



# THE Free Presbyterian Magazine

## AND MONTHLY RECORD.

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

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

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### CONTENTS.

	PAGE.
CHRIST'S CHURCH UPON THE ROCK, - - - - -	1
A SERMON. By the Rev. D. Macfarlane, Dingwall, - - - - -	7
MEMOIRS OF THE LIFE AND EXPERIENCE OF MARION LAIRD OF GREENOCK, - - - - -	17
SUIPEIR AN TIGHEARNA: RIVETUS, - - - - -	23
THE SOUTHERN PRESBYTERY AND THE STUDENT CASE, - - - - -	26
CHRISTIANITY IN CHINA, - - - - -	34
POOR, YET ENRICHING, - - - - -	34
NOTES AND COMMENTS, - - - - -	35
CHURCH NOTES, - - - - -	38
THE MAGAZINE, - - - - -	39

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N. ADSHEAD & SON,

Printers and Bookbinders,

11 and 92 UNION STREET, GLASGOW.



PRICE TWOPENCE.

THE

# Free Presbyterian Magazine

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VOL. XVIII.

MAY, 1913.

NO. 1.

## Christ's Church upon the Rock.

(MATTHEW xvi. 18.)

THE Lord Jesus, on one occasion during the closing period of His public ministry, put the question to His disciples, "Who do men say that I, the Son of man, am?" Their answer was, "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." Such were the opinions of men in general regarding Jesus of Nazareth. They were all evidently impressed with the fact that He was no ordinary person, but a prophet, a great prophet sent by God, and they were ready even to conclude that John the Baptist, Elijah, or one of the outstanding messengers of Jehovah under the previous dispensation, had risen from the dead. But although this idea was to a certain extent favourable to the claims of Christ as an eminent prophet, still it did not go far enough. It was seriously defective, for it failed to recognise that He was infinitely more than any of the prophets that preceded Him, though their message and His were in important respects substantially the same. They were mere men, but He was none other than the Divine Messiah, whose prospective coming was one of the chief themes of their discourse, the Son of God and the King of Israel. The people's opinion of Him, therefore, fell fatally short of what was necessary for the due recognition of His essential glory as "the Word made flesh," and for the securing of their own eternal salvation. Many of them afterwards joined in His rejection and crucifixion.

Jesus next asked His disciples themselves the same momentous question, "But whom say ye that I am?" "And Simon Peter answered and said, Thou art the Christ, the Son of the living God." Peter here stood forth as the spokesman of the twelve, and bore witness in clear, unhesitating tones of faith and love to the precious truth that Jesus was the promised Messiah, and the Son of the living God in a peerless sense of equality with the Father. This confession then evoked from the lips of the adorable Redeemer words of confirmation and encouragement to Peter and all true

disciples : "Blessed art thou, Simon Bar-Jona ; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." He pronounces His apostle (who was the son of Jona according to natural birth) a blessed man, as he was the possessor of a knowledge and faith that human teaching had not given, but which had come from God, whom He appropriately speaks of in this connection as "my Father which is in heaven." He then follows this up with a remarkable declaration in regard to the importance of the truth confessed as fundamental to the existence and security of His Church. "And I say also unto thee, that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it."

—We do not intend meantime to enlarge to any special extent on the fatal misuse of this passage, which Papal Rome has been guilty of for centuries. Rome has indulged in the extraordinary idea that Peter was the rock on which the Church of Christ was to be built. She has advanced the false history that Peter was the first Bishop at Rome, and asserted the baseless dogma that the Popes ever since have been his successors as the viceregents of God upon earth. We do not enter into all these Romish views at present, but desire to direct the attention of our readers, for general spiritual edification, to the following important things : firstly, the Rock upon which the Church is to be built ; secondly, the Church itself referred to ; thirdly, the Builder ; and fourthly, the Church's safety.

I.—Let us observe the Rock : "Upon this rock," saith Christ.

1. The Rock is not Peter. Jesus had just used the words, "Thou art Peter" (Greek, *Petros*), but when He proceeds, in the same breath, to speak of the foundation upon which He will build His Church, He uses another, though similar, word—*Petra*. If He really meant that the Rock was Peter, the peculiar change of word is inexplicable. Besides, we understand that *petros* and *petra* have distinct and important shades of meaning : *petros* means a piece of rock ; *petra*, the solid rock itself. And there can be no doubt, to any careful, impartial student, that such is the distinction here. The meaning therefore clearly appears to be as follows : "Thou art Peter, a stone in the true Church, possessing, by grace, the same nature as the solid rock with which thou art vitally united ; thou hast borne testimony, as such, to the fundamental fact of My Divine Sonship and Messiahship, and now I tell thee, for thy encouragement, that upon this rock of My Person and Office, confessed by thee, I will build My Church, and the gates of hell shall not prevail against it." There is a place or two in the New Testament where "the Apostles and Prophets" are apparently spoken of as "the foundation" upon which the saints are built ; but this expression at least puts Peter on the same level with the other Apostles, and subverts Rome's theory. The sense, however, in which "the Apostles and Prophets," at most, may be so described is that of ministers or instruments who, under the direction of the

Holy Ghost, laid the foundation historically of the truth of Christ, in the preaching of the Word of the Gospel, and in writing the books of inspiration. In no place, however, in the Old Testament or the New, is the word "rock," with all its suggestiveness of perfect solidity and unchangeable strength, applied to any mere man—prophet or apostle. The covenant God of Israel is often described in the Psalms as the Rock of salvation, and the Apostle Paul speaks explicitly of the Son of God (1 Cor. x. 4) under this term: "and that Rock was Christ." This circumstance should settle the question.

2. The Lord Jesus Christ in His Person and Offices is the Rock here stated.

(1) The divine foundation upon which the Church is said to be laid, may be considered as one, and yet manifold. For example, we may think of the *absolute* foundation as the perfections of God, the *decretive* foundation as the eternal purpose of the Father, the *mediatorial* foundation as the Person and Office of the Son, the *powerful* foundation as the energy of the Holy Ghost, and the *declarative* foundation as the word of the truth of the Gospel.

(2) It is plainly the mediatorial foundation that is spoken of in our text. The Lord Jesus is here describing Himself in His capacity of mediator between God and sinful men, as the solid and invincible Rock upon which He will build His Church. The Church is to be viewed here from two aspects, as invisible and visible. He is the Rock of the invisible Church—the whole company His elect ones, and of the visible Church the whole company of those who profess His name according to the Scriptures.

(3) Christ therefore, in His actual person and offices, is the mediatorial foundation of His elect Church. In order to be such a Rock for His people, who were all members of the fallen, condemned race of Adam, He became man, and assumed into personal union with Himself a real, though holy, humanity. As Son of God and Son of man in one person, He laid a foundation in righteousness for the pardon of His people's sins and for the acceptance of their persons. He obeyed the precept of the law which they had broken, and endured the penalty of death which they had justly incurred. He "suffered for sins, the just for the unjust, to bring us to God." Thus it is that "Jesus Christ and him crucified" is the one meritorious foundation on the basis of which sinful men are justified and accepted in the sight of a holy and righteous God. This is the work of Christ in the exercise of His priestly office, which may be said to be the fundamental layer in the mediatorial ground-work of the salvation of His elect. If it were not for His priestly work it would not be consistent with righteousness that He should exercise His other offices—as prophet and king—upon His guilty people. As a prophet He is qualified to teach and to enlighten, and as a king He is qualified to subdue, renew, and perfectly sanctify. Thus He has an infinite



sufficiency in Himself to supply a solid foundation for His Church in wisdom, righteousness, and sanctification before God. "Christ is all and in all."

(4) Christ in His person and offices, as set forth in the Gospel, is the *declarative* foundation of the visible Church. In other words, He is the rock of revealed truth upon which the visible House of God is to be built. "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii. 11). Any other foundation is sinking sand, and will bring to ruin the house that is erected upon it. The truth concerning the Lord Jesus as the eternal Son in human nature, and His relations with the other glorious persons—the Father and the Holy Ghost—in the ineffable Godhead; the truth concerning the offices of prophet, priest, and King, which He sustains as Mediator of the new and everlasting covenant; and the truth concerning all that is made known by means of these offices and formulated in the Holy Scriptures, must be received by us and regarded as the foundation of faith and life in the visible Church. As this is the foundation which the Father hath provided for Zion, we are not at liberty to cut and carve the same according to carnal wisdom, but must receive it in its divine completeness (1 Peter ii. 6).

At the same time we have to recognise it as a matter of fact that though all truth made known to us is to be held fast, as a precious treasure given by the Lord—not to be surrendered at any cost—yet He has not made every truth equally necessary for salvation. For example, the Presbyterian form of Church government is something that we believe to be divinely set forth in the Scriptures, yet nowhere is it written, "He that believeth in Presbyterianism shall be saved, but he that believeth not shall be lost." Many of the elect have been eminent epistles of Christ on earth, and have entered into heaven at death without understanding the right form of Church government, while many people who were correct in their knowledge and practice of everything of this kind, but were destitute of the new birth, died in their sins and went to hell. We make not this solemn statement in the interests of laxity—which is too common in our day—but as a caveat against giving too exalted place in the visible Church to points that are not essential to salvation, though to be reverently received as valuable features of revealed truth—useful for the comfort of the Church. While we believe that the treasure of all truth is hid in the Rock, Christ, yet it seems plain from the passage before us that it is those truths which centre more immediately around the person and offices of the Redeemer that are to be regarded as pre-eminently the foundation of the visible Church.

II.—We now pass on to observe briefly the Church of which He speaks: "My Church." We have already anticipated somewhat of what falls to be stated here, and have pointed out that Christ is speaking of the invisible Church of His elect, and the visible Church of His professed followers. The invisible Church becomes visible in a profession and walk, according to the truth.

1. The word "Church" corresponds to the word "ecclesia" in the original, and the meaning is "the called out." It was a practice among the ancient Greeks to call all the citizens of a town on certain occasions to a public deliberative assembly, and it was those who obeyed the call and formed the assembly who were described as the "ecclesia." In like manner, the Church is those who by grace, obey the Gospel call and constitute the assembly of God's living people. They are the effectually called, "the called out."

2. Christ thus speaks of the invisible number of the elect as His "Church" under the view that they were "the called out" according to the divine purpose. He says, "my Church." They were His natural property, to begin with, as the Creator and Proprietor of heaven and earth (John i. 3), but they became His gracious property as fallen sinners with a view to salvation, by the gift of the Father as the representative of the Godhead in the covenant of grace. "Thine they were, and thou gavest them me." "And all mine are thine, and thine are mine" (John xvii.) Every member of this Church will be vitally united to the Rock of salvation.

3. Christ also speaks in this place of the Church under *its* visible aspect. The Church invisible is only absolutely so prior to regeneration or effectually calling. No sooner do the elect members of Christ's mystical body become the subjects of saving grace (if they are not in infancy) than they show themselves—they become the visible Church. Their new nature becomes manifest; their faith and practice appear to view. It is only in a comparative sense that any of them can be spoken of at any time as the Lord's hidden ones. Hidden some of them may be from the assured recognition of the officers of Christ's Church, or of the majority of its members, but they are not hidden from the actual view of those with whom they come immediately in contact. There is a difference discernible between them and the world lying in wickedness. They cannot but love God's Word and walk in His ways, and thus be distinguished from their godless neighbours.

We can see that the early disciples visibly gathered themselves together around Christ, and followed Him in faith and obedience. After He ascended on high, they were known as His Church by their declared attachment to His person, word, and example. Not all, no doubt, who thus declared themselves were vital members—some were members in profession who were not so in possession. But this did not alter the character of the Church as Christ's. He gave His disciples to understand that such persons would be in the visible Church to the end of time. The parable of the wise and foolish virgins, and many other parts of Scripture, teach this solemn truth. There is, therefore, such a thing recognised by Christ as a visible Church in faith and practice, though some of its members are only nominal.

Since the days of the Apostles there have been great departures from the purity of the early Church, and it is difficult to decide whether certain bodies of professing Christians are branches of the visible Church at all. In fact, it may be confidently asserted that some are not so in any proper sense. They may be within the bounds of what is known as Christendom as they make mention of the name of Christ and *profess* allegiance to Him, but in faith and works they deny Him. Such are the Roman, the Greek, and the Unitarian communions. Again, there are bodies nearer us in profession who are going far to forfeit the right to be considered as Churches in any Scriptural sense. People who set aside the Bible as the infallible Word of God, or deny, implicitly if not explicitly, the Godhead of Christ are not to be regarded as true Christians, and therefore those bodies, where such infidelity is predominant and deliberately countenanced, are not real branches of the visible Church. We may term them "Churches" in common speech, as a matter of convenient expression, but they are not Churches in a Bible sense, albeit a few of God's people may be "hid among the stuff" that is in them.

On the other hand, we are safe in asserting that wherever a body of professing Christians is found that adheres to the whole counsel of God set forth in the Scriptures, there is a branch of the visible Church. Such a body may be in some cases very dead spiritually, but still on the ground stated, it is to be recognised as part of the Church visible, built upon the Rock of Christ's truth. Now, we have no hesitation in maintaining, in view of all that has been presently considered, that the body which is represented in this Magazine is, in the mercy of God, a living branch of Christ's visible Church, and takes its stand upon the solid foundation of the Rock, Jesus Christ. We affirm this in all humility, conscious of the need of a day of quickening and reviving power, when the wilderness places shall blossom as the rose, but also (we hope) in all Christian sincerity; not fearing the charges of those who condemn us, and who would like to see our people scattered and our testimony for the truth laid level with the dust. May the Lord, in His abundant grace, enable us to stand fast in the faith, to quit us like men and be strong! "Upon this rock," saith Christ, "I will build my Church, and the gates of hell shall not prevail against it."

We must reserve (God willing) the conclusion of this article for another issue.

**Deputy to Canada.**—The Canadian Mission Committee have appointed the Rev. John R. Mackay, M.A., Inverness, as our Mission deputy to Canada for this summer. Mr. Mackay expects (God willing) to leave Glasgow by the S.S. "Cameronia" on the 17th May. He earnestly desires the prayers of the Lord's people on behalf of himself and the work which has been given him to do.

## A Sermon.

BY THE REV. D. MACFARLANE, DINGWALL.

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“And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.”—2 THESS. i. 7-10.  
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THE Apostle here speaks of the second coming of Christ. This is a most solemn subject, but we are concerned in it, “For we must all appear before the judgment seat of Christ” (2 Cor. v. 10).

We shall divide our text into the following heads:

I.—The *time* when Christ shall come again;

II.—The *manner* of His coming; and

III.—The *object* of His coming.

I.—The *time* when Christ shall come again. There are different opinions among Christians on this point. The Thessalonians expected Christ to come in their own day; and they thought that the Apostle had in his first epistle given them ground for their expectation. In the fourth and fifth chapters he spoke of the coming of Christ. It is one thing to adduce Scripture in support of one's views, and another thing to understand Scripture. It was partly to correct their error on the subject of Christ's second advent, the Apostle wrote his second epistle to the Thessalonians. In the second chapter, he says, “Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and our gathering together unto him; that ye be not soon shaken in mind, or troubled, neither by spirit, nor by word, nor by letter as from us, as that day of Christ is at hand”—(verses 1, 2). Christ did not come when the Thessalonians expected Him.

There are other Christians in our own day, who say, with great confidence, that Christ may come within their own life-time. The expectation of these shall be as much disappointed as that of the Thessalonians, for it is not found in the Word of God.

There is, however, certainly a time when Christ shall come again. But of that time no man or angel knows, God only knows it. So Christ tells us: “But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only” (Matthew xxiv. 36). But although the time when Christ shall come is hid from us for wise purposes, yet there are signs of that time clearly revealed to us in the Word of God. We read in Scripture that several notable events were to take place between Christ's ascension to heaven and His second coming. We shall mention these events:

1. A falling away from the faith was to take place. Of this falling away the Apostle, in the second chapter of this epistle, speaks: "Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition" (verse 3). There can be no doubt but the falling away spoken of here is the apostasy of the Church of Rome, or the Papacy, which took place in the sixth century of the Christian era.

A falling away from the faith has taken place in our own day in England, Scotland, and Ireland. Two of the largest Churches in Scotland—the United Free Church and the Established Church—have fallen away from the doctrines of God's Word, as these doctrines are contained in the Westminster Confession of Faith. It is more dangerous to fall away from the faith than to fall into any other sin, inasmuch as it is declared in Scripture that it is impossible for those who are guilty of this sin to be renewed again unto repentance (Heb. vi. 4-6). We have sad instances of this *impossibility* in the case of the Jews and the Church of Rome. Individuals of the Jews have been brought to repentance, but as a body they are now for nearly two thousand years denied the grace of repentance. And although individuals in the Church of Rome have been brought to repentance, yet as a whole they remain in their apostasy to this day, as monuments of God's judgment. And, judging from God's dealings with these two bodies, we are warranted to conclude that He will deal in the same manner with the Churches that have fallen away from the faith in our own day. I do not expect that they shall return to the doctrines of the Word of God in this generation; no, not till the millennium. Oh, how many shall perish eternally in these bodies before the dawn of that glorious period! As they are under the judgment of blindness, they will not believe this themselves. They say that they are right, and that those who adhere to the faith are wrong, narrow-minded, and antiquated. The Jews are under the same delusion; they say that they are right, and that Christians are wrong: and the Romanists say that they are right, and that Protestants are wrong.

2. Another event which shall take place before the coming of Christ is the millennium. The millennium shall be brought about by the preaching of the Gospel to all nations (Matt. xxiv. 14). There are millions of the heathen who have not yet heard the Gospel, and are dying in their sins—without Christ, having no hope, and without God in the world (Eph. ii. 12). No (adult) sinner can be saved without the Word of the Gospel (Rom. x. 14, 15). As a preparation for the millennium the Bible is at present widely circulated among the heathen, and is blessed to many. But when that glorious period shall begin, the evangelisation of the world shall go on on a larger scale, and proceed increasingly till "the earth is full of the knowledge of the Lord, as the waters cover the sea" (Isa. xi. 9). The Word preached



shall be accompanied by the Holy Spirit, and sinners shall be converted daily in large numbers, as on the day of Pentecost. This good work begun shall go on till the great majority of men become the disciples of Christ. We have no Scripture warrant to say that there shall be no unconverted sinners during the millennial age. These shall be so few comparatively, and the influence of true godliness so great, that, as Satan is bound in prison, they are laid under a divine restraint that they shall not show any opposition to the people and cause of God. The spirit of grace and supplication shall be poured upon the Jews, and they will receive Jesus, whom they had so long rejected, as their Saviour. Their ingathering to the Messiah shall be as "a resurrection from the dead."

The Papists shall renounce their superstition and idolatry, and return to the faith once delivered to the saints; and the heathen shall forsake their paganism, and join the Christian Church. There shall be one flock and one Shepherd. At the millennium denominational distinctions, which now exist in the visible Church, shall be broken down, and all Christians throughout the world will join the one Church of Christ on the terms set forth in God's Word. That union shall be quite different from the union of Churches which so many advocate in our day. They seek union at the expense of throwing away the Word of God. But the union at the millennium will have God's Word as its basis. The Church shall be called the Church of God or the Church of Christ. If it be denominated with respect to its government, it will be called the Presbyterian Church, as it was in the days of the Apostles. In the millennial age peace shall reign in the Church and in the world; no strife in the Church, and no war in the world (Isaiah xi. 9). They shall learn war no more for a thousand years.

Some are of opinion that at the beginning of the millennium Christ will come down from heaven, and remain on earth to the end of the thousand years. But there is no real ground for that opinion in the Bible. We read of His first coming and of His second at the end of the world, but not of His third coming. If John in the Isle of Patmos could not bear a sight of the dazzling glory of Christ when He appeared to him, much less can unconverted sinners endure a sight of Him. They would be fleeing from Him as they would flee from a flaming fire! Besides, we are told, that the heavens must contain Him till the times of restitution of all things (Acts iii. 21); and that the heavens and the earth shall flee before Him when He comes (Rev. xx. 11).

3. Another event which shall take place before His coming again is the great apostacy that will happen after the close of the millennium.

Satan shall be loosed then; and he shall go forth to deceive the nations of the world, and when he succeeds in his evil work he will employ those he has gained to his side to attack the

small remnant of God's people—the fruit of the millennium. Now, how long will it be between the end of the millennium and the coming of Christ? Will there be another thousand years? No, for it is called “a little season.” “And that he (Satan) must be loosed a little season,” or a short time. Immediately after that short time expires, Christ shall come again; for John saw a great white throne (Rev. xx. 11).

II.—The *manner* of His coming. In speaking of the manner we shall have to refer to several passages of Scripture bearing on the subject.

1. He shall come in His glory. So Christ Himself says in Matthew xxv. 31, “When the Son of man shall come in his glory.” When He came first, He veiled His glory. But when He shall come again, the glory of His godhead and the glory of His humanity shall be manifest to all. There shall be no veil upon His glory.

2. All the holy angels shall accompany Him; “and all the holy angels with him” (Matthew xxv. 31). When He came first some of the holy angels came with Him. They announced His birth and ministered to Him during His state of humiliation; but when He shall come again, *all* the holy angels shall come with Him. In our text these are said to be mighty angels. “When the Lord Jesus shall be revealed from heaven with His *mighty angels*.” We shall farther on show the reason why all the holy angels come with Christ when He shall come the second time.

3. He shall come *suddenly*. He told this before He left the world: “For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be” (Matt. xxiv. 27). There is no motion quicker than that of the lightning.

4. His coming shall be unexpected. His own people look for His appearing, but the generality of men living in the world when He shall come shall be very wicked, and if one warned them to prepare for the coming of Christ to call them to account they would laugh at him. There shall be scoffers who shall deny that He shall come at all (2 Peter iii. 3, 9). Christ foretold the state of that generation: “For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be” (Matt. xxiv. 38, 39). As the flood came unexpectedly upon the people of that generation, and swept them away, so shall the flood of God's wrath come upon the wicked at the day of judgment; and as the people before the flood lived carelessly, forgetting God and minding the things which pertained to this life only, so the generality of men shall be when Christ shall come. Some shall be dancing at a wedding, some at the theatre, some singing vain songs at a concert or at the drunkard's table, some at the football match or some other amusement, when the trumpet shall sound, announcing that the Judge is at the door!

What terrible consternation poor sinners shall be put into at that critical moment. There is no time left to cry for mercy, the door of mercy is closed, the invitation of the Gospel is sealed up; for Christ is now come, not to seek and to save lost sinners, but to judge the quick and the dead. O careless sinner, take warning while it is yet "the accepted time, and the day of salvation!"

5. He shall come in a *flaming fire*. This denotes:

(1) That He comes to execute wrath upon His enemies. The day of His coming is a day of wrath. It is the wrath of the Lamb (Rev. vi. 16)—the wrath of the Mediator between God and men. God the Father is angry with sinners, and in a day of mercy Christ comes between the sinner and the wrath of the Father; but now, as Christ is the only Mediator, there is none to interpose between the sinner and the wrath of Christ. This makes the case of the sinner hopeless. There is no escape now!

(2) It denotes that He comes to burn up this world. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up" (2 Peter iii. 10). Some one compared this world to a scaffold set up to a house in course of construction. The scaffold is needed till the house is finished, but as soon as it is finished the scaffold is taken down. In like manner, God is building a house—the Church—for Himself in this world, and as soon as it is finished the world shall be destroyed—reduced to nothing, out of which it had been called. I am aware that some interpreters hold the idea that the world shall not be annihilated at the day of judgment, but purified by fire, and made the abode of the redeemed for ever; but where they got that idea is a mystery to me. One thing I am sure of is that they did not get it in the Bible, and therefore we do not believe it. The teaching of Scripture is opposed to it. We read in the Bible that when Christ shall come again the earth and the (visible) heaven shall flee away, and there shall be no place found for them (Rev. xx. 11). Supposing, for the sake of argument, that these men were correct, is it conceivable that Christ, His redeemed, and all the holy angels should leave heaven and come down to dwell on earth for ever? No, the idea is preposterous.

III.—The object of His coming. When Christ came to the world first, He had an object in view in coming. He came to do the work which His Father gave Him to do—to work out everlasting redemption for His covenant people—which cost Him His humiliation unto death. His object in coming again is to judge the world—the quick and the dead. The Father committed all judgment to Him because He is the Son of man. Judging the world is the last, and the crowning, step of Christ's exaltation. Many judged Him when He was in His state of humiliation, but He is the only and final Judge of all now. As Judge He shall sit upon the throne of His glory (Matthew xxv. 31)—a white throne (Rev. xx. 11) from which pure justice shall proceed.

Those judged: All nations shall be gathered before Him (Matthew xxv. 32)—every individual of the human race from Adam downward to the last individual of his posterity must appear before the judgment-seat of Christ (2 Cor. v. 10). We shall be among them.

The resurrection of the dead shall precede the judgment. Some shall be living on earth at the day of judgment, but the great majority are dead. The dead shall be raised by Christ. This He told the Jews, who denied His godhead: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John v. 28, 29). The grave shall give forth the dead, and the sea, the bodies of men buried there (Rev. xx. 12, 13). The Sadducees denied the resurrection of the body, but at the day of judgment they shall see their error, when it is too late.

When all these are raised to life, and re-united to their immortal souls by Christ, then He shall employ the holy and mighty angels to gather them—good and bad—to His judgment-seat. When they are all gathered, the great Judge of all will now begin to separate them into two classes—the righteous and the wicked—"And he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left." Hitherto, the righteous and the wicked mingled together, with respect to their bodies, in the same family, in the same town or country, in the same Church, some at the same communion table; but now they are separated one from another so completely, that there is not one of the wicked left among the righteous, or one of the righteous left in the society of the wicked; no tares among wheat, as no wheat among the tares. Oh, what a solemn thought this is! But we shall be in either company. "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish" (Psalm i. 5, 6).

After this separation the work of trial begins. None are condemned or acquitted without conviction. They are judged according to what is in the books. The books are opened (Rev. xx. 12). What are the books?

(1) The Bible shall be opened. Christ said to the Jews, "The word that I have spoken, the same shall judge you at the last day" (John xii. 48). Many sit as judges on the Bible now, but the Bible will judge them at the last day. Let the "higher critics" take warning from this.

(2) The book of remembrance which God keeps—not that He needs this book for Himself, but that sinners might be put in remembrance of all the sins which they had committed, and had forgotten. They shall be brought before their eyes, so that they may see that they are not punished without a real cause.

(3) The book of memory shall be opened. Memory is a store-house which keeps all that is put in it. Some may now complain of a bad memory, but at the day of judgment there shall be no reason for such a complaint. At that day memory shall be very active, and shall reproduce everything that has been put in it. Unpardoned sinners shall remember all the sins which they had committed. All these sins shall spring up readily, and as fresh as if they were committed at that very moment. Sinners may now have some control over their memory in the way of forgetting their sins, but at that day memory shall prove to be stronger than they. The Lord's people knew something of this when convinced by the Spirit of their sins in a day of mercy: "He told me all things I ever did." Memory shall maintain its power in full force throughout eternity.

(4) The book of life shall be opened. In this book the names of all men that God, out of His own good pleasure, elected from all eternity unto eternal life are written. All whose names are written in this book of life are now standing on the right hand of Christ, the Judge. Their effectual calling, justification, adoption, sanctification, and glorification are the effects of their election. The book of life is opened, and the names therein read, to show that Christ lost none of those given Him by the Father to save, and to show also that they are made meet for heaven—the souls of those who died were made perfect in holiness at death, and their bodies are now made conformable to the glorious body of Christ (Phil. iii. 21). After reading their names, Christ will say to His Father, "Behold I and the children thou hast given me" (Heb. ii. 13). "Those that thou gavest me I have kept, and none of them is lost" (John xvii. 12). They are all here. All this shall be publicly proclaimed in the hearing of all the human race now standing before the judgment-seat, and in the hearing of all the holy angels, and in the hearing of Satan and his host of fallen spirits. The proclamation will cause joy to the redeemed and to the holy angels, but sorrow to Satan and his innumerable followers of lost men and evil spirits.

In connection with the opening of the books, I wish to point out that the heathen who had not the Bible shall be judged, not by that Book, but by another standard. We find this expressly stated in Scripture. The Apostle Paul, speaking on the subject, says: "For as many as have sinned without the law shall also perish without the law: and as many as have sinned in the law shall be judged by the law" (Romans ii. 12).

The Apostle evidently means by "those who have sinned without the law," *the heathen* who had not the written law, as the Jews had, and as we have. They had only what is called "the light of nature" to guide them in their conduct. They were possessed of a conscience, which, though in its depraved state is not a sure guide in all things, accused them when they did wrong, and excused them when they did right. They did not act up to



the light they had ; and although they did, they could not be saved without the written Word of God, or the Gospel. Some say that the heathen who live and die without the Word of the Gospel are saved. But what does the Apostle Paul say on the subject ? He says that they shall perish : "For as many as have sinned without the law shall also *perish* without the law" (Romans ii. 12.)

In our text the heathen are meant by "them that know not God" (verse 8). They had not the Bible, in which we have the only revelation He has given of Himself as the God of salvation. And those who had the Word of the Gospel, and remained disobedient to the gracious call of the Gospel are described as they "that obey not the Gospel of our Lord Jesus Christ." The punishment of the latter shall be greater than that of the former, as Christ foretold (Matthew xi. 20, 24).

The sentence pronounced by the Judge on both parties—those on His right hand, and those on the left. Those on His right hand shall be judged first. Some may ask : "Why is it necessary to judge those at the day of judgment, seeing that they were judged and acquitted from all guilt when God justified them on their believing in Christ ?" There are two reasons for it : (1) The act of God in justifying them on their believing in Christ was more privately done ; it was a transaction between themselves and God. Their fellow-creatures were not witnesses to it. But now their justification is publicly proclaimed in the presence of all reasonable creatures, good and bad, standing before the judgment-seat. They are now publicly acknowledged as the redeemed of the Lord—made free by the Son, and therefore free indeed. Some on the left hand called them *heretics, hypocrites, etc.*, but now the Judge of all publicly acknowledges them as His people. (2) At the day of judgment they are publicly acquitted. Acquitted from what ? Not from any real guilt, but from all the false accusations wicked men and Satan—the accuser of the brethren—brought against them. Some of the Lord's people died under many scandalous charges falsely heaped upon them by their enemies. But at the day of judgment they shall be fully and for ever acquitted from all these charges. These are reasons why it is necessary to judge those on the right hand of Christ. The Apostle Paul includes himself among those who shall be judged at the last day : He says, "We must all appear before the judgment-seat of Christ" (2 Cor. v. 10). Having publicly acknowledged them, and cleared their character from all false charges, the Judge now proceeds to pronounce the last sentence upon them in the presence of the wicked, which will aggravate the misery of those on the left. What is the sentence ? It is this : "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matthew xxv. 34).

In our text we are told what they shall enjoy in that kingdom. They shall enjoy *rest*. "And to you who are troubled rest with us" (2 Thes. i. 7). When they were in the world they had troubles

of various kinds ; but now they have rest—perfect rest. They had the rest of faith before, but now they have the rest of glory. The former rest was often disturbed by various causes, but the latter shall never be disturbed throughout eternity. They shall have rest of enjoyment—the full enjoyment of God to all eternity. They had foretastes of this on earth—drops out of the ocean to refresh and strengthen them on their way home—but now their cup overflows.

While the Apostle speaks of the perfect rest of the saints in heaven, he omits not to speak of the glory of their Redeemer, through whose mediation they are brought to that place of perfect bliss. When Christ finished the work of redemption the Father glorified Him. But this is a glory He receives in connection with the application of redemption to His people, whom He found as sinners and changed them into saints by His Spirit and Word. They were imperfect saints on earth ; they are perfect saints in heaven. They shine so brightly in the perfect image of Christ that He is clearly seen in them. Christ shall be thus, as the Apostle says, "*Glorified in them.*"

Christ shall also be admired in them. If the holy angels looked at the saints in heaven and admired them, the saints would say to them, "Look not at us, admire us not, but look at our glorious Redeemer ; admire Him, for it was He that made us shine so brightly in the beauty of holiness." Yes, it is Christ that shall be admired in them. Christ, the Head, with His mystical body, shall be the object of admiration in heaven throughout eternity.

The sentence pronounced on those on the left hand : "Then shall He say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. xxv. 41). They are driven away to hell. How is the Judge to deal with them there ? According to our text, He will (1) take vengeance on them (verse 8), that is, He will vindicate the glory of His justice in rendering them retribution for all the evil they had done in the body (2 Cor. v. 10). Those who caused trouble to God's people shall be recompensed with tribulation : "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you" (verse 6). Those who persecuted God's people, massacred, and burned them at the stake, shall receive a full measure of suffering in return (Matt. vii. 2).

(2) He will punish them. The suffering of the lost in hell is a punishment, and the cause of the punishment is their sins.

God punishes none but for sin. Their punishment is called a *destruction*—"Who shall be punished with everlasting destruction" (verse 9). Some heretics say that destruction here means annihilation, but those forget that the soul of man is immortal, and that after the resurrection the body is immortal also (1 Cor. xv. 53). The Lord said to a people who existed, and were living in the world : "O Israel, thou hast destroyed thyself" (Hos. xiii. 9). Although they destroyed themselves they were not annihilated. Those who say that the lost shall be annihilated speak according

to their wish (Rev. vi. 15, 17), but not according to Scripture. The punishment is *everlasting*. Some say that the suffering of the wicked in eternity is not everlasting, but limited, and shall come to an end. They infer this from their own interpretation of the word in the original, translated here *everlasting*, because the word in some other parts of Scripture means a long duration, but limited. But it has also the meaning of a duration without any limit or bounds. If the sufferings of the lost shall come to an end, the happiness of the redeemed in heaven shall also come to an end, for it is the same word that is used in both cases. "And these (the wicked) shall go away into everlasting punishment, but the righteous into life eternal, or everlasting" (Matthew xxv. 46).

There is another error widely taught in our day by false teachers, to which I must refer as a warning to the rising generation, viz., that the heathen who died without hearing of the name of Jesus Christ—the only name by which sinners can be saved—shall get a *second chance* of the offer of the Gospel in eternity, and that those in Gospel lands who had not a full opportunity of knowing the grace of God, shall get another opportunity in a future life! Where did these men find that teaching? Not certainly in the Bible of God, but in the false bible of their own sinful hearts. It is the "Larger Hope," whose author is Satan—the father of lies—to deceive men. Another speculation, widely circulated in this evil day by men who are, in their own conceit, wise above what is written in the Bible, is that the day of judgment will be a *thousand-year day*. Who told them that? It was not God. These men "do err, not knowing the Scriptures, nor the power of God" (Matt. xxii. 29).

We conclude this solemn subject with the prayer of the Apostle: "Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of His goodness, and work of faith with power: that the name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ" (verses 11, 12).

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**"I am a Backslider."**—*The Bible Investigator* says: "Dr. Dods was one of the most powerful and persistent of the men who set themselves to break the faith of the Protestant Churches in the inspiration of the Scripture. . . . 'I AM A BACKSLIDER' gives the sum of the matter. This so-called 'forward' movement is backsliding. Dods had full warning in the experience of his fellow-professor, Dr. Bruce, who died, as *The British Weekly* has said, 'without one Christian conviction.' Not one of these men, from W. Robertson Smith onwards, displayed the slightest advance in spiritual power. They were clouds without water; trees without fruit." These were the men that wrecked the peace of the pre-Union Free Church with their God-dishonouring teaching, and when they came to the end, it is with confessions that breathe despair rather than hope.

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

(Continued from page 478, vol. xvii.)

SOMETIME after this the sacrament was to be dispensed in Glasgow in Mr. Fisher's congregation. On Saturday I went to hear sermon in the church-yard, and Mr. M'Cara was on these words, Isaiah xl. 20, "He giveth power to the faint, and to them that have no might he increaseth strength." He spoke well to my case. Mr. Horn preached on Romans x. 3, "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." He said, "I will give you two marks of trial, whereby ye may know if ye have submitted yourselves to the righteousness of God: if so, ye have seen the spirituality of the law to be exceeding broad, extending not only to the outward man, but to the thoughts and secrets of the heart; and ye have also seen the corruptions of your own hearts, which has rendered you vile and ugly." Mr. Cock preached in the evening on 1 Kings viii. 38, "Know every one the plagues of his own heart." I got leave to apply. This was a sweet time to me: I was banqueted in the house of love.

On the Sabbath morning I came to the first table. Mr. Fisher was on 1 Peter ii. 7, "Unto you that believe he is precious." He held out everything in Christ to be precious to the believer. I got leave to hear with joy; and when I came out to the tent, Mr. James Erskine was on these words, Exodus xxxiii. 18, "And he said, I beseech thee, shew me thy glory." He then spoke of the seasons that believers saw the glory of God in, and told us, that the Lord led some believers to the foot of Mount Sinai, and there discovered to them the glory of His grace. O how sweet was this sermon to me! It was sweet in hearing, and sweet in meditation, for I got leave to make application to myself.

On Monday, the last day of the solemnity, I heard Mr. M'Cara on 2 Cor. viii. 5, "But first gave their own selves to the Lord, and to us by the will of God." He then spoke much of what this giving imported, and said, among other things, it imported, "That they saw Christ to be a suitable match for them: and what did they give Him? 'their own selves;' their souls and their bodies: yea, in a word, they gave Him *all* that they had." This day I made a new resignation of myself away to the Lord. But after I came home again, I found the frame of my spirit growing very carnal; this afflicted me mightily. Through the week I was in a very ill case; being deserted, I could do nothing but sin. When I went to duty, I was so seized with sleep, that I could not open my mouth. In this melancholy case I could do nothing but sigh and groan, and I longed for the Sabbath again, that I might win

to the ordinances. Oh! what a burden did all duties become to me. Prayer became a burden; writing became a burden, although I have found much of God in them. This verified that word of our Lord to me, "Without me ye can do nothing."

On Sabbath morning I was in a very dead and confused frame of spirit, and, O but the body of sin and death grew strong. My idols had too much room in my heart, which was like to be my death, yet none of these sins could hinder the Lord to manifest more and more of His love to me: when I came to the ordinances, I must say to His praise, He did not disappoint me. O the sweet intercourse I got of His love! Mr. C. being on the foresaid text, Rev. xix. 7, he gave some marks of those who were truly married to the Lamb, and I got leave to apply them. And I may say, to the praise of the Lord, many a glorious day did I enjoy under his ministry. I found a great deal of the Spirit and the power of God in his sermons, and there was scarce any secret in my heart but he was directed to speak to it. O that I could bless the Lord that ever He brought me under his ministrations!

Whilst the Lord continued to shine upon me with the light of His countenance, my mountain then stood strong; but no sooner did He hide His face, than trouble presently ensued. After this display of His goodness, I met with a sore trial—a storm and tempest of spiritual pride, and that abominable thing, self—what name shall I give it? It is a great deceiver; it is a God-dishonouring and soul-destroying thing. Then I was afraid lest all the duties I had performed should receive no other stamp but self-seeking. I saw so much of self in speaking, so much of self in writing, that I was afraid if ever the world saw them, they would dishonour God, there was so much of self in them. O that abominable thing, self! O self, that woful thing, self! it will not be satisfied unless it ride side for side, so to speak, with glorious Christ; yea, and it pulls the crown off Christ's head. O the pride of my heart! it would dethrone glorious Christ out of my heart. This was very distressing to me; but then these words were borne in on my mind, Psalm cxxxvii. 9, "Happy shall he be that taketh and dasheth thy little ones against the stones." This was a little comfortable to me.

On the back of this, I met with a sore trial from my mother, as many a one I have met with. Then I made application to Him who is the Hearer of prayer; and was answered, "In the world ye shall have tribulation; but in me ye shall have peace." At this my corruptions flew up against the will of God, and the very thoughts of the cross terrified me. Many a time before this, I thought I would be content to have Christ, with cross or crown: but now the cross of Christ affrighted me; for I was terrified, that when a day of trial came, all my resolutions would blow up. I was apprehensive I would be like the young man in the gospel who came to Christ, as if he would have done any thing for eternal life, and yet when he was put to it, he went away



sorrowful; for I felt it was impossible for me to be denied to myself. O that abominable thing, self! which pulls the crown off Christ's head. O that He would deliver me from that woful distemper of self-seeking! I truly think it is one of the most difficult parts in religion, to get self cast out, and God's glory put in the room of it. Ah! the enmity I found in my mind against God. One night I fell a wondering if there were a name in Christ to answer such a condition as mine is, who am so proud, so rebellious, so selfish a creature. Whereupon I was answered with these words, "Thou hast received gifts for men, for such as did rebel." O what sweetness I found in these words! O that I could praise Him for His love.

About this time the Lord's judgments were abroad in the earth: a bloody sword was already drawn; and I was afraid that as the shedding of the saints' blood had been Scotland's sin, that the shedding of blood might be Scotland's judgment. When I thought upon Scotland's sin, I was afraid our sins would provoke the Lord to depart from us, which made me to cry to the Lord that He would graciously condescend to grant me these three petitions.

1. That He would never take away the glorious gospel from poor Scotland; for, if He take away His ordinances, He will not stay behind them. And here I must say, to the praise of the Lord, He has been to me the Hearer of prayer; and He has given me His word for the ground of my hope, Isaiah xlix. 16, "Behold I have graven thee upon the palms of my hands; thy walls are continually before me;" and "my covenant shall stand fast" (Psalm lxxxix. 28).

2. My second petition was, That whatsoever furnace of affliction it pleased the Lord to cast me into, that He would grant me His presence in the furnace; for it is the presence of the Lord that makes a furnace sweet. And I think the glorious Hearer of prayer said unto me, "He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee" (Job v. 19).

3. My third petition was, That the Lord would give me my bread in a solitary way, if it be for His glory; I see the world to be such an enemy to religion. Many a time it has interrupted my sweet communion with my glorious husband, Christ. But in this matter I desire to put a blank in Christ's hand. Give me, O Lord, what thou wilt; but keep me from a worldly spirit; and keep me about thy hand, O Lord.

About this time, I must say, and to the glory of God be it spoken, this was a time that the Lord gave me many promises, both for the Church, and for particular persons; and He hath accomplished some of them. O for more faith upon God! for there is not one discovery of the faithfulness of God, but it hath a voice, and cryeth out, "O believe Him who is able to give an accomplishment unto His word." O that I knew how to commend the Lord's way to all, both to strangers and friends;

and it becomes me well so to do. Yet at this time it was a trial to me to know how to reconcile providences and the promises together. Although about this time I had heard many sweet and comfortable sermons; many glorious days did I enjoy under Mr. C.'s ministry: yet the congregation lay still heavy on my spirit. It grieved me that so very few matched with the worthy and glorious Lamb. The Lord only knows what grief it hath been to me, when I was banqueted in the house of love, that so few would come and see, come and taste of His love. This made me many a time to cry to the Lord for a day of His power to the congregation, so that many souls might be convinced and converted. And I think the glorious Hearer of prayer has given me His promise, for a ground of faith, that He will grant me my petitions. See Psalm lxxviii. 31; Isaiah xli. 14, 15.

#### PERIOD EIGHTH.

In this period we are presented with a melancholy situation she was plunged into, after her former high attainments. She is deserted of God, the duties of religion become a burden to her, and Satan is let loose upon her with great fury: together with the relief she found, and the gracious interviews she met with from the Lord, in attending upon Him in duties and ordinances.

**I**T is with pleasure I have to remark, and acknowledge it to the glory and praise of the most high God, that for two years before this time, I durst not in the least doubt of my interest in glorious Christ: I enjoyed more near and sweet communion with God than ever I had done before, both in prayer, in meditation, and hearing the Word. Yet there is one thing I have to observe, that the nearer access I got to my dear Lord, the stronger were my assaults on the back of it.

I was informed that the sacrament was to be dispensed at Glasgow in the month of June, 1757. I resolved to attend the solemnity, and when I came to the place, O how sweet and refreshful were these sermons to me! till the Sabbath evening I heard Mr. M'Cara preach on Mark x., concerning the young man in the gospel—how great a length one may come in religion, and yet lack the "one thing," as that man did. This occasioned disquietude in me, lest I should prove the same. I fell under apprehensions that all my resolutions would blow up, when a day of trial came, and be like that young man who came to Christ, as if he would have done any thing for eternal life; and yet when he was put to it, "he went away sorrowful;" whenever Christ touched him in his predominant.

Mr. M'Cara preached on Monday, being the last day of the feast, and I may say it was the great day of it to me. He was on 2 John viii., "Look to yourselves, that we lose not those things which we have wrought." He spoke of the times that believers gained, and how they came to lose these things they had wrought.

Mr. Horn closed the work on these words, "Watch ye, stand fast in the faith; quit you like men, be strong." He exhorted us to stand fast in the spiritual warfare, and to quit ourselves like men. And I am sure he spoke as directly to my case as if he had known it; but, being convinced of the treachery of my own heart, I durst put no trust in it, and I wanted faith to trust Christ with the keeping of it. Alas! how was I then burdened with fear of dishonouring God, and wounding religion! I was afraid I would fall some day by the hand of the enemy: this embittered all my comforts.

I am now in a great strait how to record what grief, trouble, and anguish of spirit I was brought under after this communion; a scene of perplexing fears ensued, lest all I had attained to would turn out to naught and all my resolutions prove like the morning cloud, and the early dew, that soon passeth away.

One day I was looking on a sermon, on these words, "Watch and pray, that ye enter not into temptation." The author spoke to many cases that might be perplexing, and to the sins of the tempted: he observed, "That the great sin of the tempted lay in misbelief of the promises, and the power of God to keep them in the hour of temptation." When I saw this, I was filled with wonder and admiration at the goodness of God to so unworthy, ungrateful, and rebellious a creature as I was. I thought it was a wonder the Lord did not let me fall into punishment for the sin of unbelief. I went into a room, and fell down on my face, resolved to sacrifice to God the sacrifice of thanksgiving for this instance of faithfulness, and the many great deliverances he had given to me, out of the hand of the enemy. O how shall I record the long-suffering patience of the Lord, who did not manifest Himself to me in wrath for so doing. I got leave to act faith, and to pour out my soul into His bosom; but I got not out of the place till a messenger of Satan was sent to buffet me, and I had a thorn in the flesh to grapple with. The adversary gave me a terrible onset; and told me, I only loved God for His deliverance, not for His holiness; and that this was but a mark of hypocrites, who love God only for His benefits, not for His holiness. O difficult work! it is not easy to know what it is to love God for His holiness. When I looked into the Scripture, I saw that it was the practice of the saints to love the Lord, because He did so and so; but what it was to love God for His holiness, is no small difficulty for me to know.

After this I fell under an extraordinary deadness, so that I could apply myself to nothing: duties were a very burden to me, and that because I found not the Lord in them. All the glorious days I had enjoyed were no comfort to me. These words often haunted my mind, Luke xxii. 32, "But I have prayed for thee, that thy faith fail not;" with John xvi. 22, "And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice." But I was greatly afraid that the cloud would remain long upon my soul.

The time of our sacrament being to be dispensed, drew near, the thought of which bred many doubts in my mind what to do, knowing that I was not in a communion frame and disposition. Mr. M'Cara preached on the fast-day, on Hebrews x. 22, "Let us draw near, with a true heart, in full assurance of faith." He spoke to many difficulties that were in the way of drawing near to God, but my greatest difficulty he spoke not to. In the time of the Saturday's sermons I was like a dead dog or an unclean beast. Oh! the confusion I was in! and when I went to duty, my tongue cleaved to the roof of my mouth.

On the Sabbath morning, Mr. Cock preached on Zech. xiii. 7, "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of Hosts: smite the Shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones." He had a great sermon, and very comfortable; but my deadness was so exceeding great, that I could not take comfort. And when he came to fence the tables, I thought he cut me off; for he cut off all from that holy table that had inbred murdering thoughts. Then I presently concluded I was guilty; for, although I never had thoughts of murdering any body, how often have I been haunted with thoughts of self-murder! From day to day have they haunted me like a ghost, although I abhorred them, and was sore afraid lest I should be swallowed up with the violence of this temptation. But blessed be the Lord, who always made a way of escape. Some may think this a very strange temptation—a sin against the very light of nature, and the very letter of the law of God, "Thou shalt not kill." Ah! the confusion I was in, and I almost concluded that I would not communicate this day; yet there was a secret word borne in on me, "Is this thy kindness for thy friend?" When Mr. Fisher invited us to come to the last table, he said, "Although you cannot say with the woman, that you love much, because much is forgiven you; yet if ye can see and say that ye have much to be forgiven, we bid you come to the Lord's table." On hearing this, I presently thought he invited me, for I have much to be forgiven; and then I arose and went to the table; but my Lord was absent.

When the solemn work of the day was over, I retired to a secret place to pray, thinking that perhaps I might meet with the Lord; but there was nothing but deadness, and I was greatly afraid that the cloud would be of a long continuance. Oh! I could not think of the hidings of the Lord's gracious face. I received a strong conviction of my sin and folly this day; especially how ungrateful I proved to so kind a Lord and also for grieving the heart of our minister; for I told him he had cut me off in fencing the tables. When I did so, he indeed told me it was a temptation of Satan; and if I neglected the duty of communicating, I might come to smart for it afterwards. I resolved that the first occasion of that nature that offered, I should not do as I had done this day.

*(To be continued.)*

## Suipeir an Tighearna: Rivetus.

*Teagasg, a chum gu'm bitheadh iadsan lè'm B'àill '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 COIGEAMH CAIBIDEIL,

*Anns am beil an nì 'bha air a chantuinn (anns na caibidilean air  
thoiseach air so) air a shoilleireachadh ann an rathad nì's  
farsuing, le bhi coimeas an doigh anns am beil sinn a' teagasg  
gu bheil Chriosd air a chom-pairteachadh dheth anns an  
t-Sacramaid, ris an doigh anns an d' robh cuid de na diadh-  
airean a bh'ann o shean a' cumail a mach Criosd a bhi air  
iobradh gach la.*

CHA'N'EIL sinn ag aicheadh gu'n robh cuid de na diadhairean  
a bh'ann o shean airson iomadh linn a' teagasg gu'n robh  
iobairt eigin air a tabhairt suas do Dhia ann am frithealadh na  
Sacramaid so. Agus d'ur bha e air a chur ri'n aghaidh nach 'eil  
iobairt eile a nis ann an eaglais Chriosd ach iobairtean spioradail,  
mar tha urnuighean agus breth-buidheachais, bha cuid dhiubh a  
dh' aontaich gu bheil sin mar sin, agus a theagaisg nach bu choir  
gu'm biodh luaidh air iobairtean eile ann, ach bha feudhainn eile  
dhiubh a bha a' freagradh gu bheil na Criosdaidhean ann an  
Sacramaid na Suipeire a' teirgsinn iobairtean agus ofrailean do  
Dhia. Fhuair mar so an t-aran agus am fion agus nithean eile a  
b' abhaist a bhi air an toirt do Dhia leis na creidmheach troimh  
laime a mhinisteirean araon airson feuma anns an t-Sacramaid  
agus airson a bhi air an co-roinn ris na bochdaibh, gu leasachadh  
an uireasbhuidhean, agus gu cuirmean graidh ullachadh dhoibh, na  
h-ainmean, iobairtean agus ofrailean, an toiseach. Tha lorg dhe'n  
chleachamh so ri fhaicinn anns an eaglais Romanach a dh' ionn-  
suidh an latha an duigh fa'r am bheil an t-aran a tha air a thoirt  
air aghaidh roimh 'n choisreagadh, mar their iad, 'faotainn an  
t-ainm so, *oblate* (ofraile), do bhrìgh o shean gu'm b' abhaist gu'm  
bitheadh bannaich arain air an t-slan, a reir a' chleachaimh  
choitichionn, air an teirgsinn, agus bha iad ann an sin air am  
briseadh 'nam mirean agus air an roinn an toiseach air son feuma  
na Sacramaid agus an deigh sin airson loin do na bochdaibh: 'se  
so an t-aobhar airson gu'n abraid riu sud ofrailean agus iobairtean,  
*nithean a bha air an toirt suas do Dhia dhe 'cheutairean fein*, mar  
bu toigh le Irenaeus agus le Tertullian a chantuinn.

Ach thuilleadh air na doighean labhairt so a dh'ainmich sinn,  
tha fios againn gu'n deachaidh cuid dhe na seann diadhairean air  
an aghaidh ionnus 's gu'n canadh iad gu bheil Criosd air iobradh  
suas agus 'fhuil air a doirteadh gach la anns an t-Sacramaid so.



Seadh, tha Chryostom ag radh gu bheil, “Criosd air a chumail fa’r comhair mar bha E air a chur gu bas, anns t-Sacramaid so.” Agus tha Augustine ag radh, “nach e a mhain gu bheil Criosd air a thoirt suas anns an t-Sacramaid aig amannan soluimte frithealaidh na Caisge, ach eadhon gach la, agus nach ’eil esan ris am bidh a’ cheist air a cur, agus a fhreagras, gu bheil E air iobradh, a’ labhairt bhreige: Oir mar bitheadh aig na Sacramaidean ni eigin de cho-chosmhuileachd ris na nithean dha’n Sacramaidean iad, cha bhithheadh iad ’nan sacramaidean. Air son a’ cho-chosmhuileachd so tha na Sacramaidean a’ faotainn ainmean nan nithean fein.” Agus tha an t-Augustine ceudna ann an aite eile a’ mineachadh a dhoigh labhairt mar so: “’Se th’anns an ni ris an abhair, leis na h-uile, iobairt, comharradh air an fhior iobairt, comharradh anns am bheil feoil Chriosd air a taisbeanadh gu soilleir troimh sacramaid cuimhneachaidh an deigh Dha a bhi air a ghabhail suas do neamh.” Agus ann an aite eile tha e ag radh: “Tha tabhairt suas feola Chriosd anns an t-Sacramaid cha’n ann, ann am firinn na cuise, ach ann an diomhaireachd ’tha a’ ciallachadh sin.”

Cha’n urrainn a mheud as a tha, aig an àm so, ri stri airson gu’n dearbhadh iad oirnn gu’m bu choir gu’m bitheadh corp Chriosd air itheadh leinn le beul a’ chuirp, a radh, gu bheil Criosd air iobradh suas gach la, ach aon chuidh troimh ni a tha a mhain a’cumail sin a mach, agus mar sin gun e ’bhi na iobradh da rìreadh agus ann am firinn, air neo troimh brìgh an arain ’bhi air atharrachadh. Bu choir dhoibh uime sin aontachadh leinn ann a bhi ag radh nach ’eil corp an Tighearna a bha marbh, agus ’fhuil a bha air a doirteadh a mach comasach air a bhi air an tabhairt dhuinn ach a mhain troimh shamhladh air ni a ghabh aite o chian fhada ach mar sin nach ’eil ach a’ toirt an ni steach dh’an cuimhne agus dh’an tuigse ’tha air a naomhachadh leis an Spiorad Naomh. Gun amharus ged is ni e’ ghabh ann am firinn aite o chian fhada is ni e mar an ceudna aig am bheil buaidh tha maireannach eadhon anna san a thaobh am bheil e fìor gu bheil Criosd a’ gabhail comhnuidh ’nan cridhe tre chreidimh.

Ach is ann mar so a dh’eirich e cha’n e a mhain gu’n d’thug daoine ainm cuirp agus fola Chriosd dh’an t-Sacramaid ach mar an ceudna gu’n do chuir iad uile eifeachd cuirp agus fola Chriosd as leth an t-Sacramaid, mar gu’m bitheadh, tre atharrachadh naduir, leithid sud de dh’eifeachd air a chuir an taobh stigh dhiubh. O’n so ’dh’eirich e gu’n d’ thainig iomadh doigh labhairt ann an cleachdamh a bha comasach (eadhon d’ur a dh’ fhaodadh ciall ceart ’bhi air a chur air na briathran le cuid) air a bhi air an tarruing a dh’ionnsuidh cèille a bha mi-fheumail agus d’a rìreadh gun chiall. Thachair sin dh’an taobh san ’thuit gu leithid de dhaorsa as gu’n robh iad a’ gabhail nan samhlaidhean airson nan nithean fein, air neo gu’n robh iad a’ gabhail nan nithean fein mar gu’m bitheadh iad a stigh fodha nan samhlaidhean. Agus air dhoibh gun a bhi riarichte le ’bhi a’ toirt ainmean nan nithean fein do na samhlaidhean, chaidh iad air an aghaidh gu a bhi misgeachadh an

dara ni comhladh ris an ni eile, agus mar sin 'sann a dh' aobhar-  
aich iad troimh cheile anns an iomlan. Thainig cuid duibh mar  
so gu 'bhi cleachdamh cainnte 'bha gun choslas agus 'bha gu tur  
as aite, d'ur bha iad eadhon ag radh, gu'n robh am fiacian a' dol  
sàs ann am feola Chriosd, gu'n robh iad a' beantuinn le 'm bilibh  
ri 'fhuil, agus a' cleachdamh doighean labhairt eile a bha cho-mi-  
chosmhuil riu sud, ionnus 's gu'n robh a mheud 's bha ag  
eisdeachd riu air an tilgeadh ann am mor throimh-cheile 'nan  
inntinnean, agus gu'n d'thug iad an creidimh Chriosduidh gu a bhi  
'na bhall fochaid do na h-ana-creidmhiach.

Ach, aig an àm cheudna, bithidh am fìor Chriosduidh, ged nach  
creid e an ni nach urrainn a bhi, eadhon gu bheil Chriosd ann am  
fìrinn na cuise air iobradh suas gach la, a' co-dhunadh gu bheil  
an t-aran agus am fìon, a tha e a' faicinn air a bhòrd agus a tha air  
an cur air leth airson feuma naoimh, mar sin a' fantuinn a ni 'bha  
iad roimh ionnus 's gu bheil iad a' tighinn mar an ceudna gu a  
bhi a ni nach robh iad roimh, agus gu bheil atharrachadh air a  
dheanamh cha'n e a mhaire air na h-ainmean ach mar an  
ceudna a thaobh buaidh tre obair eifeachdaich Spioraid Dhe,  
neach a ta, a reir a gheallaidh, a' tighinn anns an eadargain, agus  
'tha ag oibreachadh troimh na samhlaidhean chum sinn, a bha  
troimh 'n pheacadh le n-ar n-aghaidh air a' bhas, a cheangal ri  
Chriosd 'na bhas, agus gu a bhi mar sin a' toirt mu'n cuairt gu'r h-ann  
a bhitheamaid-ne air n-ar n-ath-bheothachadh troimh Chriosd  
agus air n-ar co-shuidheachadh maille ri Iosa Chriosd ann an  
ionadaibh neamhaidh. Is ni so a bu choir dhuinn a bhi ag  
iarraidh agus a' gabhail ris ann a bhi a' deanamh feuma dhe an  
t-Sacramaid.

Nis a thaobh nam buadhan agus fheartan ro phriseil a tha air  
an cur as leth na Sacramaid, agus a thaobh nan toraidhean  
iongantach a bha air am mothachadh leis na creidich a bhi  
trompa, d'ur bha iad air an cleachdamh ann an rathad laghail, do  
bhrìgh nan nithean sin, tha mi ag radh, labhair na seann diadhairean  
mu dbeighinn nan sacramaidean le urram mor, agus iad a'  
deanamh iomraidh oirre mar dhiomhaireachdan uamhasach agus  
eagalach. Agus c'ar son nach deanamh iad so? Bha aithrichean  
an t-seann Tiomnaidh a' labhairt mar so mu na h-aitean sin anns  
am facas comhraidhean air lathaireachd Dhe. "Cia uamhasach,"  
arsa Iacob, "an t-aite so, cha'n ionad eile an t-aite so ach tigh  
Dhe agus dorsan neamha" (Gen. xxviii. 17). Agus c'ar son nach  
coimeasadh iad na nithean sin 'tha Dia ag oibreachadh troimh na  
sacramaidean ri toraidhean miorbhuileach a chumhachd-san, d'ur  
a dh' fheumas e a bhi gu bheil cumhachd Dhe air a chur an  
cleachdamh mu'm bitheadh na samhlaidhean a tha anna fein  
cho-cumanta agus tarcuiseach air an cleachdamh mar mheadhanan  
agus air an togail suas gu a bhi a' toirt a mach toraidhean dhe'n  
ghnè a bha sinn ag ainmeachadh? Co ach an Dia ro-chumh-  
achdach a bha comasach air a bhi a' gealltuinn gu'm bitheadh  
duine ann an deanamh feuma dhe ni anamhuinn cruthaichte, ach

ni a tha 'tighinn gu a bhi 'na gheall-daingnich air gras Dhe, gu'm bitheadh, tha mi agradh, duine cha'n e a mhain air a naomh-achadh agus air a ghlanadh o pheacaidhean, ach mar an ceudna air a dheanamh 'n a fhear com-pairt air siol neo-bhasmhorachd a chum na beatha maireannaich? Uime sin d'ur a bhitheas an Crìosduidh a' tighinn thun na diomhaireachd so, 'sann a bhitheas e ag amharc air, cha'n ann mar tha e 'na *eleamaid*, ach mar tha 'na Shacramaid, agus mar tha e air a dheanamh troimh an fhocal a tha ag oibreachadh leis, agus bithidh an Crìosduidh a' smuaineachadh mar so: ma tha am fear nuadh posda a tha a' tabhairt fainne dha'n mhnaoi nuadh-phosda 'tighinn fo fhiachan a bhi dileas di, agus ma tha a neach a tha a' tabhairt iuchraichean tigh do an neach a cheannaich an tigh mar so a, tabhairt seachad an tigh fein; mar sin, mar an ceudna, gu bheil an Spiorad Naomh, neach is E geall-daingnich ar n-oighreachdne, 'ga cheangal fein ruinn ann an sinn a bhi a' deanamh feuma ceart dhe an t-Sacramaid; gu bheil Dia fein a' tighinn fo ghealladh dhuinn, agus 'gar deanamh-ne cinnteach, ann a Chrìosd fein a fhuair bas air ar-sonne, an toiseach air a ghras slainteil sin, a dh' aithnich sinn mar a tha, agus a rithist air an oighreachd shiorruidh, a chi sinn am fathast.

(*Ri leantuinn.*)

## The Southern Presbytery and the Student Case.

THE Southern Presbytery met in Glasgow on Friday the 4th April. Rev. Neil Cameron, Moderator, presided. The Clerk (Rev. J. S. Sinclair) reported that he had forwarded Mr. P. M. Chisholm, student, the resolution of last meeting, declaring that they were under the necessity of removing his name from the roll of students under their jurisdiction, and that Mr. Chisholm had sent the following reply, in which he severed his connection with the Free Presbyterian Church of Scotland:—"9 Glenfield Street, Glasgow, 8th March, 1913. Dear Sir,—I am in receipt of yours of 19th February, intimating the Presbytery's final decision in my case. I am fully satisfied that I have used every **habile** means with a view to obtain relief from the pernicious and unproved allegations therein laid to my charge. I endeavoured this in my explanations before the Presbytery, afterwards in my appeal to the Synod, as also in Petitions to said Synod—all which have been either contemptuously neglected or most grossly misrepresented. I have now, while protesting against the unjust and tyrannical procedure which culminated in this sentence, decided to sever my relation with the present F.P. Church, which I hereby do, and to endeavour by all lawful means to clear myself from the aspersions cast upon me by judicatures of said Church; as also, privately and publicly, to assert my position in regard to the doctrine of the Word of God, and the principles of the

Reformed Church of Scotland, as the Lord will enable me, and it is in my power to do so. If I should not adopt this course, I have no doubt but I should be guilty of injustice to myself, and to the public in permitting the truths assailed to be lost sight of, and our position at large to be misconstrued. With kind regards, yours sincerely,

P. CHISHOLM."

The Presbytery also took notice of the fact that Mr. Chisholm had started separate Sabbath services in a hall in Glasgow. After deliberation, the Presbytery decided to appoint a Committee, consisting of the Moderator, Clerk, and Captain Macdonald, to draw up a statement with reference to this case, and to publish the same in the Magazine.

STATEMENT *re* CASE OF MR. P. M. CHISHOLM, STUDENT.

The Committee of Presbytery would express their regret that circumstances should require such a statement as the following in regard to the case of Mr. P. M. Chisholm, student, but at the same time they must affirm their decided conviction that such is necessary in order to dispel misrepresentations that are being circulated, and to make known the plain and undeniable truth about the matter. They draw up this statement under a full sense of their responsibility in the sight of God and men, and with a sincere desire that any who may have been misled as to the exact state of the case may come to a correct understanding of it. They divide the statement into two parts. The first is a narrative of the case from beginning to end, and the second is a brief note on some of the points of Church practice, which have been unwarrantably attacked by the said student and others who support him.

(I) A NARRATIVE OF CASE.

Mr. Peter M. Chisholm, a member of St. Jude's congregation, was received by the Presbytery as one of the Church's students at a meeting held in Glasgow, on the 20th February, 1908. Before he was admitted, the Moderator, according to the usual practice in such cases, asked him if he was satisfied with the constitution and practice of the Free Presbyterian Church, and he answered in the affirmative. Mr. Chisholm was also asked if he assented to a Synod Resolution, to the effect that, should any under their jurisdiction change their minds at any time as to the doctrines or principles of the Church, which they had promised to maintain, they should immediately inform the Church courts, and not pursue divisive courses, and he declared his agreement with the rule of this resolution. It is here to be noted that the Free Presbyterian Church has made no change in her constitution—as would seem at present to be suggested by some—but that if there is any change, it has taken place in the views of Mr. Chisholm, while he has at the same time entirely disregarded the terms of the rule with which he declared his agreement at his admission. He never informed the Church

courts that he had come to be dissatisfied with any part of the principles or practice of the Church, but at his own instance took the unwarrantable liberty of denouncing the stated practice of the Church in the course of ordinary sermons, before the public congregation on the Lord's day.

Shortly after his admission, the Presbytery employed Mr. Chisholm to conduct public worship in congregations and stations within their bounds. Last summer he was asked by the Rev. Neil Cameron, St. Jude's, Glasgow, to occupy his pulpit for six Sabbaths in succession during the time of Mr. Cameron's absence at Communion services in the Highlands. Mr. Chisholm came and occupied the pulpit. After two or three Sabbaths had elapsed it was reported to Mr. Cameron by thoroughly reliable witnesses that Mr. Chisholm, in the course of his sermons, was indulging in severe censures of the ministers, elders and courts of the Free Presbyterian Church. It was stated that he had explicitly denounced the usual practice of employing elders (when need required) to speak on the Word at Church services, as an evil thing that was bringing God's displeasure on the Church. He had also spoken words which were a direct incitement to division in the congregation. After Mr. Cameron returned home and weighed matters, he sent a letter to Mr. Chisholm, who was residing in Edinburgh, requesting him to come for a friendly interview on the subject of his utterances. He came, but he took up an entirely defiant attitude and absolutely refused to express any regret for what he had done. He was then informed that the matter would have to go before the Presbytery, unless he took up a more becoming attitude, but he still refused to give any satisfaction. Mr. Cameron, now considering the seriousness of the reflections that had been cast upon the Church, and the friction that had been produced in St. Jude's congregation, brought a complaint before the Presbytery, met at Kames on the 22nd day of August. The Presbytery, having considered the case, agreed to cite Mr. Peter M. Chisholm to appear before the court at its next meeting to be examined as to the statements complained of. The Presbytery next met in the Hall of St. Jude's Church on the 29th August, and Mr. Chisholm appeared. The Clerk put a series of questions to him as to the various reflections according to report he had cast upon the ministers, elders, and courts of the Church. Some particular statements which had been credibly reported were brought before him, and he was asked whether he had expressed himself in substance to the effect stated, though it might not be in the very words given. He denied that he had used the precise words of the greater number of the statements quoted, but admitted that he had employed some of the expressions and had indirectly cast reflections upon the action of ministers and Church courts. He also admitted that he had made a personal charge against one of the elders of St. Jude's, based upon his knowledge of a private correspondence between the

elder (Mr. Maclean) and an adherent of the congregation. As to the matter of denouncing the recognised practice of employing elders on occasion to speak upon the Word at Church services, he admitted that he had publicly condemned the practice.

At the close of the examination, Mr. Chisholm was reminded that at the time he was received as a student of the Presbytery he was directed to the Synod's Resolution already mentioned, that if office-bearers were at any time conscious of a change of mind as to the doctrines or principles of the Church they should immediately inform the Church courts and not pursue divisive courses, and that he had expressed his agreement with the rule of that Resolution, but that he had now broken it in its application to his own case and had gone to the pulpit with matters which he should first have brought before the Presbytery. He was then asked if he was prepared to apologise or express regret of the disorderliness of his proceedings, and he answered, "No." He was appealed to a second time, but he adhered to his refusal. Rev. Ewen Macqueen then moved the following resolution, which was seconded by the Rev. John Robertson, and unanimously agreed to:—

"The Presbytery, having considered the complaint against Mr. Peter M. Chisholm, student, with regard to certain public statements made by him when recently supplying St. Jude's pulpit, find: (1) That Mr. Chisholm did on several occasions deliver personal and unfounded attacks on ministers, elders, and courts of this Church, as also did denounce the recognised practice of employing elders (when need required) to speak from the Word at Church services. (2) That Mr. Chisholm, in doing so, has violated the ordinary rules of Christian and ecclesiastical procedure, in not having previously brought any such charges before the proper tribunals, namely, the courts of the Church, and has also been guilty of a specific breach of faith, inasmuch as when he was received as a student he was received as one in full sympathy with the constitution and practice of the Church; and was directed by the Presbytery to a Resolution of Synod passed in November, 1904, the substance of which was that if office-bearers were conscious of a change of mind as to the doctrines or principles of this Church, they should immediately inform their Presbytery and not pursue divisive courses—a Resolution which Mr. Chisholm then expressly declared his agreement with, but which as applicable to him in a responsible position (though not an office-bearer) he has entirely disregarded. And (3) That Mr. Chisholm refuses to apologise or express regret for his disorderly proceedings, though he has been privately and publicly admonished to do so.

"In view of these findings the Presbytery resolve that until Mr. Peter M. Chisholm expresses regret for such disorderly proceedings and breach of faith, and humbly submits to the authority of the Church courts, they withdraw the privilege they have given



him of preaching to their congregations, and direct that copies of this decision be sent to the other Presbyteries of the Church."

Mr. Chisholm intimated an appeal to the Synod, and craved extracts. The Presbytery held its next meeting on the 16th September, when the minutes of the previous meeting were approved. A day or two thereafter the Clerk sent the extracts to Mr. Chisholm, who forwarded Reasons for his Appeal upwards of a month afterwards, on the 25th October.

#### THE CASE BEFORE THE SYNOD.

The case came before the Synod at Glasgow, on the 12th day of November. Rev. J. R. Mackay moved that, inasmuch as Mr. Chisholm failed to give in Reasons for his Appeal within ten days after the Southern Presbytery pronounced sentence in his case, the Synod finds that the said Appeal falls to the ground. Mr. Mackay, in giving reasons for his motion, pointed out that the law of the Church was quite clear in matters of this kind, and that a man in Mr. Chisholm's position ought to know at least the elements of Church law, when he would set out to fight a fundamental court of the Church before the Supreme Court. Moreover, he said, that to depart from the ordinary rule would be setting a bad precedent in an important matter. He then showed that the Synod was not dealing harshly with Mr. Chisholm, as it still regarded him as a member of the Church and a student studying for the ministry, and would still treat him as such in the matter of financial help through the bursary scheme. What had happened to Mr. Chisholm was that he was deprived of the privilege of preaching until he satisfied the Southern Presbytery concerning certain matters on account of which they had called him to task. In conclusion, Mr. Mackay explained that there was a great difference between the case of a student such as Mr. Chisholm, who might be employed by the Presbytery, according to its discretion, in a way of conducting services, and the case of a man who had been regularly licensed to preach the Gospel. In the case of the latter, license could not be withdrawn without a regular process, proving against him fault of life or doctrine; but in the case of the former, a student was, during all the time of his studentship, under probation as to his suitableness as a preacher, and that a mere charge of imprudence on the part of a student would justify the Presbytery in saying that he was not to preach further during the Presbytery's pleasure. The motion was unanimously agreed to. Another motion bearing on the case was then moved by the Rev. A. Macrae, and unanimously agreed to. It was as follows: "The Synod, considering the desirability of giving the Southern Presbytery definite instructions as to how they are now to deal with Mr. Peter Chisholm, student, at present under suspension from preaching owing to certain irregularities, and having full confidence in the said Presbytery, instruct them that if Mr. Chisholm do not satisfy the Presbytery in respect of

those irregularities before the 14th day of February, 1913, they remove his name from the roll of students under their jurisdiction; and if the said Mr. Peter Chisholm act contumaciously at any time prior to the said date, the said Southern Presbytery deal with him forthwith."

The Clerk sent copies of these findings to Mr. Chisholm, and received the following reply in a letter, dated 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." The period allotted to Mr. Chisholm to satisfy the Presbytery came to an end on the 14th February, and the Court met on the 17th. The above reply was read, and 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." The Clerk sent a copy of this decision to Mr. Chisholm, and received the reply, on 8th March, already recorded in the report of the Presbytery meeting held on the fourth day of April. In this letter, wherein he announces his decision to sever his relation with the Free Presbyterian Church of Scotland, he describes, among other things, the original charges against him as "pernicious and unproved allegations," and the Church's procedure in his case as "unjust and tyrannical."

1. The Presbytery's Committee desire to point out, with regard to what are called "pernicious and unproved allegations," (1) that, so far from these allegations being unreliable, they were made by responsible office-bearers, whose word was entitled to the highest credence; (2) that Mr. Chisholm himself admitted on examination more than enough to deserve the discipline that was exercised; and (3) that the Presbytery's decision to stop him from preaching was chiefly based on the un-Christian disorderliness of his proceedings in making charges in the pulpit which he ought to have brought to the Church courts, and his refusal to express regret for the said disorder.

2. The Committee desire to repel the charge that the procedure against Mr. Chisholm has been "unjust and tyrannical." They consider that the courts of the Church have dealt in a very moderate way with him, and that their decisions were all well within the powers given them by Church law. At the final stage he had three months in which he was at liberty to consider his

position and to confess the undeniable disorderliness of his conduct, but he did nothing in that direction. Near the end of the period, he wrote declaring his unbending adherence to the position he had already taken up. The only admission he has ever made is that he was in error in making a personal charge over the pulpit against an elder in St. Jude's congregation. On the other hand, the Committee have no hesitation in saying that nothing could be more "unjust and tyrannical" than his own original proceedings in judging, condemning and pronouncing sentence upon the courts of the Church, without ever having given them the opportunity to consider his charges, and that before a general congregation which had no immediate responsibility in the matter. Such conduct in a young man, who was only at the earliest stage of his public career, was "unjust and tyrannical" in no ordinary degree.

## (2) BRIEF NOTE OF POINTS IN CHURCH PRACTICE.

The Committee of Presbytery desire to call attention to the fact that Mr. Chisholm and his supporters evidently wish to introduce changes of a serious character into the constitution and practice of the Free Presbyterian Church—rules that have not hitherto been recognised among us, and that the Church is not prepared to approve of or accept. They want to set up what would be to a large extent a new Church, different from the Free Church of Scotland as settled in 1843, or its representative, the Free Presbyterian Church. Mr. Chisholm made it plain to some extent in his pulpit utterances what was wanted, and erroneously described the existing order of things as backsliding—a name entirely unsuitable to the case, inasmuch as there has been no departure in doctrine, worship, government, or discipline from our recognised constitution and practice. But the full extent of his views did not clearly appear until he and a few others signed certain petitions and forwarded same to the Synod. The members of Synod considered these petitions in private, and decided that the resolutions which the Court would adopt on some of the points taken up, would be regarded as a sufficient answer to these petitions. The Committee feel it necessary to notice briefly the distinctive opinions of Mr. Chisholm and his supporters, so that the divergence of these from the settled constitution and practice of the Free Presbyterian Church of Scotland may be clearly seen.

(1) They object to ruling elders speaking upon the Word at Church services, even when ministerial supply cannot be had. Now, while the distinction between the elder that rules and the elder that not only rules but labours in Word and doctrine—commonly called the minister—is clearly recognised in the Church's Standards, still it has been held in the true Church of Scotland, both before and after the Disruption of 1843, that the ruling elder or other recognised layman, if he has the spiritual gift, may on occasion speak upon the Word to the people. Thus before and since the Disruption catechists and missionaries of this

class were appointed and employed by the Church. The great day alone will declare the incalculable amount of good that such Spirit-taught men were the means of accomplishing, by the blessing of God, among their fellows, both in conversion and edification. The history of the Highlands of Scotland bears outstanding testimony to the truth of what is here stated.

(2) They hold what amounts to the principle of Close Communion by maintaining that none but Free Presbyterians should be admitted in any circumstances to the Lord's Supper. This is the substance of their petition to the Synod. Now, while this Church has been very careful as to who are admitted to the Lord's Table, it is to be noted that the principle of Close Communion is not one of her principles. Such was not a principle of the Free Church as settled in 1843, and to introduce it now would be a change and an innovation upon the constitution and practice of the Church. At the same time, the Synod has made it plain in a recent resolution that none shall be admitted for occasional communion but such as are recognised as God-fearing persons, and are approved by a majority of the Kirk-Session.

(3) They desire that communicants, and persons who receive baptism for their children, should be prohibited by the Church from having musical instruments, and pictures of any kind in their private houses, on the ground that such things have found their way into the house of God. The members of Synod decided that it would be absurd to lay down such rules in regard to private houses, and refused to make any pronouncement on the subject.

(4) They also hold (the Committee are aware, though it was not expressed in these petitions) that none should be asked to pray in public but men who are already communicants. Now, while it is desirable that all truly praying men should seek to have their difficulties removed and to obey Christ's command, "This do in remembrance of me," yet it has not been the practice in this Church to abstain from asking such to pray in public. Not a few in the past who were eminent for personal godliness were asked to pray in public, and did so to much edification, before they became members in full communion.

In conclusion, the Presbyterial Committee would point out (1) that all these divergent opinions were evidently behind Mr. Chisholm's pulpit denunciations; (2) that he was condemning the Free Presbyterian Church for practices which she has always recognised and still recognises as Scriptural and constitutional; (3) that the introduction of the changes proposed would (as already noticed) mean the constitution of a new Church—not the Free Presbyterian Church of Scotland; and (4) that the separation of Mr. Chisholm and his few followers shows the schismatic extremes to which misguided zeal will lead people who ought to know better—in attempting to break up a Church that stands as a humble witness, in dependence upon the grace of God, for the whole counsel of God as stated in the Scriptures.

## Christianity in China.

### STRIKING GOVERNMENT ORDER.

THE following very interesting piece of Christian news from China has appeared in the press, and copies of the note have been circulated by the National Bible Society of Scotland. May the forward step be the precursor of glorious days of the Spirit's power in China!

Last Sabbath a Christian service was held in Peking at the request of the Chinese Government to offer prayers for the success of China at the present critical juncture, and was attended by representatives of all Protestant denominations and by a representative of the President. To-day the following message adopted by the Cabinet was telegraphed by the Chinese Government to all provincial governors and other high officials within whose jurisdiction there are Christian communities and also to the leaders of the Christian Churches in China, both Catholic and Protestant:—"Prayer is requested for the National Assembly now in session, for the newly established Government, for the President yet to be elected, for the Constitution of the Republic, that the Government may be recognised by the Powers, that peace may reign within our country, that strong virtuous men may be elected to office, that the Government may be established upon a strong foundation. Upon receipt of this telegram you are requested to notify all the Christian Churches in your province that 27th April has been set aside as a day of prayer for the nation. Let all take part."

This is the first time in the history of the world that such an appeal has come from a non-Christian nation, and it has given extraordinary satisfaction to the Christian communities in China, while the oldest foreign residents consider it a striking and extraordinary proof of the changes being accomplished in China with amazing swiftness since the revolution.—Press Association Foreign Special

PEKIN, 17th April, 1913.

## Poor, yet Enriching.

MANY of the servants of Christ have been discouraged with the apparent unsuccessfulness of their ministry. On one occasion the late Rev. George Macleod of Ullapool, preaching in Coigach, remarked that he feared he spent his labour in vain. One of his elders afterwards reproved him gently for such an utterance, and added that it might be, when he was no more, the fruit would appear.

Among those, who believed the word preached by that faithful ambassador of Christ, were two of whom brief sketches have already been contributed to this Magazine. The prudent and gentle Flora Mackenzie (Florie Bhain) was another. A few

nights previous to her death, she wished the fortieth chapter of Isaiah to be read. Thereafter she acknowledged, in inarticulate sentences—being extremely weak—that about sixty years ago in the Free Church of Ullapool, she was brought from darkness to light as the late Mr. Macleod preached from Isaiah xl. 31, “But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint.” By the inward enlightening work of the Holy Spirit she saw the Bible in a new light and affirmed repeatedly that she beheld also the works of creation declaring the glory of God so magnificently. Evidently old things passed away and all things became new to her. She ran her race with patience, trusting in the God of Jacob. On April the sixteenth, she, who had been with Jesus in her life, was not separated in death, but departed to be with Him where He is and to behold His glory. She shall be found as one of the gems in Mr. Macleod’s crown of rejoicing in the presence of our Lord Jesus Christ at His coming. “He that goeth forth and weepeth, bearing precious seed, shall *doubtless* come again with rejoicing, bringing his sheaves with him” (Psalm cxxvi. 6).

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KENNETH MACIVER, SCORRAIG.

The Scorraig house is well and widely known for the generous hospitality which it extends. The kindly and genial presence of Mr. Kenneth Maciver, who died there on the 3rd instant at the age of 93 years, will be sadly missed by his many friends. As he was of a reticent disposition, the writer is not in a position to give details of his conversion. But that he adorned that profession in his life no one who formed his acquaintance could doubt. We extend our heartfelt sympathy to his sorrowing widow and family.

“Arise, O God, plead thine own cause.”

A. S.

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## Notes and Comments.

**The British Government honouring Rome.**—The following questions have been asked and answers given to them in the House of Commons. It will be seen that they leave the matter in a very unsatisfactory state:—Mr. King asked whether, on the occasion of the International Eucharistic Congress, to take place in Malta from April 24 to 27, a British naval guard is to line the route in honour of the procession; and whether, in order to prevent an insincere religious observance, he will give orders that no non-Catholic sailor need form part of the guard, and that it is in no case incumbent upon any sailor to salute any person or symbol in the procession. Dr. Macnamara: I would refer my hon. friend to the answer given on March 17 by my right hon. friend the Secretary of State for War to a similar question by the hon. Member for Wandsworth. Mr. King asked whether instructions have been



given for a vessel of His Majesty's Navy to carry the Papal Legate to Malta for the approaching Eucharistic Congress; if so, what will be the cost of the voyage; whether the Papal Nuncio will also return on a warship; and whether it is intended that ecclesiastics of other faiths will be similarly honoured on ceremonial occasions? Dr. Macnamara: The answer to the first part of the question is in the affirmative; to the second part, there will be a small expenditure of coal; to the third part, certainly, if the circumstances are similar. Mr. King: Before arrangements are made for the return voyage, will the Italian Government be approached to see whether they will co-operate by arranging that one of their vessels shall take this gentleman home? Dr. Macnamara: It is simply an act of courtesy to a distinguished visitor. Mr. King: Would they not like to do it? In reading these answers by Dr. Macnamara, one could scarcely believe that the responsible officials of His Majesty's Government have been left so much to themselves as to offer a warship to the Papist Legate who is to preside at the God-dishonouring spectacle so closely associated with the Eucharistic Congress.

**The American President on Bible Reading.**—The following utterance, says the *Quarterly Record* of the National Bible Society of Scotland, comes with peculiar force from Dr. Woodrow Wilson, the new President of the United States:—"I am sorry for men who do not read the Bible every day; I wonder why they deprive themselves of the strength and the pleasure. It is one of the most singular books in the world, for every time you open it some old text that you have read a score of times, suddenly beams with a new meaning. Evidently the mood and the thought of that day, bred by the circumstances that you cannot analyse, has suddenly thrown its light upon that page and upon that passage, and there springs out upon the page to you something that you never saw lie upon it before. There is no other book that I know of, of which this is true; there is no other book that yields its meaning so personally, that seems to fit so intimately to the very spirit that is seeking its guidance. And so, when we teach our children, we do not teach them, I hope, dogmatically. We must not try to make them read the Scriptures as we read it, but merely try to bring them into such contact with the Scripture that it will yield its meaning to their hearts and to their minds. Make it their companion, make it their familiar text-book, and the rest will take care of itself." We trust President Wilson will find in the pages of God's word much heavenly wisdom to guide him in his exalted position.

**Honouring the Lord's Day.**—An interesting extract from the *Church Missionary Review*, for December, 1912, concerning the influence of the Rev. Henry Martin is given below. The incident occurred in the very heart of the Sahara desert, fifty years after the death of Mr. Martin, whose work lay in Persia. The Rev. C. E. Oakley said:—"In French Algeria I found some

Arabs who belonged to the oasis of Beni Nizab, who are strict Mohammedans, but who treated me with respect . . . because I never travelled on the Christian Sabbath, or did any kind of work on the Lord's Day. They had always been taught that observance of the Sabbath was the mark of a religious man, and of the Christian Sabbath of a Christian man. So they constantly refused the name of Christian to the French battalions, because they saw that all days were much the same to them. When they found that I kept one day in seven sacred, they came to me and asked more concerning Christ. . . . A chief of considerable power invited me to visit him in a place far away in the desert of the south. . . . I not only met with a most kind and courteous welcome. . . . He caused a large box to be brought in and opened before my eyes. From this box he took out . . . a book in Persian. . . . I said, "How came this book here? Can you read it?" "No." "Why, then, do you keep it with all this care?" . . . "My father . . . when he was young and strong . . . went to Persia." The chief then described how his father met with the Rev. Henry Martin and listened to his teaching, and brought back with him a Persian translation of the New Testament made by Mr. Martin. When the father was dying he said, "My son . . . if ever there come to the Sahara an Englishman declaring that he is the servant of Jesus Christ, mark that man, and if he will not travel on one day in seven, nor work on that day, nor do any such things as he does on other days, be kind to that man, be to him as a brother, for the sake of that Englishman who was a brother to me while I was at Shiraz in Persia."—*The Lord's Day*.

**The Putumayo Scandals.**—A report has been received from Mr. Mitchell, the British Consul at Iquitos, respecting the Putumayo district and the condition of its native inhabitants. We regret to say that, on the whole, it gives a very unfavourable impression of the treatment of the subject race in that unhappy region. It says that the arrangements of the Government for securing justice have been very inadequate, and it does not hold out much hope of immediate improvement. It dwells upon the extreme difficulty of obtaining exact knowledge about the situation. We take for example the following words: "Whenever we tried to talk privately to the Indians an employee of the Company who knew the language would approach, and the people would immediately cease to be communicative." That in itself was sufficient to arouse the suspicions of honest and sympathetic inquirers. The report tells us that British interests in the rubber trade have been almost entirely eliminated, and that the trade itself is waning so fast that it is likely to come to an end in the near future. Notwithstanding these facts, it is to be hoped that our Government will continue to exert its undoubted influence on behalf of the oppressed and afflicted people. Mr. Mitchell does not appear to expect much from moral suasion; he says that "fear is the only

lever that will lift the Peruvians into a serious purpose to set the Putumayo in order."—*English Churchman*.

**Protestantism in the Land of Luther.**—The land of Luther is not so largely Protestant as would be thought in the light of history. The 64,926,933 inhabitants of the latest census are divided into 39,991,411 Protestants, 23,821,453 Roman Catholics, 283,946 other Christians, 615,021 Israelites, 2,114 non-Christian worshippers, 205,900 persons of other confessions, 6138 religious belief not stated. Bavaria, Baden, and Alsatia have a majority of Roman Catholics. The number of Jews is slowly decreasing. Since 1871 in Prussia, and since 1890 in the entire German Empire there is noted a stronger increase of Roman Catholics, in part due to their large families of children, as contrasted with the smaller progeny of the well-to-do Protestant, especially in cities. But it is still more due to the large immigration from Catholic countries, such as Italy and Slavonia. The number of conversions of Roman Catholics to the Protestant faith far exceeds the converts from the latter. A leading educator of Germany recently estimated that while about 10,000 Catholics annually become Protestants in Germany, barely 1000 of the latter become Catholics. Since the last census the number of those who profess no religion has increased from 17,203 to 205,900, or twelvefold. This is due in large part to the Socialist propaganda. In Berlin one in 55, in Bremen one in 24, declares himself without any religious affiliation. Roman Catholic Bavaria contains more of such unbelievers than Protestant Saxony.—*Missionary Review of the World*.

## Church Notes.

**Communion.**—Kames and Oban, first Sabbath of May; Glendale (Skye) and Dumbarton (Hall, 3 Wallace Street, Dumbarton, East), third; Edinburgh (Hall, Riego Street, near Tollcross), fourth. Coigach (Ross), first Sabbath of June.

**The Southern Presbytery and Glasgow Bye-Laws.**—The Presbytery, on 3rd April, adopted the following resolution with regard to the Bye-Laws for Places of Refreshment, recently passed by the Glasgow Town Council, and the Sheriff's decision thereanent:—"This Presbytery would earnestly urge the Town Council of Glasgow to adhere to the Bye-Laws for the Regulation of Places of Refreshment in the city, already passed by them, respectfully refusing to alter the same in accordance with the judgment of Sheriff Gardner Millar, and to appeal to Parliament in order to have the Act changed in such a way that one official would not have it in his power to over-ride the decision of the Town Council of a city, who represent the large majority of the rate-payers. The Presbytery would further express their decided opinion, that the evidence laid before the Sheriff fully justified the Bye-Laws of the Corporation as being absolutely necessary, from the moral and religious points of view, to check gross evils among

the youth of the city, and that any evidence given to the contrary was entirely based on personal and pecuniary interests, which ought to have no weight in the eyes of the Corporation." The Clerk was instructed to forward a copy of this resolution to the Clerk of the Glasgow Town Council.

**Acknowledgments.**—Mr. Angus Clunas, Treasurer, 35 Ardconnel Terrace, Inverness, begs to acknowledge, with thanks, the following donations:—*For Sustentation Fund*—£40 from Mrs. Keith, Thurso, per Rev. Alex. Mackay, Oban; 8/ from "Anon," Glasgow P.O. *For Matabele Church Building Fund*—20/ from B. F., Balinluig P.O.; 10/ from "A Friend," Bettyhill; 10/6 from Mrs. Mackay, Free Church Manse, Fearn. *For Psalms in Kaffir*—10/ from "A Friend," Bettyhill; 10/ from Mr. Macasskill, Dornoch; 10/ from "Glasgow Friend," 5/ from "Anon," 1/ from Miss K. N. Breakish, per Rev. N. Cameron. £20 for Sustentation Fund from Mrs. Mackay, Sydney House, Lairg.

*Bembesi Building Fund*—Rev. Neil Cameron begs to acknowledge, with thanks, the following donations:—From "A St. Jude's Girl," £2; "Lady Friend," Glasgow, £1 10/; "A Friend," Glasgow, 10/; Glasgow P.O., 10/; "A Wellwisher," Glasgow, 5/; "A Friend," Gairloch, 10/; M. M'A. and D. M., £1; M. C. Morris, U.S.A., £1; "A Few Friends," Glasgow, £1 4/; J. L. Applecross, £1; Mrs. White, Ayr, 10/; Miss E. Macdonald, 11/6; Mr. A. Mackenzie, New Park, Laide, 5/.

**Corrections.**—The sum of £1 11/ acknowledged, as per Rev. N. Cameron, in last Magazine, in aid of Kaffir Psalms, should have been from K. N. instead of K. M. In two other places, "Polochwe," should have been "Polochar, South Uist."

**Notice to Congregational Treasurers in Northern Presbytery.**—As in former years, Congregational Treasurers are expected to send in an Abstract of the financial statements of their respective Congregations for the year ending 31st March, 1913. In the absence of the Clerk (Rev. J. R. Mackay), the Abstracts are to be sent to the Rev. D. Beaton, F.P. Manse, Wick.

## The Magazine.

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

**Subscriptions Received for Magazine.**—Mrs. K. Graham, Achiltibuie, 3/; Mrs. M'Kenzie, 12 Aultgrishan, Gairloch, 2/6; J. Adamson, Helmsdale, 3/; W. Ross, Sen., 16th Con., Nairn, Ontario, 2/6; W. Mackay, Plean, 5/; Miss M'Lean, Deriner, Shieldaig, 2/6; Mrs. Finlayson, Toronto, 2/6, and Free Circulation, 1/7; Miss M'Rae, Gelantipy, Victoria, 2/6; Miss Stewart, Islemartin, 2/6; Miss Fraser, Crask, Lairg, 7/6; A. Graham, Ulva, Knapdale, 2/6; A. Dobie, Chesley, Ontario, 3/; J. M'Raid, Colbost, Skye, 2/6; A. Fraser, for St. Jude's Collectors, 33/; M. Beaton, Waternish, 2/1; Mrs. D. Macleod, Prince Rupert, B.C., 3/1; J. M'Leod, Gluckin, Clashmore, by Lairg, 2/6; M. Mackenzie, Milngavie, 5/; Rev. A. Sutherland, Ullapool, 2/6; Miss M'Caskill, Culkein, Stoer, 2/6; J. Mackay, F.P. missionary, Portmahomack, 2/6; D. Cameron, Menstrie, 2/6, and donation, 2/6; Miss Urquhart, Sussex Place, London, S.W., 2/6; W. Gray, Lochgilphead, 2/6, and Free Circulation, 3/; A. Gillanders, Fernabeg, 5/; Miss Ina Matheson, Tanera, 2/6; Miss Banks, Tilney St., London, W., 2/6, and donation, 2/6; K. M'Lennan, Mary Street, Shieldaig, 3/; Mrs. Mackinnon, Applecross, 2/6; D. M'Lachlan, Hyndland, 2/6; J. Murray, Wick, 2/6; D. Ross, Tain, 9/; W. Angus, Dundonnell, 2/6; Rev. W. Murray, Cape Colony, 3/; R. M'Lean, Dingwall, 35/; J. Leitch, Alexandria, 2/6; A. Macdonald, Scouriemore, 2/6; D. Davidson, Tomatin, 38/; R. Sutherland, Clatequoy, 2/6; Mrs. M. M'Leod, S. Osaig, Raasay, 2/6; D. Brown, Greenock, 20/; Mr. Fraser, Oban, bound vol., 2/6; Miss J. Fraser, Athole Gardens, Kelvinside, 2/6; D. Clark, Easdale, 2/6; J. Livingston, Stockton-on-Tees, 2/6, and donation, 5/; Mr. Atkin, Edward St., Stockton-on-Tees, 2/6; Mrs. Halsall, Wigan, 2/6; Miss M'Pherson, Prawle, S. Devon, 2/6; Mrs. M'Taggart, Winnipeg, 5/; C. Rodger, St. Rollox, 7/6; Miss M'Lean, Eglinton Drive, Kelvinside, 2/6; Miss Grant, Kilmaccolm, 2/6; R. Ross, Loubconish, 2/6; Miss Murray, North Brora, 2/6; J. Gillies, Sen., Ardue, Applecross, 2/6; J. Parker, Bridge-of-Allan, 8/2; J. Auld, Ronald St., Glasgow, 2/6; A. Sinclair, Kilwinning, 2/6; J. White, Annbank, 2/6; J. Nicol, Carrbridge, 2/6, and Free Circulation, 2/6; A. Bruce, Wick, 21/4; Miss R. Bannerman, Rogart, 2/6; G. Angus, Wester, Dunnet, 2/6; Miss Stewart, St. John's Ter., Hillhead, 2/6; Mrs. Crowe, London, S.W., 2/6; Miss Miller, Blanehead, 2/6; Mrs. Miller, Thurso, 2/6; Mrs. M'Kenzie, Torbreck E., Rogart, 5/; J. Mackay, Currie, 2/6; M. S. Fraser, The Mound, 12/6; Misses Urquhart, Balblair, Invergordon, 8/6; Miss M'Kenzie, Auchentraid, Kishorn, 2/6; J. M'Laine, Portree, 12/3; Miss L. Graham, Culkuie, Lochinver, 2/6; A. Graham, Auchnamara, Lochgilphead, 2/6; R. M'Rae, Ardsasar, Skye, 3/; C. Gillies, Lochgilphead, 2/6; Miss Fraser, Polmont, 2/6; W. Ross, Ballater, 2/6; D. Murray, Scotscaider, 2/6; Mrs. Connell, Stirling, 2/6; Miss Macdonald, Snowdon Place, Stirling, 2/6; D. M'Lean, Ardcharnich, 3/; Mrs. M'Swan, Borve, Portree, 2/6; Miss Fraser, Devonshire Gardens, Kelvinside, 2/6; Miss Beaton, Seedhill Rd., Paisley, 2/6; E. Leslie, Park Hill, Ontario, 2/6; Miss B. D. Ross, New Westminster, B.C., 2/6; D. M'Leod, Dunoon, 2/6; Mrs. J. Mackay, Kippen P.O., Ontario, 2/6; Miss Macdonald, Overnewton Sq., Glasgow, 2/6; Mrs. M'Lagan, 3/2, Mrs. Ramage, 2/6, W. Kyle, 2/6, Chesley, Ontario; Miss Andrew, Bervie, 2/6; Miss Matheson, Bonar Bridge, 16/; Miss Mackenzie, Inver, Lochinver, 2/6; Mrs. Sutherland, Culag Cottage, Lochinver, 2/6; Mrs. Munro, Simcoe, Ont., 2/6, and donation, 2/6; Miss Mackay, Strathy Point, 17/11; J. Macleod, Lairg, 26/3; D. M'Leod, London Stores, Kinlochbervie, 6/6; A. M'Lennan, missionary, Rona, Raasay, 2/6; A. Campbell, Parkfield Rd., London, N.W., 2/6; Mrs. M'Lennan, Milltown, Applecross, 2/6; D. M'Leod, Culduie, Applecross, 2/6; Mrs. Murchison, Whiteinch, 2/6; Mrs. M'Master, Dalnabuck, Rogart, 2/6; Miss Mackenzie, Kingston, Canada, 4/; D. Fraser, Farley, Beauly, 2/6; J. Ross, Kimberley, Fearn, 2/6; Mrs. Anderson, Seaton Delaval, 2/6; Mrs. K. M'Leod, Point, Ullapool, 2/6; Mrs. Nisbet, Kilchoan, 2/6; Miss M'Kinnon, Achateny, 2/6; Miss Campbell, Soay, 2/6; W. Mackay, Balintore, Fearn, 2/6; Miss M'Leod, Royal Circus, Edinburgh, 5/; W. Day, Edinburgh, 5/; Mrs. Ross, Loans of Rarichie, Fearn, 2/6; A. M'Kenzie, New Park, Laide, 2/6; R. Munro, Achmelvich, Lochinver, 2/6.

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