, Geelong, 5/-; K. Mackenzie, Euclid Ave., Detroit, U.S.A., 5/-; J. Macdonald, Bridge End, Strathcanaird, 5/-; Mrs. Taylor, Carman, Manitoba, 5/-; R. Neilson, Edinburgh, 6/10; D. Sutherland, Castletown, 2/6; Mrs. Johnson, Tarbert, Loch Fyne, 2/6; K. Maclean, Otangiwai, New Zealand, 3/-; Mrs. Cattnach, Kingussie, 2/6; J. M'Gregor, W. Shinness, Lairg, 2/6; W. Mackay, bookseller, Inverness, 2/5; A. Macdonald, Jesmond, Newcastle-on-Tyne, 2/6; A. Fraser, for St. Jude's Collectors, 31/8; M. A. Macleod, Puketapu, New Zealand, 6/3; Mrs. J. M'Callum, Thundersay, Arran, 2/6; J. Gunn, Drumdivan, Dornoch, 2/6; D. Murchison, The Stores, Rannoch Station, 2/6, and donation, 2/6; F. C. Sutherland, Braehour, Scotsalder, 2/6; Miss Ross, Chesham Place, London, S.W., 2/6; D. Brown, Greenock, 20/6; K. M'Lean & Son, Poolewe, 6/3; W. Matheson, Rogart, 2/6; W. Day, Edinburgh, 5/4; Miss Livingstone, Peel Terrace, Edinburgh, 2/-; A. M. Gunn, Golspie, 2/6; Miss Murray, W. Helmsdale, 2/6; Rev. D. Mackenzie, Gairloch, 3/5½; A. Bruce, bookseller, Wick, 21/4; Miss C. Mackenzie, Balchladdich, Clashnessie, 2/6; J. M'Lennan, Laid, Rogart, 2/6; D. Ross, Tain, 9/-; A Friend, 2/6; J. Macdonald, East End, Strathcanaird, 2/6; Miss Macdonald, Gledhow Gardens, South Kensington, 2/6; Mrs. M'Rae, Ardachy, Beaulieu, 2/6; D. Mackenzie, clothier, Clachtoll, Stoer, 8/4; J. M'Laine, Portree, 12/3.

(Notice of several Subscriptions is held over till next issue.)