



THE Free Presbyterian Magazine

AND MONTHLY RECORD.

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

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

CONTENTS.

	PAGE.
A PECULIAR SIGN OF THE TIMES,	409
A SERMON. By the Rev. Neil Cameron, St. Jude's, Glasgow,	412
LETTER FROM REV. JOHN B. RADASI,	423
THE BRUCEFIELD ELDER. By the Rev. W. Scott, Chesley, Ontario,	425
A STRIKING PROTESTANT LEAFLET,	432
RUTHERFORD'S "LETTERS." By the Rev. D. Beaton, Wick,	435
SUIPEIR AN TIGHEARNA : RIVETUS,	441
PROTESTANT NOTES,	444
NOTES AND COMMENTS,	445
CHURCH NOTES,	447
THE MAGAZINE,	448

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A Peculiar Sign of the Times.

THE SUFFRAGIST MOVEMENT.

THE unpromising signs of the times are neither few nor small. Some of them have a special relation to the Church, while others have a special relation to the State. Of the latter class, there is one which seems peculiarly to belong to the present day, and to be entirely unprecedented in the history of our nation. It is that which is known as the Suffragist movement—a systematic crusade on the part of women with a view to obtain votes and Parliamentary power. If the movement had confined itself to the ordinary quiet and peaceful methods adopted in politics, its activities might call for no very special remark in a religious magazine such as this. But there has now arisen a band of what are known as militant Suffragists, who have deliberately adopted violent methods in carrying on their agitation. They imagine that by these means they will compel the legislature to grant their wishes, and they seem determined to stick at almost nothing of an outrageous kind if they suppose they can thereby make any progress towards the accomplishment of their object. They have already made attacks of a physical kind on the persons of statesmen; they have smashed shop windows; they have attempted to set fire to places of public gathering; and they are, at the present moment, attacking letter boxes by the insertion of inflammable stuff, with a view to destroy the public correspondence of the country. Not content with these mischievous proceedings, they have also taken to injuring telegraphic wires, so as to interrupt communication and irritate the minds of public men. One sincerely hopes that if there is a spark of commonsense left in the country, such methods will produce an entirely opposite effect from what is desired by the promoters, and will make the success of the movement impossible. We say this, not in the interests of any merely political idea, but of order, decency and good government. Some general reflections may be added.

1. It is clearly suggested in God's Word that the land is in a low condition when women are the rulers (Isaiah iii. 12). It may be a sign that the men who govern a country are failing to fulfil

the high ideal of what rulers should be, when women are beginning to aim at obtaining the position. Many people, who see a defect, are far from equally possessing the right knowledge or power to remedy that defect. So we may judge in the present case. The female uprising may point to something wrong in high places, though the attempt made to rectify it proceeds itself on lines that are wrong.

2. It is plain, however, that the present movement aims at more than is proper to women as such. It is not merely a question of voting for members of Parliament—many would be quite willing to give unmarried women and widows who are householders the vote—but it is a question of getting into Parliament, and representing and governing the nation. This ambition is a moving influence in the matter, and it is bolstered up by the spurious doctrine of woman's equality with man. The Bible provides us with no such doctrine as this; its teaching is definitely to the effect that the woman is "the weaker vessel," and that her place is "subjection," not government (1 Cor. xiv. 34; Eph. v. 22; 1 Peter iii. 5, 7). Possibly individual cases may be found here and there, where the woman has been more highly endowed than the man, and has occupied a place of higher responsibility than many of the opposite sex have ever reached. It may be argued, for example, that there was a Deborah who acted as Judge in ancient Israel, and a Victoria who was Queen of Great Britain in modern times. These, however, were manifestly exceptions, and the exceptions only prove the rule. Besides, it is perfectly clear that neither Deborah nor Victoria attained the position of ruler on any principle of woman's natural equality. There were special circumstances in each case that led to the position—the former, her outstanding wisdom and intimacy with Heaven; the latter, her natural birth. Queen Victoria's power was also limited by the action of a constitutional government, composed of men, so that she was ruler only in a secondary sense, as all our Sovereigns are. These cases, then, are not precedents for filling our Houses of Parliament with female legislators.

3. The un-Christian character of the methods employed proclaims the movement a thoroughly bad one. These women seem to pay not the smallest attention to the plainest injunctions of the New Testament. Certain soldiers came at one time to John the Baptist for advice, manifestly in view of certain grievances which they thought they had, and among other things, John said in reply, "Do violence to no man" (Luke iii. 14). They were not to use violent methods in pressing their case upon the attention of their superiors. The Lord Jesus said, "Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. v. 39). The inspired Apostle Paul thus instructs Titus, a minister of the gospel: "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no

brawlers, but gentle, showing all meekness to all men" (Titus iii. 1, 2). Many more passages might be quoted, but these are sufficient to show that the conduct of the militant Suffragists is entirely contrary to the express teaching of Christ and His divinely-commissioned servants. Such an agitation is therefore clearly not of God but of Satan, and no blessing can attend it.

4. A further reflection we desire to make is that this movement has given striking proof of the essential depravity of the human heart as fallen. Here is a band of women—a number of them are highly educated—possessed of all the culture that Universities can supply, while all of them, it is charitable to assume, have had something in the form of a Christian upbringing in a Christian country; and yet, because they do not get their own way without demur in the comparatively small matter of securing a vote for a member of Parliament, they violate all the rules of Christian propriety and behave like a herd of wild beasts. The wickedness of the human heart, when irritated and aroused, proves its existence and its power, and casts all restraints to the four winds. Modern theology has no place for original sin in its system, but the present movement, with its violent methods, is a call to our advanced divines to retrace their steps and to bring back the doctrine of original sin and human depravity to its former place in their creeds. Creed revision is required, not forward, but backward to the Confession of Faith and the Holy Scriptures.

One or two points in conclusion. These female agitators have assuredly proved one thing to a marked demonstration, namely, their own incapacity to occupy the position that they are striving to attain. Can such persons, who are quite incapable of personal self-control, be proper candidates for ruling a great nation? Though we cannot regard them as fair samples of their sex—we believe the general womanhood of the nation is quite against their methods and ambitions—yet they have gone far to prove the dictum that women in general are not constitutionally adapted or designed for the province of civil government. They are at liberty to wield a beneficent influence in the home and private spheres. On the moral aspect of this agitation, we observe an ominous warning given as to the degrees of bitterness, strife, and violence to which people may go, for whom civilization has done its best, if the Most High leaves them to their own evil instincts and to the subtle promptings of "the god of this world." Nothing but the grace of God, which bringeth salvation by Jesus Christ, can prove an effectual preservative from unrighteousness, and ensure a settled walk in the ways of truth and peace. This grace leads people to study and obey the directions of God's Word in all things pertaining to Church and State, both as to methods of attainment, and the objects to be attained. It is a Popish principle that the end justifies the means, but the divine rule is that "if a man strive for masteries, yet is he not crowned, except he strive lawfully" (2 Tim. ii. 5). The application to the present case is obvious.

A Sermon.

BY THE REV. NEIL CAMERON, ST. JUDE'S, GLASGOW.

"In the year of this jubilee ye shall return every man unto his possession."
—LEVITICUS xxv. 13.

IN the first five books of the Bible we have a perfect code of laws to regulate the conduct of the people both as regards their civil and ecclesiastical duties. Some of these laws are morally binding on all to the end of time; others were typical and, consequently, vanished away at the appearance of their antitypes. This was true of many of their civil laws as well as of the most of their ecclesiastical ones. The moral law contained in the ten commandments was not destined to pass away, as will appear to any unprejudiced mind. It lays down man's duty towards God and his fellow. These duties can never cease. But there are other laws which have long ago ceased to be binding, as this of the jubilee has, because their significance was to have its fulfilment in Christ's spiritual kingdom. In reading this part of the word of God, it is very helpful to the proper understanding of it, to keep this fact before one's mind. We have in this chapter enactments of Sabbaths which were to be observed by the people.

The weekly Sabbath began in Eden. We are told, in Gen. ii. 2, 3, that God rested on the seventh day from all His works which He created and made. It can be proved that He commanded man to rest on this day, and to spend it in the fellowship and worship of his Creator. In Exod. xvi. 22, the Sabbath day's rest is introduced in a manner that cannot be explained otherwise. We read there—"That on the sixth day they gathered twice as much bread, two omers for one man; and the rulers of the congregation came and told Moses. And he said unto them, this is that which the Lord hath said, to-morrow is the rest of the Holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you, to be kept until the morning. And they laid it up till the morning, as Moses bade; and it did not stink, neither was there any worm therein. And Moses said, eat that to-day; for to-day is a Sabbath unto the Lord: to-day ye shall not find it in the field." This happened before the law was given on Mount Sinai. It was then proclaimed as the fourth commandment of the moral law, and it shall continue in force till the end of time. It had to be observed over and above the other Sabbaths commanded in this chapter.

At the end of six years there was to be observed the Sabbath of the land, which was to continue during the whole of the seventh year. Again, at the end of seven times seven years, or forty-nine

years, there were to be two years of rest, the fiftieth year being the jubilee.

In order that the weekly Sabbath would be kept, God gave double the usual amount of bread on the sixth day, and none on the seventh. The Lord gave three signs to the people that He would have the seventh day kept as a holy Sabbath to Him. (1) He gave twice as much bread on the sixth day; (2) He caused that it did neither stink nor breed worms, although, when kept other nights, it did both; and (3) there came none of it down for the morning of the seventh day. He has given many tokens of His favour since to such as sanctify the weekly Sabbath, and many tokens of His displeasure to such as profane it. The Lord can, and will provide now as well as then, ample provision for man's needs on the other days of the week. He is the same yesterday, and to-day, and for ever. He also promised that on the sixth year the earth would bring forth fruits sufficient for the seventh year, and till the fruits of the eighth were ripe. On the forty-eighth year He promised abundance for three years—that is, till the fruits of the earth were ready the year after the jubilee. We lose much by the atheism of our hearts, inasmuch as we do not acknowledge God's providence either when favourable or adverse to us. He says—"Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

There are many opinions held by divines concerning the law of the seventh year Sabbath; but all who know how to work the earth properly are aware of the fact that the earth needs rest, as otherwise it will lose its vigour if it should be ploughed every year. From this fact we learn that God not only created man, and the beast of burden, in such a way as that, without the rest He has commanded, they become useless, but that He has also created the earth under the same law. "In wisdom thou hast made all thy works."

In our text there are three things which we will endeavour, as the Lord will enable us, to consider at this time.

I. The condition of them to whom the jubilee brought relief;

II. The foundation upon which this relief was based; and

III. The nature of the relief itself.

I.—We are to consider the condition of those to whom the year of jubilee gave relief. This law was a very merciful one. It made provision for the man that lost his possessions, whether through adverse providences or folly, to come into possession of them again. A foolish father might squander his inheritance and bring himself and his family to penury, but this law provided that all should be restored again. Adam deprived himself and all his posterity, through sin, of all he possessed. Let us consider some of the possessions which Adam had and which he lost.

(1) Man lost God by the fall—"Our iniquities have separated between us and our God." This is the greatest loss that any rational creature can sustain. All the other losses of man are like a drop

of the bucket in comparison with this one. The Apostle Paul, writing to the Ephesians, reminded them of their sad condition before the gospel came to them. "At that time," he says, "ye were without Christ . . . having no hope, and without God in the world." We see also that, when sinners are convinced of their lost condition, this becomes their paramount misery. "In those days and at that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping : they shall go and seek the Lord their God." This is true of every sinner who realises the nature of his lost condition. He feels now the loss of God, as his own God, swallowing up all his other losses, and it becomes the gall and wormwood that he drinks in anguish of spirit. There are no words in the Bible to be compared with the cry—"My God, my God, why hast thou forsaken me?" It makes one's heart faint even to think of being forsaken of God in eternity. This is verily the wages of sin ; and it must be, should a sinner die without being reconciled to God, that he shall lose God and all the blessings of His fellowship for ever and ever. So great was this loss in the sight of God that He sent His Son into the world to seek and to save that which was lost. This loss is real and of such a nature that none can trifle with it at last. Many do not consider it now as being any loss at all, so they go on carelessly dancing, singing vain songs, and they laugh scornfully any serious thoughts at it ; but they will certainly change their mind as regards this vital matter either in time or in eternity. The poor little lassie, who came all the way from the west of the island of Skye to Inverness, bare-headed and bare-footed, asking the question of every person that met her on that very long journey—"Can you tell me where I can find the Lord God to whom the issues from death belong?"—felt keenly her need of Him. So will every one that will be saved of the human race seek Him while He may be found.

(2) Man lost the image of God. This image consisted in knowledge, righteousness, and holiness. We are told in God's word "that man is born like a wild ass' colt." Before man fell, the light that shone in his understanding is seen by the fact that on first sight he knew the nature of every creature which the Creator brought to him, and gave each of them its proper name. Man now is lower in spiritual knowledge than the ox or ass—as it is written, "The ox knoweth his owner, and the ass his master's crib : but Israel doth not know, my people doth not consider." Yea, we are told that we have so completely lost our knowledge of divine things, that "The natural man receiveth not the things of the Spirit of God : for they are foolishness unto him : neither can he know them, because they are spiritually discerned." We hear, in the word of God, the cry of them who realised the truth of this—"Give me understanding, that I may know thy testimonies. Give me understanding, and I shall live." These petitions show how every one that is taught of the Holy Spirit

feels that spiritual knowledge is life, and that spiritual ignorance is death to the soul. So our Lord prayed—"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Why do awakened sinners read their Bibles much and often, travel long distances to hear the gospel preached, and consider that they are well paid for all their pains if they get to understand even a little? Is it not because they realise that "it is not good that the soul be without knowledge?" One who deeply felt the ignorance, or darkness of the carnal mind, expresses it in these words—"Surely I am more brutish than any man, and have not the understanding of a man. I neither learned wisdom, nor have the knowledge of the holy." The word of God, and the experience of His people, agree perfectly as regards the painful fact that man has lost this part of the image of his Creator.

Man lost also his righteousness. When God created man he loved the Lord his God with all his heart, soul, strength, and mind, and he loved also his neighbour as himself. All his thoughts, words, and actions were perfectly conformed to the law of God. He stood before his Creator in perfect innocence, and without fear. Instantly man sinned, guilt fell on his conscience, and fear of punishment revealed itself. His righteousness was gone, and he fled to hide himself from God among the trees of the garden. The character given of the children of men in God's word is—"There is none righteous, no, not one." This is proved by man's conduct in the world. Our thoughts concerning God are unrighteous. We consider Him austere, and hate Him without a cause. We daily break His commandments, that are holy and just and good, in our thoughts, words, and actions. The desperate wickedness of the human heart reveals itself in the conduct of some more than others; but the hearts of all men are alike evil in their imaginations every day. Nothing can change this terrible bias of the heart but the grace of God.

Among men in the world unrighteousness reigns supreme. Man defrauds his neighbour, and excuses himself because he does it in the name of what men call business. They tell lies, deceive, and exact more than is right, and never lose an hour's sleep on account of these sins. Others slander, backbite, hate, envy, and harbour malicious thoughts against their neighbour, and justify themselves in doing so. Yea, men have done all these things who would be mortally offended if one doubted their piety. But these sins prove how unjust man has become, and the fact that man's conscience does not condemn him for them manifests it. This is not rendering to Cæsar the things that are Cæsar's, nor to God the things that are God's.

The Lord convinces all His children of this woeful depravity of their hearts and spirits. One of them cried—"Create in me a clean heart, O God; and renew a right spirit within me." This cry comes often from every one of the Lord's people, but you will

not find it among the unregenerate. The Lord's people smite their own breast and thigh for their sins against heaven and in God's sight; others smite their neighbour for sins that are not nearly so heinous in the sight of the Lord as their own. This was the way of the Pharisees in Christ's day; they said that John the Baptist had a devil, and that the Lord Jesus was a wine-bibber; a friend of publicans and sinners. But the poor publican that went up to the temple to pray "stood afar off, smote upon his breast and cried, God be merciful to me the sinner." This is the way the penitent cry unto the Lord, and it is their cry that He hears.

Man lost also his holiness. He was perfectly holy in his heart when God created him; but sin polluted man's heart. It is out of the heart the things that defile the man proceed, as it is written—"But those things which proceed out of the mouth come from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies; these are the things which defile a man." Instead of love to God's law, which is the image of God Himself, we love sin. We, by nature, love idols, and after them we go. "If any man love the world, or the things that are in the world, the love of the Father is not in him." The impurity of our affections is the fuel that sets fire to our vile lusts. These lusts degrade man, and bring him lower than the beasts. Many deny the fact that all mankind fell in Adam; but even the heathen observed that human nature was corrupt. If men were conscious of the abominable lusts of the heart, it would cause them to feel their need of a clean heart. An adulterous thought is a committing of that sin in the sight of God, as our Lord Jesus taught—"But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." O how abhorrent in the sight of a holy God are the thoughts of the hearts of young men and women even in the house of God! If men were made conscious of this abomination, they would cry before the Lord, "Unclean! unclean!"

We have the cry of them that were quickened to feel and know a little of their defilement in the word of God. David cried—"Create in me a clean heart, O God; and renew a right spirit within me." Paul cried also—"O wretched man that I am! who shall deliver me from the body of this death?" Natural men do not cry thus, for they are dead in sin, and consequently they do not realise it. But the Lord's people have the same cry now, and often pray with the same words. The loss of a holy nature is a terrible loss—"For, it is written, without holiness no one shall see the Lord."

(3) We are not now in the family of God as we are born into the world, but in Satan's family. Christ told the Jews that they were of their father the devil, and that they did his works. It was not so at the beginning. You will have noticed that, in the

genealogy Luke gives, he records the father of each one till he arrives at Adam, and he says that—"Adam was the son of God." We are told in Genesis that, after Adam fell by sin, he begat a son in his own likeness; that son was Cain, the murderer of his brother. We are all by nature in Satan's family, "walking according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." If the Israelite who lost his family needed a jubilee to restore him to that privilege again, so do we need the gospel of the grace of God to restore us into His family by the spirit of adoption.

Poor Ruth felt her heart alienated from the people of Moab, and united to God and His people when she said—"Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me." This was a sure proof of the grace of adoption in her case, and this will be the best mark of it to the end of time. As others felt it—"For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquettings, and abominable idolatries;" as if they had said, "It is more than enough of our precious time spent in the house and family of Satan."

(4) Paradise, or the garden of Eden, was a type of heaven. Adam was driven out of it when he sinned. This was done to convince him and his posterity that sin closed them out of heaven. So that man lost heaven by sin, and opened the gates of death, in its threefold aspect, to himself. This fact was very forcibly impressed on our first parents when the flaming sword of justice was placed at the gate to debar them from entering to the tree of life. None could enter heaven of the human race, were it not that the second Adam, who is the Lord from heaven, met this awakened sword, and opened a way by His own blood into heaven. He entered the holiest of all, and thereby obtained eternal redemption for all the people given Him by the Father. It is only through His blood that we have boldness to enter into the holiest of all, which is heaven. The vain dreams of men that they will go to heaven by their own merits, will certainly have an awful awakening at last.

(5) We have also lost our freedom, and have become slaves to Satan, the world, and the flesh. No slave was more bound than we are to our own lusts, as we are by nature. A slave differed from a hired servant, inasmuch as being sold, he received no wages. He could never earn one penny wherewith to regain his freedom, but continued a slave till the day of his death. This is a very true picture of our condition spiritually. Justice demands of us to pay that we owe; but we can pay nothing, although our

debt is set forth by the sum of ten hundred talents. A kinsman in Israel might repurchase his poor brother's freedom, and put him again into possession of all he lost. No brother can restore to us what we have lost spiritually but Jesus Christ. If we will be restored to freedom it will be by Him. He has restored that which He had not taken away, and consequently it is written—"If the Son therefore make you free, ye shall be free indeed."

II.—Let us now consider the foundation upon which the blessings of the jubilee was based. The trumpet was to be sounded immediately the high priest came forth from the holiest of all on the great day of atonement.

This great day of atonement had to be observed once a year, by God's authority, under the Old Testament dispensation from Moses till Christ died on Calvary's cross. This covered about fifteen hundred years. In the eye of God there was but one great day of atonement. This was the day on which His own Son poured out His soul unto death to make an atonement for the sins of all the true Israel of God. This was done once, and never to be repeated. "He by one offering perfected for ever all them that are sanctified." Christ by His one offering did magnify the law and make it honourable, and did also satisfy divine justice for all the elect. The merit of His obedience and death procured for His people all that they had lost. He made up, as their surety, the covenant of works, and also procured for them all the blessings of the covenant of grace. These great blessings are freely offered in the gospel to men who are lost themselves, and who lost all they had in the first Adam. The year of the jubilee was a very vivid type of the blessings offered to sinners in the gospel. The proclamation of the gospel is based on the atonement made by our Lord Jesus Christ. It offers freely to every one who hears it an immediate deliverance from sin and all its consequences, as well as an inheritance which is undefiled and that fadeth not away, reserved in heaven for every one who believes it.

We shall notice briefly a few of the striking resemblances between the jubilee and the gospel. (1) The trumpet of the jubilee was not blown till the high priest had offered the sin-offering on the great day of atonement. On that day once a year he went into the holiest of all, and sprinkled the blood seven times on the mercy-seat and before it, and interceded for the people that their sins should be forgiven. This was a real type of Christ's atonement and intercession. He entered into heaven itself by His own blood having obtained eternal redemption for us. The blood of calves and of bulls could not take away sin; but "the blood of Jesus Christ, God's Son, cleanseth us from all sin." The call of the gospel rests upon the satisfaction made to God's justice by the blood of Christ. As it is written: "Save him from going down to the pit, I have found a ransom." "I have found a ransom," is the voice of justice on the day of the sinner's justification by faith in Christ. (2) We further notice that, on the day of atonement, all

the people were to afflict their souls for their sins while the high priest was in the holiest of all, and the soul that did not do so was cut off from the congregation of Israel. This sets forth the urgent need of repentance in order to forgiveness; and that repentance has a direct connection with the blood and intercession of our Great High Priest. "Him hath God exalted with His right hand to be a Prince and Saviour, for to give repentance to Israel, and remission of sins." (3) The gospel preached on the day of Pentecost was the true spiritual antitype of the trumpet of the jubilee. Peter declared that day that the marvellous effects which followed the doctrines set forth were the direct operations of the Spirit of promise given by the Father to Christ as a reward for His sufferings. The Holy Ghost that day convinced three thousand men of their lost condition, wrought true evangelical repentance in their hearts, and saving faith in Christ. (4) Such as preach a gospel without the atonement as its foundation (which is no gospel) deceive themselves and their hearers, and will bring all who will trust in their false doctrines to certain and unremediable ruin. There is much pernicious talk in our day about love, mercy, and goodness in God which, these dreamers declare, to be inconsistent with any need for an atonement for sin on the part of God. But God is just as well as merciful, and justice required death as the wages of sin. "Without shedding of blood is no remission." His justice required an atonement; His love, mercy, and goodness provided a Lamb for a burnt offering. (5) The trumpet of jubilee was blown first in Jerusalem, and then throughout all the land of Canaan. The gospel was preached first at Jerusalem, and from thence to the ends of the earth. All who lost their possession were the objects of the merciful enactment of the jubilee; those who lost all their possession by the fall are the objects of the free offer of eternal life through Jesus Christ our Lord. (6) The law of the jubilee was decreed and declared by God; the gospel is also good news from the Lord to a perishing and lost world. It has His authority, and is a declaration of the eternal purpose that, whosoever would hear and obey it, should have eternal life. It requires nothing of the recipients but an acquiescence in its terms as God's remedy for poor, needy, and lost men. "The poor has the gospel preached unto them."

III.—The nature of the relief conferred on the year of the jubilee.

There would be in Israel only a few who lost their possession, and these only looked forward with expectation to the year of the jubilee. When the year came and the trumpet was blown, the larger number paid no attention to it. They had not lost their possession, and they would not as much as lift their heads when the sound of the trumpet was heard. So there are very many in gospel lands, who are not conscious of having lost their souls and their all in Adam, and consequently the preaching of the gospel is foolishness to them. This shows the need of the teaching of the

Spirit of truth, for He alone can convince men of their sinful and lost condition. The Word of God declares man's lost condition by nature; but, if the Holy Ghost will not awaken, and enlighten men, our thoughts will be—"We are rich and increased with goods, and have need of nothing;" while we are poor, and miserable, and wretched, and blind, and naked. But let us beware; for the slave who refused to go free when he heard the trumpet, and said, "I love my master, and his service, I will not go out free," was brought to the door post of his master's house, and had his ear bored with an awl. That man was bound, by the decree of God, to serve his master for ever. Should he live to the next jubilee, it could bring no relief to him. So gospel hearers are in great danger when they refuse the call of the gospel, and say in their hearts, "I love the service of sin and Satan, and will not leave them yet," that God may decree that they shall be the slaves of sin and Satan for ever.

Others as soon as they heard the trumpet (and you may be sure that the trumpet gave no uncertain sound) immediately threw down the implements with which they laboured in their bondage, and began to bend their steps toward their lost possession. If you were standing at their old home, you would see the father coming from the north, the mother from the south, the son from the west, and the daughter from the east, to take possession of all they had lost. If their masters should ask, "Where are you going, or who authorised you to leave my service?" they could answer: "I have the authority of God's word for leaving you and your service, to take possession again of all that I have lost." What beaming faces, from real joy of heart, you would see as one after another came back to their former habitation! How loudly they would praise God for the trumpet of the jubilee! One would say to the other: "It was the most joyful sound that my ears ever heard."

The joyful sound of the gospel, in the ears of a man who is convinced of his guilty and lost condition under the curse of the law of God, brings him a spiritual relief greater than the jubilee brought to Israelites. We are told that God brings them by His word and Spirit out of the lands from the east, and from the west, from the north, and from the south. There is joy in heaven as one after another of them turn to God by repentance, and there is joy also in the true Church on earth. Each one receives back all that was lost in Adam.

He receives forgiveness of sins through the blood of Christ. God justifies him by imputing to him the obedience and death of His own Son, and bestows faith on him to embrace Jesus Christ as his righteousness. His person is accepted as he stands in that righteousness before God, and He enters into a covenant with him to be a God unto him. God and the lost sinner are reconciled, and the peace made between them by the blood of Christ is everlasting in its nature. So, the poor sinner has the greatest part of his loss made up, and made sure for ever. All the other parts of his lost possession will assuredly be restored to him.

God puts His Spirit within him, and gives him a new heart and a new spirit. He is created anew in Christ Jesus. The image of God is restored on the soul, which, as we said before, consists in knowledge, righteousness, and true holiness. The knowledge that he now has of God (though it is yet very imperfect) is more than that which Adam had before he fell. He knows Him to be a sin-pardoning God, and that His love, pity, and mercy were so great that He gave His only begotten Son to die for His enemies. Christ, in that great and wonderful prayer, said:—"And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." He has to grow in grace and in the knowledge of our Lord Jesus Christ; but this part of the image of God is imprinted indelibly by the Holy Ghost on his soul. This knowledge cannot be lost again.

Righteousness is also imprinted on the soul. The man now is in full agreement with God's law. Formerly he considered it too exacting. Now he says from the bottom of his heart: "The law is holy, and the commandment holy, and just, and good." He has changed his mind entirely about the law, and instead of finding fault with it, he smites his own breast because he cannot fulfil its holy claims. The will to fulfil both tables of the law, is always present with him. He delights in the law of God after the inward man. Is this not a fulfilment of the promise:—"I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people?" This makes the man truthful, honest, faithful, sober, and trustful towards his neighbour. It will make him contrite in spirit towards God, and all that belongs to Him in this world. He does not act so in order to merit eternal life by his obedience, he is entirely indebted to Christ's obedience and death for that; but he does it because he has been already saved, and because the grace that is planted in his heart moves him powerfully thereto. Formerly, he walked according to the carnal inclination of his own depraved will; now he takes the word of God as his rule of faith and practice.

True holiness is a part of the image of God. Man lost it entirely in the Fall. His affections fell to the dunghills of this world, and instead of love to God there sprang up enmity: "They hated me without a cause." In regeneration the affections are raised "to the things that are above, where Christ sitteth at the right hand of God." It is this renewed heart that hates the thoughts of vanity, and that loves the law of God. The law becomes sweeter to it than honey, and more precious than gold. The law here means the word of God—both law and gospel. But corruption remains in the heart still; and therefore the cry is heard: "Create in me a clean heart, O God, and renew a right spirit within me." None ever cried so in truth, but such as were changed inwardly by grace. Notwithstanding that both holiness and corruption strive for the mastery in the heart, we are told that that which is born of God sinneth not. Sometimes, the

corrupt nature gets the upper hand so much that no trace of grace can be discerned ; but grace in the heart will overcome all opposition at last. David had a sad experience of this, and so had many of the children of God. Grace in the heart is like Gad : "Gad, a troop shall overcome him ; but he shall overcome at the last." Thus, the image of God, which man lost when he fell by sin, and which consisted in knowledge, righteousness, and true holiness, is restored in regeneration. It is not yet perfectly restored, but it will be so on the soul at death. Justification is an act, and is perfected in an instant of time ; but sanctification is the work of God's Spirit, and is progressive.

All those that are justified are also born of the Spirit, and as the righteousness of Christ is the foundation upon which justification rests, so the new creation made within by the Holy Ghost is the foundation of sanctification. The Spirit of truth dwells in this renewed part as the Spirit of adoption. He gives the renewed sinner the disposition of a son, whereby he claims God as his Father. This disposition of sons and daughters manifests itself in love to the Lord's people, His cause, house, and name in this world. David, although he was the King of Israel, would rather be a doorkeeper in the house of God than dwell in the tents of iniquity. This adoption, by the Holy Ghost, brings the soul home to God's house and family. As it is written :—"Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." They are "no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." They are in God's family as they are born of water and of the Spirit, and the Spirit dwells in their hearts as the Spirit of adoption. They are in the kingdom of grace in this world, and the kingdom of glory is their's by the absolute promise of Christ : "I will come again and receive you unto myself ; that where I am, there ye may be also."

Man receives his freedom from the slavery of sin, Satan, and the world that lies in the wicked one. He becomes free from the slavery of sin, as it is written : "For sin shall have no dominion over you : for ye are not under the law, but under grace." Sin is still in him, and seeks to regain the old mastery over him ; but grace reigns through righteousness in him unto eternal life, by Jesus Christ our Lord. He is now the free man of Christ, as it is written : "If the Son shall make you free, ye shall be free indeed." He is free from the curse of the law ; he is free from the dominion of sin ; and he is free from being the slave of the god of this world, the spirit that rules in the children of disobedience. It was by the gospel that he obtained this freedom ; not by any power or wisdom of his own.

The jubilee was God's plan to restore to men their lost possession in this world. It was entirely for men who lost their all. So is the gospel. It is God's mercy and goodness to sinful men, who have lost all they possessed spiritually by sin. The call of the gospel is like the blowing of the trumpet of the jubilee. Every one who hears it, has the authority of God to turn to Him by Jesus Christ in order to receive all and more than man lost by the Fall. All is free in the offer of it, and the promise is sure to every one who will come. Christ says: "All that the Father giveth me, shall come to me; and him that cometh to me I will in no wise cast out."

Letter from Rev. John B. Radasi.

THE following letter has been received by the Rev. Neil Cameron, Convener of Foreign Mission Committee:—

"C/O NATIVE COMMISSIONER, BEMBESI,

MATABELELAND, SOUTH AFRICA, 9th January, 1913.

MY DEAR MR. CAMERON,—I received your letter of the 4th December informing me that the Synod had resolved to proceed at once with building the Church at Ingwenya, Bembesi, and that Mr. M'Keurtan's offer had been accepted.

I wrote to Mr. M'Keurtan as soon as I received your letter, and as Mr. M'Keurtan sometimes delays in answering letters I thought it best to go over to Bulawayo and see him personally. Bulawayo is about thirty miles from here, so that I cycled over and returned the same day. I found that he had got my letter, and that he had received yours too, and also the resolution passed by the Synod, which you had enclosed in his letter, authorising him to proceed with the building at once. To my regret I found that he had not kept a copy of the plans and specifications of the building. I thought it best for him to write to you at once and get a copy of the plans and specifications of the building, and if you think it best, you might send him the original. It could be returned to you again when he is finished with it. He was wondering if he could not make another plan, but I thought that would not do, as it would cause a much longer delay—as that new plan would have to be submitted to you again for your consideration. He will be writing to you himself. He also promised to cycle over here in a week or two, if the weather permits, and come and see the bricks and stones for the foundation. We will be very glad if he comes and sees the bricks and stones for himself. The stones for the foundation have already been dug up. These bricks were examined by a gentleman called Mr. Granger, who said they would do very well for a brick-lined building to be used only as a wall inside the corrugated iron, but would not do otherwise. We were all very sorry about the failure of the bricks.

I was very sorry, indeed, that I was not able to send in a report for the last Synod. It was owing to the fact that I was very busy

at the time examining carefully and comparing the English version of the Psalms with the Kafir that Mr. Bokwe had sent me for transmission to Mr. Mackay, as I wanted Mr. Mackay to get them in time for the Synod. I considered them a very good translation of the Psalms in Metre, and that the letter of the Scripture had been preserved; and I was very glad to hear that the Synod had given instructions to the Lovedale authorities to proceed with the printing. It is a matter to be very thankful for to the Most High for having opened up a way for the Psalms to be printed and put into metre in the Kafir language. May the Lord in His mercy spare Mr. Bokwe and give him grace and strength to complete his work! Our people here were also glad to hear that so much progress had been made towards putting the Psalms into metre.

As regards the carriage of the stuff to Bembesi Station by rail, Mr. M'Keurtan informed me that the price he asked, which I think if I remember aright was £338 8s., includes the carriage for the stuff to Bembesi by rail. The money for the transport only from Bembesi Station to Ingwenya was to be added. He said in his letter to me, "Allow for transport 16,500 lbs.," which I found to be 1s. 6d. per 100 lbs. That alone has to be added to the £338 8s. You will see that in the specifications that he sent, if you will refer to them.

Services are still held regularly every Sabbath in all our out-stations by our men. At Koco the hut there was too small to hold all the people and a larger one had to be built. Also at Morgen farm, too, a large square hut had to be built; as the one they had was too small. That is the place where we have a day school and an evening school. The last time I went to preach there the large square hut was quite full. At our last Communion here at Ingwenya, the church was so full that a large number of people remained outside, and as we did not like to see so many people going away, a service had to be held outside for them by one of our elders, although it was so very hot and windy.

I was very glad to hear that the Synod had agreed to build a larger and more substantial building at Ingwenya, as the one we have, besides being too small, is now very unsafe on account of the white ants having eaten some of the wood, which is now rotting. There is no way of protecting this kind of building from white ants and other insects, which eat up the wood-work.

Of course, all candidates for baptism who have professed "faith in Christ" and wish to be baptised are fully examined by the Session, and are only received when they have satisfied the Session. And, if the Session are not satisfied, they are put back and do not receive baptism. I was glad to hear that the Lord's people were not forgetting us in their prayers. We need the prayers of the Lord's people that the heathen might be brought to the knowledge of the truth, as it is in Christ Jesus, as without Him we can do nothing.

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

The Brucefield Elder.

BY THE REV. W. SCOTT, CHESLEY, ONTARIO.

MR. GEORGE FORREST, whose name has become familiar to home readers of this Magazine in connection with the Canadian Mission, passed away peacefully at his Brucefield residence, Ontario, on the evening of Saturday, 21st December. This event had been anticipated, deceased having been in his ninetieth year. Until quite lately his mental vigour and power of memory continued remarkable. Notwithstanding his great age and infirmities, including blindness, his vision seemed undimmed and his force unabated in spiritual things. Of this the writer had experience in the summer months. Nor can we forget his then venerable presence or the glow on his countenance, when sitting with him at table even so recently, as he conversed on divine things or "engaged" before or after meals. However cut off from the world, he remained alive unto righteousness and unto whatever concerned the cause of God, which lay on his heart. Now, alas! his memory but suggests the prayer of the Psalmist: "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men" (Psalm xii. 1).

Our personal acquaintance with the departed was confined to such contact as we had with him during our visit to Canada as last Mission deputy. Earlier deputies will doubtless have something to say about his general career. As the last to have been with him, however, and at his own desire, permitted to be present and preside at his burial, we feel prompted to give these few recollections—the main facts in which were related by himself as, on different occasions, we conversed together.

Mr. Forrest was born in the parish of New Deer, Aberdeenshire, Scotland, on 1st May, 1823. At the age of eighteen he began life in the capacity of a farm servant, and a few years after emigrated to Canada, where he eventually started farming on his own account. He was in his twenty-second year when he first experienced any spiritual change. The late Rev. Dr. Robert Macdonald of North Leith (whom the writer himself remembers as a preacher), was on a preaching tour in the Disruption year. He preached twice at Mintlaw. "One of his texts," said Mr. Forrest, "I never forgot, namely, 'For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord'" (Romans vi. 23). It was a sermon which brought him under serious impressions. He might then have been arrested, he added, only that he yielded to the persuasion of one sitting near him to leave before the service closed. As a result he became more reckless than ever; showing the danger, he remarked, of stifling conviction. Yet the Lord had mercy on him, even leading him by a way which he knew not. The actual time of his conversion he could not specify. It was gradually and by degrees that the

change came. But the circumstances were these: two years later he was to have left for Canada; but God, as he put it, who moves in a mysterious way, so ordered it that he was advised to remain at home till the following spring, when, it was represented, he would have a better prospect of obtaining work in Canada. He did so. In the meantime he went to St. Fergus, where, as he explained, he came into contact with a companion who was the means of his being savingly changed. This person, it transpired, afterwards became his wife.

It was soon after this, or in the following year, that he was led to make a public profession of his faith. He stated that his first Communion was at Strichen, Aberdeenshire, in 1846. He belonged to New Deer Free Church congregation, and was examined by that Session, but as the date of their Communion would only fall due a week after he expected to sail for Canada, they gave him a certificate for the earlier Communion at Strichen. In relating this, Mr. Forrest observed that he did not remember ever having missed an opportunity since till the previous year, when he was unable to leave the house.

Having in this way first given himself solemnly to the Lord in connection with the showing forth of His death, Mr. Forrest, on 14th April of that year, crossed the Atlantic—sailing from Aberdeen to Quebec on the "St. Lawrence," and reaching Toronto on the last day of May. About three years later—being the spring of 1849—the companion whom, in the providence of God, he had met at St. Fergus—Miss Mary Henderson—followed him to Canada, and on 3rd July of the same year they were united in marriage. Mr. Forrest had already taken up land in the township of Stanley. He did not dwell much on such matters, but his manuscript shows that by September, 1850, they were able, with their first child (the present Mrs. Mustard), to move from Whitby and make the future farm their home. Their two sons were there added to the family—George William and William Lawrence. During these happy days (as he described them), and after some hard, pioneering work, Mr. and Mrs. Forrest, with their elder son, in 1866 overtook a visit to Scotland. Mr. Forrest mentioned having, on that occasion, communicated in the Free Church, Peterhead.

But trial came at length. Mr. Forrest's mother had died in 1862. Now came a succession of griefs, as thus stated by himself: "My father died about the 1st of February, 1873, aged 85 years. Mrs. Forrest died on the 21st of March, 1874, after two years of extreme suffering. She was thus taken from me after nearly twenty-five years of very happy married life." Nor did his troubles terminate here. In June of the same year (1874) he was ordained an elder of the Brucefield Congregation of the Canada Presbyterian Church. It was the year before "the Union"—that Union in connection with which all special testimony to the Kingship of Christ, whether over the Church or over the nations, was dropped. And to Mr.

Forrest, as well as to his minister, the Rev. John Ross of Brucefield, it was to mean separation in the sense of having to "go forth without the camp" for the truth's sake, bearing Christ's reproach. It was a testing time. Mr. Forrest went through the proceedings as representative elder. In April, 1875, he attended the meeting of Synod with Mr. Ross, in London (Ontario); and, in June of the same year, he likewise accompanied him to Montreal to the last General Assembly of their Church, at which, along with the Rev. Lachlan M'Pherson and his elder, they formally entered their dissent, and tabled their reasons. How often, in Scotland, have the witnesses had to do likewise, and be "partakers of Christ's sufferings." To Mr. Forrest and others these events may be said to have been the "beginning of sorrows." In the July following the dissentient ministers and elders organised themselves into a Presbytery under the old banner at East Williams. But Mr. Ross died in 1887, and Mr. Macpherson had predeceased him. Brucefield Congregation soon fell away from the more faithful testimony, and Mr. Forrest found himself isolated enough. He was able to resume fellowship with a minority of the congregation in 1895, when the majority formally entered the Union. This was a satisfaction. And in 1901 he led the way, along with the friends both in the South and North, to the connection formed with the Free Presbyterian Church of Scotland, which greatly revived his hopes. How he regarded this connection may be gathered from a brief passage in his M.S., written five years later. "The truth is (he says), that for nearly twenty years I have had so little to do with anything that is worth recording, that I find that my connection with the Free Presbyterian Church is about the only thing that I care to mention. But I am very thankful that a kind Providence led me to cast in my lot with the Free Presbyterian Church, for it is small and despised by some who ought to know better. Yet they have thus far maintained a Scriptural form of worship when larger Churches are corrupting it with men's inventions. And I may state here, that at the Communion at Brucefield this summer (1906) the Lord gave testimony to the word of His grace by loosing the bands of some of His people. It was a time of refreshing to us all."

The experiences of those years, prior to the home connection, had deeply exercised Mr. Forrest. Our intercourse in the summer shewed this. His state of mind at the Union crisis he illustrated by mentioning the following incident. Meeting Mr. Ross at the time he remarked to him that by his standing against the Union he had the feeling that the other side might credit it to his thinking himself better than others. Mr. Ross's ready reply had quite reassured him. Said Mr. Ross, "There was a time when there was only one to acknowledge Christ's Kingly claims, and he was a thief. Will that satisfy you?" his minister added. At another time, speaking of its not being always easy to know duty, and that yet guidance is promised if sought for, he mentioned in connection

with his inquietude at the separation time, that the next morning after the Union he had that comforting word given him—"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Psalm xxxii. 8). Similarly, later on, as the prospect of losing his pastor, to whom he had been devoted, was falling heavily upon him, he stated that he had not been left without comfort. Being present at Mr. Ross's end, the dying minister proffered to him a parting counsel. As his last word to Mr. Forrest he said, "'Cast thy burden upon the Lord, and he shall sustain thee,'—and that whether as to official duty or private life." (Psalm lv. 22).

As the outcome of such trystings, those who knew him best testify that Mr. Forrest never wavered from the distinctive position which he had taken up. This, his own letters, appearing in former issues of this Magazine, shew. A brother elder, similarly tried, remarked to the writer in this connection—"I believe the separation was a matter of principle with Mr. Forrest. With some others, including elders, their action was in deference to Mr. Ross, but Mr. Forrest was sound." So concludes the verse just quoted as the parting word—"He shall never suffer the righteous to be moved" (Psalm lv. 22).

Among the consolations provided for Mr. Forrest during those trying vicissitudes, there was his marriage to the present Mrs. Forrest. He thus chronicles it in his m.s.—"On 11th May, 1876, I was married to Isabella Fraser." Moreover, they had left the farm and gone to Brucefield four years previous to Mr. Ross's death, which brought minister and elder more together, and into closer fellowship. Nor was it a small consolation that when otherwise tried, Mr. Forrest was not one who was ordinarily troubled with unbelief. His faith in the Scriptures was of childlike simplicity. He was one who received without questioning the ingrafted Word. Referring to this trait in Mr. Forrest, one very intimate with him remarks—"He was not like me. He was steadfast. I would go there and some days have nothing to say. 'Are you in the dumps'? he would ask." Any exception to this more even tenor of mind appeared only towards the end. The m.s. which he prepared extends to 1906, and its concluding sentences may be taken as expressive of his normal condition: "On looking back on what is counted a long life, there are many things that I have reason to deplore. But 'this is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.' He is all my salvation and all my desire."

His last days.—It was evident that death's shade became very real to him as he neared the waters of Jordan. As the waters were coming in unto his soul, he felt the need of the everlasting arms. With his soul cast down within him, he would repeat the Psalms—"Will the Lord cast off for ever, and will he be favourable no more? Is his mercy clean gone for ever? Doth his

promise fail for evermore? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies?" And then he would exclaim, "No! no!" whilst the tears streamed down his face. He had never been in the habit of using the imprecatory Psalms in praise, although he would read them, having, as he said, no personal enemies. Now, however, he recognised their significance, in being called to wrestle not against flesh and blood but against principalities and powers—against the rulers of the darkness of this world. Thus it was night with him in the dark valley. Yet light was arising in the darkness. He was seen to rally in connection with the lines—

"In God my glory placed is
And my salvation sure"—(Ps. lxxii. 7).

He spoke of this as a passage which gave him uplifting after having been cast down. It also suggested the question to him—"What is the glory?" And here he quoted from the Shorter Catechism—"The souls of believers are at their death made perfect in holiness, and do immediately pass into glory." This, again, he connected with Christ's intercessory prayer: "And the glory which thou gavest me, I have given them." The verse he indicated had brought comfort to him—from the thought of the glory being as safe in His hands as the salvation. And so, in his last audible prayer, he was heard to express an assurance even beyond his usual, thus—"O Lord, we have yielded ourselves to Thee in the day of Thy power." He was given a measure of consciousness to the last. At the Sabbath meeting in his house, even when unable, latterly, to lead in prayer or to read the Psalm to be sung, he continued to give out the Psalm. This was so to the end. More than once he gave Psalm one hundred and forty-three. On the very last Sabbath the Psalm which he then gave out was one hundred and forty-six, containing the verse—

"The Lord doth give the blind their sight,
The bowed down doth raise;
The Lord doth dearly love all those
That walk in upright ways."

Although blind he was able to the end correctly to distinguish not only one Psalm from another, but the verses of particular Psalms. He used the Psalms in connection with his own state of mind.* He would say, "What would I do now without the Psalms, when I cannot see to read." He had been totally blind for about three years, although it was much longer since he could read—unless in the case of the Bible, which he still read when blind to other reading. He would dream, however, that he had

* On an occasion, in giving out the Psalm, he used to refer to other Churches giving up the use of them—condemning them for it. He would also deplore their sitting at prayer and other changes.

recovered his sight and could see everything. Thus dreaming he, in his joy, began a letter (as he said) to one of the home ministers, exclaiming—

“Extol the Lord with me, let us
Exalt his name together.”

Wondering once what would be the first thing that he would see, he said, inquiringly, “Shall it be the King in His beauty?” And so now that question has been answered, for “the Lord doth give the blind their sight.” “Thine eyes shall see the King in his beauty; they shall behold the land that is very far off” (Isaiah xxxiii. 17). And who on earth can tell how “Blessed are the eyes which see the things that ye see”? (Luke x. 23).

“But as for me, I thine own face
In righteousness will see;
And with thy likeness, when I wake,
I satisfy’d shall be”—(Ps. xvii. 15).

Conclusion.—His comparative seclusion notwithstanding, Mr. Forrest was one who followed public events with keenest interest even to the last. There was manifestly a patriotism in his piety, which played its part “for our people and for the cities of our God” (2 Sam. x. 12). This readily appeared in conversation. But, indeed, *his life* was a testimony, in his having had so largely to be “separated from his brethren” for “the testimony which he held,” as already shown. A few points, which, to the writer, he emphasised so recently in conversation, may here be added, showing how he kept in touch with current events.

I. *Romanism.*—He had no sympathy with the changed sentiment of our time, which ignored the evil or progress of Rome as the anti-Christ of Scripture and of the Confession of Faith. The way in which Romanism was gaining ground greatly concerned him. Thus in July he spoke of “the alarming hold which it was getting on the country.” He said the Roman Catholics already averaged forty-seven per cent. of the population of Canada. And he pointed out that, after the late Eucharistic Congress at Montreal, it had been announced by the Romish dignitaries that their Church was concentrating her strength upon Britain and upon the United States, but especially upon Canada. Referring to the matter again, he stated as ominous that it was estimated that five-sixths of the public officials in the United States were Roman Catholics, with only one-sixth Protestant. He viewed such a state of things with apprehension, and expressed his belief that “a terrible time in judgment was coming on the land, *and that soon.*” He said, moreover, that he had been impressed by the contrast as between the overthrow of ancient Babylon and again of mystical Babylon, or the Church of Rome, as described in prophecy. Jeremiah had delivered the book of prophecy, containing God’s severe judgment against Babylon (then in its strength), into the hands of the Babylonian ambassador on his

returning to Babylon; after reading which he (Seraiah, the prince) was directed to bind a stone to it and cast it into the midst of the Euphrates, as significant of the utter destruction of Babylon and of the *quiet way in which it was to disappear*—like a stone sinking in the Euphrates. Whereas, Mr. Forrest went on to say, in the case of the Church of Rome, as mystical Babylon, the language is: "A mighty angel took up a stone, like a great millstone, and cast it into the sea, saying, Thus *with violence* shall that great city, Babylon, be thrown down, and shall be found no more at all" (Jer. li. 59-64; Rev. xviii. 21). He seemed profoundly impressed that things were hastening towards this crisis, and that this should be taken into account in connection with the low state of the cause meantime, and judgment as impending.

2. *The Reformation.*—Mr. Forrest showed his belief in a historic testimony. When the elders were together at the close of the Brucefield Communion, he took occasion to emphasise the importance of the Second Reformation period in its relation to our time. In his fourscore and tenth year, it was affecting to hear him witnessing as he did against the present revolt of the Churches from the Reformation standpoint. He spoke particularly of Alexander Henderson and how nobly he had maintained his position as Moderator and leader in 1638 Assembly until the work of Reformation was overtaken. He declared his belief that God's judgments were coming on our land for its backslidings from such attainments. He believed such retribution to be at hand now. He maintained that the period 1638-1650 was the time of greatest purity in the Church. He remarked on its short duration—Alexander Henderson himself dying heart-broken at its overthrow—and instanced the sequel of this in "the killing time," adding, that the blood of the martyrs in Scotland, so much forgotten, was still in the skirts of the Church of England. He lamented the direction events were taking in Scotland, and its changed attitude to Prelacy, notwithstanding the curse so solemnly pronounced by Alexander Henderson on whoever should attempt to rebuild Jericho as then thrown down.

3. Mr. Forrest was no Voluntary. He recognised to the last the obligation upon nations, as such, to acknowledge and do honour to Christ as "Head over all things to the Church"—(Eph. i. 22.). Any action that mitigated against the doctrine of National Religion he deplored. It pained him, therefor, that, when (as he said) it had been proposed a few years ago to amend the Constitution of the United States by embodying in it an acknowledgment of Christ, even the Associate Synod of North America declared themselves against it. In a sermon which appeared in their Magazine, he added, one of their ministers had been allowed, without exception being taken to it, to go the length of saying that, whilst as Mediator Christ was Head of His Church, He had no power or authority as such beyond that: that only as God was He over all things. Against such defection he testified.

With a mind thus clear and active at so advanced an age Mr. Forrest was yet "patient in tribulation." Those constantly about him, as so disabled, say, without reserve, that "he was easy to wait upon." "I am weak and weary," he would remark at times; yet, "why should I complain," he would add. And never did he seem happier than in the fellowship of his brethren, as they "spake often one to another." One—a co-office bearer—says, "I had many nights with him; he talked on passages of Scripture. 'What do you think of this passage, or the other?' he would ask, and we would discuss the passage together, and come to agree on it. We never had a word of difference. He was often at me for not coming often enough. The very day he died he wanted those about him to watch the stage-coach to see if I was on it." Now, however, as come at length to the Church triumphant, he may say without any intermission, "Truly our fellowship is with the Father, and with his Son Jesus Christ."

Deepest sympathy is felt for the bereaved widow and families.

A Striking Protestant Leaflet.

WE learn from *The Protestant Observer* that a movement away from the Church of Rome is rapidly spreading in certain districts of Austria. Leaflets are being circulated with a view to disseminate Protestant truth. One of these is the following, which has been translated from the Spanish Review, entitled *La Revista Christiana*. Its contents are expressed in the form of a confession of sin against all the commandments, put very ingeniously into the mouth of the Roman Church. Not all the ten commandments, we must add, as given in the Scriptures, but as received by that deceptive communion. The Church of Rome, our readers are aware has, with bold presumption, and, at the same time, naked self-exposure, excised the Second Commandment ("Thou shalt not make unto thee any graven image . . . thou shalt not bow down thyself to them nor serve them," etc.) from among the ten, and has divided the Tenth Commandment into two distinct commandments, so as to complete the number. Our Austrian friends have just taken the commandments as acknowledged by Rome itself. The leaflet ought to prove very telling:—

"I, the sinful Roman Church, confess to God Almighty that from the beginning of my organisation have I sinned against all Thy commandments, by thoughts, desires, words, and actions, and confess myself guilty of the following particular sins:—

"First.—In spite of the First Commandment saying, '*I am the Lord thy God, thou shalt have no other gods before me*,' I have numbered a multitude of saints in the heavens above, and have ordained my obedient people to invoke and worship them. I have permitted the worship of Mary, the mother of the Saviour, although I knew perfectly well the passage in the Holy Scripture

(Acts iv. 12), 'Neither is there salvation in any other, for there is no other name under heaven given among men whereby we must be saved.' I have created a heaven-full of mediators between Thee and fallen mankind, and therefore have fallen into idolatry, breaking this Thy First Commandment, although I knew perfectly what the Lord said in John xiv. 6—'I am the way, the truth, and the life: no man cometh unto the father but by me.'

"Second.—*I confess to having taken the name of God in vain*; placing the Roman Pope, a sinful man, as head of the Church, calling him 'holy father'—though I knew that in the gospel of St. Matthew xxiii. 9, it expressly says—'Call no man your father upon the earth, for one is your father which is in heaven.'

"Third.—Instead of sanctifying the feast days, on those days I have abused the pulpit, teaching politics and other earthly things, when I ought to have glorified Thy power; and I have never observed the holy word of Thy Son, expressed in John xviii. 36, 'My kingdom is not of this world.'

"Fourth.—I have certainly violated Thy divine Fourth Commandment, undermining directly the welfare of family life, and declaring that matrimony, established by Thee, was not for my servants, though Thy word, as stated by the Apostle Paul in Timothy (1 Tim. iii. 2-5), says—'A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous. One that ruleth well his own house, having his children in subjection with all gravity.' And in the First Epistle of Paul to the Corinthians ix. 5, he expresses himself plainly—'Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord and Cephas?'

"Fifth.—Against the Fifth Commandment, '*Thou shalt not kill*,' I fear that I have sinned so much that I really do not know where to begin my confession and where to end. Hundreds and thousands of the most noble who have followed Thy pure doctrine have I burned publicly. Through my Inquisition I have martyred, tormented, and killed so many that if all the blood shed should come upon me it could easily drown me and my followers.

"Sixth.—It is very difficult for me to remember, confess, and repent of my crimes against the Sixth Commandment. My Popes were licentious and utterly demoralised. My priests are so today. I have forced them into celibacy; and now they sin against nature, seducing women and young people, yea, even abusing innocent children, though I well knew what the Lord teaches as regards the children (Matt. xviii. 6)—'But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea.'

"Seventh.—*I have also sinned against this commandment.* I have robbed entire countries, and have taken away the inheritance

of widows and orphans, though the Lord plainly taught me, in Matt. xxiii. 14, 'Woe unto you, scribes and pharisees, hypocrites ! for ye devour widows' houses, and for a pretence make long prayers ; therefore ye shall receive the greater damnation.' I am entirely undone by my sins.

"Eighth.—Often and a great deal have I lied and maligned. Through centuries have I promulgated false doctrines to maintain the people in ignorance and superstition. I especially make reference to my prohibiting the reading of the Bible, the dogma of the infallibility of the Pope, the false doctrines of purgatory, auricular confession, celibacy of the priesthood, veneration of the saints, adoration of the relics, observing of feast and fast days, indulgences, and all the external rites which have absolutely no place in the pure teachings of Christ. In my text-book on moral theology I have taught that lying was permissible to obtain certain advantages and evade merited punishment, or to serve the interests of the Church. My Jesuits say that the end justifies the means, and they lie openly, as if this Thy divine command did not exist.

"Ninth.—'*Thou shalt not covet thy neighbour's wife.*' In how many happy homes have my priests penetrated, and deceived the husbands, and destroyed happy married life? How many have sinned against this commandment in the confessional?

"Tenth.—'*Thou shalt not covet thy neighbour's goods.*' Ah, how grievously and wilfully have I sinned in this matter ! I have appropriated to myself, in the most iniquitous manner, the inheritances of my people at their deathbeds, through my Jesuits. My fraternities in France alone pride themselves of having obtained millions of francs' worth of farm-land and residences.

"No, I have not fulfilled even one of Thy commandments ! I know that I deserve complete annihilation. Is it possible that Thou hast decreed this annihilation through this 'Los Von Rome' movement ? I have no right to oppose it, because I can see that it is from above, and leads the people out of darkness to the full light of life and truth."

Protestant and Evangelical Tracts.—We have received four Tracts of this description from the office of the Imperial Protestant Federation, Cranmer House, 363 Clapham Road, London, S.W. One of them entitled "Irish Protestants and the Fear of Persecution" has been already noticed at some length in this Magazine. The three others have the following titles, "A Preacher of the Old School," "Conspiracy, Jesuitism, Treachery !" and "What is the Roman Catholic Faith ?" The first of these is a solemn personal gospel tract, highly fitted to arrest and awaken attention to the necessity of a vital interest in Christ and preparation for death, judgment, and eternity. The others contain very useful Protestant information. If friends have the money and time, they cannot do better than purchase and circulate these Tracts. Prices, post free, 1½d. each ; 9d. for 10 ; 5/- for 100.

Rutherford's "Letters."

BY THE REV. D. BEATON, WICK.

RUTHERFORD'S *Letters* breathe quite another atmosphere than that of his *Lex Rex* and his other controversial works. The peaceful calm of heaven broods over these pages, and the rapt, adoring contemplation of the writer as he discourses so sweetly on the things which are unseen and eternal, and of Him whom his soul loved so intensely, places them in the very forefront of the literature of consolation.

The *Letters* have been criticised—severely criticised—and at times savagely. Dr. Cunningham, of St. Andrews, after writing a word of praise concludes by saying—"Unfortunately, he appears to have thought that obscenity was no longer obscene when clothed in religious drapery, and hence we frequently meet in his writings with expressions which the coarseness of the times does not altogether excuse."* Others have written in the same strain of unmeasured denunciation. Dr. MacAdam Muir, in his lecture on Samuel Rutherford in the third series of the St. Giles' Lectures, furnishes us with a selection of these literary criticisms—"disgusting ravings, not the less loathsome that they are under the mask of religion,"—"A compound of hypocrisy, calumny, obscenity and nonsense, not to add blasphemy."† And Principal Story, in a sarcastic sentence, passes sentence on the *Letters* by saying—"if any any one think it allowable to take sexual love as the symbol of spiritual emotions and expatiate at length on that seductive theme, he can find no collection of religious erotic prose poetry at all to be compared with Rutherford's *Letters*."‡

The most recent attack on Rutherford comes from Professor Hepburn Millar, Professor of Constitutional Law and Constitutional History in the University of Edinburgh, in his lectures delivered in the University of Glasgow in 1912, and afterwards published in book form under the title, *Scottish Prose of the Seventeenth and Eighteenth Centuries*. The attack is as pungent and vitriolic as any from which Rutherford's memory has suffered. He is described as a "particularly gross offender against decency." In fact, the attack is so far beyond the bounds of controversial decency, that Dr. Hay Fleming does not hesitate to characterise it as "rancorous malignity." However, when one remembers that Professor Millar's descriptive term of the Covenanter struggle is the "Nightmare of the Covenant," one need not expect much from such a quarter. Like his predecessor Buckle, his judgment is too biased to be impartial, and Dr. Walker's reference to the latter may be quoted and applied to Professor Millar:—"Samuel Rutherford is one of the objects of Mr. Buckle's intense dislike. And one does not wonder at it. The old divine has

* *Church History of Scotland*, vol. ii.† *Scottish Divines*, page 87.‡ *The Church of Scotland, Past and Present*.

been a mark to fire at ever since he gave a book to the world. But you cannot slay the immortal; and my belief is, that human souls will be getting life and nourishment from the wondrous *Letters*, when the *History of Civilization* is lying unheeded and unread on the high shelves of our libraries.* We predict a like fate for Professor Millar's biased and uncritical book.

It was not only in life that Rutherford suffered scorn and hatred; his critics are as keen and as scornful as ever, and Mrs. Cousin's lines have a present as well as a past application:—

“I have borne scorn and hatred,
I have borne wrong and shame,
Earth's proud ones have reproached me
For Christ's thrice-blessed name:
Where God His seal set fairest,
They've stamped their foulest brand;
But judgment shines like noonday
In Immanuel's land.”

That there are a few expressions open to objection in these *Letters* the most ardent of Rutherford's admirers will readily admit; but to condemn them in such unmeasured terms as the writers of the above do, shows all too plainly that Bunyan is not the only one whom the Philistines could not understand.† “The haughty contempt,” writes Dr. Love, “of that book which is in the heart of many will be ground for condemnation when the Lord cometh to make inquisition after such things.” If Rutherford's detractors have done their utmost to belittle the value of these *Letters*, there were others who gave them the very highest place in devotional literature. “Hold off the Bible,” said Richard Baxter to Principal Carstares, “such a book the world never saw,” and Spurgeon's estimate was no less laudatory when he wrote:—“The more editions of seraphic Rutherford the better. None penetrated further into the innermost heart of holy fellowship with Jesus. Whenever we think of him we compare him to Milton's Uriel, the angel that stood in the sun itself;” and again:—“When we are dead and gone, let the world know that Spurgeon held Rutherford's *Letters* to be the nearest thing to inspiration which can be found in all the writings of mere men.” Criticise them as one may, there is no getting away from the fact pointed out by Dr. James Walker, ‡ that they still retain their hold of human hearts, and that they have taken their place beside Augustine's *Confessions* and the *Imitation of Christ*. The great diversity of opinion as to the merits of the *Letters* is not difficult to explain. The reader must be in sympathy with the heavenly themes on which Rutherford

* *Scottish Theology and Theologians*, page 163.

† There are a few distasteful expressions in these epistolary effusions, the sparks of a fancy that sought to appropriate everything to spiritual purposes; but as to extravagance in the thoughts conveyed there is none” (Dr. Bonar in his Edition of the *Letters*, page 24).

‡ *Scottish Theology and Theologians*, page 8.

delights to dilate with such exuberance of spirit, and Dr. Bonar, as a true master in Israel, has done well in pointing out the character of those who will appreciate the *Letters*. They are—(1) those who are sensible of their own, and the Church's decay and corruptions; (2) those who delight in the Surety's imputed righteousness; (3) those who rejoice in the gospel of free grace; (4) those who seek to grow in holiness; (5) those who are afflicted; (6) those who love the Person of Christ; and (7) those who are looking for that blessed hope and the glorious appearing of the great God our Saviour.*

The first edition of the *Letters* appeared in 1664, a few years after Rutherford's death. They were published under the title of "Joshua Redivivus,† or Mr. Rutherford's *Letters*, divided into two parts; the first, containing those which were written from Aberdeen, where he was confined by a sentence of the High Commission—drawn forth against him, partly upon the account of his declining them, partly upon the account of his non-conformity; the second, containing some which were written from Anwoth before he was, by the Prelates' Persecution, thrust from his ministry; and others, upon diverse occasions, afterward from St. Andrews, London, etc., by a Wellwisher to the Work and People of God." The wellwisher is Robert MacWard, who had acted as an amanuensis to Rutherford while he was at the Westminster Assembly. MacWard was banished in 1661 to Holland, where he became minister of a congregation in Rotterdam. As a preacher his style was very ornate, so much so, indeed, as to call forth the rebuke of Mr. Rowat of Kilmarnock—"God forgive you, brother, that darkens the gospel of our Lord Jesus Christ by your oratory." He was the author of many works, chief of which is the *True Nonconformist*. He died in exile fighting to the last against the indulgences, and his memory is embalmed in the verse of the gallant Cameronian soldier, William Cleland. MacWard had collected 286 of Rutherford's letters, and in his commendatory preface, he tells us when Rutherford "was on the threshold of glory, ready to receive the immortal crown, he said—'Now my tabernacle is weak, and I would think it a more glorious way of going home, to lay down my life for the cause, at the Cross of Edinburgh or St. Andrews, but I submit to my Master's will.'" The place of publication is not given on the title page, but it is well known to have been Rotterdam. A second edition appeared in 1671. The third edition, which appeared in 1675, has sixty-eight additional letters. Numerous other additions have appeared since then to the present.

* Sketch of Samuel Rutherford prefixed to Bonar's edition of the *Letters*, pp. 28-30.

† That is, Joshua come to life again. "Why Joshua?" asks Dr. Bonar in a footnote. "Did he think of the faithful witnessing in Joshua xxiv.? Or is the reference to Joshua as one of the spies?—see Letter cxviii." In all likelihood it was the latter that suggested the title—Rutherford brought back a good report of the fair land beyond Jordan.

The standard edition is that edited by the saintly Dr. Andrew Bonar; it was published first in 1891, and reprinted in 1894. Its chief points of advantage over its predecessors are to be found in the chronological arrangement of the letters,* the contents prefixed to each letter briefly describing the subjects touched upon in the letter, the addition of some new letters, and the invaluable biographical notices prefixed to a large number of the letters. These were mostly written by the Rev. James Anderson, the author of the *Ladies of the Covenant*. Dr. Bonar added some topographical notes, which lend additional interest to the volume. This edition has also an interesting sketch of Samuel Rutherford, with indexes of the chief places and individuals referred to in the letters and special subjects, with glossary of Scottish words, and an appendix giving bibliographical notes on the various editions, and Mrs. Cousin's "Last Words of Samuel Rutherford."

The volume contains 365 letters, 200 of which are written from "Christ's Palace in Aberdeen." Rutherford's favourite correspondents were Lady Kenmure and Marion MacNaught. Of the 365 letters, forty-eight were written to Lady Kenmure and forty-five to Marion MacNaught. Lady Kenmure was the third daughter of Archibald, seventh Earl of Argyle, and sister to the Marquis of Argyle, who was beheaded in 1661, who, in the prospect of death, met it with unflinching courage—"I could die like a Roman," he said, "but I prefer to die as a Christian." She was a lady of deep piety, and was warmly attached to the Presbyterian cause. In 1628 she was married to Sir John Gordon of Lochinvar, afterwards Viscount of Kenmure. Gordon was the slave of ambition, and, as he was connected with the house of Gowrie, he set out with the aim of being put in possession of the forfeited honours and lands of that house, and his interest in the Presbyterian cause grew weaker and weaker. In 1633 he was present at the Parliament held at Edinburgh, but being apprehensive that advocacy of the Presbyterian cause might frustrate the dreams of his ambition, he feigned illness and returned home. A year afterwards he became seriously ill, and his conscience began to upbraid him for his time-serving policy. In the *Last and Heavenly Speeches and Glorious Departure of John, Viscount Kenmure*,† we have an account of an assize where conscience was judge and John Gordon was the criminal. Samuel Rutherford stood by that death-bed speaking words of encouragement to the dying nobleman. "God hath given me five and thirty years to repent, and alas! I have mis-spent it," is the humiliating confession.

* Readers may consult the Appendix to Dr. Bonar's edition, where a full list of the various editions are given, with dates and descriptive notes.

† This is generally acknowledged to be by Rutherford. It was first published in 1644, and reprinted in the *Select Biographies* of the Wodrow Society, vol. i. The Epistle Dedicatory, while by no means approaching Calvin's majestic preface to the *Institute*, is a fine piece of exhortation to the noble of the land.

"My Lord, they be far behind who may not follow," are the pastor's encouraging words; "think not your time so late. Christ's door is yet half open; you have time to throng in and your time is not all spent as yet; it's, I grant, far after noon, and the back of the day is now, yea, the edge of the evening, but run fast that ye lie not in the fields." Then followed confession of his time-serving policy at the Parliament in the previous year—"God knoweth I did it with the fearful wrestlings of my conscience, my light paying me home within, when I seemed to be glad and joyful before men; yet I did it for fear of incurring the indignation of my prince and the loss of farther honour, which I certainly expected; but woe, woe be to honours, or anything else, bought with the loss of peace of conscience and God's favour." John Gordon's pathway to the river was thorny, but like many another pilgrim in like straits, he seems to have got safely over. This is the man who was wedded to the pious Lady Kenmure, and in those last days, when things appeared so differently to him, he bore testimony to her piety and kindness. It is interesting to remember that George Gillespie was tutor in the household until the Viscount's death in 1634.

In his first letter to Lady Kenmure, Rutherford writes—"Wrestle, fight, go forward, watch, fear, believe, pray; and then ye shall have all the infallible symptoms of one of the elect of Christ within you." And ere that last battle was fought within Kenmure's lordly home, there was need of such an exhortation. We find him again writing Lady Kenmure on the death of one of her children, a daughter—"She is only sent on before, like unto a star, which, going out of our sight, doth not die and vanish, but still shineth in another hemisphere. What she wanted of time, she hath gotten of eternity, and you have now some plenishing up in heaven. Build your nest upon no tree here, for God hath sold the whole forest to death."* When her husband is removed, he writes—"And seeing, amongst all crosses spoken of in our Lord's Word, this giveth you a particular right to make God your Husband (which was not yours while your husband was alive), read God's mercy out of this visitation, albeit I must out of some experience say, the mourning for the husband of your youth be, by God's mouth, the heaviest worldly sorrow" (Joel i. 8).† Death often visited the Kenmure household. Her first infant was taken away in 1629, and the second, a daughter also, in 1634, the year in which Viscount Kenmure died. Her only son, John, died in 1649, and Rutherford, as a son of consolation, writes her one of his comforting letters. In 1640 Lady Kenmure was married to Sir Henry Montgomery, second son of Alexander, fifth Earl of Eglinton. Sir Henry is described as "an active and faithful friend of the Lord's Kirk." She lived to a venerable old age. In 1661 another heavy sorrow fell to her lot in the execution of her

* Letter iv.

† *Ibid* xxxvii.

brother the Marquis of Argyle, and it was in connection with his apprehension and committal to the Tower that Rutherford wrote his last letter to Lady Kenmure.

Marion MacNaught, the other elect lady, to whom so many of the letters were written, was the daughter of the Laird of Kilquhanatie in Kirkpatrick-Durham, and was connected with the house of Kenmure through her mother, who was a sister of Viscount Kenmure. She was married to William Fullerton, Provost of Kirkcudbright. She had three children, Grizel, Samuel, and William, who are often affectionately mentioned in the *Letters*. That Marion MacNaught was a woman, not only of deep piety, but of exceptional mental gifts, is evident from the strain of Rutherford's letters to her—"I write it and abide by it, God will be glorious in Marion MacNaught, when this stormy blast shall be over. O woman beloved of God, believe, rejoice, be strong in the Lord. Grace is thy portion."* In such terms as these, Rutherford addresses her. To her he opens his heart, makes known his sorrows and the anxiety he feels for Zion's welfare. "As concerning Zion," he writes, "I hope in our Lord, who sent His angel with a measuring line in His hand to measure the length and breadth of Jerusalem, in token He would not want a foot, length, or inch of His own free heritage, shall take order with those who have taken away many acres of His own land from Him. And God will build Jerusalem in the old stead and place where it was before. In this hope, rejoice and be glad. Christ's garment was not dipped in blood for nothing, but for His bride, whom He bought with strokes."† And his interest in Marion MacNaught's children finds expression in the same letter:—"Grace upon you and your children. Lord, make them corner stones in Jerusalem, and give them grace in their youth to take band with the fair Chief Corner-stone, who was hewed out of the mountain without hands, and got many a knock with His Father's fore-hammer, and endured them all, and the stone did neither cleave nor break. Upon that stone make your soul to lie." In 1637 he writes from Aberdeen—‡ "It is not pride for a drowning man to grip to the rock. It is your glory to lay hold on your rock. O woman greatly beloved! I testify and avouch it in my Lord, that the prayers ye sent to heaven these many years bygone are come up before the Lord and shall not be forgotten. What it is I cannot tell; but I know that, as the Lord liveth, these cries shall bring down mercy." And the mercy was nearer at hand than probably Rutherford expected.

(To be Continued.)

OWING to circumstances, we have to hold over the present instalment of the translation of "The Baptised Family, by Cæsar Malan, D.D.," until next month's issue.

* Letter clxxvii.

† Letter xviii.

‡ Letter ccxxi.

Suipeir an Tighearna: Rivetus.

*Teagasg, a chum gu'm bitheadh iadsan le'm b'aill 'tighinn gu
h-iomchuidh gu bord naomh an Tighearna air an
ullachadh roimh laimh;*

LEIS AN URR. ANDREAS RIVETUS.

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

AN CEATHRAMH CAIBIDEIL,

*A tha chum dearbaidh nan nithean a bha air an cur an ceill anns
a' chaibideil air thoiseach air so, agus a chum freagraidh do
cheist mu thimchioll an doigh anns am faod an ni a ta sinn
a' canntuinn a bhi a' gabhail aite.*

BHA an ni a chuir sinn an cèill (anns a' chaibideil air thoiseach air so) o shean air a chumail a mach, mar ann an sgaile, leis na h-iobairtibh ud a bha a' samhlachadh na h-aoin iobairte, "troimh an d' rinn Criosd a chaoidh foirfe iadsan a ta air an naomhachadh." Oir is cinnteach an ni, nach robh neach comasach air ni air bith itheadh aig a' chuirm a b' abhaist a bhi air a deasachadh o na nithean a bha air an teirgsinn ann an iobairt, agus mar so a bhi air a dheanamh 'na fhear compairt de'n altair, mar bitheadh an toiseach na creutairean beo a bha airson iobairte air am marbhadh, agus 'sann mar bha na h-ainmhidhean ud a' fantuinn marbh bhatar ag itheadh dhiubh. Leis a sud, is e a bha air a chiallachadh nach 'eil neach air bith comasach a bhi 'n a fhear compairt de chorp agus de fhuil Chriosd ach dìreach mar bha Criosd air a theirgsinn air ar son ne ann an iobairt, agus mar troimh 'n bhas bha E air a bhriseadh sìos. Cha robh e 'an comas chloinn Israel cuirm agus fèisd na caisge a choimhead a dh' easbhuidh air gu'm bitheadh an t-uan caisge air a mharbhadh an toiseach, agus 'sann dìreach mar bha an t-uan air iobradh agus air a dheasachadh chum bidh bha iad a' compairteachadh dheth. 'Sann ris a so tha briathran an Abstoil (Eabhra xiii. 10) ag amharc d'ur tha e ag radh: "Tha altair againn dhe nach 'eil còir acasan a bheag itheadh a tha a' deanamh seirbhis do'n phailiunn." Oir, gu'n itheadh neach de 'n altair, cha 'n ni eile sin ach gu'n itheadh neach cuid de 'n fheoil a bha air am marbhadh agus a bha air an altair. Air an aobhair so bha a' mheud 'sa bha ag itheadh 'nan luchd compairt de 'n altair, agus de cho-chomunn ris-san d'am buineadh an altair; 'se sin ri radh, ris-san d'an robh na h-iobairtean air an teirgsinn air an altair. Fo'n bheachd so air a' chuis tha an t-Abstol a' cur an cèill gu'n robh iadsan a bha 'nan luchd compairt de na h-iobairtibh a bha air am marbhadh airson nan iodal, ag aideachadh gu'n robh co-chomunn aca ris na h-iodhalaibh. Air an laimh eile, bha clann Israel ag aideachadh an co-chomunn-san a bhi ri Dia a chionn gu robh compairt aca dhe na h-iobairtean a bha air an teirgsinn do Dhia, iobairtean gu'r h-ann dhiubh agus

leo bha an cuirmean air an deasachadh. Mar sin mar an ceudna air dha Crìosd a bhi aon uair air iobradh suas air altair a' chroinn-cheusaidh do Dhia an t-Athair air ar son-ne, 'nuair tha sinn air mhodh spioradail ag itheadh na feola a bha air a teirgsinn air analtair, agus ag ol na fola a bha air a doirteadh a mach, tha co-chomunn againn ri Dia an t-Athair agus ri a Mhac Iosa Crìosd —co-chomunn, mar tha an t-Abstol a' tabhairt fianuis, nach h-urrainn a bhi aca-san 'tha am fathast a' deanamh seirbhis do cheud thòisichean an t-saoghail so. 'Sann a bhuineas an t-shochair so a mhain dhoibhsan a ta a' togail suas an inntinnean a dh'ionnsuidh na h-ionaid naoimh anns na neamhaibh, agus mar tha iad a' gabhail ri Crìosd a bha air a theirgsinn ann an iobairt, agus dìreach mar bha E air a mharbhadh airson iobairte.

Bha na nithean so air an aideachadh agus air an mineachadh leis na diadhairean a bha ann o shean. Tha Chrysostom (in Mat. hom. 82) ag radh: "'Se an diomhaireachd so fulangas agus crann-ceusaidh Iosa Crìosd." Agus tha Augustine (in Psalm xxi.) ag radh: "Cho tric agus a bha a' chaisg air a frithealadh, am bheil Crìosd cho tric as sin a' faighail a' bhais? Ni h-eadh, ach tha a' chuimhneachan bhliadhnail so a' cumail a mach f'ar comhair-ne an ni a ghabh aite o cheann fhada, agus mar sin tha i 'gar n-earalachadh mar gu'm bitheamaid a' faicinn an Tighearna 'na chrochadh ris a' chrann-cheusaidh."

Air dha na nithean sin a bhi mar sin dearbhta, tuigeamaid a nis, ged nach h'urrainn do corp Chrìosd, mar tha e ann fein, a nis ni 's mo a bhi air a bhriseadh, no 'fhuil a bhi air a doirteadh, gidheadh gu'm bu choir duinn, ann an cleachdadh na Sacramaid so, a bhi air n-ar deanamh 'nar luchd compairt de Chrìosd dìreach mar bha E air a mharbhadh, agus 'se so rùn agus crìoch Sacramaid na Suipaire eadhon gu'n troiricheadh i sinn gu bàs Chrìosd, oir is ni e mu nach h-urrainn amharus a bhi gu'n dubhairt E fein: "Gabhaidh, ithibh, 'se so mo chorp sa," "Olaibh uile dhe'n chùpan so, 'Se so m' fhuil sa," agus, cuideachd, gu'n do chuir E na briathran a leanas riu sud: "'tha air a bhriseadh," "'tha air a doirteadh air bhur son-se." Na'm feumamaid gun ag 'cumail ris an litir lom, agus n'am feumamaid na briathran a ghabhail gun samh-ladh idir a bhi air a tuigsinn, 'sann thigeadh oirnn an corp a bha air a bhriseadh itheadh, agus an fhuil a bha air a doirteadh ol, le beul a' chuirp, oir is e sin am ball de'n chorp leis am beil sinn gun amharus ag itheadh agus ag ol nithean a ta na suilean a' feuchainn a bhi 'nan aran agus 'nam fion, nithean a ta a bhlas ag innseadh dhuinn nach ni eile iadach aran agus fion, nithean a ta faireachadh ar lamh ag innseadh dhuinn aon chuid gu'r h-ann o'n chruithneachd a dheasuicheadh e, air neo gu'r h-ann as na fion-dhearcan a bha e air a fhasgadh a mach, nithean a ta an fhaile, fhad as a ta an fhaile comasach air a bhi a' tabhairt breith, a' nochdadh a bhi nan aran agus 'nam fion, 'nam fion nadur. Ach gu dearbh tha e 'na ni fiosraichte gu'n do ghabh Crìosd fion aran agus aran cumanta, agus fion fhion, agus air dha, le buidheachas a tabhairt,

an t-aran agus an cùpan a' bheannachadh, thug E an t-aran sin, agus am fion sin d'a dheiscioblubh, agus thubhairt E mu thimchioll an arain sin: "'se so mo chorp sa," agus mu thimchioll a' chùpain sin: "'Se so m' fhuil sa." Le so agus so tha e eucomasach gu'n tuigeamaid ni eile ach an dearbh aran agus an dearbh fhion a ghlac agus a thug E seachad. 'Sann mar sin a bu ghnath leis na diadhairean a bh'ann o shean a' chantuinn gu'm b'e an t-aran, a ghlac E, corp Chriosd. A nis do bhrìgh 's gu'r h-ìad nithean a ta gu tur ag eadar-dhealachadh 'th'ann an aran agus ann an corp Chriosd, agus gu'r h-ìad nithean a ta gu tur ag eadar-dhealachadh 'th'ann am fion agus ann am fuil Chriosd, feumaidh sinn a thuigsinn nach i an aon doigh anns am bheil aran gu a bhi air itheadh as a tha corp Chriosd gu a bhi air itheadh, agus mar an ceudna nach i an aon doigh anns am bheil fion gu a bhi air ol as a tha fuil Chriosd gu a bhi air a h-ol. Mar sin d'ur tha Criosd ag radh: "'Se so mo chorp sa," "'Si so m' fhuil sa," 'sann a dh' fheumas sinn a bhi a' tuigsinn Chriosd mar neach tha a' labhairt ann an rathad samhlauchail. Ach do bhrìgh as nach gabh a mheud 's tha ag eadar-dhealachadh uainn anns a' phuinc so ris a mhineachadh so, 'sann is eigin doibh gu'n smuainich iad nithean ro-fhaoìn agus ro-fhalamh mu dheighinn ciall nan riochd-fhocail ud, so agus so, air eagal 's gu'n gabhadh daoine iad mar bhriathran nach robh a' ciallachadh ach aran agus fion.

Ach ma 'se, mar tha iad sud a' soilsinn, air neo ag aideachadh a bhi a' creidsinn, aon chuid, gu'm bheil brìgh an arain agus an fhiona air a tionndaidh gu brìgh cuirp Chriosd, air dha blas, cudthrom agus faile an arain agus an fhiona a bhi a' fantuinn mar bha iad roimh [*beachd nam Papanach*], air neo, air dha brìgh an arain agus an fhiona a bhi a' fantuinn mar bha e, gu'm bheil corp Chriosd gu firinneach air aonadh ris an aran agus ris an fhion ionnus 's gu'm bitheadh e air itheadh le beul a' chuirp comhladh riu sud [*beachd nan Lutheranach*], is eigin doibh aon chuid creideamh a dhiultadh do fhocal Dhe, air neo briathran Chriosd a thuigsinn, ann an cuid, ann an rathad samhlauchail, air neo cuid d'a bhriathran 'ghearradh air falbh. Oir ma bhitheas na briathran le'n robh an t-Sacramaid air a suidheachadh air an cumail slàn, feumaidh na Papanach a chreidsinn gu bheil Criosd, fo an ni 'tha ag amharc mar aran, air iobradh gu ruig so, gu bheil adhearbh chorp aig an àm so air a bhriseadh, agus adhearbh fhuil aig an àm so air a doirteadh. Feumaidh na Lutheranach a chreidsinn gu bheil an corp sin a tha iad ag aideachadh a bhi ag itheadh le beul a' chuirp comhladh ris an aran do rìreadh marbh, do rìreadh briste, agus an fhuil anns an fhion do rìreadh air a doirteadh, eadhon gu ruig so, a mach as a chuislean—beachdan a ta a' gabhail stigh annta nithean 'tha calg-dhireach an aghaidh an creidimh-san mar an aghaidh ar creidimh-ne, agus 'an aghaidh firinn a' chuspair mu am bheil sinn a' labhairt, nach urrainn E basachadh ni's mo, do bhrìgh "gu bheil Criosd beo gu sìorruidh gu eadar-ghuidhe a dheanamh air ar son-ne."

Ann an so, uime sin, do bhrìgh gu bheil sinn, air ar dunadh a stigh le da fhirinn a ta air an aideachadh leis na h-uile, eadhon, air an aoq laimh, gu bheil Crìosd 'ga thabhairt fein dhuinn anns an t-Sacramaid mar a' chairbh 'dh' ionnsuidh am bheil na h-iolairan spioradail uile a' cruinneachadh, agus, air an laimh eile nach h-urrainn Crìosd basachadh ni's mo, agus gu bheil an dà ni 'th'ann an sin fìor, is eigin aon chuid gu'm bi sinn air n-ar glacadh ann an tilleadh-focail soilleir, air neo gu'm mìnicheamaid na nithean so air dhoigh eile as mar tha na Papanach no na Lutheranaich a' deanamh. Feumaidh sinn doigh a leantuinn troimh an tuig sinn gu bheil Crìosd eadhon a nis 'ga thabhairt fhein dhuinn mar bha E air a cheusadh, ni, d'ur nach h-urrainn da, ann an dearbh fhirinn na cùis, mar their na sinnsirean, a bhi mar sin ach a mhaoin ann an diomhaireachd aig am bheil ciall, 'sann a dh' ionnsuidh na diomhaireachd a dh' fheumas sinn a teicheadh, agus 'se so tha sinn a' deanamh d'ur tha sinn ag aideachadh gu bheil corp Chrìosd a bha air a thoirt thairis air ar son-ne, agus fuil Chrìosd a bha air a doirteadh air ar son-ne air an tabhairt dhuinn, mar chuir sinn an cèill mar tha, ann an *Sacramaid cuimhneachaidh*.

(*Ri leantuinn.*)

Protestant Notes.

The Spanish Protestant Sailor Released by King.—

We are very pleased to learn from the *Protestant Alliance Magazine* that "King Alfonso has pardoned the Protestant sailor, Pablo Fernandez Garcia, who was recently sentenced to six months' imprisonment for refusing to kneel during a Romish Mass." We trust the young man may be abundantly blessed and strengthened by the Lord in the ways of truth and righteousness. The following is a copy of letter of thanks from the Committee of the Protestant Alliance, forwarded to His Majesty King Alfonso:—"Sire,—My Committee have learned with satisfaction that their Petition to your Majesty, praying that the sentence of six months' imprisonment on Pablo Fernandez Garcia for refusing to kneel at the passing of the 'Host' should be commuted, has received your Gracious Majesty's consideration and prompt action in granting a free pardon to Pablo Fernandez Garcia.—I am, Sire, your humble and obedient servant, HENRY FOWLER, Secretary, Protestant Alliance, 430 Strand, W.C., 23rd January, 1913."

The Roman Church and Education.—We understand that Pope Pius IX. gave forth the following striking sentiment:—"Education, outside of the Catholic Church, is a damnable heresy." This statement comes very appropriately from the lips of one who represents a body whose two chief pillars are ignorance and superstition. Romish education is for most part a sham. So patent is this that we learn from *The Bulwark* that Roman Catholic laymen in Quebec, Canada, are at present "endeavouring to arouse the people to demand improved and public education."

The King and Prince of Wales, and Romanism.—

The ways of our Royal house are not equal. The following much called for resolution was recently passed at a meeting of Protestants in the Queen's Hall, Edinburgh, where Pastor Jacob Primmer frequently takes a prominent part:—"That this meeting deeply regrets that both the King and the Prince of Wales should recognise and honour the Romish Anti-Christian conspiracy; His Majesty, according to *The Morning Post*, having been represented by Lord Willingdon at the Requiem Mass, held on 16th December in the Roman Catholic Cathedral, Southwark, for the repose of the soul of the Countess of Flanders, and the Hon. Sir Arthur Walsh, Master of the Ceremonies, having also attended the service by command of the King; and the Prince of Wales should give money to help the nuns, according to the *Popish Universe*, 10th January, declaring that the monetary gift of the Prince of Wales to the 'Little Sisters of the Assumption' is a credit to His Royal Highness's broad-minded charity. That this meeting strongly protests against this truckling to Rome. That copies of this Resolution be sent to the Prime Minister, the Prince of Wales, and His Majesty the King."

Protestants Preachers and a Church Image.—In the side chapel of St. Phillip's Episcopal Church, Plaistow, there was placed at "Christmas" a crib containing images of the Infant Jesus, the Virgin Mary, and Joseph. On 27th December, the Church was visited by Protestant Alliance preachers who removed the image of the Infant, and sent it to the Bishop of St. Alban's with a note requesting him "to do his duty and banish idolatry from the Church of England." Father Chappell, who is in charge of this Church, is stated to have said that there seemed no possibility of taking legal action against the Protestants, as they had not the image in their possession. It remains to be seen what the Bishop will do.

Notes and Comments.

The Centenary of David Livingstone.—This famous missionary was born at Blantyre, Lanarkshire, on 18th March, 1813. Meetings are being held at present to celebrate the hundredth anniversary of his birth, and it would be well if those who take a prominent part at these meetings would truly walk in Livingstone's footsteps. We are fully convinced that Livingstone was a genuine believer in the Bible as the Word of God, in the divinity and atonement of the Lord Jesus Christ, and in the office and work of the Holy Spirit in conviction and conversion, but it is difficult to know what many nowadays believe about these fundamental truths, who at the same time cry out loudly about missions. The records of Livingstone's toils and travels, though otherwise most informing and fascinating reading, do not contain

a great deal of purely gospel or spiritual matter. The explorer is very much to the front. But still one gets glimpses here and there of a man who seems really taught by the Spirit of God, and earnestly seeks the salvation of his fellow-sinners. The honest, humble, and pre-eminently unselfish and self-sacrificing character of the man also proclaim him "an epistle of Christ." Note this saying of his: "I never made a sacrifice. Of this we ought not to talk, when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for us."

An E.C. Minister Speaks Out.—Rev. James Smith, B.D., St. George's-in-the West, Aberdeen, in a New Year's letter to his congregation thus delivers himself:—"I appeal (he says) to you at this season to put an end to all apathy about worship, this indifference to church-going, this terrible inability to go to church even once a Sunday regularly. When you who are at work go six days a week to earn your bread, because if you don't you will starve, is your soul of less value to you than your body? Is it fair to give me the go-by while you are young and strong and well and all goes well with you, and expect me to be at your call and service when illness and trouble and sorrow and death come upon you? I tell you, frankly, I cannot longer be the minister of any of you who continue to despise the Church and neglect my ministry. Our kirk-session must strongly support me in this matter. You are not going to make me a convenience for baptisms, marriages, sick-beds, and funerals." The Church of Scotland owes a debt to Mr. Smith for his outspokenness. It is to be feared that the same thing is true in many congregations. Thousands of people have their names on Communion rolls, who never darken the door of the Church, and it is more than time they were dealt with. Possibly Mr. Smith might have expressed himself in a more elevated manner, but he is to be congratulated on declaring the facts, and his intention to deal with them. We do not know what kind of gospel Mr. Smith ministers, but it would be good, if, when his congregation did gather, they would hear the real truth as it is in Christ.

Samuel Rutherford and his Critics.—Rev. D. Beaton in his article this month on Rutherford's *Letters* quotes some of the coarse criticisms which have been passed by a certain class of religious leaders upon these wonderful *Letters*. Perhaps one may say by way of further explanation that such men as Principals Cunningham of St. Andrew's (not Cunningham of Edinburgh, an entirely different man), and Story of Glasgow, were outstanding representatives of Moderatism, and were entirely out of sympathy with genuine gospel truth and real godliness. You might as readily expect the blind to observe the beauties of the rose and the lily, as such men to appreciate the heavenly excellencies of Rutherford. It is the same spiritually ignorant and carnal disposition that animates those who reject "The Song of Songs" from a place among the inspired books.

Church Notes.

Communion.—Ullapool (Ross), first Sabbath of March; Portree (Skye), and Tarbert (Harris), second; Lochinver (Sutherland), third; Kinlochbervie (Sutherland), fourth; Tolsta (Lewis), fifth. John Knox's, Glasgow (Hall, 2 Carlton Place, South-side), and Ness (Lewis), first Sabbath of April; Lochgilphead, second; Greenock, third; St. Jude's, Glasgow (Jane Street, Blythswood Square), and Wick (Caithness), fourth.

Communion at London Mission.—The Sacrament of the Lord's Supper will (God willing) be dispensed at the Conference Hall, Eccleston St., Buckingham Palace Road, Victoria, London, S.W., on the fourth Sabbath of March. Friends throughout the Church, who have friends in London, are kindly requested to call their attention to the above, and to the Services regularly conducted at the Conference Hall from Sabbath to Sabbath. The Communion Services are arranged as follows:—Thursday (Fast Day), 20th March, Gaelic, 3.30, and English, 7.20 p.m.; Friday, 21st, English, 11 a.m.; Saturday, 22nd, English, 3.30 p.m.; Sabbath, 23rd April, English, 11 a.m., Gaelic, 3.20 p.m., English, 7 p.m. Monday, 24th, English, 7.30 p.m. Rev. John R. Mackay, M.A., Inverness, is expected to conduct the Services.

The Southern Presbytery.—This Presbytery met in Glasgow on the 17th February. The Clerk reported that he had received the following letter from Mr. P. M. Chisholm, student, whose case was before the November Synod: "11 Cathcart Place, Edinburgh, 4th February, 1913. Dear Mr. Sinclair,—In acknowledging yours of 26th November, 1912, intimating findings of Synod in my case, I am resolved to adhere to the position already taken up by me. I have nothing further to concede.—With kind regards, I am, yours sincerely, P. M. CHISHOLM."

In view of this communication, the Presbytery unanimously adopted the following resolution in the case:—"The Presbytery, having considered a note received from Mr. P. M. Chisholm, student, stating that he is 'resolved to adhere to the position already taken up' by him, and that he has 'nothing further to concede,' express their regret at this attitude, and declare that Mr. Chisholm has left them no alternative in view of such an unsatisfactory statement, but to proceed in accordance with the Synod's special instructions in the case, and to remove his name, as they now hereby do, from the roll of students under their jurisdiction."

Acknowledgments.—Mr. Angus Clunas, Treasurer, 35 Ardconnel Ter., E., Inverness, begs to acknowledge, with thanks, the following donations:—*For Matabele Church Building Fund*—40/- from "Friend," (Lairg P.O.); 20/- from Mrs. Forbes, South Clunes; 20/- from "Anon," (Calderbridge P.O.); 10/- from "Friend," (Tain P.O.); 10/- from "Well-wisher," Resolis; 10/- from "A Friend," Forbes; and 5/- from "A Friend," Inverness.

For Psalms in Kaffir—10/- from "A Friend," Forres; 5/- from "A Friend," Inverness; and 5/- from "A Friend," Resolis. *For Foreign Missions*—10/- from "Anon," (Glasgow P.O.), per Rev. N. Cameron.—Mr. Norman MacKinnon, Treasurer to Tarbert (Harris) Congregation, acknowledges, with thanks, £1 received (per Rev. J. S. Sinclair) from "M. A. M.," New Zealand.—Rev. Neil Cameron begs to acknowledge, with thanks, £1 from "W. G.," Lochfyne; 10/- from "Well-wisher," Cove; and 10/- from "A Friend," Staffin, in aid of Bembesi Building Fund.—Rev. A. Macrae, Portree, acknowledges, with thanks, the following donations towards the Portree Manse Debt Fund:—2/6 from "Friend," Edinburgh; 5/- from "Friend," Bettyhill; and 21/- from "Friends," Skye. Mr. Macrae wishes to announce that the Manse Debt is now cleared off, and he returns sincerest thanks to all who in any measure helped. Any surplus sum will be applied to necessary repairs on church and manse.

Correction.—Recent acknowledgment by Rev. D. Beaton should have been "4/- from Friend, Achow, Lybster."

The Magazine.

Bound Volumes.—The Editor has had a few copies bound in cloth of Volumes xi., xiii., xiv., xv., and xvi. of F.P. Magazine, which may be had at the reduced price of 2/6 each (binding alone costs 1/9), postage, 4d. extra. He will be obliged if any of his readers will kindly send him copies of number for September, 1909, as he has none at all in stock. If they put their name and address on the wrapper, he shall send 2d. for each copy received.

Subscriptions Received for Magazine.—James Coltart, Bearsden, 2/6, and Free Circulation, 2/6; D. Mackinnon, Struan, Skye, 11/-; F. West, Croydon, 2/6, and Free Circulation, 5/-; R. Reid of Killellen, 2/6; Miss Mackay, Halkirk, 11/10; D. Livingston, Applecross, 2/6; D. Mackay, Plockton, 18/2; Miss M. Sutherland, Tannachy, Rogart, 2/6; J. Storm, Kingsmills Road, Inverness, 16/-; Miss Cormack, Thurso, 11/1½; P. Mackay, Egmondville, Ontario, 2/6, and Free Circulation, 1/6; M. Beaton, Waternish, 2/1; H. Mackenzie, Kincardine, Ontario, 5/6, and Free Circulation, 3/8; A. Fraser, for St. Jude's Collectors, 33/-; Mrs. Bowman, Chadrow, Nebraska, 2/6; Miss Watson, Grief, 5/-; Mrs. Campbell, Oban, 18/6; J. Adamson, Helmsdale, 3/-; N. Adshead & Son, Glasgow, sales, 33/6; Mrs. Finlayson, Seafield, Kishorn, 7/6; M. M'Rae, Ardree, Lochinver, 2/6; Mrs. Jarvis, Devon, 2/6; J. Macdonald, joiner, Applecross, 5/-; Miss Mackay, Strathly Point, 17/11; Miss B. Macdonald, Cove, Dumbarton, 2/6; Mrs. Forrest, Brucefield, Ontario, 10/5; Mrs. M'Pherson, Park Hill, Ontario, 2/6; Mrs. M'Bean, Tordarroch Cottage, Daviot, 2/6; Miss S. D. Elliot, Toronto, 5/-; Mrs. W. A. Macleod, Achnacarnin, 1/8; W. Mackay, Inverness, 22/10; G. Murray, Aultnagar, Invershin, 1/5½; J. Morrison, Kirktown, Assynt, 2/6; J. M'Donald, grocer, Badralloch, Ullapool, 1/3; A. Campbell, 5 Diabaig, and J. MacLennan, 22 Diabaig, Torridon, 2/6 each; P. Cameron, Aviemore, 5/6; A. M'Leod, Culkein, Drumbeg, 2/6; Miss Mackay, Hope Park Cres., Edinburgh, 2/6; Mrs. Matheson, Harbour Street, Plockton, 2/6; P. Mackenzie, Breackachy, Beauly, 2/6; Miss S. Matheson, Tanera, 3/4; P. Stewart, Craigscurie, Beauly, 5/-; Mrs. W. MacGillivray, Gorthlick, 20/2; Miss Taylor, Thurso, 2/6; Mrs. MacGregor, Matarowa, New Zealand, 2/6; Miss Sinclair, Park Drive, Port Elizabeth, 2/6, and donation, 2/6; D. MacKerrell, Bowmore, Islay, 2/6, and donation, 2/6; M. Turner, Dumbarton, 9/8; Nurse Watt, Skelmorlie, 5/-; M. Stewart, Kyle, 2/6.