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AND MONTHLY RECORD.

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

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Christ's Church upon the Rock.

(MATTHEW xvi. 18.)

(Continued from page 6.)

THE subject of our remarks is one of the most majestic of Christ's utterances during the days of His flesh. He speaks in the full consciousness of His divine Sonship and equality with the Father, when He makes the impressive declaration: "And I say also unto thee, that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it." In last issue we called attention, first, to the Rock, and secondly, to the Church. We endeavoured to show that the Rock was not Peter, but the Son of God Himself whom Peter confessed, and pointed out that the Son in His divine person and covenant offices was the mediatorial foundation on which the elect Church was to be built, while the truth concerning the same adorable Redeemer was the declarative foundation on which the visible Church was to be similarly placed. In regard to the composition of the "Church," we indicated that, according to the Scriptures, it consisted of members of Adam's fallen race who were, first, in God's eternal purpose the "called out" from a world lying in wickedness, and who were afterwards so dealt with in the days of time. As the objects of divine election, they are generally described as the invisible Church, while as manifested in the world by effectual calling and a profession according to the Gospel, they are known as the visible Church. At the same time, we observed that the Lord Himself constantly recognised the fact that some might be members of the visible Church in profession of the truth who were not so in vital possession. A solemn circumstance indeed, that is fitted to stir every sincere soul to self-examination and diligence in making his or her calling and election sure! We now pass on to notice our next head.

III.—The Builder: "*Upon this rock I will build my Church.*" The Lord Jesus, who is the Church's foundation, from one point of view, is its builder from another.

1. Let us observe that the language used sets forth the Church under the aspect of a house or temple, to be erected as the Lord's spiritual dwelling-place, where He is to be worshipped and served. This is a beautiful figure of the Church which is frequently employed in the Scriptures. The Apostle Paul speaks of the saints as "the household of God," a "building fitly framed together," growing unto "a holy temple in the Lord," and "an habitation of God through the Spirit" (Ephes. ii. 19-22); and the Apostle Peter describes them as "lively stones, built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter ii. 5).

2. The Lord Jesus speaks of Himself as the Builder of His spiritual house, the Church. He is so in His capacity as mediator between God and men. While it is true that the Holy Ghost is the divine source of power in the application of redemption, it is equally true that He exercises His power as the agent of the Godhead under the covenant of grace. All saving operations upon men's souls are of the Father, and through the Son, as well as by the Holy Ghost. The Son of God, as the righteous mediator between the Most High and sinners of our race, administers by the Father's appointment all the blessings of the new covenant, and so sends forth with heavenly authority the Holy Spirit in His special influences. The Son is thus the builder of the Church upon the Rock by the Spirit's all-powerful agency. He carried on the work of building in this way during the days of His humiliation, and does so still in His glorious estate of exaltation. "Him hath God exalted with his right hand to be a Prince and a Saviour, to give repentance to Israel and forgiveness of sins" (Acts v. 31).

3. Let us now observe the manner in which the Divine Builder performs His work. And first, where does He find the stones which He purposes to place in the spiritual house? He finds them in the dark quarry of a fallen estate—buried deep in the earth of a world lying in wickedness. The saints are by nature dead in trespasses and sins, children of disobedience and wrath, even as others. "There is no difference; all have sinned and come short of the glory of God." But the Lord employs means to bring them out of this low condition, and to make them fit for their place in the Church, He sends forth the Holy Spirit as the divine agent (to whom we have already referred), who exercises His gracious power in connection with "the Word of truth," read or preached, upon their understandings, consciences, and hearts. It is His usual method, first, to awaken them to a sense of their fallen and lost condition, and to cause them to cry for mercy, deliverance, and newness of life, making use of His law and gospel for these important ends, and then, secondly, to dispose and enable them to fall in with His way of salvation as presented in the Gospel. Thus He cleanses these "stones" from all their filthiness, infuses into them a new and heavenly life, and brings them to the sure foundation laid in Zion. The Divine Builder

lays them straight and square upon the Rock of salvation. These "living stones," enlightened in the knowledge of the truth as it is in Jesus, are deeply sensible, in every fibre of their being, that, if they had been left to their own resources, they would have utterly perished in their sins, and that they are eternal debtors to the free grace and omnipotent power of God by Jesus Christ for their having been raised out of inexpressible depths of sin and misery and laid upon the Rock—Christ. They ascribe the glory to Him who sitteth on the throne. Such is the manner in which the Son of God builds His living Church upon the immutable foundation.

4. As to the visible Church, the Lord Jesus, in the course of His operations, does bring some persons within its walls, who have a certain place in the building which is not vital in its nature. The families of true believers have such a place, and so have nominal professors and their families. Some of these classes may, by the grace of God, be made "living stones" in the spiritual temple before the Lord's work is completed, but the remainder will be cast out at last, like the foolish virgins and the tares of the field as related in the parables.

5. Let it be here noted in conclusion on this point, that none have any right to conclude that they have been savingly placed in the Church, invisible or visible, who do not adhere to the truth concerning the Lord Jesus in His person and atonement. Many, now-a-days, think that they have a perfect title to be considered true Christians though they have no real faith in the Godhead or Atonement of Christ. Such are under a manifest delusion. They are not resting upon the Rock of Ages, and so are outside the Church of Christ. Salvation is far from such self-satisfied unbelievers.

IV.—Our fourth and last point is the Church's Safety: "And the gates of hell shall not prevail against it." The Church is assailed by many powerful enemies, but they shall not succeed in accomplishing its destruction.

1. What does Christ particularly mean by "the gates of hell?" He evidently means Satan and his forces. Hell appears to be here represented as a city possessing gates. In ancient times, among the Jews and perhaps elsewhere, the chief men and magistrates of a town were accustomed to sit, for purposes of deliberation, in the gates. There they decided cases of dispute, and there they took counsel with a view to advance the city's interests. "The gates" were thus the seat of the wisdom and power of the city. The figure in the present case is obvious. Satan is the chief ruler in the dark city of hell, at whose gates he and his confederates sit in evil counsel, and from which they come forth to execute their subtle designs. The Saviour, therefore, employs this graphic and awe-inspiring expression, "the gates of hell," to describe the prince of darkness and his agents in all their subtlety and power.

Satan is the chief enemy of Christ and His Church. He rules in the hearts of the children of disobedience, and is "the god of

this world," the god whom the world worships and obeys. He also still possesses some place in the souls of God's people. Sin, though cast down is not cast wholly out, and he exerts his influence to stir up "the old man," who is corrupt according to the deceitful lusts. The devil may be said therefore to exert his power against Christ's Church, either *directly* on the minds of its professing members, or *mediately* through the action of others who are its open enemies. He has no doubt made much use in the history of the world of open enemies, such as Paganism and Mohammedanism, to resist the progress of the Church; but he has been most aggressive and successful against its interests through the instrumentality of professed friends. The activities and successes of the Papal legions is an outstanding illustration of this on a large scale. They profess to be the friends of Christ, and are all the while fighting against His true Church. The great adversary also has not failed in setting up encampments within the pale of professed Protestantism. He has influenced the minds of many, who profess to respect the Bible as the supreme standard of faith and practice, to depart from its clearly-expressed doctrines, and to maintain opinions, either out of harmony with these doctrines or entirely contrary to them. Sometimes he has also caused unnecessary divisions among those who were standing for the truth of God in its purity. The gates of hell have advanced against Christ's Church along many channels, error in doctrine, disorder in practice, individual corruption and such like. Not seldom the adversary as a man of war, robes himself in the bright garments of an angel of light, and so deceiving the unwary to their hurt, inflicts injuries on Christ and His Church. He even entered into the Apostle Peter shortly after the Lord uttered the words of our text, and Christ had to say to Peter, "Get thee behind me, Satan; thou art an offence unto me; for thou savourest not the things that be of God, but the things that be of men" (Matthew xvi. 23).

2. Let us now observe that "the gates of hell shall not prevail" at any time completely against the Church upon the Rock, but shall be ultimately driven back for ever into the bottomless pit.

Satan and his legions "shall not prevail" finally against any living member of the elect Church united to the Rock, Christ. They may indeed succeed too much at times, to the dishonour of God and the injury of the soul, but they shall not obtain a permanent victory. Every stone that Christ has laid upon the sure foundation and given a place in the spiritual temple shall be eternally saved, in spite of all the powers of darkness. "I give unto them eternal life, and they shall never perish" (John x. 28).

Satan and his forces shall not succeed in overthrowing utterly the Church of Christ in the world. The Lord has made provision for the maintenance of His cause to the end of time. When many of His people are transferred to the better country, He will still have a remnant upon earth, according to the election of grace,

who shall bear witness for His truth. "They shall fear Him while sun and moon endure."

The powers of darkness shall not "prevail against" any branch of the visible Church while it stands upon the Rock of Christ's truth. Mere professors may be swept off the foundation of a sound creed, if they yield to the enemy's suggestions, but this does not essentially weaken the living and faithful Church.

It is, lastly, clear from the Scriptures that the Church upon the Rock shall yet, by divine grace, prevail against the gates of hell. There is a day coming, even in this world, when the Church, "fair as the moon, clear as the sun, and terrible as an army with banners," shall triumph over its enemies, and shall extend its borders to the uttermost ends of the earth. The whole earth will be filled with the knowledge and glory of the Lord (Psalm lxxii). After this lengthened period of triumph and prosperity, the Church will enter upon a short period of decay and weakness, and then the end shall come. Christ shall appear in the glory of His Father, with the holy angels, and shall sit upon the throne of His glory, and at last shall be declared the eternal victory of the whole elect, redeemed, regenerated, and witnessing Church over sin and Satan and all the hosts of hell (Matt. xxv. and Rev. xx.).

A Salvation Surpassingly Great.

A SERMON BY REV. D. BEATON, WICK.

"How shall we escape if we neglect so great salvation?"—HEBREWS ii. 3.

THESE words form part of a solemn exhortation addressed by the Apostle to the Hebrews. He had begun by impressing upon them the greater glory of the New Dispensation, inasmuch as "God, who at sundry times and in divers manners spake in *time past* unto the fathers by *the prophets*," but "hath in *these last days* spoken unto us by *His Son*." And in order that his hearers might be duly impressed he goes on to describe the character of the Son. This he does by showing His equality with God, and so placing Him high above all angels and every created being. At this stage of his argument he turns aside, as it were, as one who has seen a wonderful sight. The greatness of the salvation of God comes within the range of his spiritual vision, and as one looking into its glorious provisions for perishing sinners and its suitability and perfection for the purpose it was intended, he is evidently overwhelmed by the thought of the utter impossibility of being saved if this salvation is neglected. In the Apostle's view there are certain features connected with this salvation which, in the very nature of the case, renders it eternally impossible that any other salvation can be placed alongside of it, as

holding out a hope to lost men of another way of being brought nigh to God. It is a salvation provided on a scale far surpassing all that the mind of man could anticipate, and the evil from which it delivers is not imaginary but very real and terrible. It is the greatness of the salvation that gives solemnity and point to the Apostle's searching question: "How shall we escape if we neglect so great salvation?" If God provided a salvation on such an unheard-of scale, then the state from which it delivers must be a thousand times more serious than men generally believe. Hence he presses on their notice the danger they run in neglecting this salvation. In dealing with the surpassing greatness of God's salvation there are many standpoints from which it may be considered. For instance, if sinful men could fully realise what is implied in sin, then the deliverance from such an evil would appear surpassingly great in their eyes. Of course we take it for granted, in making such a statement, that it applies to those whose minds have been enlightened by God's Holy Spirit. All others, whatever views they may have of sin, are unable to understand what God's salvation means. Yet even those who have been most deeply taught by God's Spirit have only seen, after all, a part of the evil of sin. And yet what a great part it appears to us when we hear a Jonathan Edwards saying, "I know not how to express better what my sins appear to me to be than by heaping infinite upon infinite and multiplying infinite by infinite." This is not the language of exaggeration, but of a sinner in true sanity of mind looking at things as they really are. Still, after all, there is a depth in sin that has not been reached by any plummet held in the hand of man. To get some idea of what it really is would imply the fathoming on our part, as it has been said, of three great oceans—"the ocean of human suffering in time, the ocean of the sufferings of the Lord of Glory, and the ocean of future suffering that awaits the impenitent." Our lines are too short to reach these abysmal depths, and it is from such a state of things that this great salvation saves. But for our present purpose we intend to look at this salvation in order to get a view of its surpassing greatness—

I.—In its preparation ;

II.—In its marvellous adaptability to the state and condition of those for whom it was intended ;

III.—In its application, and

IV.—In the infallible security it gives to all the heirs of salvation of being with Christ at last.

I.—The Surpassing Greatness of God's Salvation seen in its Preparation.—This is a great theme: let us turn aside with reverence to view the wonderful sight. The Apostle who saw so much of the wonders of God's salvation took special delight in directing the eyes of his hearers to the great Fountain from which all their blessings, in time and eternity, flowed. Let us seek to follow his example, and direct our thoughts, with all humility, to

the transactions of a Covenant God, whose thoughts from all eternity were thoughts of love and not of evil for that multitude who are to be with Him for ever. When God prepared a remedy whereby ruined men were to be saved, He prepared it on a scale sufficiently great and comprehensive to meet the needs of a countless multitude. It is becoming, therefore, in considering the greatness of God's salvation as seen in its preparation, to notice (1) that it was prepared for a multitude whom no man can number. Herein is the omniscience and omnipresence of the God of salvation revealed. His provision was not simply on a scale hitherto unapproached, but forever unapproachable except by Him who provided this. It was no finite mind that scanned the successive generations of men who were to pass through time, for He who provided this salvation knew those whom He had given to Christ, knew their number, the nations from which they would be called, and the time when the dayspring from on high would visit them—and the resources that He had at His command were boundless. It was not a salvation that might save millions of men and then lose its power, but a salvation that would never fail when applied by the Holy Ghost to all for whom it was provided, though they should be countless as the sand on the sea shore for number or the stars in the firmament of heaven.

Again, the surpassing greatness of God's salvation in its preparation is seen in this, (2) that when God prepared it He did so for beings that were to have an endless existence. He leaves us in no manner of doubt that this was to be a distinguishing feature of His salvation that it would be a salvation forever. He whose eye saw the countless multitude, belonging to every kindred and tongue and nation, that were to be saved, measured the endless years of their existence, and made provision that their joy might be an everlasting joy. There are pleasures for evermore at God's right hand, and as believers contemplate their goodly inheritance, may they not say with the Psalmist—

“ God is of mine inheritance
And cup the portion ;
The lot that fallen is to me
Thou dost maintain alone.
Unto me happily the lines
In pleasant places fell ;
Yea, the inheritance I got
In beauty doth excel.”

The fact that this salvation is *forever* explains the designation that is given to the good tidings that announce it—the *everlasting* gospel. For all eternity this salvation will not cease to be glad tidings. Here below, even in this world with its sins and sorrows, the people who have heard the joyful sound are declared to be blessed ; how much more so will this be realised in a state where they shall know even as they are known, and where, no longer looking through a glass darkly, but face to face, they shall realise the greatness of their inheritance.

Again (3), in the revelation of God's wisdom, which was given in this salvation, we have a further view of the surpassing greatness of His salvation. Even in the contemplation of certain aspects of it the Apostle Paul is moved to the very depths of his being as he gives expression to his feelings in the words, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him are all things; to whom be glory for ever" (Roms. xi. 33-36). The same impression is left on the mind when he writes to the Ephesians, saying:—"To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. iii. 10, 11). In this salvation the principalities and powers get a view of the many aspects of God's wisdom—the manifold wisdom of God. Herein the divine wisdom is seen, not only in its manifold aspects, but also in its excellency in the adaptation of means, seemingly useless as far as human wisdom can see, yet accomplishing the end intended with infallible certainty. The whole glorious plan of God's salvation, had it been submitted to a council of the wisest of earth's inhabitants, would have been set aside as utterly impossible to accomplish, by the means provided, the end intended. Yet, herein is the depth of God's wisdom revealed that it actually accomplished all that God purposed, proving that "The foolishness of God is wiser than men" (1 Cor. i. 25). But that which crowns this salvation with an unspeakable glory is the fact that its very possibility centres in the gift of God's Son. And in this we are not only called to contemplate the utmost length that love went, but the utmost length that it was forever possible for it to go. God could never find a greater gift, and, as the Apostle Paul thinks of God's gift he finds that human language utterly fails to indicate what it means, so he describes Christ as "the unspeakable gift." And what a glory there is in this salvation when we are made to see how it became possible at all that there should be deliverance from sin. It was when the Apostle was speaking of the matchless glory of the eternal Son, His co-equality with the Father, and His connection with this salvation, that he addressed his question to the Hebrews: "How shall we escape if we neglect so great salvation"? If deliverance from sin actually required such a sacrifice, then in the very nature of the case no sacrifice can be provided to equal God's sacrifice. How utterly hopeless does that question make the case of the sinner who neglects this salvation. For in this salvation there was no needless expenditure of power, of wisdom, or of love, and in each case they were immeasurably beyond anything that ever had entered the heart of

man. But it should never be forgotten that the very greatness of the gift of Christ gives a note of solemnity to this question the meaning of which no tongue can tell. God's salvation is not a thing to be trifled with. It was provided to meet a real and terrible evil, and the magnitude of the scale on which it was provided shuts out for ever any hope of being delivered by any other way. It also makes very plain that there is no other name given under heaven whereby men must be saved.

II.—The Surpassing Greatness of this Salvation as seen in its Marvellous Adaptability to meet the State and Condition of those for whom it was intended. — The Scriptures, while emphasising the universality of mankind's departure from God, are careful to point out that each one took his own way: "*All we like sheep have gone astray,*" is the witness of the prophet; "*we have turned every man to his own way*" (Isa. liii. 6). And when God provided His salvation it was to meet the state of a people who, while they all had this in common that they had departed from the living God, were at the same time pursuing divers courses in that departure. It was not a salvation that was to prove ineffectual in meeting sin in the countless forms in which it has manifested itself in the world. It came to the most abandoned sinner—the outcast from his fellowmen, with all natural feeling gone, and it told him of a God waiting to be gracious and with sufficient power to break forever the awful power that had led him captive. It came to the sensualist, wallowing in his lusts; to the drunkard, seemingly beyond all hope, and to the blasphemer, and it said to them, in the words of Him who spake as never man spake: "*All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men*" (Matt. xii. 31). What gracious encouragement do these words hold out to the sinner when led by the Holy Spirit to see himself hopelessly lost as far as all human power is concerned. But it has not only to deal with the abandoned, and those whom even their fellowmen brand as sinners, it was a salvation provided for men upon whose moral character there was no outward stain, who were perfect in their own eyes as concerning the law. Between these and the class already mentioned men recognise that there is a wide gulf, but God's great salvation was as much needed by the latter as the former, and in meeting cases at the opposite poles in human conduct it showed an adaptability that reveals that this was not an ordinary remedy prepared by men, but a remedy prepared by God.

The Scripture tells us not only of the depths to which sin brought sinners, it speaks also of the great distance to which they have wandered from God. God's provision for bringing back His elect was not meant to meet them half-way and allow them to do the rest for themselves, but it was prepared in such a way that it recognised to the fullest extent that if left to themselves they

would never come back. To the awakened sinner the distance between him and his God appears immeasurable, but He who knows the fullness of His salvation says: "Is my hand shortened at all that it cannot redeem?" (Isa. l. 2). As much as to say, is the distance you have wandered so great that my hand, by which I dry up the sea and make the rivers a wilderness (Isa. l. 2), powerless to reach you? To believe so is to set limits to the Holy One of Israel and lightly esteem His salvation.

Again, it must be borne in mind that those for whom this salvation was prepared were dead in trespasses and sins. There are many remedies known among men for the living, but the most deluded physician that ever lived, if in possession of his reason, recognises that the dead are forever beyond his power to restore to life. On this side the grave the skill of the most gifted of earth's healers ends. But any remedy if limited to this sphere spiritually would have utterly failed if it had no power to meet the case of the dead. Hence God's salvation was provided to meet the needs of those who required nothing short of the exceeding greatness of His power to quicken them. It is a salvation that recognises in its provision the utter ruin and wreck sin has made. The boundaries of its provisions are far beyond anything that ever entered into the heart of man, and within these boundaries are all the cases of the countless number given to Christ.

The marvellous adaptability of this salvation is again seen in the manner that it meets the needs of rich and poor, learned and unlearned, wise and foolish. It is as suitable for the rich as the poor when they are made to see their poverty in spiritual things. The gulf dividing rich and poor in this world may be great, but God's salvation is the one remedy for both, and it is suited for the needs of both. It is as suitable for "Angus of the Hills" and Ewen Cameron* as it was for men endowed with the extraordinary mental power of the Apostle Paul, Augustine, and Calvin.

The more, therefore, the marvellous adaptability of this salvation is considered, the more will the impression grow upon us that it is a salvation surpassingly great.

III.—The Surpassing Greatness of the Salvation seen in its Application.—The preparation of the remedy, perfect though it was, required application in order that it might benefit those for whom it was intended, and in this application we get another view of the surpassing greatness of God's salvation. The opposition to be overcome—the vast and imposing array of hostile powers that had to be subdued—rendered the work, as far as man's power was concerned, seemingly hopeless. But He to whom this work was entrusted had power sufficient at His command to render His work irresistible. All the faculties of man's

* These were two half-witted men, wonderfully taught by the Holy Spirit in spiritual things, but incapable of grasping the merest rudiments of human learning.

soul were opposed to the entrance of this gracious One; but He came in the might of His power, renewed the sinner's will, and enabled him to receive Jesus Christ as He is freely offered in the gospel. Bunyan has shown, in his own inimitable way, the manner in which man's heart was garrisoned by the enemy. Out of that citadel every enemy of Christ is to be driven; for the purpose of God is that all that were given to Christ shall be with Him at last, and through the gates of the city of the Great King no enemy shall ever pass. God's power is a theme too high for us to understand, and the Apostle, in writing to the Ephesians, prays that the eyes of their understanding might be opened, in order that they might know, among other things, "what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead" (Eph. i. 18-20). This is the power that is at work in God's salvation, and the apostle directs the thoughts of the Ephesians to it working in the grave of Christ, overcoming every obstacle in the way, until He was placed far above all principality and power and might and dominion, "and every name that is named not only in this world but also in that which is to come." Before this power no conceivable combination of created powers can stand and be victorious. We need not fear that this salvation may fail when confronted with some of the mightiest strongholds of Satan, for it is a salvation that has proved in numberless cases that it is the very power of God unto every one that believeth. Hence there is no uncertain note, arising from the thought of the possibility of failure, in the Apostle's announcement when he says, "He is able to save to the uttermost all that come unto God through him." He who came to the demoniac of Gadara in the might of His power, and cast down that stronghold of Satan in the possessed, is worthy to have His fame declared before assembled elders as one that is mighty to save. In God's salvation there is a complete provision made for the accomplishment of this end.

There is also to be taken into consideration the powerful armies that held the soul in subjection—the world, the flesh, and the devil. All these must be overcome, and the power by which they are overcome is that of the Holy Ghost. Still the array is imposing enough, and a sight of it brings home to the sinner his utter helplessness. "I see," said Dr. Kennedy, "three great armies besieging the believer—the world, the flesh, and the devil—and they pursue their object with tireless persistence; and as I see them advance my heart sinks within me as I dread the issue. But I look again, and now I see three great bulwarks defending him; there is the electing love of God the Father, the redeeming love of God the Son, and the sanctifying love of God the Holy Spirit, and over it all the glory of God. And fear and dismay now give place to wonder and adoration."

IV.—The Surpassing Greatness of God's Salvation is further

seen in the Infallible Security it gives to all the Heirs of Salvation of being with Christ at last.—If deliverance from sin is a work that requires divine power, the keeping of those thus delivered is no less divine. When it is remembered that the believer, from the day he is quickened by God's Spirit until the day of his death, is living in an enemy's country—an enemy who is active, and who with sleepless vigilance watches the career of God's saints in this world, the fact of their being with Christ in the end is one of the wonders of His marvellous salvation. "We wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," is the testimony of one who felt what it was to press on towards the mark of the prize of the high-calling of God in Christ Jesus through this formidable array of hostile powers. The gospel of the grace of God, however, has no despondent note, as if it might meet with an opposition before which it must go down. It recognises on our part weakness enough and reason that we should pass the time of our sojourn here in fear, but faith in exercise in the believer's heart cries out when confronted with seemingly insurmountable difficulties, "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depth of the sea a way for the ransomed to pass over? He that wrought these deliverances in the past is the God of salvation and faith sees Him with power capable of drying up the waters of deeper rivers and seas than Israel ever passed through on their way to the promised land.

Not only in journeying through this world will He keep them and deliver them from all their enemies, but when they have to face death He will take them safely through in whatever form it may come or however terrible it may be. For this salvation tells of an incorruptible life which Christ brought to light in the Gospel that is a life over which death has no power. Death may and will exercise its power over their natural life, but it may not touch the life they received from Christ. Their life is hid with Christ in God, and when we remember that God dwells in light that cannot be approached unto—a light unto which no enemy can approach and live, then the indestructible nature of the believer's life is brought home in a convincingly vivid manner.

He has promised that none shall ever pluck them out of His Father's hand, because He is greater than all. With such a promise well may the believer look forward to the future, putting his trust in God alone. A salvation that infallibly delivers from sin, and as infallibly gives security to all who are delivered that they shall be with Christ at last, is the salvation that is set before us in the Word of God. And how are we to be put in possession of such salvation as this?—"We are made partakers of the

redemption purchased by Christ," say the Westminster divines, "by the effectual application of it to us by His Holy Spirit," and the Spirit applies to us this redemption "by working faith in us, and thereby uniting us to Christ in our effectual calling." When we consider, therefore, on what a comprehensive scale God has made provision, how solemn and searching does the Apostle's question become: "How shall we escape if we neglect so great salvation?" May we not apply to this salvation the words of Moses when he addressed Israel of old, saying: "Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?" (Deut. iv. 32).

The Baptised Family:

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

BY CAESAR MALAN, DOCTOR IN THEOLOGY.

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"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 471, vol. xvii.)

CHAPTER IV.—WATER-BAPTISM IS NOT A SEAL PUT UPON FAITH.

Samuel.—"I admit that I had not noticed in time past the force of these considerations which you have been bringing before my mind, and I admit that the considerations remarked on may be well-founded. I shall not therefore insist on that first point. [The non-validity, that is, of Samuel's own baptism as an infant.] But as to the second [that baptism is only for believers, capable of making profession of their faith] I do not think that it can be denied; for it is quite plain, I should say, that the Word of God says that faith ought to go before baptism."

The father of the family.—"For my part, dear Samuel, I am so far from seeing it so, that, on the contrary, I believe that in no case can water-baptism be an act of faith, no more than the baptism [that is, regeneration in the narrow sense] of the Holy Spirit is such. They are both from God to man, and faith is not an agent in either case."

Samuel.—"Neither have I been saying that water-baptism is an act of faith; but I did say, and I believe it, that water-baptism is a seal which God puts upon the person that has believed, and that in that case water-baptism is a sign of the baptism of fire or of the Holy Spirit which believers are made partakers of."

The father of the family.—"If that were so, and that in fact faith were absolutely necessary to the candidate for baptism, then John the Baptist should have erred in baptising with water the Lord Jesus, and the Lord Himself would not have received* true baptism, for surely it was not by faith that the Saviour lived, and neither was it after a confession of faith on His part that His forerunner baptised Him. Neither, in our Lord's case, could water-baptism have been a sign or confirmation of His having been baptised with the Holy Spirit, since the Spirit descended upon Him after His baptism."

Samuel.—"Ah, I do not know if one can draw any conclusion from the circumstances you are now referring to; for, can one be certain that the baptism of John was one and the same with that now administered in the Christian Church?"

The father of the family.—"Why, now, I should like to know, do you call their identity in question? Do you think that the Head of the Church, who received baptism from John, did not take on Himself that baptism which His body is bound to receive? Or, did the Apostles receive any other baptism than that of John? And was it not that same baptism which the Apostles administered, and that under the direction of their Master, who Himself commenced His ministry with precisely the same kind of preaching as did John his, saying, just as John had been doing, '*Repent ye, for the kingdom of heaven is at hand*'" (Matt. iii. 2; iv. 17).

Samuel.—"We see, nevertheless, from Acts xix., that certain disciples who had already been baptised by John, were baptised a second time in the name of the Lord Jesus."

The father of the family.—"No, dear brother, that was not so, and besides could not have been so; for, to begin with, you will admit that if the baptism of John had not been a valid and true baptism, neither the Lord nor His Apostles would have received it; and it is certain they were not re-baptised any more than were those other disciples of John of whom the Gospel speaks. And, as to those you have been referring to, your mistake in respect of them is the result of a mistranslation. For, according to the original text, we ought to read thus (verse 4)—'Then Paul said: John baptised with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Jesus Christ; (verse 5)—And they that heard this were baptised in the name of the Lord Jesus.' These two verses

* Malan seems in every sense to deny faith to Christ. I find it hard to believe that that was exactly Malan's meaning. Christ was the object of faith. But He was also brought into a state of dependence upon the Father. In that sense He exercised trust, and surely trust is faith. Owen, *e.g.*, says (*Works*, vol. xx., p. 430), "It was his (Christ's) duty to betake himself by faith unto the care and protection of God." One can scarcely imagine but that Malan would have admitted all that, and that he should have shewn, had the matter presented itself to him, that his argument only required that Christ did not exercise faith altogether in the sense in which sinners must do so in order to their passing from death to life.—J. R. M.

(4 and 5) are both of them part of Paul's discourse, although in our translations verse 5 is given as though it were an observation made by the sacred historian."

Samuel.—"I am not able to express an opinion on a question of that kind; but I admit that if the facts are as you say, the sense is perfectly plain, for verse 5 is in that case merely an observation made by the Apostle Paul on the baptism of John, declaring it to be one and the same with that of the Saviour."

The father of the family.—"That is to me evident, and this is how I understand the passage as a whole: The Apostle had asked of certain disciples whether they received the Holy Spirit when they believed. They, in turn, asked if the Spirit had in fact been given to the Church. Whereupon the Apostle with surprise asked them with what baptism they were baptised. To which they replied, with that of John. But, says the Apostle, that of John was made in the name of Jesus Christ, for those who heard the preaching of John, heard him announce the Lord."*

Samuel.—"But admitting your exposition of the passage in question, is one at liberty to regard the baptism of water wherewith the Saviour was baptised as affording an example to us? Was it not rather something extraordinary and exceptional?"

The father of the family.—"Prejudice again, Samuel! Now, I ask you, where is our example or our model in anything if not in Him who is the Head of the Church, and in whom 'all righteousness was fulfilled?' Does not water-baptism belong to the dispensation of the righteousness of God which is unto the Church? And was not that righteousness fulfilled by the Saviour? Whence then should I learn how this thing behoves to be done, and done well, if not from the example of Him who perfectly fulfilled all?"

Samuel.—"What mean you, dear friend? Think you that water-baptism ought only to be received at the age at which the Saviour received it, and after the same manner as He received it?"

The father of the family.—"What I mean to say, my brother, is that the Saviour's baptism, which took place *within* the Church, and not without the Church, shews us in what manner this ordinance of God ought to be administered *within* the Church. I maintain that this baptism of the Saviour is for us the model to follow *within* the Church, that it is this that constitutes the rule, and that the exception is in the case of baptism administered *without* the Church."

* It is somewhat doubtful if Malan gives the true exegesis of Acts xix. 5, when he interprets it as constituting a part of Paul's own words. Turretine understood Acts xix. 5 exactly as Malan does, and although Calvin does not seem to me to speak clearly hereanent, in a general regard, he is quite at one with Malan; in fact Malan's thoughts seem to have been much influenced by Calvin's comments *in loc.* Jos. Addison Alexander, however, is, upon the whole, inclined to disagree with Turretine here. That of course does not mean that Alexander disagrees with Turretine or with Malan on the general question of the identical significance of the baptism of John and Christian baptism.

Samuel.—"I am quite taken aback at the remark that the baptism of the Saviour took place *within* the Church. I had not before noticed it, and yet nothing is more certain, since the Church is only the body of which the Lord Jesus is the Head. . . . But what do you thence infer as to baptism?"

The father of the family.—"I conclude from it that *within* the Church baptism ought to follow in the same track, if I may put it so. Thus (1) as it was at His first visible entrance into the new dispensation that the Lord Jesus received water-baptism, it is also at a man's first visible entrance into that dispensation that water-baptism ought, as a rule, to be administered. (2) As the Saviour had not faith, seeing that He was the object of faith, and that He made no profession of faith, so also, free from ~~that~~ condition, ought baptism, as a general rule, be administered *within* the Church."

Samuel.—"What you say may contain some truth, but at the same time the actual baptisms which John, which the Apostles, which the Lord Himself administered, were administered quite otherwise than you say should be the rule."

The father of the family.—"Within the Church? No, never; not in a single case. *Without* the Church, without doubt, the case was as you say; *there* are those I call the exceptions. Thus the Jew, the Ethiopian, the Greek, or for that matter the German and the Briton, who were without the Church, could not be treated as if on the same footing with those who were *within* the Church. God approached those *without*, first by His Word, then in virtue of the confession which they made of having received (*not* accepted) the Word, they entered visibly within the Church, and after that first entrance they received (*not* accepted) on themselves the seal of the gracious calling wherewith they were called. This is how the matter stood when the Ethiopian eunuch, Lydia, and the Philippian jailor, made their entrance into the Church. And this is the ordinary practice of our own day when those heretofore without come near, and are added to the Church. In *their* case, without doubt, confession of faith is required, for it is necessary to know that the Promise became theirs before the seal of the Promise could be given them. And even it may well be that the Holy Spirit should have been given, as was the case with Cornelius and his house; but mark well that it all has regard to such as had been without the Church, and that therefore we cannot conclude anything from such cases as to what takes place within the Church."

Samuel.—"Within! say you. Should it not be a case of following the same rule?"

The father of the family.—"No, no, dear brother. But as the infants of members of the Church are certainly born within the Church, I maintain that we ought, in the matter of baptism in their case, to follow the rule supplied by the Lord in the case of His own baptism. In other words, they ought to receive it as

following upon their visible entry into the Church, even although the Holy Spirit, who was promised them, and whom possibly like John the Baptist they may have received from their mother's womb, has not yet manifested Himself in them."

Samuel.—"So that, good friend, you believe that the children of Christian parents are members of the Church of Christ?"

The father of the family.—"Of the *obedient* Church? No, by no means; but they are certainly of the Church called [many are called] and consecrated by the name of the Lord. And as it is to this latter that water-baptism belongs (whereas to the former belongs the baptism of the Holy Spirit, along with the Supper), I believe that infants born in the Church ought in it to receive the sign of the Promise under which they were called, until, that having come by faith to be members of the *obedient* Church, they receive the seal of the Holy Spirit (Eph. i. 13, 14), and that they bear witness thereto in taking the Supper of the Lord."

Samuel.—"I understand you now, and I admit that your remark on the baptism of the Lord Jesus would have had some force as bearing on the baptism of infants, if infants were in truth *within* the Church of Christ. But it is, I think, with regard to this last point that we most of all differ, for I, for my part, see the matter quite otherwise in the Word."

The father of the family.—"In what declaration of that Word, I pray you?"

Samuel.—"For example, when the Saviour says towards the end of the Gospel according to Mark: *He that believeth and is baptised, shall be saved.* How in view of that can one admit that an infant that has not believed may be baptised, or that not having believed it should belong to the Church of Christ?"

The father of the family.—"Let us proceed gently and soberly, dear Samuel, for more may be implied in your words than you intend. And, to begin with, do you reckon that absolutely all the infants of Christian parents, dying in early infancy, are lost?"

Samuel.—"I know that that is a difficult question; nevertheless I answer it without fear, by saying that they are not; for if they are of the elect, they are saved."

The father of the family.—"You admit then that it is possible that in heaven an infant should be a member of the Church although it had not manifested faith on earth?"

Samuel.—"I see it is implied in what I do say, although I had not thus thought of it before."

The father of the family.—"You see also, surely, that the same infant who should become a member of the Church in heaven might possibly be a member of the Church on earth?"

Samuel.—"Yes, of the elect Church, but not of the believing Church."

The father of the family.—"You mean to say, I think, that that the infant, as long as it had not believed, could not shew its faith; and that goes without saying."

Samuel.—"But not having believed, could it, in consistency with the Lord's own words, be baptised?"

The father of the family.—"If the Lord had said: He that believeth, and he alone, shall be baptised, the answer would need to be a negative; for in that case there should exist a positive interdiction against an infant's baptism. But He did not say that, far from it. For, first of all, notice that the passage, taken word by word, says: He that has (or shall have) believed, having been (or being) also baptised, shall be saved, which may not necessarily mean that baptism comes after believing."

The father of the family.—"It is true, if yours is a literal rendering of the text that one might understand it as if baptism had preceded faith."

The father of the family.—"But, especially, I lay weight on the consideration that by baptism in Mark xvi. 16, we are, as I believe, to understand the baptism of the Holy Spirit,* seeing that not only is salvation never joined in the Scriptures to water baptism, but that on the contrary St. Peter declares positively that it is not water baptism that saves but that of the Spirit, through which the conscience is cleansed (1 Peter iii. 21). I reckon then that the Saviour in making mention of baptism distinguishes true faith from that which is merely external and in the mouth; that is to say, from the superficial or hypocritical profession of many disciples."

Samuel.—"But, my brother, are there two ways of believing? Is it not written, 'that there is but one faith and one baptism?' " (Eph. iv. 5).

The father of the family.—"It is also written, 'that Simon, the sorcerer, believed, and that at the same time he had no part in the things of God' (Acts viii.) Even so it is said of many who believed that they went back from following the Lord, and, in another place, that such went out from us, because they were not of us" (John vi. 66; 1 John ii. 19).

Samuel.—"Nevertheless faith is a gift without repentance, and he that hath believed, hath eternal life. How then could one cease believing?"

The father of the family.—"He who has believed with the heart has believed in virtue of the power of God, and such is the person who, having been baptised of the Holy Spirit (Eph. i. 13, 14), will be confirmed unto the end (1 Cor. i. 8) through the faithfulness of God. But many who make profession of believing, not having been baptised of the Holy Spirit, will, as to the faith, make shipwreck (1 Tim. i. 18). Now this that I have just been saying is what the Lord made His apostles to realise, when He sent them to found His church among the nations."

Samuel.—"You do not believe, then, that the words of our Saviour can refer to water baptism?"

* Though we admire Malan's general argument in this discussion, we do not commit ourselves to all his expositions of particular passages.—ED.

The father of the family.—"I do not think so, for you see that the Lord, when proceeding to add that he that would not believe should be damned, made in this last connection no mention at all of baptism, because that He knew that in regard to unbelievers there was no room for speaking about the baptism of the Holy Spirit; whilst, on the other hand, He was not ignorant of the fact that many who had only believed in appearance had been baptised with water. If then He had intended to refer to water baptism in Mark xvi. 16, it seems to me that He would have said: 'He that believeth not, although he should have been baptised, will be damned.'"

Samuel.—"I ought to say that I am not far from accepting your exegesis, seeing that it is in keeping with the analogy of the faith. I shall not therefore insist on Mark xvi. 16, but there is another passage which, in my opinion, sets forth the distinctive character of the Church under the Gospel, and which certainly has only one meaning. I refer to the prophecy of Jeremiah, quoted by St. Paul in Hebrews viii., where it is expressly said that, in the new covenant, 'God will put His laws into the understanding and hearts of every believer, that none of them shall teach his brother, neither will he have need of being taught, since they all shall know the Lord, from the greatest to the least.' Now as those things now spoken could not be true of an infant, how is it possible to regard that infant as a member of the Church, or a proper subject for water baptism?"

The father of the family.—"How can you reason or how can your heart's disposition allow you to interpret Scripture after that fashion? What? Is it, good friend, that, because God declares that the potency of the Gospel covenant will be of a spiritual nature, and that a new heart will be the characteristic of the elect people, you infer from that that the promise embraces no infants—that it is made only to adults, even to those only who are capable of showing that they received it, and who may rejoice in it? But, my brother, if your reasoning were just, what must one think of the position of infants under the old covenant in respect of the spiritual privileges that it certainly contained, for they were 'much every way, especially in that to them were committed the oracles of God' (Rom. iii. 2). Were these infants then not members of the Church, when the Church submitted herself to the Lord, and walking in His statutes as in the days of Asa, of Jehosaphat, of Hezekias, of Ezra, and of Nehemiah, already in part received the accomplishment of the promise, and prospered under the teaching of the Word? Is it the case that at that time little children belonging to believing and blessed families had been cut off from the Church?"

Samuel.—"I do not think so: since they bore the seal of the covenant, they were assuredly parties to it."

The father of the family.—"That was the case with infants then; that is to say, they were members of the Church of God at that

time that God was saying to His people: 'Oh that there were always such an heart in them, to obey me and to keep my commandments.' And yet at that time they did not, in their own person, know the Lord, and they had need that one should teach them His ways!"

Samuel.—"I can only say with you."

The father of the family.—"Seeing then that, in a time of spiritual blessings, the ignorance of the little children could not deprive them of a privilege which God had brought to them, and in the bosom of which they were born; seeing, further, that when God was circumcising the heart of His people, the little children could have their share in that grace, although they were yet incapable of shewing it forth; seeing, in a word, that, quite as well as Jeremiah, who was set apart from his mother's womb, many other infants might have been blessed in the same way, and have thus in their soul the germ of spiritual life, although they were as yet entirely ignorant of it; seeing, I say, that all that is so, why should you say that when the Lord will have more abundantly poured of that grace upon His people, infants will have been excluded from the Church because of their being incapable of feeling or of showing forth this more abundant grace? Surely, my brother, they will not be more incapable then of being in the kingdom and under the influence of the blessing than they were before? And if in proportion only to their thinking capacity they should know the Lord, that will be all one with saying that they can enter into covenant only as they are capable of declaring its nature. If the case were so, Samuel, what was hidden in God, and what was in the purpose of His grace, should mean nothing at all, until it became an accomplished benefit in man! And if man were in fact in covenant only when he knew it, only when he could acknowledge it and call upon the Lord, it would mean that these blessings should have had no existence in any sense until man knew it—that is to say, before his conversion he was in every sense without that covenant! What in that case becomes of the eternal election of God, and how could the Church have been redeemed before it could have given thanks for it?"

Samuel.—"Nevertheless, my brother, the terms of the prophecy are formally put down, and they declare that under the Gospel covenant all shall know the Lord. And, besides, everything in that new covenant is different from what things were in the old covenant in which all was visible, temporal, carnal, and earthly, while as in the new covenant everything is spiritual and heavenly. The New Testament Church therefore cannot take in that which is not yet spiritual."

The father of the family.—"No, my brother, the spiritual, the elect church, can only contain the elect, can contain only spiritual persons; and certainly in the eyes of God the body of Christ is composed only of such members. But what prevents, or who has declared to us, I pray you, that an infant even from its

mother's womb may not have had part in that spiritual dispensation? Certainly if the infant is an elect person it has part in it, at least in the decree of God, and in the work which the Saviour perfected, and possibly a part already in the regenerating work of the Holy Spirit. Nevertheless it knows nothing of all this, neither do we, but the thing is not on that account less real, and God, assuredly, sees that infant in a perfect covenant of which He said that it was different from that of the Law."

Samuel.—"It is, then, still to the sovereignty of God that you bring back this whole question?"

The father of the family.—"Absolutely, and you may see that I am right; for, in short, suppose that God had created that elect infant under the first dispensation, the infant would have been neither more or less blessed from his birth then. Only it would have behoved to pass under shadows, and types and figures, and be led by a legal pedagogy, all which it should carry as a yoke; but in regard to which, when it came to years of discernment, it should perceive the meaning and beauty. It should then have been not only of the people of God in an external sense, but also, and especially, of His people, in an interior sense—a people knowing the Lord, being taught by Him. Ah well! when God creates that infant at another time and under a dispensation set free from the shadows and figures, is the infant less an elect person on this account; less an object of the love of God; less called to the possession of privileges; less belonging to the people who are taught of God, and who know Him?"

(To be continued.)

Millennial Dawnism and its Chief Exponent.—Pastor Russell, who is the founder and expositor of "Millennial Dawnism," has a genius for advertising. It must cost him hundreds of thousands of dollars to purchase the space allotted to him by the secular press. As long as the press will accept *his* money for *their* space, and publish his teachings, it is a matter that does not concern us. But when Russell has it published that he "stands unrivalled in a place not previously occupied by another," that he preaches to "the largest congregations in America," that he is "the American Spurgeon," that "he has just been inducted to the charge of the London Tabernacle, known as the pulpit of the revered Spurgeon," and that "the gospel of the Kingdom will be preached as a witness to all nations by the end of this year, by him alone," we gasp for breath and ask, Has the man no conscience? What will Dr. Dixon and the church of which he is pastor say when they learn that "Pastor Russell" is the true and "inducted" pastor of the Tabernacle? These representations are false, and ought to be called by a shorter and uglier name.—*Watchword and Truth.*

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

(Continued from page 22.)

IN this melancholy situation, O what burden did all religious duties become to me! Verily I thought it was a weariness to serve the Lord, when I could not find Him in the duty. And amidst all my down-castings, I had the roaring lion to grapple with, who loves well to fish in muddy waters. The enemy would often persuade me that there was no reality in religion. However, these considerations enabled me not to credit it. 1. If there were no reality in religion, how comes it to pass that graceless sinners, when they come to die, when people are for ordinary most serious, do so frequently desire to be religious? 2. If there be no reality in religion, how comes it to pass that the religious are so often encouraged by God in the practice and profession of religion, and meet with so many mercies from the God they serve; and many of these mercies come to them as the answer of their prayers? 3. If there be no reality in religion, how comes it to pass that the judgments threatened against the wicked, in God's word, have so frequently such an exact accomplishment? But we have need to take heed of fighting against Satan with human reason; for that leviathan laughs at the shaking of this spear—his skin is too thick, and his scales too close to be pierced by it.

Did Satan leave me so? No, no; he came so fiercely on me, and to such a degree, that I was tempted again to self-murder. Then I cried to the Lord, and said, "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem, rebuke thee."

Whatever has been in my lot of judgments or mercies, I see matter for a song. 1. The judgment of "temptations:" they are not like the gall of asps, bitter and deadly, but like good rhubarb and aloes, by which iniquity shall be purged. 2. The judgment of "corruption" humbleth, and layeth us low; so that we may become the habitation, where the Lord will dwell. And is not this matter of a song? and it sends us many errands to the throne of grace. 3. In the judgment of desertion we want matter of a song, for this, among other reasons, because the Lord thereby teacheth us that we cannot stand on our own feet: we are like a broken glass that cannot stand without a support. When I enjoyed the light of God's countenance, I thought never to be moved; but now He hath hidden His face, and I am troubled: and yet it is matter of a song, and that because this long desertion is but making for a new manifestation, where we shall get a "new song put in our mouth" (Psalm xl.), where David was shewing how he was "in the depths, where there was no standing;" but what follows? "He set my feet upon a rock, and put a new song in my mouth, even praises to our God."

This week our minister had a fast-day, and he preached on

Psalm cxliv. 5, "Bow thy heavens, O Lord, and come down; touch the mountains, and they shall smoke." He observed, that there were mountains of Bether between the Lord and his people; but if He would touch them, they would smoke or flee away. This was very refreshing to me, for I was at this time greatly deserted. The Sabbath-day following, the sacrament was to be dispensed in Mr. M'Cara's congregation, where I resolved to attend. When I came to the place, O how sweet and refreshing were the sermons on Saturday to me! Mr. Moir discoursed upon Gal. iii. 1, "Before whose eye Jesus Christ hath been evidently set forth, crucified among you." The whole of it was sweet to me; but when he came to the application, he gave us some marks of trial, and in the meantime my heart could have sealed the truth of the evidences he condescended upon me: he spoke of the very language of my heart, and I wanted not some measure of joy in hearing this sermon. I thought he spoke directly to my case, and I got a new confirmation of my adoption.

Mr. C. was on Phil. iv. 19, "But my God shall supply all your needs, according to his riches in glory, by Christ Jesus." O but this was a sweet sermon to me! for I saw in glorious Christ that which could supply all my wants. Am I ignorant? He is a Prophet: am I guilty? He is a Priest: have I enemies? He is a King. What though the devil tempt me to misbelief, I can answer him with promises; what though I meet with afflictions, a crown of glory will make up for all. Yea, all things are in glorious Christ that I want. This was a very comfortable night to me, and these words haunted my mind, "Sanctify yourselves, for to-morrow the Lord will do wonders amongst you."

Mr. M'Cara had his action-sermon in Deut. xxx. 19, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life that both thee and thy seed may live." He called all things in heaven, and all things in the earth to witness against us, if we would not accept of Christ. I thought there was a remarkable power came along with the words, making me willing to consent to this blessed bargain. In which place I took to witness the heavens and the earth, that it was a sealed bargain betwixt Christ and me; for I was made willing with the offer. After that I had consented to this blessed bargain deliberately, I went to get it sealed at the table of the Lord. My petitions at the table were these:—That the Lord would continue His gospel in Scotland for ever; and that He would continue the gospel in that congregation; for, at this time, there were great surmises of Mr. M'Cara's leaving them, which was great sorrow to me then, and still more so when it actually took place, as it really did a short time after this. My third petition was, That the Lord would open the hearts of sinners in that congregation to consent to glorious Christ, so freely offered to them in the gospel. There were also some petitions put up for myself; particularly, that He would keep me from all sin: "I here this day promise, as in Thy sight, O Lord, to stand to Thy interest

though persecution should arise; and to lay down my life, if Thou callest for it. Come, Lord, tie both me and my resolutions fast to Thyself, that I slide not back in trying times. O but this was a comfortable day to me, wherein my interest in Christ was as visible to me as if it had been written in golden letters before mine eyes. It is impossible for the tongue of men and angels to declare the joy and comfort I experienced, when I thus gave myself to the Lord; and in testimony whereof, I take myself to witness, and all in heaven and earth, that I am not my own, but the Lord's. Written and subscribed at Bruntshields, the fourth Sabbath of July, 1757. MARION LAIRD."

(To be continued.)

South African Mission.

TRANSLATION OF PSALMS INTO KAFIR METRE.

THE following letter, dated Ugie, 5th April, 1913, has been received by the Rev. John R. Mackay, M.A., Inverness, from the Rev. J. Knox Bokwe:—

"MY DEAR MR. MACKAY,—Let me thank you for your last letter, with £16, of which £7 10s. was duly paid to Mr. William Kobe, Ntsikana. In acknowledging receipt, he wrote to say he was feeling better, and hoped to continue the work of translating once again. True to this promise, a packet has come to-day for me to revise up to Psalm 115, so that any time the Lovedale printers are ready to set the Psalms into type, they have copy enough for beginning. Should there be delay, it is not on our part, as I said before.

With every regard and thanks,—Yours faithfully,

J. KNOX BOKWE."

CHURCH BUILDINGS AT BEMBESI.

Rev. Neil Cameron, Convener of Foreign Mission Committee, has received the following note from the Rev. John B. Radasi, Missionary:—

"C/O NATIVE-COMMISSIONER, BEMBESI,
MATABELELAND, SOUTH AFRICA, 9th April, 1913.

MY DEAR MR. CAMERON,—This is to inform you that Mr. M'Keurtan got the plan and specifications of the church to be built at Ngwenya, Bembesi, all right, and he has already started building the church. He thinks that it will be finished about the end of April. The bricks will do for a brick-lined building to be put inside of the corrugated iron. The stones, too, that we dug are suitable for the foundation. I am glad to hear that our people in Scotland are not forgetting us in their prayers. We need the prayers of the Lord's people. Pray for us that the Lord may pour down His Spirit upon us, and that sinners might be brought to the knowledge of the truth, as it is in Christ Jesus.

I must now close, with kindest regards to you.—Yours faithfully,
J. B. RADASI."

The late Mr. Duncan Crawford, Elder, Oban.

MR. DUNCAN CRAWFORD was born in Glasgow sixty years ago. His father's name was Donald Crawford, a brother of the eminent Archy Crawford, Tighnabruaich. Not long after he was born his parents left Glasgow and went to reside in Greenock. His mother died when he was nine years, so that he very early lost the one who loves with a sincerity which is unsurpassed among men. He lived quite careless and unconcerned about his soul until he was about eighteen years of age. At that time Archy Crawford, his uncle, came to reside at Greenock, and both Duncan and his sister went to live with him. This was a marvellous providence, as it was during his residence with his uncle, and by the Lord's blessing on the instruction he then received, that he was convinced of his lost condition as a sinner before God. This man of God was used by the Lord in his day in turning as many sinners to righteousness as any other layman of his contemporaries in Scotland. It was a cause of thankfulness to Duncan Crawford all his after days that the Lord in His inscrutable providence so ordered matters as that he went to live with his uncle at this critical period of a young man's life. The double bond—of his being so nearly related to him, and of his becoming his spiritual father in the Lord—caused union between the two which continued to grow more intense during their sojourn under the sun. They now enjoy the love of Christ together, which the one so tenderly commended to the other in this world. There were many points of resemblance between them, and two more loveable men of God we have not had the privilege of being acquainted with in recent times.

As Duncan Crawford was of a very modest disposition, he spoke very sparingly of his own experiences, and consequently we are not able to write much about the manner in which the Lord led him out of darkness into His marvellous light. The fact, however, was so manifest that all who knew him had to confess that he was a man in whom the grace of God shone forth very conspicuously.

The firm of plumbers with whom he served his apprenticeship in Greenock had a branch at Oban, and soon after he learned his trade, they sent him there to take full charge of it. In a few years they gave up business, and he continued, on his own behalf, the Oban part of it. He gained the full confidence of all who knew him as a man of real integrity and conscientiousness in all his transactions. He gave this advice to his sons before he was taken away: "Do honest work; and remember that you will not do any work on the Lord's day. If you will have to do any work of necessity on that day, such as stopping a burst pipe or turning off the water, etc., remember that you won't charge anything for such work."

After he came to Oban he attended the Free Church there.

About that time there was a vacancy in the congregation, and the ministers and probationers sent to officiate were so unsatisfactory one after another that the effect on his mind was a suspicion of the ministry in general. Dr. Kennedy of Dingwall passed through Oban at that time on his way to assist at the sacrament of the Lord's Supper at Greenock. Mr. Crawford heard that he went there and made up his mind to go also. The effect was, to quote his own words:—"I went to Greenock and heard Dr. Kennedy, and as another said, 'whether in the body or out of the body I cannot tell.' From that day the gospel ministry was lifted for me out of the mud, and remained ever since what it ought to be in every christian man's estimation."

He observed with much pain the growth of infidelity or rationalism, the departure from the doctrines of the Confession of Faith, the innovations in the form of worship, and the high-handed manner in which discipline was made impossible in the Free Church. Few men had a better understanding of the real meaning and intention of the infamous Declaratory Act and its framers. He watched the movements and statements of men throughout the controversy which culminated in the separation of 1893. On account of his keen discernment of men and their motives, the private judgment which he formed of how they would act had seldom to be changed. Notwithstanding, he was so judicious that none except his confidential friends could find out his opinion till men revealed by their actions what their real motives were.

In 1893 he took an active part in the formation of our congregation at Oban, and continued to do his very utmost to advance all the interests of that congregation to the end. How he watched over the young, the fatherly interest he had in their welfare, both spiritually and temporally, the joy he manifested at seeing or hearing any signs of repentance in any of them, and the grief with which he saw or heard of any sinful practices indulged in by any of them were very noticeable to his friends. Indeed, the young of Oban have lost two of their truest friends on earth in Mr. Crawford and Mr. Angus Macdougall. The wrestling of these two men at a throne of grace for the young of Oban we can never forget.

As a public speaker he was conspicuously able. In speaking on passages of the Word of God, he was as acceptable to the Lord's people as any they heard. In his own opinion he was nothing, and often remonstrated with us for asking him to conduct services at all. His utterances on every occasion revealed a deep insight into the subject in hand, a logical mind, the most choice terms, and very good delivery. He was always listened to with wrapt attention, whether he spoke to a congregation or in the courts of our Church. At the fellowship meeting held on Friday night before the Communion, he spoke with much light and feeling. It was at these meetings that we got more of his private experiences than on any other occasion. The last time we heard him, in speaking of man's inability to believe of himself, he said :

"I could well understand that a poor guilty and self-destroyed sinner might see in Christ crucified, as set forth in the gospel, all that he needed in order to be saved from wrath and death on account of sin, and that, at the same time, he was quite conscious of the fact that, unless God gave him faith to appropriate Christ as his own Saviour, he would never be able to believe." At the same meeting he said: "I was personally much comforted by remarks which fell from the lips of one of the ministers assisting at our last Communion. The words were that faith of adherence was as sure to bring one to heaven as the assurance of faith, though not so comfortable nor desirable." These two statements drew the veil aside so far as to let us have a glimpse of the experiences of the man within.

The brotherly love and condescension which he always manifested toward his fellow office-bearers in the Oban congregation was all that could be desired. The tribute they drew up and inserted in the Session records after his death bore ample testimony to their warm regards toward him, their deep sense of the loss sustained by them as a Session, by the congregation of Oban, and by the whole Church, as well as by his widow and family.

His last illness was not long, but he endured much pain. His mind was constantly occupied with the things of eternity, and he expressed his intense desire to praise God for His goodness to him. One day shortly before he died he sat up in bed and said to his family, who were about him, "Why are you keeping me? Let me away to the Lord." He also said: "What would become of me if I had neglected salvation till I came to a death-bed? for my mind is occupied now with my bodily suffering." He added: "After I am gone they will say kind things about me; but I don't care for these things; for I am only a poor sinner, but yet a saved sinner."

His remains were laid to rest in Pennifuir Cemetery, Oban, on Saturday the 10th day of February, 1912. A very large number of people attended the funeral from diverse places north and south, as well as the most of the people of Oban. Shops were closed and blinds drawn along the route to the cemetery. It was to be observed that almost every one felt that a great man had fallen that day in Israel.

May the Lord raise up the sons instead of the father, and may He be a Father of the fatherless and a Judge of the widow.

N. C.

The Canadian Mission.—Rev. John R. Mackay, M.A., Inverness, left for Canada on 17th May with a view to do the work of a deputy this summer to our Canadian Mission. He expects first to be some weeks in June in Winnipeg, Manitoba. (See address of Hall on Magazine cover). Then he proceeds to Ontario to preach to the groups there. Mr. Malcolm Gillies, student, who has accompanied Mr. Mackay, will take up permanent duty as preacher in Winnipeg for a year.

Eachdruidh mu Aindrea Mac-ille-Dhuinn,

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

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

CAIB. I.

An teagamh san robh Aindrea, agus a cheud chòmhradh a bh' aige ris an t-Sagart.

CHaidh Aindrea a thogail na phàpanach, agus bhunaich e san aidmheil sin gus an robh e dà fhicheadh bliadhn' a dh' aois, a' làn chreidsinn gun robh gach ni a theagaisg an sagart dha fìor. Bha e na dhuine tuigseach glic; ach gus a so 's ann a bha a ghliocas air a ghnàthachadh a mbàin mu ghnòth-aichibh aimsireil. San aois so theann e ri smaoineachadh co feumail 's a bha diadhachd, agus co aineolach 'sa bha e uime; agus chuir e roimhe gun deanadh e caileiginn de rannsachadh mu ni ris an robh a shonus siorruidh an earbsadh. Uime sin chaidh e dh' ionnsuidh an t-sagairt, agus thuirt e ris gun robh toil aige beagan cainnt a ràdh ris. “Seadh, Aindrea,” ars' an Sagart, “Ciod tha mhiann ort a ràdh riumsa?” Cha'n'eil, le'r cead, ach gun robh mi smaoineachadh ged a bha mi gu teoma gleust ann an reic 's an ceannachd, gun robh mi gu h-inbh bhig co aineolach ri mart no ri each; agus air leam nach math a thig so do Chriosduidh. Am bhi sibhse co math 's gun d'thoir sibh càil-eiginn de fhiosrachadh dhomh m' an chùis so? Thuirt an Sagart ris, tha thu fritheailteach air faosaid a dheanamh, agus an àm na² h airionn, agus tha thu a' d' dhuin' onarach; ciod tuille tha dhi ort? Mata, le'r cead, tha nam feoraicheadh aon neach dhiom, c' arson a bhuininn do'n eaglais choitchionn, cha b' urrainn domh innse dha, mar abrainn a chionn gun robh, m' athair de'n aidmheil sin romhan; agus air leam nach 'eil 'an so ach aobhar air bheag seadh. Ach nach aithne dhuìt, thuirt an Sagart, gum buin thu do'n *Eaglais Naomh Mhathaireil*, agus nach 'eil aon Eaglais fhìor eile ann, agus gu bheil gach neach nach buin di nan *neo-chreidich*, agus gu'n leir-sgriosar iad? Is minic a chuala mi sibhs', a' deir Aindrea, ag ràdh sin san tigh-choinneamh; ach mar mi-mhodhail domh fheoraich, an cead libh innse cia mar a fhuair sibh am fiosrachadh sin? Aindrea, thuirt e ris, is tu fein an ceud fhear de m' luchd-éisteachd a ghabh riamh de dhànadas a cheist sin a chuir orm, agus cha'n'eil tlachd agam dheth: ach tha do cheist furasd fhuasgladh. Is aithne dhomh e, a chionn gu bheil an Eaglais ga ràdh.

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

² An Comunach a reir nam Papanach.

Cha do thaitinn am freagra ri Aindrea, agus gabh e de dhànadas na thuir, gu'n cual e sluagh bu ghlice na e fein a' cur an teagamh nach robh duine na fhianuis laghail na aobhar fein; agus gum b' aill leis fhèdraich, cionnus a dh' fhaoid a thuigsinn an i 'n fhirinn a chan an Eagluis m'an chùis so. Bi t' earalas, ars' an Sagart, ciod a their thu, Aindrea. A' bheil fhios agad gu bheil mearachd no mealltoireachd a chur as leth na h-Eagluis dlù air bhi na thoibheum an aghaidh an Spioraid Naomh? Chuir a chainnt so beagan athadh air Aindrea; ach air glacadh misnich dhà, a deir e, Am faod mi bhi co dàna is fhoineachd dhibh, Cionnas a tha sibh co cinnteach nach 'eil an Eagluis ann am mearachd m'an chùis so? Oir tha fios aguibh gur iomchuidh do dhuine bhi eòlach mu ni a tha na h-urrad aige r'a chall no r'a bhuidhinn ris. Fhreagair an Sagart gu stràiceil, m'as aill leat fios fhaotainn air, tuig gun do gheall Criosd a bhi maille r'a Eagluis gu deireadh an t-saoghail, agus tha so ga fàgail neo-thuiteamach, 's e sin, eacomasach a bhi ann am mearachd. Tha so freagarach, a deir Aindrea, agus ma bhios sibh co math, 's gun dean sibh sin soilleir dhomhsa, bithidh mi am feasd tuille toilicht' ann am inntinn. Bha 'n Sagart, toilichte faighinn cuibhte dheth co saor-lamhach, agus dh' innis e dha, gun robh gealladh Chriosd ri fhaotainn ann an Soisgeul Mhata; agus air dha an gealladh a bhi aig' air mheoghair, dh' aithris e ann an *Laidinn*, mar *thoileacha* do Aindrea. Faodai so uile, a deir Aindrea, a bhi ro chiatach agus math, a dh' aon ni is fios domhsa; ach cha do thuig mis' aon lide dheth. Tha dearbh fhios agam air sin, ars' an Sagart; tha sin faicilleach, chum tairbhe ar luchd-éisdeachd, comas an samhail sin de bhriathraibh a mhèneacha dhoibh a reir mar tha 'n Eagluis a deanamh. Le'r cead, a deir Aindrea, an deoin leibh brìgh nam briathra snasmhor foghlumte sin a shoilleireacha dhomhsa? Is deoin, a deir an sagart, 'se is ciall doibh, gu bheil Iosa Criosd a' gealltuinn a bhi maille ris gach comhairl' a ghairmeas am Pàp, 'an ceann a chèile, gu deireadh an t-saoghail; gur i chomhairl' a bhios an sin an Eagluis, gum bi i gun mhearachd, agus gum bi gach neach aig am bi bhathais na chuireas an aghaidh a reachdan buailteach do pheanas nan neo-chreideach sa bheatha so, agus gum bi anam tur-thruagh gu suthain siorruidh. Beannuich mis, a deir Aindrea, fo ìoghna ris na chual' e, a' bheil gach ni a dh' ainmich sibh anns a bheagan fhocal a labhair sibh? Tha, ars' esan, agus mòran tuille, nam biodh ùin agams' air innse dhuit; leis an earrain so tha sinn comasach air tosd a chur air gach neach a tha gu neo-stéigheil a' gabhuil orra gu bheil creidimh aca; cha'n urrainn doibh smid a ràdh nan leithsgeul fein. M'as math mo bheachd, thuir sibh gun robh na briathra sin ann an Soisgeul Mhata; is aithne dhomh gum bu Naomh mòr Mata, agus 's dearbh leam gu bheil a Shoisgeul math; ach bu mhiann leam fios fhaotainn ciod e Soisgeul Mhata? Tha thu, a deir an Sagart, air fàs anabharra liosda. Ma theid thu air t-aghaidh air an dòigh so, cha'n fhaigh mi cuibhte 's tu gu h-oi'che. 'Se Soisgeul Mhata an

earrann sin de'n Tiomna-Nuadh a chaidh sgriobhadh le Mata. Na gabhaibh mi-thlachd, a' deir Aindrea, gad a dh' fheòraicheas mi ciod e an Tiomna Nuadh? 'Se a th' ann, fhreagair e gu frionasach, an earrann sin de fhocal De, anns a' bheil cunntas mu bheatha agus mu bhàs Iosa Crìosd, agus air na theagaisg e fein agus a chuid Abstol. Bu chaomh leam, ars' Aindrea, an leabhar sin a leughadh, nam bu chead leibh innse dhomh c'ait am faighinn e? Is toileach a bhuilichinn sgillinn sa là de m' thuarasdal air a cheannach; ach air leam gun dubhairt sibh nach ann an cainnt na tìre so bha e? Nach mòr am beud nach eadar-theangaicheadh duine fòghluimte eigin e, chum feum dhaoine bochda aineolach! Nan saoilinn gun rachadh agam air a h-ionnsachadh rachainn a dh' fhòghlum na canain anns a bheil e air a sgriobhadh, chum gum bithinn murrach air focal De a leughadh. Cha d' innis an Sagart da gun robh e cheana air eadar-theangachadh; ach 's ann a thuirt e ris nach robh ann ach baoghaire, agus e ghabhuil mu ghnothach fein, an aire thoirt air obair, agus gun chùram a ghabhuil mu nithibh a bha tuille is àrd air a shon.

Mheas Aindrea gum bu neo-shuairc a bhuin an Sagart ris; ach a chionn gum bu ghnà leis strìochda, ghabh e chead deth; ach san àm cheudna a' cuimhneach air an t-seanachàs a bh' aige ris an t-Sagart.

Bha déigh mhòr aige air an Tiomna-Nuadh a leughadh. Air leis gum bu shòlasach leugha mu Iosa Crìosd, agus gum b' fheumail da fios a bhi aige mu na theagaisg e, as a cheart leabhar anns an robh iad air an cuir sìos mar dheachd e fein iad! Cha'n'eil farmad agam ris an t-Sagart ach arson fhòghlum. Bha'n smuain so do ghnà na bheachd; agus bhruadaireadh e san o'che gun d' fhuair e Tiomna-Nuadh; ach 'nuair a dh' oirpicheadh e fhosgladh nach b' urradh e; 's an uair a mhosgladh e sa mha-duinn, bha e co fada uaithe 's a b' àbhuist da.

'S e bhi bualadh a b' obair do Aindrea. Dh' fhòghlum e na òige leughadh agus sgriobhadh, agus air dha deagh mheòghair a bhi aige, b' aithne dha leughadh mar nach b' olc. Bu ghnà leis a bhi 'g obair tric aig duin' uasal a bha sa choimhearsnachd, agus bha cliu a bhi na dheagh fhear obair air. Bha Bhan-tighearna ro chaomhail chaomhneil ris na feumaich; agus gu sònraicht ri àm na gainne bh' ann san àm sin, bha i ro-ìochdar chum gum biodh lòn aca, ionnas gum do chaomhainn i beatha mòran diubh. Ach an uair a chobhair i air feum a chuirp, cha d' rinn i dearmad air an anamaibh. Thòisich i ma'n àm so air leabhraiche na Tiomna-Nuadh a cheannach, chum an toirt do bhochdaibh na sgìreachd. Bu nàr leis an t-Sagart fein cur an aghaidh an deagh ghnìomh mhathasaich so, ged a b' annsa leis gu'n gleidheadh i a fìughantas aice fein. 'Nuair a bha Aindrea aon là a' bualadh, thainig a bhean-usal ud a stigh far an robh e a dh' fheoraich cionnas a bha aon de'n chloinn aige nach robh na shlaointe. An deigh dhoibh a bhi tamull a seanachas, dh' fhiosraich i dheth an robh Tiomna-nuadh aige na thigh. Cha'n'eil, le'r cead, thuirt e, ach

b' fhearr leam gum bitheadh, agus gum b' urrainn domh a leughadh, agus a thuigsinn. Nach d' fhòghlum thu riamh leughadh a dheanamh, thuirt i? Dh' fhòghlum ars esan; ach cha'n aithne dhomh ach beurl' a leughadh. 'S ann am beurl' a tha 'n leabhar a tha mis' ag ràdh, a deir i. Rinn a chridhe gàirdeachas ris an sgeul. 'Se sin, a deir e a cheart ni a bha uam! A' bheil aon diubh agaibh r'a sheachnadh? Chaidh i gu' grad chum an tighe, agus thug i Tiomna-nuadh a nasgaidh do Aindrea, leis an robh e anabarrach toilichte. Chuir e an leabhar seachad gus am biodh crìoch air obair 's an sin dh' fhalbh e gu sùrdail dhathigh, chum gum biodh ùin' aig' air cuid deth a leughadh air an oì'che sin fein. 'S iad briathra Dhe a th' anns an leabhar so, a deir e ris fein. Nach mòr an meas a bhiodh agam air leabhar a sheoladh dhomh mar dh' fhàsainn saibhir, ach teagaisgidh an leabhar so dhomh mar dh' fhàsas mi saibhir gu sìorruidh. C' arson a bha mi co fad aineolach air an leabhar bheannuichte so? Agus c' arson a bha rùn air an t-Sagart a chumail an cleth orm? Tha mhiann orm, ge b'i ni a thacharas, trid beannacha Dhe, gun leugh mi e. Air dha bhi mar so a' meòraich ris fein rainig e dhathigh, agus ghabh e cheud chothrom air dol an uaigheas chum a leabhar a leughadh, agus thuirt e, 'Se so leabhar Dhe, a chaidh òrduchadh chum peacaich bhochda, mar tha mise, a sheola do neamh. Mar is e a leabhar fein a th' ann, tha dòchas agam gun neartaich e mi chum a thuigsinn; uime sin asluichidh mi air gliocas a thoirt domh gu a thuigsinn, agus nach gabh mi ann an seadh mearachdach e. Air dha so a ràdh, shleuchd e sìos air a ghlùinibh, agus ghuidh e air a mhodh so: "O Thighearna, Dhe nèimhe agus na talmhuinn! is creutair truagh, aineolach mise; soillsich m' inntinn, chum, an uair a leughas mi t-fhocal beannuichte, gun tuig mi e, agus gun aithnich mi cìod is àill leat mi dheanamh, chum gun sàbhalar m' anam." Air an oì'che sin fein leugh e earrann deth, a thug mor thoileacha dha, agus lean e air sin a dheanamh, gus an do leugh e uil' e. Am feadh a bha e leughadh bha ioghnadh air nach robh e faicinn a bheag de na b' àbhuist an Sagart a theagasg dhoibh; cha robh guth air a phàp, air an¹ airionn, air aidmheil, air peannas corporra, air lughadh,² mu dheagh thoiltinneas nan naomh, làithibh féille, a' deanamh ùrnuigh le paidreanaibh, etc. Mo chreach! thuirt e, An robh mi cluinn-tinn nan nithe sin air an searmonachadh rè mo bheatha, mar na h-aon nithe feumail, ach cha'n fhaic mi iomra oirre san Tiomna-Nuadh? A' bheil an Sagart fiosrach air an ni so! no'n do chuir Dia cagar na chluais, ag ràdh nach 'eil fhocal fein fìor? Ge nach b' urrainn Aindrea na nithe sin fhaotainn anns an Tiomna Nuadh, fhuair e ann nithe gu mòr a b' fheumaile. Dhruigh gu sònraichte na teagasgan so a leanas air. A deir Iosa, "Cha'n'eil feum aig a mhuinntir shlàn air léigh, ach acasan a tha euslan." Seadh, thuirt e, "Tha mi tuigsinn so: mar biomaid nar peacaich, cha bhiodh

¹ Mass.² Absolution.

feum againn air Slanuighear.” A ris, “Cha’n ann a ghairm nam firean a thainig mise, ach na peacaich chum aithreachais.” O nach sòlasach na briathra sin! Tha mis’ a’m pheacach; thainig e ga m’ ghairms’ am measg chàich. A ris, “Mar so ghràdhach Dia an saoghal co mòr ’s gnn d’tug e aon ghin Mhic, chum nach rachadh iadsan am mughadh a chreideadh ann, ach gum biodh a bheatha mhaireannach aca.” “’Se dh’èigh Aindrea, ann an deòthas anama, ‘se so gràdh da rìreadh; gu’n cuireadh Dia a Mhac air leithid de ghnothach.” Ach air dha smaoinich ris fein, “Ghlaoth e mach mo thruaigh mi! Ciod am fàth misnich a tha dhomhsa san teachdaireachd so? Cionnas is fios domh a’ bheil cuid agamsa dhi?” Chlaidheadh na h-earrannan a leanas e gu goirt. (Matt. xxv. 46.) “Nach ’eil fhios agaibh nach sealbhaich luchd deanamh na h’eucorach rioghachd Dhe?” (1 Cor. vi. 9.) “Bheir Dia do gach aon a réir a ghniomhara. Amhghar agus teanntachd air gach anam duine a ta deanamh uilc.” (Rom. ii. 6-9.) ‘Nuair a leughadh e earrannan mar iad sin, thuitedh e fo thrumadas; oir bha deagh fhios aige gun robh e fein na pheacach, agus gum bu cheart-bhreitheach do Dhia peannas a dheanamh air le leir-sgrìos bith-bhuan. “Och, is duine truagh mi!” ’s tric a ghlaodh e, “cò a shaoras mi?” Leis a bheachd so, air uairibh air àrduchadh le dòchas, agus aig àm eile gu trom-inntinneach le eagal, bhunaich e rè tamuill.

Faodar an so ainmeacha gun robh aig Aindrea bean, mac, agus dà nighinn; bha chlann air fàs mòr. Cha robh e na chomas staid inntinn a chumail am folach oirre; agus is minic a dh’ fheoraich iad deth ciod e fàth iomaguin? An toiseach b’ àbhuist da leithsgeul eiginn a ghabhuil; ach air dhoibh fàs ni bu déine, theireadh e: “A bhean mo ghaoil, agus a chlann mo cridhe, tha tuille ann an diadhachd na bha sinne a’ saoilinn. Tha’n Tiomna Nuadh ag innse dhomh gur peacach mi, agus ’se sin a tha cur omaguin orm.” Bha spéis mhòr aig a theaghlach air, agus mheas ad an toiseach gun robh e fo chaileiginn de sheachran inntinn, ni a chuir mòr mhulad orra; ach air dhoibh fhaicinn gun robh e gu ciallach tuigseach anns gach cùis eille, dh’ oirpich iad misneach a thoirt da, le ràdh. Ged a bha e gu deimhin na pheacach, agus cò nach robh? Gidheadh, gun robh e co deagh-bheusach ri aon duine sa choimhearsnachd, gun robh deagh chridhe aige, agus a’ sior dheanamh a dhleasnis. Is lag a mhisneach sin, thuirt Aindrea, iochshlaint fhaoin do choguis leointe! Mar ’eil am barrachd co-fhurtachd aguibh ri thoirt domh, leigibh leam; na cluinneam na bheir an tuille cràidh dhomh! A’ bheil e ’nar comas innse domh mar gheibh mi cuibhte de m’ pheacaidh? Gu deimhin tha, a deir a bhean, theirig a ghràidh a dh’ ionnsuidh an t-Sagart, dean t-fhaosaid ris, agus bheir e maitheanas duit ann am prioba na sùl. Bheir esan domh maitheanas! ars Aindrea, ’s e tarruing osna throm; dh’ fhaodadh sin fòghnadh an làithibh m’ aineolais; ach is atharach a maitheanas a tha nis a dh’ easbhuidh orm. ’Se Dia a mhain, a ghaoil, a dh’ fhaodas maitheanas a

thoirt arson peacaidh; agus cha mhò tha e'n comas an t-Sagairt maitheanas a thoirt seachad, na tha agadsa no agamsa. Is minic a chual a theaghlach e ri mionnan agus malluchadh, a' guidhe mhalluchd air anam fein agus dhaoine eile, gun iomaguin; ach 'nuair a chual' iad e a' cur an t-Sagairt an suarachas, agus a chomas air maitheannas peacaidh a thoirt seachad, a chur an ag, dhruid iad an cluasan, mu'n cluinneadh iad tuille de chainnt co eagallach. Air an doigh so bha Aindrea air iomadhruideadh le còmhrag o'n taobh a muigh agus le eagail o'n leth a stigh.

Ghlac e aon là a leabhar, agus leugh e ann an Soisgeul Luc. xv. 'Nuair a thainig e chum na h-earrainne sin, far a bheil am mac struidheil ag ràdh, "Eiridh mi, agus theid mi dh' ionnsuidh m' athar, agus their mi ris, Athair, pheacaich mi'n aghaidh fhlaithheanais, agus a' d' làthairse, agus cha'n fhiu mi tuille gu'n goirte do mhac dhiom," thuit e air a ghluinibh, a caramh' na h-earrainne so ris fein, ghlaodh e mach gu durachdach a' guidhe arson maitheanais, trid Iosa Crìosd. Ach air dha sùil a thoirt air an leabhar, chunnaic e na briathra so, "'Nuair a chunnaic Athair e, ghabh e truas mòr dheth, agus ruidh e, agus thuit e air a mhuineal, agus phòg se e." Agus gu grad chuimhnich e air earrainn eile, "gu'n glanadh fuil Iosa Crìosd o gach pheacadh"; mhaothaich a chridhe le beachd a ghabhuil air gràdh Dhe, le Mhac a chuir a shaoradh pheacach; agus le e fein a thilgeadh am buil De trid Chrìosd, mhothaich e sòlas ag éiridh suas 'na chridhe nach d' fhairich e riamh roimhe.

(*Ri leantuinn.*)

Obituaries.

MRS. HENDERSON OF WESTERDALE, CAITHNESS.

WE regret to record this month the death of Mrs. Henderson, widow of the late James Henderson, Esq., of Westerdale, Caithness, which sad event took place on Sabbath the 13th day of April. The deceased lady, who was a little over seventy years of age, was much esteemed by all who knew her for her personal worth, intelligence, and amiability of character, and her removal causes a real blank in the parish and county where she resided. At an early period of her life she showed herself a hospitable friend to the Lord's people, and it was very interesting to hear her relate her reminiscences of some of the outstanding worthies of the past. One of "the men" of Caithness whose memory she fondly cherished was the well-known Hugh Stewart, who lived at a place called Achingills. Hugh was a strong and impressive personality—a man of God of the real Puritan stamp—who lived very near the Lord, and stedfastly walked in the old paths of doctrine and worship. Mrs. Henderson had some very striking anecdotes to tell of his prayerful interest in the welfare of others,

and his intimacy with heaven on their behalf. A valuable letter of Hugh's appeared some time ago (November, 1910) in our Magazine. Mrs. Henderson, from the very first, took a deep interest in the Free Presbyterian cause, and as a member of the Halkirk congregation was an attached and liberal supporter of its interests to the end. During her last illness she appeared to be gradually ripening for "the better country." Her mind was much exercised upon the truth. To a friend she said, "O that I may touch but the hem of His garment, that I may be made whole." Much sympathy is felt with the surviving members of her family in the great bereavement they have sustained. May the Lord fill the breaches in Zion!

RODERICK MACDONALD, CLYDEBANK.

It is with real sorrow we record the death of Mr. Roderick Macdonald, elder, Clydebank. On the last Sabbath of April he attended to his duties as one of the elders of St. Jude's, Glasgow, and appeared to be in good health. The following Wednesday morning he felt unwell, and on Monday the 5th May, he passed away. The cause of his death was pneumonia.

Along with several others (the most of whom have passed away before him), when Dr. Dods was made a Professor of the New College, Edinburgh, in 1889, he left the communion of the Free Church, and began separate meetings in a hall in Clydebank. Mr. John Hamilton, a student of the Free Church, and a truly God-fearing young man, joined them. In 1893 they joined the Free Presbyterian Church, and Mr. Hamilton, at the urgent request of our Oban congregation, was transferred to that place, where he died two years later. The Mission of Clydebank continued the services in their own hall ever since. Since the other men who associated with him had been taken home to their everlasting rest, the responsibility of the Mission fell very much into the hands of Roderick Macdonald. His death will be felt very much by all his friends, with whom we deeply sympathise. It was true of him that he finished his course and kept the faith, and we believe he has received a crown of righteousness from the Lord, the righteous Judge.

N. C.

Notes and Comments.

Dr. Rainy's Responsibility for the Loss of the Church Property.—When all the negotiations connected with the Union of 1900 will see the light, it may be made tolerably clear that the United Free Church leaders courted disaster with light unconcern, and only received what they were working for in the catastrophe of 1904. In the recently published *Chapters of Reminiscence*, by Dr. Taylor Innes, there is the following interesting reference to the matter:—Mr. Innes appears to have lost no

opportunity of laying before Dr. Rainy from time to time the danger of losing the Church property if the Union negotiations with the United Presbyterian were pressed forward as proposed. In one place he writes:—"For several years about that date I was in bad health, and in March, 1897, on my way to a foreign watering-place, I sat down and wrote Dr. Rainy a final letter, urging the risks to property—to all at least outside of the Trust Deed. For the first time apparently he communicated on the subject with the Church's law adviser, Mr. Guthrie (now Lord Guthrie), who arranged to take my letter and have an informal talk upon it with Mr. Blair Balfour, then Dean, and afterwards Lord-President. On my return from Nanheim, almost the first man I met was Rainy on his way from the New College. He told me instantly that Balfour had startled both lawyer and Churchman, when the former read him my letter, by telling him that he thought there was a chance of the Church losing not only the property outside the Model Trust Deed, but that which I always believed that deed would protect (if pleaded). I felt I had no longer any individual responsibility in the matter; but two months later Dr. Rainy's speech at the United Presbyterian Jubilee showed that he 'was committed to go on,' and a month later the Assembly also resolved to do so."

A Much-Advertised Book.—A correspondent writes to the *Protestant Observer*, pointing out that there are some very serious errors in Lt.-Col. Turton's *The Truth of Christianity*. Evolution is accepted, and this evolution includes organic evolution, natural selection, and the survival of the fittest. The following sentence shows Lt.-Col. Turton's attitude to the writer of Genesis:—"We have to examine whether the narrative is nearer the truth, as we now know it from geology and other sciences, than the unaided guesswork of a man ignorant of those sciences might be expected to be." Verbal inspiration, says the correspondent, and the infallibility of the Bible are denied. The substitutionary nature of Christ's death is denied, and the book has other serious errors.

The Papal Legate and the British War Vessel.—Italy is greatly amazed and indignant, says Dr. Robertson, Venice, in the May *Bulwark*, and Malta is perplexed and indignant too, that a British vessel, the "Hussar," under Lieutenant and Commander N. W. Diggle, should have received orders to go to Syracuse, in Sicily, and embark the Papal Legate, Cardinal Ferrara, and convey him to Malta, that he may attend the Eucharistic Congress which is to be held there this month. Everyone is asking—What has the British Admiralty to do with a Eucharistic Congress? And what right has the British Admiralty to send a vessel to an Italian port to take off the Ambassador of the Pope and the Vatican? If any nation has the right so to honour a representative of the Pope it is Italy. The Pope and the Cardinal Legate are Italian subjects, and the Roman Catholic Church is still unhappily

the established Church of the country. But Italy does not move in the matter. Italy would not move in the matter. Italy would not put at the service of such a man, to go on such a mission, the veriest cockle-shell of a boat in the land. And why? Because she considers it entirely out of place for the State to become the servant of the Church. Because she knows that Pope and Cardinal and priest and Papal ecclesiastics of every kind are all the enemies of liberty and education and of everything that tends to the happy, wholesome life of the people. And Italy knows what an Eucharistic Congress means.

Centenary of the Birth of Robert Murray MacCheyne.

—On the 21st May, 1813, Robert Murray MacCheyne was born, and during his brief sojourn in this world, he was a burning and a shining light. Dr. Bonar portrayed the life and character of his beloved friend in his well-known *Memoir and Remains of Robert Murray MacCheyne*. This is one of the finest religious biographies in the English language. It sets before us a beautiful character, a soul burning with fervent love to Christ, and yearning for the salvation of sinners. At the early age of twenty-nine he passed from this world, and it is not too much to say that religious Scotland wept at his death. Dr. Bonar has beautifully said in the concluding lines of his *Memoir*—"There has been one among us who, ere he had reached the age at which a priest in Israel would have been entering on his course, dwelt at the mercy seat as if it were his home,—preached the certainties of eternal life with an undoubting mind,—and spent his nights and days in ceaseless breathings after holiness and the salvation of sinners. Hundreds of souls were his reward from the Lord ere he left us; and in him have we been taught how much one man may do who will only press farther into the presence of his God, and handle more skillfully the unsearchable riches of Christ, and speak more boldly for his God."

The Cry for Union.—By the time these lines are in print the Assemblies of the Established and United Free Churches may have discussed the reports of their respective Committees on Union. Whatever may be the outcome of these negotiations, no one can shut their eyes to the excessively active pleading that goes on in the leading columns of the *Scotsman*. This powerful journal, for some reason best known to itself, advocates Union in season and out of season. We cannot say its enthusiasm is infectious; but, no doubt, it is impressed with the idea that it is wielding a mighty influence in ecclesiastical matters. For our own part, the very fact of the persistent advocacy from such a source would incline us to examine with exceptional care any religious scheme that has its *imprimatur*. The *Scotsman* no doubt at times, like Balaam, speaks the truth, but its personal, active advocacy of a religious cause, apart from other considerations, carries no weight with people of discernment.

The Metrical Psalms.—It has become of late something of the fashion to speak of the Scottish metrical version of the Psalms as antiquated (says a writer in the *Quarterly Register* of the Alliance of Reformed Churches holding the Presbyterian system), full of imperfect and prosaic rhymes and out of date. Our Authorised Version of the Bible was published shortly before that version was made, and has also words and phrases that our highly sensitive people like to gloss over. Yet the version itself as a whole is universally praised for its pure English and the rhythm of its sentences. We venture to place alongside of it the Scottish Metrical Psalms, and claim that these have well-nigh every excellence found in the former, and but few of its defects. In the older Psalm Books, those once used in Scotland, the prose Psalms were printed on one page and the metrical version on the one opposite, the simple metrical structure of the latter often enabling the reader to keep in memory the ideas of the former. Now, the object of the versifiers was not to furnish the Church with a new collection of rhymes, but to reproduce the sentiments and even the language of the prose version, while for cadences of language this version is unequalled. These cling to the ear from childhood to the grave, so that oftentimes lines or half lines of a verse will flash up before us when our thoughts are otherwise engaged. Outside of Scotland, and of certain branches of the Presbyterian Church, that marvellous collection is now largely disused, mainly because modern worshippers are out of sympathy with the conceptions or experiences of the Psalm writer. Might it not be better to bring these people back to the having of such experiences than to accept their condition as normal, and, therefore, setting the Psalms largely if not altogether aside?

Church Notes.

Communion.—Coigach (Ross), first Sabbath of June; Shildaig (Ross), second; Dornoch (Sutherland) and Lochcarron (Ross), third; Gairloch (Ross), fourth; Inverness, and Staffin (Skye), fifth. Lairg, Beaully, and Raasay, first Sabbath of July; Tain, Bracadale (Skye), and Tomatin (Moy), second; Daviot (Inverness), Halkirk (Caithness), and Rogart (Sutherland), third; Carrbridge (Inverness), fourth.

Meeting of Synod.—The Synod of the Free Presbyterian Church will (God willing) meet at Inverness Church on Tuesday after the fifth Sabbath of June—the first day of July. The Moderator, Rev. Neil Macintyre, Stornoway, will conduct public worship at eleven o'clock a.m.

Services at Summer Fishing Stations.—It is hereby intimated that services in connection with the Free Presbyterian Church will (God willing) be held in the Dalrymple Hall, Fraserburgh, conducted by the Rev. Norman Matheson, Halkirk, and

beginning with the first Sabbath of July. Similar services will be conducted in the Masonic Hall, Lerwick, Shetland, by Mr. Angus Mackinnon, missionary, beginning on the first Sabbath of June. Mr. Murdo Mackay, missionary, is expected to officiate at Wick, beginning same Sabbath.

Western Presbytery Notices.—Congregational Treasurers under the jurisdiction of the Western Presbytery are requested to send a copy of their Financial Statements for the year ending March last to the Rev. Neil Macintyre, F.P. Manse, Stornoway, not later than 27th June. It is also requested that within the same period Session records belonging to all sanctioned charges under the Presbytery be forwarded to the Rev. Alex. Macrae, F.P. Manse, Portree.

Protest against Running Trains on Lord's Day.—The following resolution was adopted by the Southern Presbytery on 16th May, and copies of it were sent to the Caledonian Railway Company and the press:—"The Southern Presbytery of the Free Presbyterian Church views with deep grief and alarm the amount of Sabbath desecration perpetrated by Railway Companies in this country, the Caledonian Railway Company having become notorious in this respect by the running of trains and steamers on the holy day of rest. The Presbytery observes with pain that the Company purpose to run a greater number of trains on Sabbath from the beginning of June, whereby they shall give more extensive facilities to the careless public for desecrating the Lord's Day, as well as bring serious guilt upon themselves. The Presbytery would, therefore, enter its strong and decided protest against this public and systematic violation of God's law, and would respectfully warn both the Caledonian Railway Company and the public that God will certainly punish transgressors for this form of iniquity, either in this world or that which is to come; while it would earnestly appeal to all who fear God and love His commandments to do all in their power to put a stop to the grievous sin of Sabbath desecration by opposing it in every lawful way."

General Assemblies.—The Assemblies of the Established Church, United Free Church, and Free Church, were opened on Tuesday the 20th May. The new Moderators are respectively:—Dr. A. Wallace Williamson, of St. Giles, Edinburgh; Principal Iverach, D.D., of the United Free College, Aberdeen; and the Rev. Samuel Lyle Orr, of Milton Free Church, Glasgow.

Acknowledgments.—Mr. Angus Clunas, General Treasurer, 35 Ardconnel Ter., Inverness, begs to acknowledge, with thanks, the following donations:—*For Sustentation Fund*—£5 from "A Lady Friend," Tain; £100 from Alex. Ross, Esq., Liverpool, equally for Sustentation and Missionary and Catechist Funds; 10/- from "A Friend," New Zealand, per Rev. E. Macqueen; and 10/- from Miss Macaskill, Lochboisdale School, South Uist, for Missionary and

Catechist Fund. *For Foreign Missions*—5/- from "A Friend," New Zealand, per Rev. E. Macqueen. *For Matabele Church Building Fund*—10/- from "A Friend (Kirkhill P.O.); 28/- from "North Tolsta," Lewis, per Mr. D. Maciver; 40/- from "Friend," Halkirk, per Rev. J. R. Mackay; 10/- from Rev. K. Ross, Bracadale, per Rev. A. Macrae; and 10/- from Mr. A. Mackenzie, Tigh-na-mara, Achindrean, Lochbroom, per Rev. J. S. Sinclair. *For Psalms in Kaffir*—5/- from "A Friend," New Zealand, per Rev. E. Macqueen; 10/- from "A Friend," Achany Road, Dingwall; 20/- from "Friend," Halkirk, per Rev. J. R. Mackay; 10/- from Mr. A. Mackenzie, Tigh-na-mara, Achindrean, Lochbroom, per Rev. J. S. Sinclair; 15/- from "Lady Friends," Appiecross; and 5/- from "A Lady Friend," per Rev. N. Cameron, for Shorter Catechisms in Kaffir.—Rev. J. B. Radasi desires to thank "Reformer" for donation of 5/- for School Prizes to Children.—Rev. N. Cameron begs to acknowledge, with thanks, the following donations:—For Bembesi Building Fund—5/- from M. M'Caskill; 10/- from "E. M."; 20/- from "Miss M."; 41/1 from "T. M'D."; 20/- from "J. M."; and 5/- from "A. M.," Laide. For St. Jude's Building Fund—15/- from "Lady Friends," Applecross.—Mr. Hector Morrison, missionary, Scourie, begs to acknowledge, with sincere thanks, the receipt of a donation of £20 from J. W. Stewart, Esq., of Vancouver, towards the repair of the Church building at Scourie.

The Magazine.

Notice to Subscribers.—We respectfully remind subscribers that April was the last month of the Magazine year, and that payments due for past and future will now much oblige. All who order directly from the Editor and Treasurer are requested to send their subscriptions to address, 248 Kenmure Street, Pollokshields, Glasgow. We desire to remind our readers that we do not stop a Magazine immediately the payment is run out, and that if any desire a Magazine to be sent to a certain address for a limited period, such are earnestly requested to give us express notice of the same, so that the Magazine may be stopped at the proper time. The Editor possesses some copies bound in cloth of Volumes xi. to xvii. of *F.P. Magazine*, which may be had at the reduced price of 2/6 each, postage, 4d. extra.

Subscriptions Received for Magazine.—Miss M. M'Lennan, Kilwinning, 2/6; R. Neilson, Edinburgh, 9/2; D. Allan, Ardpatrik, 5/; D. Gillies, D. Mackay (West End), and A. M'Lean, Ardeineaskan, Lochcarron, 2/6 each; Mrs. Mackay, F.C. Manse, Fearn, 2/6; H. Miller, Colombo, Ceylon, 4/6; W. Munro, Garvan, Lochbroom, 3/6; M. Macdougall, Tarbert, Loch Fyne, 2/6; J. S. Murray, Scotscaid, 2/6; A. Beaton, Rona, Grimsay, 2/6; J. M'Leod, Balmeanach, Raasay, 2/6; F. Fraser, Fort-William, 2/6; J. Mackay, Thurso, 2/6; A. Robertson, S. Kenuchulish, Ullapool, 7/6; Miss Taylor, Great Northern Road, Aberdeen, 2/6; Mrs. MacKissack, Mains of Alves, 2/6; J. Souter, Alves, 2/6; Mrs. Macleod, Alness, 9/; Miss A.

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