



THE
Free Presbyterian Magazine
 AND
MONTHLY RECORD.

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

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

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THE

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And MONTHLY RECORD.

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Meeting of Synod.

THE Half-yearly Meeting of Synod was held in the Free Presbyterian Church, Inverness, on the 30th day of June, 1914. The Moderator, Rev. Andrew Sutherland, Ullapool, Ross-shire, conducted public worship at 11 a.m., and preached from Acts xx. 28, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood." After public worship was ended, the Moderator constituted the Synod with prayer.

The roll was called, and there were present: From the Southern Presbytery—Revs. Ewen Macqueen, Kames; Alexander Mackay, Oban; and James S. Sinclair, John Knox's, Glasgow (Clerk), ministers; with Capt. Macdonald, St. Jude's, Glasgow, elder. From the Western Presbytery—Revs. Neil Macintyre, Stornoway; Donald Graham, Shieldaig; and Andrew Sutherland, Ullapool (Moderator), ministers. From the Northern Presbytery—Revs. Donald Macfarlane, Dingwall; John R. Mackay, Inverness; and Donald Beaton, Wick, ministers. The Clerk intimated apologies for absence from the Revs. Neil Cameron, Glasgow; Alexander Macrae, Portree; D. N. Macleod, Harris; and Murdo Morrison, Lochinver. Mr. Thomas Fraser was appointed officer of Court.

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

Rev. E. Macqueen moved, and Capt. Macdonald seconded the motion, that the Moderator be requested to publish his sermon in the Magazine. The motion was unanimously agreed to. The Moderator thanked the Synod for their kind appreciation. He said that he did not consider any effort of his worthy of publication, but at their request, he would send his sermon for the purpose desired. It was moved by the Rev. D. Beaton that the members of Synod meet (D.V.) as a Committee on Bills and Overtures at the Manse at 3.30 p.m. The motion was agreed to. Rev. E. Macqueen moved that the Presbytery Records be examined as follows:—The Records of the Northern Presbytery

by members of the Western Presbytery; the Records of the Southern Presbytery by members of the Northern Presbytery; and the Records of the Western Presbytery by members of the Southern Presbytery. The motion was agreed to. On the motion of the Rev. John R. Mackay, it was agreed that the Clerks of the three Presbyteries be appointed to draw up the usual Loyal Address to the King. Rev. E. Macqueen moved that some statement should be inserted in the Loyal Address to the effect that it was their earnest prayer that His Majesty would not set his seal to any measure that would cause bloodshed in Ireland, where their Protestant brethren, who were loyal to the King, were standing in defence of their Protestant and constitutional rights. The Synod agreed to instruct that some such statement should be inserted in the Address.

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

SECOND SEDERUNT.

The Synod resumed its sitting, according to terms of adjournment, at 6.30 p.m. The meeting was opened with devotional exercises, conducted by the Moderator, Rev. Andrew Sutherland. The roll was called, and there were present: From the Southern Presbytery—Revs. Ewen Macqueen, Alexander Mackay, and James S. Sinclair (Clerk), ministers; with Capt. Macdonald, elder. From the Western Presbytery—Revs. Neil Macintyre, Donald Graham, and Andrew Sutherland (Moderator), ministers. From the Northern Presbytery—Revs. D. Macfarlane, J. R. Mackay, and D. Beaton, ministers; with Mr. Charles Maclean, Inverness, elder. The Clerk intimated an apology for absence from the Rev. Norman Matheson, Halkirk. The minutes of the first sederunt were read and approved of.

(1) The Clerk read the Report of the Committee on Bills and Overtures as to the order of business. The order proposed was adopted. It ran as follows:—(1) Report of Committee on Bills and Overtures; (2) Motion intimated at last Synod *re* Change of Synod Meetings; (3) Report of Committee on Loyal Address to the King; (4) Reports of Examiners of Presbytery Records; (5) Appointment of Church Committees; (6) Treasurer's Annual Financial Statement; (7) Appointment of Annual Church Collections; (8) Canadian Mission Report; (9) Foreign Mission Report; (10) Resolution anent Home Rule for Ireland; (11) Theological Committee's Report; (12) Church Magazine Report; (13) Remits from Presbyteries; (14) Any Competent Business.

(2) MOTION *RE* CHANGE OF SYNOD MEETING.

Rev. John R. Mackay, in pursuance of a notice given at the Synod's meeting in November last, moved: "That in future the Synod ordinarily meet only once in the year; and, further, that the several congregational Treasurers make good to Ministers and

representative Elders their unavoidable expenses incurred in attending the Synod meetings, and that failing the congregational Treasurers, the General Treasurer disburse the expenses out of the Organisation Fund or out of such other Fund as the Financial Committee may advise."

In commending this motion to the Synod, Mr. Mackay said that he was not the first to suggest a yearly instead of a half-yearly meeting of the Synod; that in fact he was at first strongly in favour of the half-yearly meetings. But he was led to regard the change in the direction indicated in his motion with favour through several considerations. First of all, he was disappointed with the comparative fewness of the number of members attending the half-yearly Synod meetings as a rule. He was hopeful that if the Synod met but once a year, and at a time when Communion Services were not generally held throughout the Church, the attendance of members might be expected to improve. Another reason that urged him to move in the direction of this change was that, at present, the Synod was wont to meet both in Glasgow and in Inverness—in the former place in November, and in the latter place in June—just immediately after the somewhat exacting services of their respective Communion seasons were ended, and thus in circumstances when those taking part in the services at those centres were needing a day's rest rather than be called upon to take their share in the Synod's deliberations.

Of the second part of this motion Mr. Mackay explained that he had not given notice; but, inasmuch as the matter was discussed at a Committee Meeting of the whole Synod, it was quite in order to introduce it here. He knew that Congregational Funds had little margin, and that the Central Funds needed to be enriched rather than further impoverished, but he was so anxious that every excuse tending to lessen the attendance should be taken out of the way, that he ventured to urge this second part of his motion also on the Synod's acceptance. The motion was seconded by the Rev. E. Macqueen, and unanimously agreed to.

(3) The Clerk reported that the Committee on the Loyal Address to the King were unable to have it ready owing to the limited time at their disposal, but hoped to have it prepared and forwarded immediately after the Synod. It would thus appear in the same Magazine with the Synod Report.

(4) The Examiners of Presbytery Records in turn delivered their reports, which all concurred in a favourable account of the manner in which the Records were kept. The only defect was the lack of some signatures by Moderators, which it was desirable to have supplied at an early date.

(5) APPOINTMENT OF CHURCH COMMITTEES.

Rev. E. Macqueen submitted the following motion:—"That the following Committees be appointed, and that it be distinctly

understood that each Committee confine itself to its own sphere, that each Convener consult his Committee before taking action, and that each Committee keep a record of its proceedings. (1) *Theological Committee*—Revs. D. Macfarlane, J. R. Mackay, and A. Sutherland, with Mr. Macfarlane as Convener; (2) *Sustentation Fund and Finance Committee*—Revs. J. R. Mackay, Neil Cameron, A. Macrae, E. Macqueen, and Mr. A. Clunas, elder, with Mr. Mackay as Convener; (3) *Canadian Mission Committee*—The Clerks of the three Presbyteries, in consultation with their respective Courts; (4) *Foreign Mission Committee*—Revs. Neil Cameron, J. R. Mackay, D. Beaton, E. Macqueen, and Mr. John Auld, elder, with Mr. Cameron as Convener; (5) *Mission to Fishermen Committee*—Revs. Neil Macintyre, A. Macrae, D. N. Macleod, and Mr. John Macdonald, Stornoway, elder, with Mr. Macintyre, Convener; (6) *Magazine Committee*—Revs. J. S. Sinclair, Neil Cameron, D. Beaton, and Mr. A. Fraser, elder, with Mr. Sinclair as Convener; (7) *Religion and Morals Committee*—Revs. D. Macfarlane, E. Macqueen, Neil Macintyre, and Mr. Charles Maclean, Capt. Macdonald, and Mr. John Macdonald (Stornoway), elders; with Mr. Macfarlane as Convener." The motion was seconded by the Rev. D. Beaton, and unanimously agreed to.

(6) TREASURER'S ANNUAL FINANCIAL STATEMENT.

Mr. Angus Clunas, General Treasurer, read the usual Abstract of the Public Accounts of the Church for the year ending March, 1914. Rev. D. Macfarlane moved the adoption of the Financial Report, as follows:—"The Synod adopt the Treasurer's Report, as now read, acknowledge the Lord's goodness in supplying the material necessities of the ministers and missionaries of this Church during the past year, commend anew to the generous sympathy of all members and adherents all the Church's schemes, especially that of the Sustentation Fund, offer the Synod's thanks to the Treasurer and Auditors for their valuable services, and re-appoint the same Auditors for the current year." He said: "I am asked now for many years to move the adoption of the Financial Report. And the *first* thing in the motion is that we acknowledge the Lord's goodness in supplying the material necessities of the ministers and missionaries of this Church. We ought to see much of the goodness of the Lord in this as in other things. When we remember the time we as a Church made a stand for the truth, we can recall that we 'came out' without a penny so far as the Church was concerned. Some predicted that our Church would soon become extinct for want of money, but we never thought that. We did not come out for money, but for truth, and we had no doubt at all but the Lord would provide for His servants and cause. The cause for which we came out gave us much thought, but not how we would be supported. We believed that the Lord would be faithful to His own promise. It is written, 'The Lord will provide.' And now we are in our

twenty-first year. Mr. Mackay, my worthy brother, reminded me of this not long ago. We are come of age. But the effect that this had upon me was that I felt myself young—only 21 years, so far as our Church is concerned. We had only two ministers, to begin with, and a number of missionaries, but now we are much increased, and our settled ministers are all on an equal dividend. In the old Free Church, all were not on such an equality, but we have got beyond the old Free Church in that respect. But we have to thank the Lord, not for these things alone, but for all His goodness to our souls. For myself, I cannot express all the goodness of the Lord to my soul during these years that are past. A cloud *may* come over that in my feeling, but the truth of it remains. I am not afraid of death, but I would like to live twenty years yet to serve my Lord and Saviour, and to be of some help to my brethren.

“The *second* thing in the motion is that the Synod commend anew to the generous sympathy of all members and adherents all the Church’s schemes, especially that of the Sustentation Fund. The Sustentation Fund and the other schemes are keeping pace with one another, but the Sustentation Fund is most important. We have reason to be thankful that, while other Assemblies are crying for money, we are not. The storehouse is with God, and He gives us according to our need, and it is better that we should apply directly to the Head of the Church—to go with the empty hand to Him, to whom all things belong. ‘Ask, and ye shall receive.’

“The *third* and last part of the motion is that the Synod offer their thanks to the Treasurer and Auditors for their valuable services, and re-appoint the same Auditors for the current year. And I think another class might be included, to whom thanks are due, namely, the collectors, who deserve well of the Church for their labours. Our special thanks are due to the Treasurer and Auditors for their constant, efficient and ungrudging services from year to year.

“I am not to occupy the time of the Synod longer, for I would rather preach a sermon than make a speech.”

Rev. John R. Mackay, in seconding the motion, said that he was indeed pleased that the prevailing note of the admirable speech in which Mr. Macfarlane had submitted his motion to the Synod was one of thankfulness to the Giver of all good for what we experienced of His kindness in His providence during the last twenty-one years. To the praise of His bountiful providence, it would need to be confessed by all that, in the matter of finance, the Free Presbyterian Church, if not opulent, had proved itself a healthy plant. There were indeed occasions when, partly at least on account of the strong tide of emigration from our shores, our people’s ability to help was strained, and he, as Convener of the Sustentation Fund, had to issue appeals more urgent than he could have wished ; but his feeling now was that the worst of that

strain was past. It was something to be thankful for that the balance of Sustentation Fund at 31st March, 1914, was the best balance with which our accounts had closed in any year of our Church's history, although, at the same time, that must not be taken to mean that there is room for our people to now slacken their efforts. The motion was unanimously agreed to.

(7) APPOINTMENT OF ANNUAL CHURCH COLLECTIONS.

Rev. D. Beaton moved that the Annual Church Collections be appointed as follows :—(1) Collection for College Fund in *August*—notice to be sent by the Convener of the Theological Committee; (2) Home Mission Fund (Missionaries and Catechists), first collection in *October*, by book from house to house—notice to be sent by Convener of Sustentation Fund and Finance Committee; (3) Organisation (General Church Expenses) Fund, collection in *December*—notice to be sent by the Synod Clerk; (4) Church Building Fund in January, 1915—notice to be sent by the Synod Clerk; (5) Foreign Mission Fund, collection in March, 1915—notice to be sent by Convener of the Foreign Mission Committee; (6) Home Mission Fund (Missionaries and Catechists), second collection in April, 1915, at church door—notice to be sent by Convener of Sustentation Fund and Finance Committee; (7) Aged and Infirm Ministers, and Ministers' Widows and Orphans' Fund, collection in June, 1915—notice to be sent by the Rev. D. Macfarlane, Dingwall. The motion was seconded by Mr. Charles Maclean, elder, and unanimously agreed to. It was suggested that the name of the Organisation Fund should be changed to General Church Interests or General Church Expenses Fund, as it was not always receiving the support it required, as one of the most important Church Funds, but no decision was meantime come to on the point.

(8) CANADIAN MISSION REPORT.

Rev. John R. Mackay, as Convener of the Canadian Mission Committee, in giving in his report, said that after the somewhat long-written report which he had, as deputy to Canada for 1913, submitted to the Synod in last November, his report just now would be brief and simply oral. As far back as when he was in Winnipeg last year, he realised that, if Mr. Gillies was to be relieved so as to join their theological classes in December of this year, it would be necessary to send one to Canada this year who would stay there at least a twelvemonth. When he returned from Manitoba to Ontario, he submitted to our elders in Ontario that it would be his recommendation to the Canadian Committee to send out this year one or other of the two young men who were about to finish their theological course in the capacity of an ordained missionary, that such a missionary might remain in the Ontario Mission (including Detroit) from May to October, and afterwards proceed to take Mr. Gillies's place in Winnipeg

for the winter. This course, he found, would have the approval of our elders in Ontario. On his return to Scotland, and indeed before his return, he found that he himself had, in his absence, been appointed Convener of the Canadian Committee, and thus, after making his intentions known to the members of Synod last November, he appealed to Mr. Donald M. MacDonald to take up this mission work in Canada. Mr. MacDonald kindly consented to go to Canada for a twelvemonth.

The Canadian Committee met in Wick towards the end of April, 1914, and, after setting their approval to what had been done by him as Convener in furthering this business, they as a Committee took upon themselves the responsibility of sending Mr. Donald M. MacDonald forth to Canada for a twelvemonth in the capacity of an ordained missionary. Mr. MacDonald was accordingly, with as little delay as possible, licensed and ordained, and setting sail from Glasgow about the end of the first week of May was able to be in East Williams for the last two Sabbaths of May. He had had a letter from Mr. MacDonald in which he spoke of his having had a prosperous voyage, of his having been kindly met and entertained by Mr. and Mrs. R. Campbell at Toronto, and of his being encouraged by the way in which his services, as shown by the attendances, seem to be received by our people out there. Mr. MacDonald, in keeping with a programme which he (the Convener) had, after consultation with our people in Canada, drawn out, would have work to do in Ontario and Detroit up to the end of October, and after that would proceed to Manitoba. He had not had word recently from Mr. Gillies, but he had reason to think that he was continuing to do as well in Winnipeg as they had learned to expect from him from the first.

Rev. Neil Macintyre moved the adoption of the report. The motion was seconded by the Rev. Alexander Mackay, and agreed to.*

(9) FOREIGN MISSION REPORT.

In the absence of the Convener (Rev. Neil Cameron), the Clerk stated that no report had yet arrived from Rev. J. B. Radasi, Matabeleland. Possibly the report had missed a mail. He (the Clerk) had received a letter from Mr. Radasi about ten days ago, in which he stated that he was soon to forward report. In this letter, Mr. Radasi made mention of one or two things of interest. He said that he expected to give some detailed account of the conversion of the oldest son and successor of the late Chief Ngege. He also reported that the district was suffering very much from drought, and that he would require to get a new well made at the Mission, the people being prepared to meet half

* Since above report was delivered, the Rev. J. R. Mackay has received a favourable report of the Mission at Winnipeg from Mr. Malcolm Gillies, student, who is officiating there.

the cost. He hoped the Church would see its way to pay the other half—about £12 10s. The Clerk concluded by stating that when Mr. Radasi's report would come, it would (D.V.) appear in the Magazine. The Synod agreed to ask Mr. Radasi to send his formal report some weeks before the meeting of Synod, so as to give ample time for its consideration by the Foreign Mission Committee before the Synod Meeting.

Rev. D. Beaton, Wick, strongly urged the desirability of the Church's sending out someone (if such were available) from the Church at home, to assist Rev. J. B. Radasi in his missionary work. Various members of Synod spoke in favour of the proposal, which was brought up at previous meetings, and it was agreed to call the attention of the Church to it in the Synod Report, if so be that the Lord would incline and direct someone to devote himself to missionary work in South Africa, who, after being trained and ordained, would in due course be sent out.

Translation of Psalms into Kaffir.

Rev. John R. Mackay gave in the report on the progress that is being made with the rendering of the Psalms into Kaffir metre. He regretted that he was not able to speak in terms so sanguine as he had once used, of their having these Psalms in the market at an early date. He read a letter from Rev. John K. Bokwe, of date 15th February, 1914, which set forth that Mr. W. K. Ntsikana, whose work it was to make the first draft of this attempt of producing a metrical version of the Kaffir Psalms, had died in December last, but not before completing the work assigned him in this connection; and that Mr. Bokwe himself was nearing completion with his work of revision. All this was promising of an early realisation of the Church's desire in the matter of Kaffir Psalms. But two months after Mr. Bokwe had written his letter, Principal Henderson, of Lovedale, wrote another letter to the effect that he found that the translation required still further revision and that some time would yet elapse before this revision was completed. Mr. Mackay confessed to a disappointment on receiving this letter. At the same time he felt that they, holding the principles which they did, could not but approve of Principal Henderson's desire to bring the Kaffir metrical Psalms into more perfect harmony with the originals, and so, after consulting the Convener of the Foreign Mission (Rev. N. Cameron), he wrote Mr. Henderson thanking him for the services which both he and Mr. Lennox were rendering to this enterprise of ours, expressing at the same time the hope that this matter would by no means be allowed to sleep. In the meantime he desired Principal Henderson to tell him if he would be willing to print, but not publish, one or two hundred copies of the first twenty or twenty-three Psalms, just as Mr. Bokwe had handed them in to him, and that he was sure, if these copies bound in paper were meantime sent on to Matabeleland, our people up

there would reckon it a great boon. To this last letter of Mr. Mackay's there was as yet no reply, and indeed there was no time for a reply. Rev. D. Beaton moved, and Rev. A. Mackay seconded the adoption of the report, which was agreed to.

At this point, the Moderator left the Chair, which was, meantime, occupied by the Rev. Neil Macintyre, ex-Moderator. He called the Synod's attention to the circumstance, that it had emerged at the United Free Assembly that three Episcopalian teachers were employed at Lovedale, and suggested that it was desirable to inquire if our pupils from Rhodesia were taught or not by these teachers. Rev. E. Macqueen moved that a letter of enquiry on the subject be sent to Rev. J. B. Radasi, which motion was agreed to.

Deputy to Australia.

The Clerk read a letter from the Rev. Neil Cameron, in which he stated that he had received a cablegram from Mr. H. Grant, Clarence River, New South Wales, requesting that the Rev. Duncan Mackenzie, Australian Deputy, be allowed to remain three months longer on the field than was originally arranged. Rev. E. Macqueen moved, and Rev. J. R. Mackay seconded, that the Synod, while sympathising with friends in Australia, decide, in view of all the circumstances at home, to allow Mr. Mackenzie to remain just one month longer on the field. The motion was agreed to.

(10) IRISH HOME RULE.

Rev. J. R. Mackay moved that the Clerks of the three Presbyteries be appointed as a Committee to draw up a Letter of Sympathy with our fellow-Protestants in Ireland at the present crisis, and to forward the same to the Moderator of the Irish Presbyterian Church, and to the leaders of political parties. Mr. Mackay, in supporting the resolution, said the Free Presbyterian Synod was in thorough sympathy with the Protestants of Ireland, who had made up their mind not to submit to Nationalist rule on any condition. With the Protestants in Ireland, they considered that the Nationalists were not freemen, because those men dared not, on the peril of their soul, to quarrel seriously with the priest. The Synod was also at one with the Protestants of Ireland in reckoning that the Nationalists could not be depended upon for their loyalty to the British Crown, because so many of them had given expression frequently to disloyal sentiments, but specially because in the last resort, if it came to a question of loyalty to the Pope as against loyalty to the King, the Roman Catholic Nationalists were, by their religion, bound to follow the Pope as against the King.

Rev. Ewen Macqueen, in seconding the motion, endorsed what the Rev. J. R. Mackay had said with regard to the danger of giving Home Rule to Ireland. The Nationalists and Roman Catholics in general were under the supreme influence of the priests and the Pope, and the interests of the loyal Protestants of

Ireland could not be trusted to a large Nationalist majority in a Home Rule Parliament. The motion was cordially adopted.

Day of Humiliation and Prayer.

Rev. D. Macfarlane moved that a Day of Humiliation and Prayer, in view of the Irish Home Rule crisis, be appointed. The motion was seconded by Captain Macdonald, and agreed to. The Synod then agreed to appoint Wednesday the 19th day of August, as a Day of Humiliation and Prayer, and to enjoin that, as far as possible to them, members and adherents of the Church abstain from ordinary business on that day. Some members remarked that Wednesday was not the most suitable day of the week for this purpose in all localities, and it was agreed that where Wednesday was not found suitable, Thursday might be held.

(11) THEOLOGICAL COMMITTEE'S REPORT.

Rev. D. Macfarlane, as Convener of this Committee, reported the results of the Final Examinations for last session in the case of the three students. The subjects were (1) Witherow's "Form of the Christian Temple," (2) Fisher's "Church History," (3) Mitchell's "Westminster Assembly," and (4) "Class Lectures on Scottish Church History from 1688 to 1843." The results were very satisfactory, each student gaining over eighty per cent. :— Donald M. MacDonald, 175 marks; William Matheson, 172; and Donald A. Macfarlane, 168. Two of the students—Messrs. MacDonald and Macfarlane—had concluded their course in divinity. Rev. A. Mackay moved the adoption of the Theological Committee's Report. The motion was seconded by the Rev. D. Graham and agreed to.

Theological Tutor's Report.

Rev. D. Beaton, Wick, as Theological Tutor for last session, presented his report. He makes mention of four students, the fourth being Mr. Angus Mackinnon, missionary, Laide, who was allowed, by a previous Synod, to take the Theological Classes for educational purposes. The following is the text of Mr. Beaton's report :—

"In regard to my Tutorial Work in Divinity, I have much pleasure in submitting the following report to the Synod :—As you are aware, there were four students under my tuition during this session. The work committed to me is usually embraced under two departments. In the department of Church History some attention, at the beginning of the session, was devoted to the history of the memorable Maccabean struggle, in continuation of our study of Old Testament history during the previous session. In Scottish Church history Dr. King Hewison's 'Covenanters' was used as a text-book, and the noble contentings of the first and second Reformation periods were thus passed in review.

The course of lectures dealing with the history of the post-Revolution Church were continued this session, and brought down to 1843. In this way our students had an opportunity of studying the history of the Old Testament, with the religious history of the Jews from the closing of the canon until the coming of Christ, and from thence the general history of the Christian Church to the present time. The period covered in Scottish Church history embraced all the great events in the history of the Church in Scotland. As I was specially anxious that our students should be familiar with the history of the Westminster Assembly we went over Dr. Mitchell's 'Westminster Assembly.' In Church polity, Witherow's 'Form of the Christian Temple' was used as a text-book.

"In the department of the Greek New Testament, the Epistle to the Romans was chosen for translation and exegesis. It was rather a stiff piece of work for a theological class, but I trust that both teacher and students reaped more than passing benefit in studying this noble and profound statement of divine truth. The usual matters connected with introduction were dealt with, while a cautious and discriminating use was made of any new light thrown on the language, and the legal terms used in the Epistle, by the researches of such scholars as Ramsay, Deissmann, Milligan, etc. Some attention was also devoted to matters of introduction in connection with the New Testament books, such as their dates, authorship, and contents.

"As Mr. MacDonald and Mr. Macfarlane were finishing their theological course, I was desirous that their attention might be specially directed to the Confession of Faith, and for this purpose use was made of MacPherson's 'Confession of Faith' as a text-book. Points of difficulty were discussed, and explanations offered on statements of confessional doctrine that are sometimes called in question.

"The students did their work heartily and acquitted themselves with credit. This was all the more commendable, because it must be admitted that plenty of work was given to them, and it is to be remembered that having to supply congregations at a distance each week-end was in itself a heavy strain on men who had been working hard at their studies during the week. Written examinations were held during the session, and certificates were granted according to the place taken in these examinations.

"I would now like to take this opportunity in public of heartily thanking our young men for their generous help, ungrudgingly given, in supplying my pulpit during the session."

Rev. J. R. Mackay moved that the Synod express its cordial thanks to Mr. Beaton for his very satisfactory report. Rev. E. Macqueen seconded the motion, and said that they had great reason for thankfulness to the Most High for the very capable Theological Tutors they possessed as a Church, whose qualifications were equal to any known elsewhere as Professors. The motion was heartily agreed to.

Rev. D. Beaton, as representing the Northern Presbytery, further reported that Messrs. D. M. MacDonald and D. A. Macfarlane, M.A., students, were licensed to preach the gospel at a Presbytery meeting at Wick, on Friday, 24th April, and that Mr. MacDonald was ordained on the evening of the same day in view of his going for a year as a Deputy and Missionary to Canada. The case of Mr. James Macleod, student, London, in reference to his future studies, was next taken up, and it was agreed to remit the matter to the Theological Committee for arrangement.

Rev. J. R. Mackay, M.A., Theological Tutor, intimated that his Theological Classes would (p.v.) open at Inverness at the beginning of December, 1914, and that very early after the commencement of the classes a written examination would be held in the first thirty sections of Dr. Davidson's Hebrew Grammar. It was also stated that students will be expected to bring certificates with them from their respective Presbyteries.

(12) CHURCH MAGAZINE REPORT.

The Editor and Treasurer (Rev. J. S. Sinclair) submitted the following report:—"During the past year, ending April, 1914 (the eighteenth of the Magazine's existence), the circulation has been well maintained. We have issued regularly not less than 2,400 copies per month, sometimes 50 more. A comparatively small number of these are as a whole left unsold. The parcels sent to agents continue much about the same, but the sale of single copies tends on the whole to increase. As to payments, we have pleasure in reporting that the greater number of our subscribers send their subscriptions with commendable promptitude. A few have a tendency to get into arrears. (Perhaps such would kindly take note.) We have received during the past year, as during the previous, upwards of £5 in donations, and between £2 and £3 from the Free Circulation Fund, for all which we tender our sincere thanks to our interested contributors. We have increased the number of Free Circulation copies during the past year. The Editor desires to call special attention to the desirability of increasing the number of Gaelic pages in the Magazine, as he believes it would help much to add to the circulation in some parts of the Highlands. They were greatly indebted to the Rev. J. R. Mackay for his labour in the translation from Latin to Gaelic of a valuable piece on the Lord's Supper, by one of the Reformed Divines, Dr. Andrew Rivet, but if, in addition to that, some of the ministers would add monthly a short lecture or article on current topics they would materially help to engage the attention of Gaelic readers. It is a matter of much thankfulness that the Magazine is so widely read and appreciated, and it is earnestly hoped that the Lord may bless its pages to the present and eternal benefit of many."

Rev. E. Macqueen moved that the Magazine Report be adopted, and that the Editor and Treasurer be thanked for his services.

He expressed his agreement with the proposal to have a little more Gaelic in the Magazine, and offered to give help in this direction. Capt. Macdonald seconded the motion. He said that he felt thankful to the friends who subscribed for free circulation, and would like to see this fund increased. He was helping to circulate copies in Infirmaries and other institutions in Glasgow, and could bear testimony to the appreciation that they almost everywhere met with. He hoped that the circulation would grow, and that the Magazine would be made a blessing to many. The motion was unanimously adopted.

(13) REMITS FROM PRESBYTERIES.

Northern Presbytery.—Rev. J. R. Mackay reported that this Presbytery had a remit on the subjects of Irish Home Rule and a Day of Humiliation and Prayer, but added that the remit was already exhausted by the Synod's treatment of these subjects.

Southern Presbytery.—The Clerk of this Court (Rev. J. S. Sinclair) introduced a remit with reference to the congregation at Edinburgh. He stated that an application had been sent by this congregation, through its interim kirk-session, to be recognised as a congregation on a footing capable of giving a call to a minister. A statement of the finances of the congregation had been submitted, and while the amount promised to be sent to the General Sustentation Fund (in addition to payment of minister's house rent and taxes) was somewhat less than had hitherto been recognised as necessary, yet, viewing all the circumstances and the distinct probability of increase in the funds, the Presbytery unanimously agreed to remit the application to the Synod for its favourable consideration. Rev. D. Macfarlane moved that the application be granted, and that the Edinburgh congregation be recognised as a regularly sanctioned charge capable of giving a call to a minister. He said that this congregation deserved every encouragement for their steadfastness amidst difficulties, and that in the capital of Scotland, where there had been many witnesses in days gone by, it was very desirable they should build up the cause. Rev. N. Macintyre seconded the motion, which was unanimously agreed to.

Western Presbytery.—Rev. Neil Macintyre presented a request from the Vatten congregation to the effect that the Synod grant a bonus of £5 for one year to Mr. Ronald Macsween, who had been conducting services there. It was agreed to grant the bonus desired.

(14) ANY COMPETENT BUSINESS.

Rev. Alexander Mackay spoke to a request that had been made by two men from the Isle of Soay who attended the recent Communion Services at Bracadale, Skye, to the effect that the Free Presbyterian Church would supply the people of the island with services for a longer or shorter period as they might find it

possible, there having been no religious services of any kind held in the island for some years. Mr. Mackay stated that the Rev. Alexander Macrae, Portree, and himself had each promised to go for a Sabbath to the island before the end of this year. This would mean about seven days on each occasion, as there was only weekly communication with the island.

Rev. D. Macfarlane moved that the case be referred to the Western Presbytery to consider after Messrs. Macrae and Mackay would report from personal observation how things stood in the island. The motion was seconded by the Rev. J. R. Mackay, and agreed to.

Rev. Neil Macintyre brought before the Court a proposal with regard to Mr. Malcolm Macleod, missionary, Ness. He said it was in the interest of the Church that Mr. Macleod—whose services were much valued—should devote his whole time to the work, and that he should be paid at the full rate of £32 odds per annum. Rev. J. R. Mackay moved that the proposal be adopted. The motion was seconded by the Rev. A. Mackay, and agreed to.

The general business was now concluded. Rev. J. R. Mackay moved that the Synod adjourn, to meet again (God willing) in Glasgow on Tuesday after the first Sabbath of May, 1915, at the hour of half-past six in the evening. The motion was unanimously agreed to.

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

Autobiographic Note.

FROM "COMMUNION WITH JESUS CHRIST," BY DR. OWEN.

THIS is but a little glimpse of some of that communion which we enjoy with Christ, from him who hath the least experience of it of all the saints of God; who yet hath found THAT in it which is better than ten thousand worlds; who desires to spend the residue of the few and evil days of his pilgrimage in pursuit thereof, in the contemplation of the excellencies, desirableness, love, and grace of our dear Lord Jesus, and in making returns of obedience according to His will; to whose soul, in the midst of the perplexities of this wretched world and cursed rebellion of his own heart, this is the great relief—that "He that shall come, will come, and will not tarry." "The Spirit and the Bride say, Come; and let him that heareth say, Come." "Even so come, Lord Jesus."

Is not the Lord taking all ways with us to wean us from all things; yea, even to make us denied to one another? He will have us take Himself for all our contentment and satisfaction. Oh, whole contentment; oh, sweet satisfaction! Other airts may fail us and will fail, but the Lord will never fail any that put their trust in Him.—*Renwick.*

Justification by Faith.

A SERMON BY THE REV. JOHN R. MACKAY, M.A., INVERNESS.

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“Being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins.”—ROMANS iii. 24, 25.  
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IF I were asked to say where, in all the Scriptures, one could find the doctrine of gratuitous justification most amply declared within the smallest compass, I should certainly point to the words of my text. In order to think our thoughts concerning this fundamental doctrine with the inspired Apostle, it will be necessary for us, in our endeavour to unfold the meaning of our text, to consider:—

I.—The need that men have of being justified.

II.—What is the nature of that justification which the Apostle Paul held to be so essential a part of his Gospel?

III.—What, according to our text, may be said to be the causes of justification?

I.—The need that every sinner of mankind has of being interested in justification, in the Gospel sense, is inexpressibly great, and, indeed, until one is brought to regard it thus there is little probability of one's doing justice to God's mind, revealed in the Word of Truth, in connection with it. The need we speak of is evident, from two considerations. (a) On the one hand, we are all sinners—guilty sinners. And this guilt is, for one most important consideration, in proportion to our privileges and opportunities. The heathen—to whom the Word of God came not—are guilty, because they have not acted in accordance with the light wherewith, notwithstanding how comparatively forsaken they have been, they have been privileged. The material universe utters a speech—in the sense that itself is not eternal—that it owes its being to One to whom infinite power, infinite wisdom, infinite goodness belong. That revelation of God in the work of creation ought to have prevented rational beings from falling down to worship stocks and stones, or images of corruptible man or of birds, or of four-footed beasts and of creeping things. It ought to, but it did not; and the heathen, in thus refusing to yield to walk in the light of nature, have brought guilt upon themselves. Nor is the glory of God, as revealed in the work of creation, in the sense now referred to, the only revelation that has been made to those heathen, nor the only light they have traversed. They have had, besides, the work of the law written in their hearts, or in other words, the apprehensions and judgments concerning conduct which the natural conscience—even in the case of a heathen—does not fail to give forth. But this light also has been traversed; these judgments have been practically despised by them; and

because of all this the heathen have brought upon themselves aggravated guilt. Certain it is that the heathen stand in need of deliverance from great guilt, and that is as much as to say that they stand in need of gratuitous justification.

But if the heathen thus stand in need of the Gospel, in a certain regard sinners of the Jews—I refer just now to the Jews simply as that nation stood before Christ came—stand still more greatly in need of it. For as men's opportunities are increased so also are their responsibilities. Therefore is it that if the heathen who sinned without the law, that is, without their having the Old Testament, were liable to perish without their being judged by that written law, the Jews to whom the Word of God came must be judged by that Word. The Jews were themselves conscious of their superior privileges, and in virtue of these privileges were ready to reckon themselves as fit to give counsel to the benighted heathen, and to condemn them in the light of the standard which God had placed as a privilege in the hands of the Jews. But if in the secrecy of their heart, at the centre of their being, they did not themselves yield implicit obedience to the law by which they condemned others, it is self-evident that the judges in this case could not escape being judged, and if they but listened to what the oracles of God uttered as a true judgment, they should hear it say to the very Jews:

“There is none of you righteous, no not one.
There is none of you that understandeth, there is none that
seeketh after God.
Your throat is an open sepulchre.
With your tongue you have used deceit.
The poison of asps is under your lips.
Your mouth is full of cursing and bitterness.
Your feet are swift to shed blood.”

Thus does the Apostle Paul bring in the Jews as guilty before God with an aggravated guilt even above the heathen, inasmuch as their life of godlessness was spent in contempt of a light greater than the heathen were privileged with.

But as for us, we should remember that one and all of us have been privileged, in common with the heathen, with the revelation which God gives of Himself in the works of nature, and with them also we have been privileged with the light of a natural conscience. Further, we have, with the Jews that were of old, been privileged with the light of the Old Testament Scriptures. But over and above those privileges we have been visited with favours such as neither the heathen nor the Jews of the Old Testament period ever had. God spake to the Jews of the Old Testament period in the prophets. But He hath spoken unto us under the Gospel in a Son. And such a Son! The brightness of His glory, and the express image of His Person. We are obliged therefore to ask ourselves—With what esteem have we esteemed the Son of God? For the New Testament does not

allow us to think that it is a matter of indifference what we think or do not think of Jesus Christ. "If any man," says the Apostle Paul (1 Cor. xvi. 22), "love not the Lord Jesus Christ, let him be anathema." Have we, as gospel hearers, lived up to our privileges? Have we ceased from imagining that we can be our own saviours from sin, in order that we should yield up the work of our salvation into the hands of Him who is called Jesus, because He saves His people from their sins? Have we by faith entered into this rest? Think not that in this respect the gospel does not lay upon each of us a fresh responsibility. Was the unbelief of the children of Israel, when at God's command they refused on their arrival at Kadeshbarnea to go up straight to take possession of the land of Canaan, so great that they must wander in the wilderness for forty weary years until the carcasses of that generation fell in the same wilderness, and shall not the guilt of gospel-hearers, who are invited to come to Him whom none knew thoroughly but the Father, and to whom alone the Father was thoroughly known, but who is pleased to make the Father known in a saving measure to such as come to Him, and who invites all the weary and heavy-laden to come to him that He may give them rest—shall not the unbelief, I say, of such rejectors of Jesus Christ, be reckoned as ever so much more culpable than was that of the Israelites of old at Kadesh? What fruit of the Spirit have we brought forth—in love, in joy, in peace, in long-suffering, in temperance, in meekness, in faith, in crucifying of the flesh? Is it not to be feared, with regard to many gospel-hearers among us, that they stand in danger of being, in the sight of God, comparable to the ground upon which much pains have been spent, and upon which the showers from heaven have been falling, and yet that has brought forth only briars and thorns? Surely they are near to cursing, and if they repent not, their end must be to be burned (see Hebrews vi. 8). Which of us, when we remember how God privileged us from our infancy with His gospel, His Sabbaths, His means of grace, and His people's fellowship, but must take guilt to ourselves for not having brought forth fruit comparably to the pains that have been taken with us?

I have dwelt long on what I conceive to be the need which sinners under the Gospel dispensation have of the great benefit of gratuitous justification. The need is realised as we realise our guiltiness. But that is only the first of the two considerations of which the Apostle Paul makes use, when he would bring home to all and sundry their need of the Gospel which he was commissioned to preach. For (*b*) the implicate of guilt is wrath, the wrath of God which is revealed from heaven against all ungodliness, and unrighteousness of men who hold down the truth in unrighteousness. Now as long as we are guilty, we are in danger of having that wrath inflicted upon us. Indeed, it may be in process of infliction without our realising it. For, according to the teaching of Paul, God's wrath shews itself mainly

in two ways. In time, He may shew His wrath by withdrawing His common grace from us, so that we fall into deeper sin, and sin becomes the punishment of sin. Thus it was with the heathen. Because they trampled upon the light of nature to the extent of imagining the Creator to be like corruptible man, or even creeping things, therefore God withdrew His restraining grace from them so that both men and women were guilty of unnatural sins of uncleanness. And from this there flowed sins of covetousness, of maliciousness, of envy, and even of murder. Now, all this was an expression of the divine displeasure. It was wrath; and so it will be reckoned by every soul whose conscience has been so washed as to be able to understand that sin itself is the greatest of all evils.

But that is not the only form that wrath assumes. For there is ahead of us a day of wrath that is peculiarly deserving of that epithet. It will be a revelation of the righteous judgment of God, and in that day it will be very evident that the punishment of no one will for intensity be comparable to that of those who under the Gospel trampled upon the Son of God, counted the blood of the new covenant a common thing, and did despite to the Spirit of grace. For, for them is reserved the knowledge in full measure of what that means: "Vengeance is mine, I will recompense, saith Jehovah."

II.—Yet for such guilty sinners, who are by nature wedded to the law as to a covenant, is there, whilst we are yet upon praying ground, hope in virtue of the Gospel. Sinners may incur a responsibility under the Gospel greater than they could incur under the law of nature, or even under the law in the sense of the Mosaic economy. But there is a great difference between being under the law as a covenant of works and being under the Gospel or the covenant of grace. The law as a covenant knows no mercy, even after one has acknowledged one's fault. Not so the Gospel. With Christ there is forgiveness. Even some of those whose hands were literally red in His blood, found forgiveness on the Day of Pentecost. It is the language of the forgiving Christ and of the covenant of grace one hears addressed to sinners whose guilt was truly aggravated, in Isaiah i. 18: "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." And therefore is it that the Apostle Paul in this great Epistle—I mean that to the Romans—after having at the outset shown the need which every creature of the human race (whether Gentile or Jew or, we may add, Christian) has of the benefit of a gratuitous justification, proceeds to explain the nature of this benefit. (See especially the beginning of the fourth chapter of this Epistle.)

Briefly, justification, in the Gospel sense, means two things, to wit, pardon and acceptance. It is explained in the place just now referred to, as meaning on the one hand the benefit of not

having one's sins put to one's account, which is only another way of saying, pardon of sins. On the other hand it implies, according to the teaching of the same passage, the imputation of righteousness. One thing worthy of note, as it is a matter much emphasised in the Apostolic writings, is that pardon in the Gospel sense does not mean merely partial forgiveness. It does not mean that one should be forgiven in ninety-nine out of every one hundred transgressions, but it is a case of what we call "cent. per cent." "Forgiving you," says the Apostle Paul (Colossians ii. 13), "all trespasses." "The blood of Jesus Christ, God's Son," says the Apostle John (1 John i. 7), "cleanseth us from all sin." "I will be merciful to your unrighteousness, and your sins and your iniquities will I remember no more," says God in the New Covenant (Hebrews viii. 12). This is a truth which the Biblical writers insist upon very largely as being a matter that not only touches upon the comfort of believers, but also upon the glory of Christ and of the work which was perfected upon Calvary. Therefore does the Holy Ghost speak of casting our iniquities into the depth of the sea. Therefore also does He use the expression that He will blot out our sins. It is as if something were written contrary to us on, say, a slate, with a slate pencil, and a wet cloth were taken and the thing written removed as perfectly as though it had never been there. Such is the way God proposes to deal with the most aggravated sins of such as now flee to Him for refuge. But He proposes for our security to do still more. He imputes righteousness apart from works. In other words, He puts to our account the obedience of the Son of God in our nature. I know that it has been maintained that the obedience of one could not be put to another's account. But it is impossible, if we take words in their plain meaning, to understand in any other sense than in that of imputed righteousness, what the Apostle Paul, in the fifth chapter of this Epistle, and at the nineteenth verse, says: "Through the obedience of the one shall the many be made righteous."

To justify does not mean to make just, no more than to condemn means to make wicked. Both these terms are judicial terms. When an evil-doer is arraigned before a judge and convicted for evil-doing, the judge, in pronouncing sentence, does not make the culprit an evil-doer—that was the culprit's own work. What the judge does, is to set up the law of the land as a standard of measurement, and, on comparing the culprit's life with the law of the land, to point out the discrepancy, and because of this discrepancy he pronounces the evil-doer guilty and sentences him to condign punishment. Similarly, when a judge justifies, what he does is virtually to declare that there is no reason in law or in justice why the person arraigned should be condemned to punishment, that, on the contrary, he is entitled to honour and freedom and life. In no other sense can we, if we accept Biblical terms in their plain meaning, regard the

expression "to justify" here. In a word, the meaning or result of gratuitous justification is deliverance from hell and the granting of a title to heaven.

III.—We proceed, therefore, to consider the ground of this procedure, for it is a matter of astonishment that the Righteous Judge should "justify the ungodly," yea, every ungodly person that "believes upon Jesus."

(1) If, then, the reason or cause of this procedure be asked for, the first answer which our text gives us is, that it is done *freely*—that is, as much as to say, without any reason at all on the part of the sinner justified. It is the same word which is rendered "without a cause," in John xv. 25, that is rendered "freely" in Romans iii. 24. And a comparison of the two places now named leads us to say that just as those who hated Christ could have found no reason—that is, substantial reason—in Christ for their hatred, so God, the Judge of all, finds no reason in the sinner justified why He should justify him. And if one should argue that, although no reason for a sinner's justification could be found in his life previous to union with Christ, yet, that we should not exclude as a partial ground of justification that sinner's life of godliness subsequent to his believing upon Jesus Christ; the answer must be, that fruit borne after conversion enters not at all into the ground of our justification. The Psalmist, who composed the one hundred and forty-third psalm, was, we may well suppose, long ere he composed that psalm, a God-fearing person, and yet he pleads with God that He would not enter into judgment with him, because in God's sight no living man, whether in the state of nature or in the state of grace, could, on the ground of personal merit, be justified. Yea, and one may go on to say that, although the redeemed of the Lord shall through endless ages serve Him even as angels now do in heaven, yet that service enters not at all into the ground of their justification, and to imagine that it does or that it could so enter, would be comparable to the madness of a gardener who should proceed to pluck up a tree, which was bearing much precious fruit, by the roots, with a view to making the fruit itself take the place which, in all sane gardening, is occupied by the roots.

(2) As the cause of a sinner's justification, in the Gospel sense, is not in the least degree found with the sinner, we are compelled to go on still in search of its cause. And in answer to our question—What is the cause of a sinner's gratuitous justification?—the Scriptures give several answers.

(a) To begin with, our justification is said to be by *the grace of God*. The grace of God is, in some sense, the cause of our justification. In what sense are we to understand the expression, the grace of God? It does not mean grace, in the sense in which a believer, whose nature has been changed, may be said to have been made a partaker of grace, and so to have become a gracious person. The grace of God means the infinite compassionate love

of God. It is grace, not in the stream, but in the fountain. This grace or compassionate love towards the guilty is ever set before us in the Word of Truth as the very fountain of our salvation, and may therefore, in the language of the schools, be well called the moving cause of our salvation in general, and of our justification in particular. Thus the matter is constantly pressed upon our notice in the Word of God. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life" (John iii. 16). "Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins" (1 John iv. 10).

(b) But again: we are said to be justified "*through the redemption that is in Christ Jesus,*" or as it is put in Romans v. 9, we are justified by or in Christ's blood. This really is the one proper ground, in law, of our justification, *the meritorious cause* of our justification. Christ's life, which He laid down upon the Cross, was a true ransom. It was received by God in lieu of the lost, whom Christ came to save—the lost who had forfeited their own life and all title to it. And this ground of a sinner's justification, that is, of complete pardon and acceptance before God, is so perfect for its own ends in its very nature that it does not bear to be added to. This is the meaning of the Apostle's contention in a large part of the Epistle to the Hebrews, and especially in the tenth chapter, where the perfection of that sacrifice whereby those who are "sanctified" were "perfected for ever," is most insistently and emphatically asserted.

(c) But still another answer which the Scriptures give to our question, and an answer that is in thorough consistency with the foregoing and succeeding answers, is that the cause of our justification is *faith*. We are said to be justified by faith, and unbelievers can in no case be justified by God. Faith is *the instrumental cause* of our justification. Faith is an empty hand, and that is the reason why, in a sense in which that cannot be said of repentance, or of hope, or of love, faith is said to be the cause of our justification. In the nature of things, we cannot be believers without our self-confidence having been spoiled. Believers are on this account compared to little children, that is to babes, who can do nothing for themselves, but must be altogether dependent upon their mother, or nurse, for their wellbeing.

(d) The result of this dependence upon Christ is union with Christ, yea, in a sense with God in Christ. What, then, takes place in this mysterious transaction of justification? God, as the Judge of all, imputes, that is, puts to the account of the believing sinner, all the merit of the life and death of the Redeemer. And so is it that, in the language of the schools, we say that *the formal cause* of our justification is *imputation*. And upon this proceeds the real sentence of the Judge in the great matter of our justification. For the Judge now regards us as invested with this imputed righteousness, and on this account His sentence is that

there is no reason in law or in justice why we sinners, to whom Christ's obedience unto death is imputed, should be adjudicated unto death, but that, in virtue of Christ's obedience, thus imputed and received by faith, there is brought forth, for our benefit, a sure title to eternal life.

(e) Our text gives yet a sixth answer to the question, "What is the cause of our justification?" in the sense, that it is for *the glory of God*, and especially for the glory of His righteousness. This is what we call *the final cause of our justification*. When God justifies the ungodly that believes upon Jesus, He does this, we are told, in order that His righteousness might be declared for the remission of sins. For inasmuch as the sentence of pardon and acceptance manifestly proceeds on the basis of an adequate ransom, therefore is it brought to light that if God's righteousness as a Judge is seen in the destruction of impenitent, unbelieving sinners, it still more brilliantly shines forth in the pardon and acceptance of the penitent believer in Jesus. It would not seem so strange or wonderful, if it had been said that God's purpose in gratuitous justification is the manifestation or declaration of His mercy; but it does seem wonderful that it should be said to be the manifestation of His righteousness, even of His righteousness as a Judge. How sweet a thought it is to a tender conscience that pardon and title to life are founded upon justice!

Conclusion.—We have thus endeavoured to bring before you—(1) the need sinners have of justification; (2) the nature of this blessing; and (3) the causes of justification. May we not say that the Biblical representation of this great theme is, under every aspect by which we have sought in this connection to set God's truth before you, fitted in its own nature to allure sinners to Jesus Christ? If, then, it is in its nature fitted to draw sinners to God in Christ, and if, notwithstanding, sinners are not drawn, is not the fault the sinner's own? If this Gospel is "hid," must it not be to "the lost" that it is hid, and must we not conclude that this unwillingness to be drawn is not to be fully accounted for apart from a recognition of Satanic agency, that "the god of this world" successfully blinds the minds of impenitent unbelievers? On the other hand, are there not among us some who say of God's way of saving sinners by gratuitous purification that it is all their salvation and all their desire? In this attitude of soul, of which we have just spoken, we have the clearest indication of an effectual calling, and God, who promises to remember His covenant, assures those who thus fall in with His way of peace that He will never leave them, nor forsake them.

"THE learned Salmasius said, when on his deathbed, 'Oh, I have lost a world of time! If one year more was to be added to my life, it should be spent in reading David's Psalms and Paul's Epistles.'"

Brief Obituaries.

MRS. C. HENDERSON, AND MRS. J. MORRISON, ONTARIO.

IT is with sincere sorrow, and as desiring to condole with bereaved friends beyond the Atlantic, that we record the death of two very highly-esteemed Christian women who were in connection with the Free Presbyterian Mission in Canada.

(1) Mrs. Charles Henderson, Lobo, Ontario: She was a very attractive personality, and the Free Presbyterian cause had scarcely a more warm-hearted friend in Canada. She was not known as distinctly holding with those people in Ontario who some thirteen years ago craved the Free Presbyterian Synod to take them under their care, until in 1902 the first of our deputies visited that Province. It was her own confession that she heard the word of God through that deputy as she had not heard the word of God before, and from that day, until she breathed her last, her chiefest concern in the world seemed to be the glory of God, and the advancement of the kingdom of His dear Son in the salvation of her own soul and that of others. When the Church deputy was in Canada last year, she seemed in her ordinary health, and was most assiduous in her waiting upon the means of grace. In the course of the winter, however, a form of internal trouble developed which induced her to enter a surgical hospital in London, Ontario. But her malady proved incurable, and so, after having been repeatedly operated upon, she returned to her own home in Lobo, where she finished her course here below about the middle of May of this year. We are pleased to know that Rev. Donald M. MacDonald, our missionary in Canada for this year, arrived just in time to be present at her funeral. With the sorrowing widowed husband, and with the sorrowing Free Presbyterian cause in Canada, we feel the deepest sympathy.

(2) Mrs. Ann Morrison, who died at Kincardine on 27th May of this year: She was the widow of the late eminently worthy Mr. John Morrison, who died 31st March, 1912, of whom some account was given in this Magazine shortly after his death. It is much to have to say of Mrs. Morrison that she was his worthy helpmeet. Mrs. Morrison's parents, we take it, emigrated from Assynt to Canada about the same time that Rev. Norman Macleod of St. Ann's, Cape Breton (afterwards of Waipu, New Zealand), went over to Canada. Mrs. Morrison was herself, we think, born in Cape Breton, and brought up under Rev. Norman MacLeod's ministry. We are not able to give many details concerning Mrs. Morrison, but she impressed us as being a worthy woman, of a retiring disposition. She seemed, to the writer, to have been much and favourably impressed by Rev. Norman MacLeod's ministrations, and she took pleasure in telling illustrative anecdotes of Mr. MacLeod's stern ways with his people, of his hospitality too, and sometimes of his eccentricities. With her sorrowing stepdaughter and stepsons we feel the sincerest sympathy.

J. R. M.

FOR THE YEAR FROM 31st MARCH, 1913, TO 31st MARCH, 1914.

PLACES.	MINISTERS, MISSIONARIES.	Sustentation Fund.	Home Mission.	Jewish and Foreign Missions.	Aged and Infirm Ministers' and Widows' Fund.	College Fund.	Organization Fund.	Building Fund.	TOTAL.
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Northern Presbytery—									
1. Daviot	D. Bannerman, probat.	24 0 0	1 17 9	0 17 6	.. .. .	1 4 3	2 4 6	1 15 10	26 15 3
2. Dingwall	D. Macfarlane, minister	58 18 8	5 18 7	3 9 0	1 0 0	1 13 0	2 5 0	1 1 0	74 10 10
3. Dornoch .. .. .	.. .. .	41 18 0	5 0 9	4 0 0	1 0 0	0 15 6	0 17 6	0 14 6	56 17 9
4. Creich	Student	20 10 0	1 11 0	1 1 6	0 9 6	2 13 3	5 17 9	.. .. .	25 19 6
5. Lairg .. .. .	.. .. .	43 7 0	11 3 8	2 4 2	2 3 0	1 3 0	1 0 0	0 16 0	67 8 10
6. Rogart .. .. .	.. .. .	15 0 0	2 7 6	0 16 6	0 8 0	.. .. .	.. .. .	.. .. .	21 11 0
7. Duthil	D. Fraser, elder	12 5 6	0 10 0	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	12 15 6
8. Kingussie	Do.	10 5 0	1 0 0	1 0 0	0 10 0	0 10 0	0 10 0	0 10 0	14 5 0
9. Newtonmore	Do.	4 17 0	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	4 17 0
10. Farr	M. Mackay, missionary	7 16 6	2 1 9	0 13 6	0 7 4	0 14 0	0 10 6	0 10 0	12 13 7
11. Fearn	J. Mackay, missionary ..	8 5 0	1 0 0	0 10 0	.. .. .	0 10 0	0 10 0	0 5 0	11 0 0
12. Golspie .. .. .	.. .. .	1 3 0	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	1 3 0
13. Halkirk	N. Matheson, minister ..	57 6 6	9 3 0	1 5 6	0 18 6	1 5 3	1 1 0	.. .. .	70 19 9
14. Helmsdale	Do.	16 0 0	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	16 0 1
15. Inverness	J. R. Mackay, M.A., min.	140 0 0	11 12 0	5 4 11	2 0 0	4 12 9	5 3 4	.. .. .	168 13 0
16. Kilmarack	D. Bannerman, probat.	25 4 0	2 5 8	1 1 6	0 18 0	.. .. .	1 3 10	0 15 8	31 8 8
17. Moy	J. Cameron, missionary	34 11 8	4 10 3	1 19 0	.. .. .	1 16 9	1 15 3	.. .. .	44 12 11
18. Stratherrick	M. Macewan, missionary	30 4 0	5 1 6	3 19 6	1 9 6	1 7 9½	2 1 6	.. .. .	44 3 9½
19. Strathy	M. Mackay, missionary	20 11 0	6 10 0	1 8 0	0 15 0	1 0 0	1 17 0	1 0 0	33 1 0
20. Tain	W. Matheson, student	23 6 6	3 19 6	2 10 0	1 13 0	1 17 0	2 8 0	.. .. .	35 14 0
21. Thurso	*J. Mackay, missionary	.. .. .	.. .. .	.. .. .	.. .. .	0 10 0	.. .. .	.. .. .	0 10 0
22. Wick	D. Beaton, minister ..	107 10 0	2 0 0	2 2 0	.. .. .	2 5 0	2 0 0	2 5 0	118 2 0
*£7 5s. 6d. for Sustentation too late for above		702 19 4	77 12 11	34 2 7	13 11 10	23 17 6½	31 5 2	9 13 0	893 2 4½
Southern Presbytery—									
23. Clydebank	Students, &c. .. ..	.. .. .	0 10 0	0 12 0	.. .. .	0 12 0	.. .. .	.. .. .	1 14 0
24. Dumbarton	Students	3 0 0	1 5 0	1-11 0	.. .. .	1 0 0	2 10 0	0 7 6	9 13 6
25. Edinburgh	J. Mackay, missionary	.. .. .	1 4 0	2 15 6	.. .. .	.. .. .	1 12 0	.. .. .	5 11 6
26. Fort-William	Student .. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .
27. Glasgow (St. Jude's Church)	N. Cameron, minister	328 5 7	22 9 6	26 1 6	9 0 0	10 0 0	9 0 0	10 0 0	414 16 7
28. Glasgow (John Knox's Church)	J. S. Sinclair, minister	66 3 0	7 7 6	4 4 6	1 10 0	3 15 0	1 3 0	.. .. .	84 3 0
29. Greenock	J. Robertson (retir. min.)	.. .. .	5 15 6	.. .. .	.. .. .	1 10 0	2 0 0	.. .. .	9 5 6
30. Lochgilhead .. .. .	.. .. .	.. .. .	2 10 0	1 0 0	.. .. .	1 0 0	0 18 0	.. .. .	5 8 0
31. Oban	A. Mackay, minister ..	82 0 0	8 0 0	3 0 0	2 0 0	3 0 0	2 10 0	.. .. .	100 10 0
32. Tarbert, Loch Fyne .. .. .	.. .. .	.. .. .	1 11 2	0 6 10	0 5 3	0 6 3½	0 5 5	.. .. .	2 14 11½
33. Tighnabruaich	E. Macqueen, minister	130 0 0	6 10 0	.. .. .	.. .. .	4 10 0	4 0 0	.. .. .	145 0 0
		609 8 7	57 2 8	39 11 4	12 15 3	25 13 3½	23 18 5	10 7 6	778 17 0½
Western Presbytery—									
34. Applecross	C. Mackinnon, missionary	43 5 9	13 18 1	1 8 7	0 12 9	1 19 4	1 10 0	.. .. .	62 14 6
35. Assynt {Lochinver	M. Morrison, minister ..	49 6 6	10 6 0	2 10 0	2 8 3	2 10 10	3 0 0	3 0 0	73 1 7
36. {Stoer	M. Morrison, minister ..	63 9 0	5 15 0	2 2 1	0 7 0	1 16 10	0 16 5	0 7 4	74 13 8
	M. Macleod, missionary	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .

37. Aultbea	A. Mackinnon, missionary	32 9 6	4 2 6	1 5 0	0 13 6	1 10 6	39 7 0
38. Bracadale	J. A. McAskill, missionary	7 6 4 0	3 7 0 0	1 0 0	0 13 6	0 10 6	11 15 0
39. Struan	D. Mackinnon, elder	7 3 0 0	1 19 3½	..	0 8 3	0 5 9½	9 16 4
40. Breasclete	J. Mackenzie, missionary	9 0 0 0	0 12 0	..	0 12 0	..	10 4 0
41. Broadford {	D. Macleod, missionary	13 15 0	1 6 6	0 15 6	0 10 0	0 13 0	17 0 0
42. Broadford { Elgoll	J. Macfarlane, missionary	8 8 0	..	..	..	..	8 8 0
43. Broadford { Luib	Do.	2 5 0	7 15 0	..	..	..	10 0 0
44. Broadford { Glendale	Elders	36 12 6	6 12 0	0 18 6	1 0 0	0 10 6	45 13 6
45. Duirinish { Vatten	Do.	19 14 6	2 5 0	0 7 6	0 16 6	0 11 0	23 14 6
46. Duirinish { Waternish	Do.	17 0 0	1 18 6	0 15 3	0 14 6	..	20 8 3
47. Flashadder	F. Morrison, missionary	27 2 6	2 6 2	0 17 0	0 16 10	0 13 6	31 16 0
48. Gairloch	D. Mackenzie, minister	125 4 0	29 8 9	10 0 2	6 10 3	4 15 10	7 18 6
49. Harris, N., Tarbert	J. Macdonald, missionary	74 11 0	7 2 1	3 16 6	0 18 6	1 5 2½	1 1 7
50. Harris, S. { Finsbay	D. N. Macleod, minister	32 16 0	3 18 8	0 12 0	0 8 6	1 0 0	0 15 0
51. Harris, S. { Strond	D. Bethune, missionary	19 14 9	1 7 0	1 2 4	0 7 6	0 11 6	0 8 0
52. Harris, S. { Northton	D. N. Macleod, minister	14 10 0	0 10 0	0 10 0	..	0 8 0	0 7 0
53. Kilmuir	A. Mackay, missionary	30 0 0	5 10 0	3 5 0	0 10 6	1 1 0	1 2 3
54. Kinlochbervie	H. Morrison, missionary	10 11 6	1 16 7	0 9 6	0 5 9	0 5 3	0 10 0
55. Scourie	Do. do.	11 11 0	2 10 2	1 6 9½	0 14 0	0 8 4½	0 13 1
56. Kyle of Lochalsh	D. Mackenzie, missionary	14 12 0	3 16 3	0 17 0	..	1 16 0	1 1 6
57. Ploekton	Do.	15 8 6	2 10 0	0 17 0	0 10 10	1 8 10	0 18 6
58. Lochbroom	A. Sutherland, minister	140 0 0	5 0 0	3 0 0	..	4 0 10	2 15 2
59. Shieldaig	F. Macleod, missionary	47 1 3	9 15 9	1 2 9	2 0 0	2 7 0	1 5 3
60. Lochcarron	D. Graham, minister	37 5 0	7 15 2	1 3 0	..	2 15 3	1 12 0
61. Kishorn	Do.	13 0 3	3 17 7½	1 1 2	..	0 12 0	0 14 0
62. Ness	Do.	13 1 11½	5 18 1	2 4 0	0 19 2	1 4 0	1 6 3½
63. Portree	M. Macleod, missionary	140 0 0	4 0 0	2 0 0	..	2 0 0	2 0 0
64. Raasay	A. Macrae, minister	47 15 0	17 7 6	2 1 7	0 15 9	2 3 4	2 3 6
65. Stornoway { Stornoway	A. Tallach, missionary	96 7 0	6 10 0	11 0 0	1 10 0	4 0 0	5 0 0
66. Stornoway { Achmore	N. M'Intyre, minister	3 15 9	..	..	..	..	..
67. Stornoway { Lurebost	Do.	4 14 0	..	..	..	..	..
68. Tolsta, N. { Do.	Do.	32 0 0	3 16 9	1 8 0	..	1 10 0	1 13 4
69. Uist, N. { Paible	D. Murray, missionary	18 3 0	3 16 6	2 16 0	..	1 2 0	0 13 0
70. Uist, N. { Sollas	D. Maciver, missionary	6 10 0	1 1 0	0 10 0	0 7 0	0 8 6	0 5 0
	D. Ross, missionary	..	..	..	..	..	..
Northern Presbytery		1284 6 8½	189 10 11	58 14 5½	24 3 6	44 4 0	43 16 2
Southern		702 19 4	77 12 11	34 2 7	13 11 10	23 17 6½	31 5 2
Western		609 8 7	57 2 8	39 11 4	12 15 3	25 13 3½	23 18 5
Congregational Contributions		1284 6 8½	189 10 11	58 14 5½	24 3 6	44 4 0	43 16 2
Donations		2596 14 7½	324 6 6	132 8 4½	50 10 7	93 14 10	98 19 9
Legacies		218 16 2	52 0 0	80 12 0	..	4 11 0	2 12 5
Payments refunded		182 8 9	..	..	..	..	..
Interest		14 0 0	..	130 6 6	10 1 11	31 10 0	0 6 5
Balances from last year's Account		9 16 8	..	19 8 0	..	0 7 2	0 6 5
		3021 16 2½	376 6 6	362 14 10½	60 12 6	98 13 0	133 8 7
		944 9 9½	..	742 18 10½	325 15 10½	26 7 3½	86 0 0
		3966 6 0	376 6 6	1105 13 9	386 8 4½	125 0 3½	219 8 7

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

FOR THE YEAR FROM 31st MARCH, 1913, TO 31st MARCH, 1914.

SUSTENTATION FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1913, - £944 9 9½		PAYMENTS—	
RECEIPTS—		1. To Ministers at Whitsunday, - £1010 0 0	
1. Congregational Contributions, - £2596 14 7½		„ Martinmas, - 1050 0 0	
2. Donations, - - - 218 16 2		„ Candlemas, - - 90 0 0	£2150 0 0
3. Home Mission Collection, - - 376 6 6		2. To Missionaries at Whitsunday, - £231 9 11	
4. Legacies, - - - 182 8 9		„ Lammas, - 242 15 0	
5. Expenses of Deputy to New South Wales repaid, - - - 14 0 0		„ Martinmas, - 220 0 0	
6. Interest, - - - 9 16 8		„ Candlemas, - 245 13 9	
	3398 2 8½		939 18 8
		3. Expenses of Deputy to New South Wales, -	14 0 0
		4. Postage, Printing, Stationery, etc., - - -	4 8 6
			£3108 7 2
		Balance at 31st March, 1914, - - -	1234 5 4
	<u>£4342 12 6</u>		<u>£4342 12 6</u>

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HOME MISSION FUND.

CHARGE.		DISCHARGE.	
RECEIPTS—		PAYMENTS—	
1. Congregational Collections, - - £324 6 6		1. In behoof of Sustentation Fund, - - -	£376 6 6
2. Donations, - - - 52 0 0			
	£376 6 6		
	<u>£376 6 6</u>		<u>£376 6 6</u>

JEWISH AND FOREIGN MISSIONS.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1913,	- £742 18 10½	PAYMENTS—	
RECEIPTS—		1. Salary to Rev. J. B. Radasi, Matabeleland, South Africa, -	£110 0 0
1. Congregational Collections, - -	£132 8 4½	2. Translation of Metrical Psalms to Kaffir, - - - - -	17 0 0
2. Donations, - - - - -	80 12 0	3. Carriage of Church Material from Bembesi Station, - - - - -	9 6 9
3. Repaid from Matabele Building Fund, - - - - -	130 6 6	4. Transferred to Matabele Church Building Fund, - - - - -	199 9 7
4. Interest, - - - - -	19 8 0	5. Commission on Bank Drafts, -	0 14 4
	362 14 10½	6. Postage, Printing, Stationery, &c., -	0 16 9
			£337 7 5
		Balance at 31st March, 1914, -	768 6 4
	£1105 13 9		£1105 13 9

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

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1913, -	£325 15 10½	PAYMENTS—	
RECEIPTS—		1. Postage, Printing, Stationery, etc., - - -	£0 10 9
1. Congregational Collections, - -	£50 10 7	Balance at 31st March, 1914, - - -	385 17 7½
3. Interest, - - - - -	10 1 11		
	60 12 6		
	£386 8 4½		£386 8 4½

COLLEGE FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1913, -	£26 7 3½	PAYMENTS—	
RECEIPTS—		1. To Theological Tutors, - - -	£20 0 0
1. Congregational Collections, - - -	£93 14 10	2. To Students, - - - - -	74 0 0
2. Donations, - - - - -	4 11 0	3. Postage, Printing, Stationery, &c., -	0 14 3
3. Interest, - - - - -	0 7 2		
	98 13 0	Balance at 31st March, 1914, - - -	£94 14 3
			30 6 0½
	£125 0 3½		£125 0 3½

ORGANISATION FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1913, -	£86 0 0	PAYMENTS—	
RECEIPTS—		1. Expenses of Deputy to Canada, -	£30 0 0
1. Congregational Collections, - - -	£98 19 9	2. Synod's Grant to Theological Tutors for Books, - - - - -	15 0 0
2. Donations, - - - - -	2 12 5	3. Synod's Grant to Clerk of Synod and Editor of Magazine, - - -	10 0 0
3. Expenses of Deputy to Canada repaid, 30 0 0		4. Salary to Treasurer at Whitsunday, -	32 10 0
4. Balance of Expenses to Yarmouth repaid, - - - - -	1 10 0	5. National Insurance for Missionaries, -	16 6 1
5. Interest, - - - - -	0 6 5	6. Wick Gaelic Fishing Mission, -	4 0 0
	133 8 7	7. East Coast Fishing Mission, - -	2 19 8
		8. Orkney and Shetland Mission, including rent of Hall for previous year, - - - - -	6 2 0
		9. Yarmouth Fishing Mission, - - -	4 0 0
		10. Printing Financial Statement in Magazine, etc., - - - - -	1 3 3
		11. Printing Certificate Forms for Theological Tutors, - - -	0 15 3
		12. Postage, Printing, Stationery, etc., -	1 5 0
		Balance at 31st March, 1914, - - -	£124 1 3
			95 7 4
	£219 8 7		£219 8 7

GENERAL BUILDING FUND.

CHARGE.	
Balance of last Account ending 31st March, 1913,	£46 5 0
RECEIPTS—	
1. Congregational Collections, - - -	£42 7 3
2. Donations, - - - - -	0 2 0
3. Interest, - - - - -	1 2 8
	<u>43 11 11</u>
	<u>£89 16 11</u>

DISCHARGE.	
PAYMENTS—	
1. Lochinver Building Fund, - -	£10 0 0
2. Dingwall Building Fund, - -	9 5 0
3. Tarbert (Harris) Building Fund, -	9 0 0
4. Lochbroom Building Fund, - -	7 10 0
5. Tain Building Fund, - - -	7 5 0
6. Stornoway Building Fund, - -	2 0 0
7. Strathy Building Fund, - - -	2 0 0
8. Gairloch Building Fund, - - -	1 0 0
9. Postage, Printing, Stationery, etc.,	0 12 9
	<u>£48 12 9</u>
Balance at 31st March, 1914, - - -	<u>41 4 2</u>
	<u>£89 16 11</u>

MATABELE CHURCH BUILDING FUND.

CHARGE.	
Balance of last Account ending 31st March, 1913,	£48 8 7
RECEIPTS—	
1. Donations, - - - - -	£85 16 11
2. Per Rev. N. Cameron, Glasgow, -	136 5 0
3. Transferred from Foreign Missions Fund, - - - - -	199 9 7
4. Interest, - - - - -	1 4 8
	<u>422 16 2</u>
	<u>£471 4 9</u>

DISCHARGE.	
PAYMENTS—	
1. To Contractor for erection of Church,	£338 8 0
2. Expenses of Cablegram to Contractor,	2 6 7
3. Repaid to Foreign Missions Fund, -	130 6 6
4. Commission on Bank Draft, - - -	0 3 8
	<u>£471 4 9</u>
	<u>£471 4 9</u>

We have examined and audited the Financial Accounts of the Free Presbyterian Church of Scotland for the year ending 31st March, 1914, and we have found the whole transactions properly vouched and instructed. We also certify that the balances brought out in the foregoing abstracts are correct.

F. MACIVER, }
C. MacLEAN, } *Auditors.*

The Diary of Dugald Buchanan.

(Continued from page 105.)

10th June, 1741.—“But the month in which the wild ass was to be found was now approaching” (Jeremiah ii. 24). “Hitherto shalt thou come but no further, and here shall thy proud waves be stayed. The decreed place was broken up, and bars and doors set that I could not pass” (Job xxxviii. 10, 11).

I was one Sabbath evening walking through the fields, which was my usual habit, when my sister met me and began to reprove me for profaning the Sabbath-day, saying, “What do you think will become of you, if you will die in your present condition? You will certainly perish.” At first I began to mock her for her exhortations. But she still insisted, and told me again “that without repentance I would inevitably perish.” I answered that “she need not tell me that, for that I was fully aware of it myself.” “O! strange,” remarked she, “do you know that you will perish? Are you in despair, or what is the matter with you?” She intreated me to apply to the blood of Christ which cleanseth from sins of a crimson dye. I told her that “I had counted His blood an unholy thing and done despite to the Spirit of grace.” She then inquired “if I prayed at all, and when I prayed last.” I replied that “I did not bow my knee for the last four years.” She then asked “if I would pray that night;” to which I answered, “No! I will never pray.” Which indeed I had fully resolved. For at the period alluded to, I could not as much as ask a blessing on my common mercies, nor presume to mention the glorious and fearful name, the Lord thy God, in my mouth. She, however, continued intreating me to go and pray and humble myself before God, who would at last lift me up as a person condemned but rescued. O what heart condemnings! What terrible thoughts of God I had! I stood like the publican afar off, and said, “God be merciful to me a sinner;” not out of mere compliment, as I said before, but out of a real sense of my guilt and misery.

I had but few words in this prayer, for although I prayed, I did not expect to be heard, Satan and my unbelieving heart saying that I was the greatest fool in the world to think that ever the Lord would show mercy to the like of me. However, I thought that I could not be worse than I was, for I saw it was death if I sat here, and that it would be but death should I have recourse to duty: and I further thought that if I gave over prayer again, my torments would be seven times more increased than ever, therefore I intreated the Lord to keep me from backsliding any more. The Lord at the same time instructed me with a secret and powerful conviction that my sins were pardonable, notwithstanding their heinous aggravations, and that His name would be more glorified in pardoning the like of me than a less sinner.

A book called "The Practice of Piety" fell into my hands at this time which I liked exceedingly well, and I endeavoured to practice such directions as were prescribed in it for the discharging of my duty towards God and my neighbour. In short, I now attained to a pretty good order in the discharge of my duty, for I was busy enough making a garment to cover my nakedness.

This sudden change that was come upon me made a great noise in the country, because I was before so remarkable for my wickedness. Every one talked of it as their fancies led them. Some said, "Is Saul also among the prophets?—we have heard by many concerning this man" (1 Samuel x. 11; Acts ix. 13). And in short every one wondered at the change. But when my former companions perceived that I avoided their company, they began to expose me to the greatest contempt when they met me. Others began to slander me by taking away my good name; and my name being the only jewel that remained to me, I could not think of parting with it. I thought, however, that if religion would not suffer on account of my being evil spoken of, I would have the less care as to what they might say about me, but I could not see how my good name could be taken away without reproaching religion. I then began to consider how the saints in all ages had their names cast out for the name of Christ; and also what slanders and reproaches the holy Jesus Himself had suffered, who, when He was reviled, reviled not again. I also thought that if those who were now slandering my name, did know what my past manner of life had been, they, by telling only the truth, would cause my name to be much more spoken of than it was.

So far, however, at last did the mocking and scorn of wicked men prevail with me, that if the forsaking of the form of religion which I had assumed would cause them to be at peace with me, I believe I would have done it. But I saw that, although I would forsake all my professions, I would never regain my name, but rather increase my infamy. "Blessed is he who is not offended in me," saith the Lord Jesus.

Then I perceived that I had begun to build my house without first sitting down to count the cost, and thought that I had better do it now. Therefore I began to lay my account with slanders, reproaches, crosses, losses, persecution, and distress, with a determination whatever else might come, never to forsake Christ whom I had begun to follow. My acquaintances continued as formerly to expose me whenever they met me, saying, "Behold the Whig." Others, out of a better design as they thought, advised me to forsake the reading of books, otherwise that I would lose my judgment, and thus become useless to myself and to my friends; while others of my near relations, who were of a more heroic spirit, said, "Alas! we have lost him since he has turned after this way." Others again said that I was really mad, and what not. However, I avoided their company as much as possible,

for I loved to be alone, and endured all those things as well as I could, although not so well as I should have done. By these things I saw that the enmity between the seed of the women and the seed of the serpent is very great, when even the very shew of religion, for at this time I had nothing more, is persecuted with slanders and reproaches.

5th August, 1741.—The Sacrament was celebrated in our parish, but I did not think it my duty to join in that solemn ordinance, being so very unholy and vile; yet the Lord was not a barren wilderness or a land of drought to me, for I enjoyed the benefit of the preached word, particularly in a sermon I heard from these words, Lament. iii. 40, "Let us search and try our ways, and turn again unto the Lord." This was a very comfortable sermon to me as regarded direction and consolation; for about this time I was assaulted with the most violent temptation, but which I shall at present forbear to mention, till I come to speak of the means whereby it was effectually removed, which was about eighteen months after this.

My hopes of obtaining mercy increased daily for about six weeks, and I imagined that I had got my heart to so good an order now as to be able to regulate my thoughts according to the rules of the ten commandments, and thus began to establish my own righteousness, being ignorant of the righteousness of God. But the Lord did not suffer me to remain long under this delusion, for any good order which I conceived to be in my heart was soon wholly turned into confusion: for while at work one day in the fields, I was surprised with the most horrid temptations to blasphemy, which, were I torn to pieces, I, trust in the mercy of God I would not so much as name. And so violently did they press upon my spirit, that I was almost distracted. I thought that I was a living emblem of the damned in hell blaspheming the name of God.

I went into an adjoining wood to pray, and said with Peter, "Depart from me, for I am a sinful man, O Lord." And wondered that the earth did not immediately cleave asunder and swallow me; and if I remember well, spoke something to the following effect: "O Lord, I have lived too long on this earth already, therefore cast me out of Thy sight, and suffer me no longer to be a monument of Thy mercy, since I am blaspheming Thee to Thy face."

This temptation continued in the same manner for five weeks, and there were two, and sometimes three, certain times a day in which it assaulted me most; and was at last so far cast down, on account of it, as to despair of deliverance. But it pleased the Lord to rebuke Satan, so that he left me for a season. My mind was at the same time greatly comforted by the following Scripture: "Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm" (Isa. xxv. 4).

(To be continued.)

Interesting Letter from Rev. J. B. Radasi,

MATABELELAND.

THE following letter, by way of report, was received by the Rev. Neil Cameron, Convener of Foreign Mission Committee, too late for the Synod meeting. It reached Glasgow on 1st July:—

C/O NATIVE COMMISSIONER, BEMBESI,
MATABELELAND, SOUTH AFRICA, 5th June, 1914.

MY DEAR MR. CAMERON,—I am sorry to say that I have not yet heard anything about the printing of the Psalms, whether it has begun or not. Perhaps Mr. Mackay will have heard from Principal Henderson by this time. We all regret the delay, as we thought by this time we would have had all the books printed in metre, as our people here are always asking me when they would be finished; they are all anxiously waiting for them. When I went to the Cape Colony last December, I visited Lovedale to see what progress had been made in the printing of the Psalms, but Mr. Henderson told me that they still had another work they were printing, and he said that they would begin to print the Psalms as soon as that work was finished, and I have not heard from Lovedale since, as that was last December when I saw him.

We have now 24 forms with backs, 8 feet long, in our church at Ingwenya; they were made by Mr. M'Keurtar for £1 each; the cost of them all was £24. We have now finished paying for them by special collections here and in all our outstations. We also received help from our people at Selukwe. Some gave goats, sheep, maize, and Kaffir corn; all these were sold to make up the £24. And we are now starting to build another church, 30 feet long and 16 feet wide, with wood and dagga, to be thatched with grass, for our people at Lower Bembesi, as the one which was built and given to them by Chief Garner Sojini years ago, before he left for Selukwe, had collapsed; and they were at present holding services in a large square (house) hut given to them by one of our men who had also removed to Selukwe.

I visit our outstations every now and then, and preach to our people, and also catechise the young. I am sorry to say that Florida mine, where we used to hold services, has been closed. The reason given for its closing was, that the mine does not pay, and the owner of it is going to sell it. However, we still hold services at a kraal close by it. The headman of that kraal is Sibindwana. He said to us, "*Mine* people always come and go; you had better hold services at my kraal, because we are always here." One of the headman's daughters and son have been converted, and are very regular at the means of grace. You will, I believe, be glad to hear of the conversion of Sigogo, late Chief Ngege's eldest son, who took his father's place. He is

Ndabana's eldest brother. He formerly had three wives, but since his conversion he sent two of his wives back to their homes, and has now only one wife, who has also been converted, and they both attend the services here very regularly every Sabbath, although they live some distance from the mission—I think it would be three or four miles—Mr. Mackay knows where Ngege's kraal is. We were there with him when he was here. They are living on a farm. This farmer is opposed to missions, and does not wish anybody to hold services on his farm, but does not object to people on his farm going to any church they wish outside of his farm. Sigogo, in relating how he first became concerned about his soul, said—"I never used to pray at all. I hated going to church, and hated missionaries as well, as you yourself know that I very seldom attended a place of worship, and I did not even want my wives to go to church. But one night, as I was in my hut, a thought came to me, that if what the minister has said is true, then surely I am lost, and if I were to die now, I would go to hell. I tried to put that thought away from me, not to think about these things at all, but it would come back to me. I then began to pray secretly, and used to go out even in the night to pray. And as I used to go out every night to pray, one of my wives used to ask me where I had been, and I used to tell her 'I have just been outside.' I used to be afraid to pray in the hut, and one night I went out to pray again, and she followed me and heard me pray aloud, but I did not know that she had followed me and that she had heard me pray. She asked me again when I had returned, 'Where have you been?' I said, 'Just outside.' She then said, 'I know where you have been; you went out to pray. Why do you not pray in the house? Why do you go out when you want to pray?' I felt very glad in my mind for her to say so, and was now greatly encouraged. After that, I prayed in the house, and also before we have our meals, as we never used to pray before. But then again, when visitors and strangers came to my house, I used to be afraid again to pray. She then said, 'Why did you not pray when these people were here? you should not be afraid of anybody.' After that I used to pray even when strangers are present, morning and evening openly, and go out and pray secretly too. I was then anxious to read the Bible for myself, and got some one to teach me to read the alphabet in my house. I have now managed, by the Lord's help, to read the 1st Kaffir reader, and have now begun the 2nd Kaffir reader. I want you to give me a Bible now, as I can read a little, so that I can read it at worship. But I want you to pray for me, as I am a very great sinner. I feel my heart very bad." I gave him a Bible, and he can now read fairly well.

I mentioned in Mr. Sinclair's letter that our well had fallen in and that it could not be mended, and as the rivers close by had all dried up, we had to begin to sink another well at a cost of

£25. We will have to sink it about 70 feet deep; the other one was 60 feet deep and it had not sufficient water. A corrugated iron casing will be put on the soft ground to prevent this one from falling in again—and we want our Church to assist us with £12 10s.; we will pay the other half here—we shall also pay for the casing which will be about £2 5s.

There is a great scarcity of water this year on account of the drought and the very little rain we have had.—Yours very sincerely,
J. B. RADASI.

The late Mrs. Cameron, Aviemore, Inverness-shire.

THE late Mrs. Jessie Cameron, Vulcan Cottage, Aviemore, was well and favourably known to quite a few of our readers. Hers was, besides, a personality so striking that we would reckon it inappropriate if nothing appeared in our Magazine to mark our sense of loss through her removal hence.

Jessie Cumming—for that was her maiden name—was born at Lethendey, Carrbridge, about the year 1829. Both her parents are said to have been pious, unassuming people, who made such as feared the Lord very welcome to their home. She was thus from her childhood both carefully trained and privileged with the fellowship of those whose faith and manner of life were fitted to be instruments in the hand of the Holy Spirit, to allure the young to the Saviour. When quite a young girl she helped to nurse a grandfather, an elder in the Parish Church of Duthil, and a very intelligent man, who lived to the great age of ninety-nine years and six months. Jessie herself was endowed with a bright intellect and an excellent memory, and thus, through paying much regard to all that her grandfather used to relate of matters of personal experience, her information touching the religious life of Duthil was extensive, full and correct. This elder's wife—grandmother of the subject of this present notice—was a pious woman. Her name was Eliza, a native, it would seem, of Rothiemurchus. It is credibly reported that when the Rev. John Graham, afterwards of Ardoch, was for a brief ministry in Rothiemurchus, there sat one day in the open field to hear him, under one plaid, three women all of one Christian name—Eliza—and the three are said to have been savingly changed through hearing Mr. Graham preach that one sermon. Eliza, grandmother of the late Mrs. Cameron, Vulcan Cottage, was one of the three.

Jessie Cumming, when twenty-four years of age, married Duncan Cameron, the well-known godly blacksmith and catechist of Aviemore, a man of sterling character, although his independence of mind and abrupt outspokenness sometimes caused himself and others some trouble. Mrs. Cameron was doubtless influenced religiously, not a little, by her godly husband, who was

not wont either to hold his convictions loosely, nor to hide them out of sight. The reverence in which she held him comes out so well, and, as I deem, so edifyingly, in a note written by Mrs. Cameron in 1860 which came into the present writer's possession after her death, that I take the liberty of transcribing it. This is what she says:—"20th February, 1860. Often have I been thinking of writing down some incidents of my life . . . I was married on 12th July, 1853, to a dear and loving husband, of whom I am not worthy. May the great God, who keeps the keys of the heart, bless this union to my soul. If otherwise, it would have been better for me to have been married to an infidel. Lord, order it to be for my good, and make it the means of bringing a poor prodigal back to Thee. And teach me that here we have no continuing city, and make me seek the one to come."

Her husband died in 1884, and thus Mrs. Cameron lived a widow for the long period of thirty years, under the care, we may add, of her devoted son, Peter Cameron, who now lives to mourn a mother's removal. Among other factors which, with the divine blessing, helped to mould her life and general outlook upon the religious and ecclesiastical world, we may mention the preaching of the late Rev. Archibald Cook, especially a sermon of his which she heard in her youth from the text, "Fear not, little flock." Dr. Kerr's collection of "Sermons Preached in Times of Persecution," was much prized by her, and towards the end of her days, she highly valued the writings of John Bunyan, his discourses on "The Broken and Contrite Heart," and on "The Love that passeth Knowledge," being special favourites.

When things came to a crisis in the Free Church in 1892-93, and the Free Presbyterian Church was formed into a distinct body, Mrs. Cameron was as loyal in standing for the old paths as any. The old meeting house which her husband built, and in which he used to conduct services, became what stood and stands for the Free Presbyterian Church in Aviemore, and in Mrs. Cameron's home, which is close beside the meeting place, missionaries and ministers who went to hold services there, were always most hospitably entertained. Mrs. Cameron's constancy in supporting the Free Presbyterian cause knew no faltering to her last breath.

When the subject of this notice was a girl of about nine years of age she met with a serious accident, whereby she narrowly escaped the loss of a leg. Although it scarcely interfered with her general activity and industriousness, it left her lame all her days, and made her attendances on the means of grace, if at a distance, more arduous in her case than it would otherwise have been. Yet regularity in attending upon the means of grace was quite a feature of her life, and when she was so weak as to be unable to walk she would insist on being carried. Even when she became too frail to go out to the place of meeting beside her

own home, and her sight was so badly affected that she could not read, her retentive memory served her to recall many portions of the Scriptures, especially of the book of Psalms which her pious parents made her learn in her girlhood. The comfort she thus derived from a godly upbringing made her urge much on such as came under her influence to be diligent in treasuring up in their youth portions of God's word, as they did not know in how many ways they might, ere they finished their course, be deprived of opportunities of using the Scriptures as read. She died on the 28th of March of this year. Her last words were—

“The storm is changed into a calm
At His command and will.”

Love to the Lord's people, diligence in waiting upon God in the means of grace, courage and constancy in holding forth “a banner because of the truth,” with a lowly estimate of her own attainments in grace, were, we think, her leading characteristics.

J. R. M.

Suipeir an Tighearna: Rivetus.

*Teagasg, a chum gu'm bitheadh iadsan le'm b'aill 'tighinn gu
h-ìomchuidh 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.)

(Air a leantuinn o t. d. 115.)

AN DARA CAIBIDEIL DEUG,

*A tha mu thimchioll asluchaidh, an ceathramh ni sonruichte dh'am
feumar an aire a thoirt anns an ullachadh neo-sheachanta
feumail so, agus dh'e'm bheil eisimpleir air a cur sìos.*

CHA bu choir dhuinn ni air bith, air cho beag a's gu'm bi e,
a ghabhail os laimh as eugmhais Dhe, oir, as eugmhais
seolaidh agus fabhair Dhe, tha e eucomasach gu'n soirbhicheadh
leinn da rìreadh ann an ni air bith. Bha an fhirinn so air a
h-aideachadh le cuid eadhon do nach b'aithne slighean an
Tighearna. Cha bhi, ma ta, fàs no eadhon breith aig na nithean
maith air an robh sinn gu so a' labhairt as eugmhais Dhe: cha
mho na sin tha sinn comasach air feum maith a' dheanamh
dhiubh mar teid Esan air thoiseach oirnn agus mar bi a ghras
a' dol romhainn 'nar ceuman. Ma 'se uime sin 's gu'm faigh na
creidmich, nach 'eil nan coigrich dh'a fein-cheasnachadh, na
nithe maith ud annta fein, eadhon ged nach bitheadh iad, 'nan
toiseach, ach diblidh agus anmhunn, tha e 'na dhleasdanas orra
gu'n aidich iad co is ughdair dhoibh sud, agus gu'n iarr iad
Uaithsan gu'm meudaicheadh E a nithean maith d'an taobh, agus
gu'n teagaisgeadh E dhoibh cia mar a ni iad feum maith dhiubh

'nan caitheamh-beatha. Ann a bhi a' dol air aghaidh a dh' ionnsuidh bord an Tighearna tha an t-asluchadh so ro-fheumail, air dhuinn ann an so a bhi ag amharc airson nithean a tha de leithid de ghne, agus a tha cho mora, a's nach h-urrainn sinn feum iomchuidh a dheanamh dhiubh, no sinn fein a' ghiulain leis an urram a ta iomchuidh, mar dean E fein freagarrach sin airson an dleasdanaidh so. Tha feum againn air gu'm beothaicheadh E ar togradh as a dheigh fein, gu'n stiuradh E ar smuaintean agus gu'n suidhicheadh E iad uile air fhein, gu'n togadh E ar cridheachan d'a ionnsuidh fein, seadh gu'n togadh E sinn os ceann na nithean talmhaidh so, chum gu'n amhairceamaid air son arain neamhaidh Uaith. Labhraidh an creidmheach uime sin ann an rathad dleasdanaidh ri Dia, agus e a' leigeal a thaic air Crisd, an t-aon Eadar-mheadhonair, anns na briathran a leanas, no ann briathran cosmhuil riu: "Co mise, O Thighearna Dhe? agus ciod e mo thigh, gu'n d' thug thu mi gu ruige so (2 Sam. vii. 18). Cha'n airidh mise air gu'n suidhinn sios am measg a chuid a's lugha dhe do dhorsairean ann a do thigh, agus feuch mheas Thu iomchuidh gu'n tugadh Tu mi gu do bhord fein. Na'n amhairceadh tu ri m'airidheachd, 'sann a dh' fheumainn a bhi a' beathachadh air na plaosgan am measg nam muc, agus gidheadh 'sann tha Thusa a' tabhairt dhomh aig a' bhord so aran neamhaidh. D'ur a sheallas mi orm fein mar a ta mi annam fein, agus d'ur a bheachdaicheas mi air an laimh eile air co Thusa, 'sann tha mi gu h-iomlan air mo thogail air falbh mach asam fein. Tha an t-urram so gus am bheil Thu ga mo ghairm ullamh air mo thogail suas ann am inntinn, ach tha naire mo shuidheachaidh fhein ga mo ghairm air ais. Ciod a ni mi? Is Tusa Esan a ghairmeas na nithean nach 'eil idir ann mar gu'm bitheadh iad ann: agus mar 'eil mise, mar a ta mi annam fein, 'na mo ni 'sam bith, faodaidh mi tromhad-sa a bhi 'na mo ni eigin, seadh na h-uile ni. Mar is diblidh agus mar is taireile mise, 'sann is mo tha gras agus maitheas Dhe air am foillseachadh, d'ur nach'eil Thu a' deanamh taire air mo shuidheachadh iosal, truagh. Cha'n airidh mise air gu'n tigeadh Tusa a stigh fo mo chleith, agus gidheadh is i do thoil-sa gu-r h-ann a ghabhadh Tu combnuidh maille rium, seadh eadhon annam. Cha'n'eil feum agad-sa air a leithid so de dh'aite tamh, ach tha feum agam-sa air aoidh a ta cho urramach. Uime sin d'ur tha e mar so taitneach ann ad shuilibh-sa gu'm bitheadh cuisean mar so, agus gu'm bitheadh do bhord-sa air ullachadh air mo shon-sa, bord anns am beil an Ti sin a tha 'na Aon maille Riutsa ag iarraidh E fein aonadh rium, feuch, tha mi lathair a nis a chum gu'n deanainn do thoil. Tha tart air m' anam as do dheigh, eadhon mar a ta tart air fearann tioram air son uisge. Is beannaichte esan a thaghas tusa, agus a bheir thu am fagas duit; gheibh e combnuidh ad chuirtibh, sasuichear sinn le maitheas do thigh, do theampull naoimh (Salm lxv. 4.) Cha'n'eil mo shuilean, nach'eil a' faicinn ni gu nadurrach ann an so ach graineagan dhe na trocairean sin a tha Thusa, ann ad

thoirbheartas, a' tabhairt do na h-uile dhaoine gu coitchionn, feuchainn dhomhsa ní air bith a ta ann fein aon chuid mór no oirdheirc no greadhnach air á' bhord so. Ach tha t' fhocal, a ta air a chluinntinn leam, ag aobharachadh gu bheil an t-aran agus am fion a' tighinn gu a bhi mar *bhriathran faicsinneach* dhomhsa, agus tha solus do Spioraid a' foillseachadh dhomh a' bheatha a ta folaichte ann ad Mhac. Tíodhlaic ormsa, O Thighearna, do Spiorad, chum air dhomh 'bhi air mo fhreumhachadh agus air mo steidheachadh ann an gradh, Gu'm bi mi comasach maille ris na naoimh uile, air a thuigsinn ciod e leud agus fad, agus doimhne, agus airde: Agus air gradh Chríod aithneachadh, a chaidh thar gach uile eolas (Eph. iii. 18, 19): chum gu'n gabhainn gu cridhe saoihbreas ud do 'ghrais, agus gu'm bitheadh an saoihbreas sin ní's ro iongantaiche agus ní's ro ghlor mhoire 'na mo shuilibh air son iad a bhi air a nochdamh dhuinn tre mheadhonan a ta ro shimplidh agus cumanta. Na'm bitheadh na samhlaidhean n'a b' oirdheirce, dh' fhaodadh gu'r h-ann bhith-eamaid ag amharc tuilleadh as na bu choir duinn riu, agus gu'r h-ann thigearmaid gu a bhi mar so a' dearmad an fhíor ní, eadhon mar a ta moran air am faotainn, an deigh Dhuitsa níthean ro shimplidh a shuidheachadh, nach fuirich o an t-sheirbheis thraileil ud, troimh am bheil iad g'an tabhairt fein suas dh'a na samhlaidhean mar gu'm b' iad na fíora níthean fein. Deonaich, O Dhe Mhoir, gu'm bi sinn air n-ar coimhead o a bhi a' cur as leth an t-shlamhlaidh an ní a bhuineas dha fírinne an ní fein, eadhon d'ur tha sinn a' creidsinn gu bheil na samhlaidhean air an cur air leth tre fhocal do 'ghrais gu feum naomh: Gleidh sinn o a bhi a' tabhairt an t-aoradh a bhuineas dh'an ní a ta air a shamhlachadh dh'an t-shlamhlaidh fhein, ionnus 's air dhuinn a bhi a' deanamh eadar-dhealachadh eadar an ní a ta talmhaidh agus an ní a ta neamhaidh gu'n dean sinn feum dhe an ní a ta talmhaidh chum ar treoir-eachadh gus an ní sin a ta neamhaidh. Mar so bithidh sinn comasach, ann a bhi a' gabhail thugainn na samhlaidhean naomha, a ta annta fhein talmhaidh, air a bhi ag iarraidh na níthean a ta shuas far am bheil Chríod 'na shuidh aig deas laimh Dhe (Col. iii. 1). Neartaich Thusa ar creideamh, chum 's air dhuinn a bhi ag eiridh suas air sgiathan a' chreidimh, gu'm bi sinn comasach air tighinn eadhon ann ad ionnsuidh. Beothaich Thusa ar gradh chum gu'n glac sinn d'ar n-ionnsuidh Esan a ghradhaich sinn le gradh a cho mor. Deonaich gu'm basaich am peacadh ní's mo agus ní's mo annainn, a thoradh an Tí sin gu-r h-e a bhas a tha mar so air 'fhoillseachadh gus an tig E. Deonaich gu'm bi fhuil-san mar bhiadh dhuinn a chum na beatha maireannaich, agus gu'm bhi 'fhuil 'na deoch slainte dh'ar n-anamaibh, ionnus 's tre a bhas-san gu'n sruth beath a stigh thugainn agus gu'm bi sinn beo gu brath annsan agus air a shon-san: O an gliocas iongantach sin a thog a tigh; a shnaidh a seachad puist. Mharbh i a feoil; mheasg i a fion; dheasaich i mar an ceudna a bord: Chuir i a mach a h-oighean; tha i a' gairm air na h-aitibh a's airde de'n

bhaile : Ge b'e neach a tha baoghalta, thigeadh e a stigh an so : riu-sàn a tha dhith tuigse tha i ag radh, Thigibh, ithibh de m' aran-sa, agus olaibh de'n fhion a mheasg mi (Gnath-fhocail ix. 1-5).

Feuch, tha mi ag 'aideachadh gu bheil mi am measg na muinntir ud a ta ann ad shealladh-sa amaideach, agus a ta dh'easbhuidh ceille; ach tha mi 'ga mo thabhairt fein suas ann ad lamhaibh-sa. Tabhair dhomh dhe t-aran fhein agus dhe t-fhion a mheasg Thu : mar so bithidh tighearnas aig cumhachd na beatha orm, agus cha tionndaidh mi ni's mo gus na nithean a ta cronail domh, droch dhoigh a lean mi re uine ro fhada, agus mar so rachaidh mi air m' aghaidh gus fadheoidh gu'm fuasgail Thu mi o'n chorp bais so, agus cha'n fhaighear tuilleadh annam gluasad air fhagail nach 'eil a' dol a mach uat fein, agus nach 'eil a' crìochnachadh ort fein. O, a Spioraid Naoimh, glan Thusa mo bheul agus mo chridhe. Duisg suas mo spiorad-sa, agus na diult Tigh-aoidheachd a dheasachadh airson an Rìgh mhoir chum 's tre Thusa a bhi 'gam aiteachadh gu'm bi mise 'nam Theampull naomh Dhasan anns am bi taitneas agad agus anns an gabh Thu tamh gu sìorruidh. Amen."

The Life and Diary of the Rev. Jonathan R. Anderson.—A Notice.

THERE has just been issued from the press a memorial booklet of the late Rev. J. R. Anderson, containing "Extracts" from his diary, with a brief prefatory "Sketch of his Life," by the Rev. Neil Cameron, St. Jude's, Glasgow. It is now upwards of fifty-five years since the Rev. Jonathan Ranken Anderson passed away to his rest, so that there are very few left in Scotland to-day who had the privilege of hearing Mr. Anderson preach; or who have any personal recollection of him. On the other hand, there is a fair number of people who are acquainted with his name and work through the books and tracts containing his sermons and letters, which have been published since his day. The "John Knox Tracts" have found their way into many parts of the country and have been valued for their expositions of Gospel truth, and for their exposures of false religion. A very edifying booklet, consisting of letters by Mr. Anderson, called "Soul Counsel" and much fitted to help anxious seekers after Christ, was issued some years ago.

The present booklet opens with a biographical sketch, written at request, by the Rev. Neil Cameron. As it was not intended that the volume should be large, the account given of Mr. Anderson's life is necessarily short. Mr. Cameron touches briefly but appropriately upon some of the leading points in Mr. Anderson's history, such as his conversion when a boy of sixteen years, his studies at University and Divinity Hall in Glasgow, and

his work and success in the gospel ministry. His ministerial career began in 1834 in the Kirkfield Chapel of Ease, Gorbals, Glasgow, where he experienced much success in the conversion of souls to Christ, and continued until the Disruption of 1843. Thereafter he was minister of John Knox's Free Church for nine years, until in 1852 he left the Free Church and ministered to a considerable portion of his people who followed him, under the name of the John Knox Kirk of Scotland Tabernacle. He died in 1859, after a twenty-five years' ministry, at the comparatively early age of fifty-six years, much lamented by his congregation and friends throughout the country.

Mr. Cameron gives a very just estimate of Mr. Anderson's character and ability as a sound and faithful preacher of God's word, rightly dividing the word of truth and giving a suitable portion to saints and sinners in his audience. Mr. Anderson was a messenger of the gospel who did not believe in healing slightly the hurt of the daughter of Zion. He sought to probe the disease of sin to the bottom, and then to apply the balm of Gilead to the soul's wound, and not a few of the excellent of the earth cherished a warm and lasting regard for his ministry. They felt him to be in a very special way God's messenger to their souls. Mr. Cameron points out that Mr. Anderson had "a keen discernment of the secret actings of Satan in Church and State," and this was undoubtedly the case. He saw almost with a prophet's glance the evil tendencies of the time, and did not spare to denounce these with all his might. On the subject of Mr. Anderson's leaving the Free Church in 1852, Mr. Cameron writes in a sympathetic yet discriminating manner.

"The Extracts" from Mr. Anderson's diary form the larger part of the volume, and belong to the last eight years of his life. They are interesting as showing his private exercises about the condition of his own soul, and about his steps in connection with the Church. Among them there are not only passages of self-humiliation before God, but also of joyful exultation in the light of the divine countenance. Mr. Anderson had his happy as well as his dark seasons, and bears a good testimony on behalf of the tender mercy and loving-kindness of the Lord. But we must leave the diary to the reader's perusal.

We cannot conclude, however, without mentioning two notes in an "Appendix" to the biographical sketch. The first is a commendation of Mr. Anderson and his work as a preacher, from the pen of the eminent Mr. J. C. Philpot, M.A., of the Strict Baptist communion in England, while the second is a very touching note of the triumphant death of Mrs. Martha Freer or Anderson, Mr. Anderson's first wife. Her last words were, "Come, Lord Jesus, come quickly."

J. S. S.

Note.—The above booklet, "Life and Diary of the Rev. Jonathan R. Anderson," may be had from Messrs. Pickering & Inglis, 11 Bothwell Circus, Glasgow; Mr. J. Anderson, 196

St. Vincent Street, Glasgow ; or the Editor of the *Free Presbyterian Magazine*, 248 Kenmure Street, Pollokshields, Glasgow. The price (at a reduced rate) is 6d., postage, 2d. extra. A few copies have been issued in finer binding, price 9d., postage, 2d. extra.

Notes and Comments.

In Defence of the Lord's Day.—The *Lord's Day Quarterly*, in its July issue, has a report of an interesting meeting in defence of the Lord's Day, presided over by Col. Granville Smith, C.V.O., C.B. Professor Beresford Pite, in his address, said that the terms, "obligation," "perpetual," and "divine authority," were terms that pinched the natural man. The day *was* of divine authority, and the obligation was contained in the Decalogue. We had no right to distinguish between the Commandments. The divine obligation, however, was accompanied by spiritual blessing. Love of God constrained us to keep His Commandments. Love of His will, of His Word, and of His day, were essential parts of our religion. The Lord's Day was valuable evidence of the existence of God, of the will of God, of the love of God, and of the rest that remaineth to the people of God.

Sabbath Trading in Glasgow.—The extent to which Sabbath trading is carried on in some of our larger towns is alarming. In Glasgow a census of the shops and places of business was taken on the 7th June. Among the shops opened were fruiterers, grocers, greengrocers, milk shops, eating-houses, oyster and fish bars, news-rooms, picture-frame makers, tobacconists, coal dealers, stationery, ice-cream saloons, barbers' shops, and photographic premises. The total number engaged was 4,115. Of that number, 2,633 were males, 1,452 females ; 3,340 were British, and 775 foreign. Surely it is time something was done for the sake of these thousands.—*English Churchman*.

A Message from John Knox.—In his *First Blast of the Trumpet against the Monstrous Regiment [Rule] of Women*, Knox has the following trenchant paragraph :—"Seeing that, by the order of nature, by the malediction and curse pronounced against woman by the mouth of St. Paul, the interpreter of God's sentence, by the example of that commonwealth in which God by His Word planted order and policy, and, finally, by the judgment of the most godly writers, God hath dejected woman from rule, dominion, empire, and authority above man. Let all men take heed what quarrel and cause from henceforth they do defend."

Church Notes.

Communions.—Dingwall, first Sabbath of August ; Portree (Skye), second ; Bonar (Creich), third ; Stornoway, fifth. Ullapool (Ross), Vatten (Skye), and Stratherrick, first Sabbath of September ; Broadford (Skye), and Strathy (Sutherlandshire), second.

Day of Humiliation.—The attention of people throughout the Church is hereby called to the fact that the Synod has appointed (D.V.) Wednesday, 19th August, as a Day of Humiliation and Prayer, in view of the proposed Home Rule for Ireland as a menace to the civil and religious liberties and peace of the three kingdoms. The Synod agreed to recommend Thursday, the 20th August, for this purpose, if found a more suitable day in certain localities.

Prospective Ordination of Rev. D. A. Macfarlane.—Rev. D. A. Macfarlane, M.A., probationer, Inverness, has accepted a Call to the united congregations of Dornoch, Lairg, Bonar, and Rogart, Sutherlandshire, and the Northern Presbytery have agreed (D.V.) to meet at Bonar, on Monday, 17th August, for the purpose of ordaining and inducting Mr. Macfarlane to this charge.

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

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

“*May it please your Majesty,*—We, the Synod of the Free Presbyterian Church of Scotland, desire to renew our sincere expressions of loyalty to your Majesty's person and throne, and to declare it to be our earnest prayer that your Majesty's reign may, by the divine favour, be a long and truly prosperous one. Believing, as we do, that the Protestantism of Great Britain is the secret of her national strength, and that Popery is a menace to her stability and peace, we cannot but sympathise with our fellow-Protestants in Ireland at the present crisis, and with the utmost humility we would respectfully venture to plead with your Majesty not to set the great seal to the present Home Rule Measure for Ireland—which we greatly fear may lead to bloodshed—until at least the country as a whole more definitely pronounce judgment in its favour. Our prayer to God and the Father of our Lord Jesus Christ is that your Majesty may be guided by the Divine Spirit in these perplexing times, to do what is best for the glory of God and for the advancement of His kingdom.

“It is our earnest desire that your Majesty and Queen Mary may reign, in the fear of God, over a united and prosperous people for many years to come.

“In the name of the Synod of the Free Presbyterian Church of Scotland,

(Signed) ANDREW SUTHERLAND, *Moderator.*

(„) JAMES S. SINCLAIR, *Clerk.*”

Acknowledgments.—Mr. Angus Clunas, General Treasurer, 35 Ardconnell Terrace, Inverness, begs to acknowledge, with thanks, the following donations:—*For Sustentation Fund*—£20 from “A Friend,” Lairg, per Rev. D. Beaton; 10/ from “A

Friend," New Zealand, 5/ from same, for Foreign Missions, and 5/ for Translation of Psalms into Kaffir, per Rev. E. Macqueen. *For Home Mission Fund*—20/ from Mr. Campbell, Perth, per Mr. D. Fraser; 20/ from "A Reader of Magazine," Isle of Skye. *For Foreign Missions*—£2 1/1 from Mr. Phineas Macdonald, Newton, Ontario, per Rev. J. R. Mackay; 10/ from "A Friend," Gairloch; 10/ from "D. F.," Gairloch, and 10/ from "A Friend," Lochcarron, for Kaffir Psalms, per Rev. N. Cameron; 8/2 from Miss MacVean, Tantallon, Sask., Canada, for Kaffir Psalms, per Rev. J. S. Sinclair; and 10/ from Nurse B. Macleod, Nahout, U.S.A., for Matabele Building Fund. *For Kaffir Mission*—12/4 from Misses Munro, Simcoe, Ontario.

Rev. Neil Macintyre, Stornoway, acknowledges, with thanks, £3 5s., per Mr. Norman Macleod, from "Friends in New York," towards the Stornoway Church Fund.

The Treasurer of the Free Presbyterian Congregation, Dingwall, begs to acknowledge with thanks, the sum of two pounds, received from "Friends," for the Manse Building Fund.

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. Readers are also reminded that it is not our practice to stop a Magazine immediately the payment is run out, unless expressly told to do so, and we therefore earnestly request readers who desire the Magazine to be stopped at a certain time to give us distinct notice of the same. Timely notice should also be given us of all changes of address.

Correction.—In last number, on page III, in twelfth line from foot, "herself," should read "themselves."

Subscriptions Received for Magazine.—R. Macleod, First Coast, Aultbea, 2/6; J. Ross, Markethill, Watten, 2/6; Mrs. J. R. Macrae, Kyle, 5/; D. Macdonald, St. Andrews, 2/6; K. Macleod, Kishorn, 5/; Miss A. Stewart, Greenock, 2/6; Miss Macintosh, Rha, Uig, Skye, 2/6; N. Munro, Cross St., Partick, 2/6; L. Mackenzie, Caledonian Buildings, Ullapool, 2/6; Miss Watson, Crieff, 5/; Mrs. D. MacSwan, Borne, Portree, 2/6; W. Mackay, Kinbrace, 2/6; H. Maclean, Lochinver, 2/6; M. Beaton, Waternish, 2/3; Mrs. Mackay, Overscaig, 2/6, and Free Circulation, 2/6; K. Mackenzie, Laid-off-Reef, Coigach, 2/6; Mrs. Campbell, Porterhall, Coalburn, 2/6, and donation, 2/6; Mrs. J. Sinclair, Westerdale, 2/6; L. Mackenzie, Ullapool, 2/6; J. Macdonald, East End, Strathcanaird, 2/6; K. Munro, Ardcharnich, 2/6; D. A. Macleod, Tarbert, Scourie, 2/6; Rev. A. Sutherland, Ullapool, 2/6; Rev. A. Mackay, Oban, 2/6; G. Mackay, Todholes, Thurso, 2/6; Mrs. Mackinnon, Chapelhall, 2/6; S. F. Paul, Hove, Brighton, 2/6; J. Mackenzie, Saltburn, Invergordon, 2/6; Mrs. Miller, Port Dover, Ontario, 2/6, and Free Circulation, 1/6; Miss L. A. Morrison, Kincardine, Ont., 4/; H. Mackenzie, Princess St., Kincardine, Ont., and K. Cameron, Kincardine, 2/6 each, and Free Circulation, 3/2; Nurse Macleod, Nahant, U.S.A., 5/; D. Clark, Pittsburg, U.S.A., 5/.

(A number of Subscriptions are held over till next month.)