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The New Education Bill.

THE subject of the Education (Scotland) Bill, now before Parliament, is being much discussed by Church courts at the present moment. We are glad to see that strong resolutions are being passed by many of the courts of the larger Presbyterian bodies against clause 17 in said Bill, which clause has to do with Voluntary Schools.

It appears that these schools, which are mostly Roman Catholic, may, under the provisions of the new Bill, be transferred to the management of the local School Boards, and be placed on the same footing, so far as financial maintenance is concerned, as other schools. The Bill secures that the same religious teaching will continue to be given, and that the same amount of time will be devoted to that teaching, as has been the practice hitherto. Still further, it is provided that supervisors of religious instruction, approved by those immediately in charge of these denominational schools, Roman Catholic, etc., will be appointed by the Boards, and that such supervisors will report to the Boards as to the efficiency of the religious and secular instruction imparted. On the other hand, we understand that no provision is made in the Bill for the religious teaching of the Bible and Shorter Catechism, that has been hitherto use and wont in the public schools of Scotland.

It seems to us very plain on the surface of this business that a new step of a very dangerous kind has been taken, which will involve grave consequences. If this Bill becomes law, as it stands, one serious result will be that Roman Catholic schools will be put upon the rates, and that Protestant ratepayers will thus be asked to pay for the upkeep of these institutions along with their own. This is an arrangement that cannot be favourably considered for a moment. All true Protestants are bound to rise as one man against the scheme, and by their united influence compel the Government to remove the unjust and obnoxious clause. The new proposal is to all intents and purposes a plan to endow the Roman Catholic Church, and that with the direct

help of Protestant funds. Many teachers in Roman Catholic schools belong to the special "Religious Orders" of that communion. These instructors, with their peculiar vows, have no salaries; the money due passes with their consent into the coffers of the Church. Such a deplorable issue must be prevented by honourable and strenuous opposition. The injustice of the scheme to the convictions of the country at large is monstrous beyond expression.

It appears to us a very extraordinary thing that the Government would dream of foisting such an arrangement upon the people of Scotland at the present tremendous crisis. The vast majority of the Scottish people are patriotic to the back-bone, and have performed an exceptionally noble and heroic part, at great cost, in the present conflict for justice, freedom, and humanity. While cherishing no malice against their Roman Catholic countrymen, they justly detest the religious system associated with the name, and can give it no countenance of any kind. The Government's present proposal can be called nothing less than a cruel imposition upon their consciences, too grievous to be borne for a single day. And what, by the way, has the Church of Rome done at the present time to deserve such favourable consideration as this Bill provides? Have not her officials from the Pope downwards (with few exceptions) been decidedly pro-German in their sympathies and efforts, and have they not done all in their power to prevent their men enlisting in the British forces? Bishops and priests have preached and promoted treason and sedition in Ireland to a dreadful extent. Knowing that their members are in a small minority in Scotland, they have been more careful and politic in their movements here. But we have only to scan the scene in Ireland to know what Popery would do for us, if it would have free course in its spirit, aims, and efforts. We shrink with horror from the contemplation of the possibilities.

In conclusion, we must warn the Government that they would do well to retrace their steps without delay. Should the Bill, as presently framed, be passed into law, we can assure them that they may expect a "passive resistance" movement to spring up in Scotland. Sincere and zealous Protestants will refuse to pay rates for the maintenance of Roman Catholicism. Love for Protestant truth is not as strong as it should be among us, but it has not altogether died out. The smoking flax may be fanned into a flame to an extent not anticipated by our Parliamentary rulers. We trust the Most High, in His great mercy, may defeat the present plot to advance the interests of "the Man of sin," who is doing his utmost at this great crisis to compass our national destruction in every sense of the word! We have touched only on one or two important aspects of the subject under notice, but the remarks that have been made may suffice for the present.

We would merely add that some very useful and instructive articles on the subject are presently appearing in *The Bulwark*, which our readers will consult with profit.

A Sermon.

BY THE REV. GEORGE HUTCHESON, M.A., of *Edinburgh*
and *Irvine* (1674).

(*Seventh Sermon of Series on Psalm cxxx.*) •

(Continued from page 42.)

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“If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee: that thou mayest be feared.”—PSALMS cxxx. 3, 4.  
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YE have heard how the psalmist in the first and second verses, wrestling with plunging perplexities, expressed here under the name of deeps, gets guilt stopping his audience and success to wrestle with, in the third and fourth verses, wherein, as ye have heard, we have, first, a sensible confession concerning the desert of sin (verse 3). Next we have his refuge, when he is humbled with the sense of that; and it is pardoning mercy, forgiveness with God, to which he claims in the beginning of the fourth verse. And lastly, ye have the end for which God lets out and bestows pardoning mercy on sinners—that He may be feared.

For the first of these, in the third verse, I am near a close of what I purpose to say upon it, for besides the conjunction ye have heard ought to be betwixt the sense of sin and the sense of trouble, without which the sense of trouble is but brutish, ye have also heard that guilt will readily meet the people of God in straits, when they are made to cry out of the deeps unto God. Beside these (I say) I insisted the last day on that great point, that iniquity marked by God, according to the covenant of works and the rules of strict justice, is that which no man is able to stand under; and ye may remember how, at great length, I both explained and continued this truth, by several deductions from the text, which I shall not now repeat. I shut up the point with a general word of exhortation, that sinners that look for everlasting happiness, would learn to say over this text with application to themselves, “If thou, Lord, shouldst mark iniquity, I cannot stand,” and to do it sensibly. For the fixing of which, and bearing of it home, ye may remember what considerations were laid before you, as considerations concerning God your party,¹ considerations concerning the number of your sins and guilt; it’s called iniquities in the plural number; considerations concerning the nature and aggravations of your guilt, upon which account also it’s called iniquities; considerations also of the just threatenings of God, and of the infallible execution of them upon the sinner, or his surety; considerations concerning the sufferings of Jesus Christ, a glass wherein as in a mirror the desert of sin may be seen.

Now before I come to the next verse, I shall mark three or four particular inferences. And,

¹ Person against or opponent.

(1) Ye have here a clear discovery, that there is no justification by works, that a man by his works cannot think of standing before God. Justification by works is that only which we know by the light of nature, and that first covenant made with mankind in Adam, and therefore every man hath a natural propension to do his own turn that way. The Jews "being ignorant of the righteousness of God, and going about to establish their own righteousness, did not submit unto the righteousness of God" (Romans x. 3). Ignorant persons think to please God with their repentance, and the mending of their faults, and doing better. Papists plead with an open mouth for justification by works; some mongrel Protestants would mumble out somewhat that way; but ye are to consider that the covenant requires that which is now impossible, even perfect holiness, and that covenant, being once broken, is everlastingly broken. And for any evangelical paction the text leads us to, there is no medium betwixt God's marking iniquity and forgiving iniquity; a man must either stand to his hazard of God's sitting down on His tribunal, and marking his iniquities, to punish them; or he must lay aside all thoughts of complementing with God in this matter, or of patching up a business of grace and good works in his justification before Him. They that study the first part of the text well, that if God mark iniquity none can stand, they will easily be put from that conceit of justification by works, and plead forgiveness.

And therefore (2) I would have sinners considering that there is no standing under guilt, except Christ be fled unto for refuge. If ye have not taken sanctuary in atheism, that ye look upon all that is said in this preached gospel as cunningly devised fables, will you but look to it, and think with yourselves—What will you do in the day of visitation, and in the day of wrath, when the just threatenings of God shall be execute against sin, and all sinners that are out of Christ, when many will be ready to cry out for hills and mountains to fall upon them, and hide them from the wrath of the Lamb? O! consider it, if ye can be persuaded to be in earnest about your souls, what ye think to do in the day of God's wrath for sin, in that day wherein the senseless sinners that made a sport of sin, will be made to sing that doleful note (Lam. v. 16), "The crown is fallen from our heads, woe unto us, for we have sinned." Then ye will find it desperate folly and madness that ye went on in sin, and fled not in time from the wrath to come. Ponder that parable, Luke xvi. 24 (which is not to be stretched beyond the principal scope, as if there were charity for others in hell), and ye will find what a dreadful bargain sin is, when a drop of cold water to cool the tongue, would be an ease to the drunkard in torment, and he cannot have it; when his warning of others is a witness against himself, that he was a desperate man, that run such a hazard, that is now past remedy. Think I say, on these things, if ye look not on this word as fables.

But (3) if none can stand before God's marking iniquity, then

the sense of guilt should make us justify God in all the troubles that come upon His people. When we consider that the Lord may for sin, not only, as in a solemn day, call our terrors round about, as the word is (Lam. ii. 22), but may everlastingly condemn us in hell, how dare a sinner murmur under lesser calamities or troubles! The language of a man sensible of the desert of sin is, that which ye have, Ezra ix. 13, "Thou our God hast punished us less than our iniquities deserve;" and that, Lam. iii. 22, "It is of the Lord's mercies that we are not consumed, because his compassions fail not." A man that is sensible of sin and of the desert of it, ye will not find him a murmurer against any cross inflicted, but a wonderer at the moderation that shines in the sharpest trials. Therefore (as I said upon the first head) the sense of trouble, without the sense of sin, is ill company, and will breed many distempers, which the sense of sin, joined with the sense of trouble, will bear down and prevent.

And (4) if even the most godly man be thus liable to punishment (for who can stand, if God mark iniquity?) and even for his ordinary failings, consider what is the godly man's case, when he falleth in grosser out-breakings. If when thou lookest upon thy daily escapes through ignorance, rashness, precipitancy, short-coming in duty, thou art made to lament, and say "Lord, I cannot stand before thee, if thou, Lord, mark iniquity," how may the lamentation be heightened, when thou fallest in gross sins and spots, and by them causest the enemy to blaspheme! And the truth is, were folk more frequent in laying to heart their ordinary escapes and infirmities, it would be a mean to caution them against out-breakings in grosser debordings,¹ but when these are not laid to heart, and mourned for, it provokes God to write it with some vile blemish. And I shall add, if the Lord mark iniquity, and a godly man cannot stand, what shall become of a wicked man, who hath no interest in Christ? If a David (suppose he hath been the penman of this Psalm) be trembling and sinking under the burden of iniquities, what a posture should monsters for profanity, who declare their sin as Sodom, be in! I confess they are not troubled with sin, because they forget that they have immortal souls, but their trouble is coming. They see godly men plunged and perplexed, under apprehensions of wrath, when they are free of gross out-breakings; and they are not affected with all their impieties, but O! what a witness is that against them, who walk as monsters among men, and are never troubled! Ponder that word, 1 Peter iv. 17, 18, "The time is come, that judgment must begin at the house of God; and if it first begin at us, what shall become of them, that obey not the gospel of God? and if the righteous scarcely be saved, where shall the sinner and ungodly appear?" If godly men dare not think of standing before God, marking iniquity, how can these monsters for profanity and

¹ Excesses.

ungodliness think to look God in the face, marking their iniquities?

But now, I proceed to the second general in the text, and that is the refuge to which the psalmist betakes himself, when he is thus humbled, and abased under the sense of the dreadful deserts of sin: "but there is forgiveness with thee." That is, Thou hast declared Thyself to be a pardoner of sin on gospel-terms, and this forgiveness is with Thee; that is, it's Thy peculiar right, in opposition to all pretenders. None have a right to pardon but Thou, and it's Thy right, when the law and our own consciences do condemn us, to step in and forgive; and, therefore, though upon account of the covenant of works, I cannot think of standing before Thee, I betake myself to the refuge, that "forgiveness is with thee."

There is a general word that I might here mark, that is, that there is a remedy in God for all difficulties, under which the saints are humbled, and abased as insuperable, for when in the third verse, he hath said, "If thou, Lord, shouldst mark iniquities, who can stand?" there is a but, a reserve, an exception added, "Forgiveness is with thee." There, indeed, is a hopeless case, but here is a remedy for it in God; so that there is no case (how hopeless soever it be) that is desperate, if folks go to God with it.

But this I leave, and pitch upon the main point in the text, that there is pardoning mercy in God for sin, and this is the only refuge to a sensible sinner oppressed with sin and guilt. It is here the psalmist's only refuge and ease, when he cannot think of standing before God marking iniquity. It is Job's only refuge, chapter vii. 20, 21, "I have sinned; what shall I do unto thee, O thou preserver of men? Why hast thou set me as a mark against thee, so that I am a burden to myself; (but all that will not make thee reparation.) Why dost thou not pardon my transgression, and take away mine iniquity?" And it is the happiness of fallen man, not that he is sinless, or able to satisfy justice for his sin, but that he is a pardoned man, Psalms xxxii. 1, etc., "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the Lord imputeth not iniquity." This we would not need to insist on, to prove it, if souls were in the psalmist's posture here, if souls knew what it were to be under the burden of the debt of sin, there would be no happiness like that, to have sin pardoned; God would be to them a matchless God upon this account, Mic. vii. 18, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?" He would be a matchless God upon the account of His pardoning iniquity, whatever other proof of love He should give, or withhold.

Now because this is a most important, and weighty gospel point of truth, "The pardoning of sin" (and I know not, when I may fall upon it in a catechetical way, I purpose to quit my ordinary way, and to insist upon this head, "The pardon of sin," which

would give me occasion to speak to several things, for information of judgment, and to set you to your duty), I shall reduce what I intend to say on it, to these heads.

1. What is pardoned?
2. Who they are that are pardoned?
3. What the nature of this pardon is?
4. When pardon passes in favour of the sinner, whether it be irrevocable?
5. What is the right method of the application of pardoning mercy? which will lead me to the last thing in the text, "That forgiveness is with God, that He may be feared."

These and the like, through the determination of the Scriptures, may be of special use to you.

1. What is it that God doth pardon? It is sin or iniquity, so the former verse, and this collated holds forth. It's the iniquities under which he is groaning in the former verse, for which there is forgiveness with God in this verse. So in that forecited place, Mic. vii. 18, "He pardons iniquity, and passeth by the transgression of the remnant of his heritage;" and Psalms xxxii. 1, 2, it is sin, iniquity, transgression, that is pardoned, covered, not imputed, to intimate that sin, under whatever name it be expressed, is that which God pardons.

Now to prosecute this, I shall not fall upon many descriptions of sin, and its nature; it shall suffice us to know, that sin is the transgression of the law, and that of the law of God. Neither the crossing of folk's humors will make a man a sinner, James iv. 11, 12. There are a number of rigid censurers, that would make their will a law to all, or have all to walk by their rash judgment, whereas there is but one lawgiver, who is able to save and destroy. Neither will the commands of men, obliging them in law, conclude men to be sinners, unless there be a superior command of God, obliging them to give obedience to these commands of men. But waving that, to the end I may resume, and follow forth something to your edification, I shall briefly speak to these four:—

1. That all men have sin to be pardoned.
2. That sin is a crime, and a debt, that needs a pardon, a burden that a man will not willingly lie under, if he look right on it, nor be at rest till he get it off.
3. That sin being a debt that needs pardon, and a burden too heavy for any, the unpardoned man looks upon himself (if in his right wits) in a doleful plight, till he be pardoned. And
4. That it is the chiefest of good news, to a man sensible of the debt of sin, that God is a pardoner of sin.

For the first of these, all have sinned, or done that which needs a pardon, I shall not need to repeat what I spoke the last day upon this, when I cleared the universality of that assertion, "That if God mark iniquity, none can stand before him" (verse 3). I shall only add two scriptural confirmations this day. One is, that,

1 John i. 8, where the Apostle, writing to the godly, says, as to original sin, "If we say we have not sin, we deceive ourselves, and the truth is not in us;" and another confirmation, when as to actual sin, he says, verse 10, "If we say that we have not sinned, we make him a liar, and his word is not in us." And another confirmation ye shall take from the pattern of prayer, Matthew vi. 12, where these who are allowed to call God Father, even the godly, are required to pray daily, "Forgive us our debts, as we forgive our debtors;" or as Luke xi. 4 hath it, "Forgive us our sins."

I shall say no more of this, but briefly mind you of these four.

1. It serves to refute the perfectists, that pretend to sinlessness. It was the damnable error of the Pelagians, that they affirmed, that as we have no guilt by Adam's sin, so men might live without sin, not only *sine crimine*, without any gross scandalous out-breakings (as we confess some sins, or some ways of committing sin, are not incident to the people of God, 1 John iii. 9). But they assert, that men may live *sine peccato*, without any sin at all; and when they are urged with that petition enjoined in the Lord's prayer, where we are bidden pray for the daily forgiveness of sin, they answer, that men should say that petition *humiliter*, but not *veraciter*, humbly, but not truly, and in sincerity; which is both an imputation on the majesty of God, and a refutation of their error—an imputation on the majesty of God, as if He did require, that men should lie under pretence of humility, and a refutation of their own error: for if they should lie and pray hypocritically, and not sincerely, they prove themselves to be sinners, and not perfect, as they pretend.

2. We might here put papists to mind what they say, when they plead for the sinlessness of the blessed Virgin Mary, though in this they do not agree among themselves. The Franciscans and Jesuits, they assert, that she was conceived *immaculate*; others, as the Dominicans, assert, that she was conceived in sin, but she was immediately cleansed from it; but both of them agree, that she lived without actual sin. We are for to declare her blessed above all women, and highly favoured of the Lord, but we dare not contradict Scripture, which concludes all under sin, Romans iii. 23; nor her own confession, Luke i. 47, where she owns God as her Saviour, which imports her acknowledging that she was a sinner; nor yet contradict our blessed Lord, His taxing of her as culpable, John ii. 4, when she would enjoin Him by her motherly authority to work a miracle, "Woman (saith He), what have I to do with thee? mine hour is not yet come." He owns her as a woman, not as His mother, in the acts of His mediatory office; and reflects upon her as one culpable, that would require of Him to work a miracle.

3. But I would from this recommend to all of you to grow in acquaintance with your pollutions, sinfulness, infirmities, and manifold daily failings. And for this, alas! we need not light

candles, there is not need of any secret search, as the word is, Jer. ii. 34, the skirts of our garments tell what we are; to us may be applied that word, Isaiah iii. 9, "The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves." But were we as spotless as Paul, it is our duty to be exercised with the root of sin, with the body of sin and death, with that law which is in our members, rebelling against the law of the mind, with that will that is present with us, when we delight to do good, after the inner-man (Rom. vii.) Ye would drive this trade, and mourn for your secret sins, lest God be provoked to give you up to scandalous outbreakings, which the world will read. When ye are not exercised with secret sins, ye provoke God to give you other work to do, little to your advantage. Learn to be at that work, which the people are at, Isaiah lix. 12, "Our transgressions (say they) are multiplied before thee, and our sins testify against us; for our transgressions are with us; and as for our iniquities, we know them;" and at that trade David was at, Psalms xl. 12, while he saith, "Innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up. They are more than the hairs of my head, therefore my heart faileth me." Estrangement from our sinfulness is an impediment to our humility. All the crosses in the world will not humble, or bring a man so low, as acquaintance with his own pollutions, and sinfulness of his nature. Estrangement from sinfulness is a great obstruction to repentance; he cannot be a penitent that is not a daily student of his own failings and infirmities. And estrangement from our sinfulness is an impediment to pardon; for sin must be taken with, and confessed, before we can expect pardon, and that cannot be while we live estranged from it. Thus you see the losses that follow the neglect of acquainting ourselves with the sinfulness of sin, our daily pollutions and infirmities.

But the fourth and last word I shall give you from this (and I shall go no further for the time) shall be this, that the consideration of the universal sinfulness of all mankind should excite folk much to commend God. It commends God, as upon many accounts, so particularly upon these two; one is, that He spares the world daily, though there be so much sin both of saints and others abounding in it. Who would sit with so many wrongs as God gets every day, and yet He destroys us not? How often might He say, as He said to Moses of Israel, Exod. xxxii. 10, "Let me alone, that my wrath may wax hot against them, and that I may consume them, that I may sweep them away from off the earth;" and yet He doth it not! How often might He do with us in this world as He did with Sodom, and the old world, and yet He bears with us! How often might He make the visible Church a terror to itself, and all the world! And how often might He make the saints a burden to themselves, and yet

great is His goodness, that He spares a sinful world, and sinners in it. And upon another account it commends God, and that is, that He lets not the sinfulness of His people make void their interest in Him, but notwithstanding their sinfulness, allows them to call Him Father; that though they be daily, by their repeated provocations, iniquities and transgressions, drawing rods forth from His hand, yet that doth not make void the covenant, Psalms lxxxix. 32, 33, "That he will visit their transgressions with the rod, and their iniquities with stripes, nevertheless his loving kindness will he not utterly take from them, nor suffer his faithfulness to fail." O! but the study of our sinfulness would make daily a new wonder to us, it would not be common news, "but a faithful saying, and worthy of all acceptation, that Christ came into the world to save sinners" (1 Tim. i. 15). And as we grow in the study of our sinfulness, the sweeter should these truths that hold out the remedy of sin grow and continue.

(To be continued.)

The late Miss Bella MacIver, Stornoway.

"**S** MATH dhoibhsan a fhuair dhachaidh!" (It is well with those who have got home, *i.e.*, to glory) is a remark often met with in the home which Bella MacIver has now left for ever. It is expressive of the complacency of mind and of the elevation of soul which enables the pious bereaved to think of the pious deceased as no longer dead but sleeping, as not gone beyond, but gone before. Bella MacIver is now lost to the world; the world suffers, although the world, steeped as it is in death-like unconsciousness, rolls on not a whit the wiser on that account. We who knew her, and, if we might so say, who loved her, cannot but mourn, for we feel, to some small extent at least, the loss of her companionship, which, we have reason to hope, has been transferred to the glorified society above.

Bella, popularly known as "Bellag Dhànaidh," was the second oldest daughter of the late respected Mr. Donald MacIver, missionary, of Laxdale, and a sister of Maggie Ann MacIver, a sketch of whose interesting experience appeared in our issue of January, 1912. She had been born and brought up in an atmosphere well known to many in the Church as one of true Christian piety. From her youth she showed a marked teachableness of disposition, which lent itself well to the endeavours of her parents in the direction of bringing her mind to bear upon the great questions of life, death, and eternity. So much so, indeed, that it would appear that she was more or less religiously influenced, although not perhaps savingly, at an early age. Her accounts of her exercises of mind at this period, the recollection of which in later life added interest to experience, tended to show that, even as a young girl, she had deep convictions of her sinful state, and of the evil of transgressing God's law. On occasions, such convictions as these would force her to leave her playmates,

and seek forgiveness from God in private. She used to relate how the dread of hell fire, "the big fire," as she would childishly name it, haunted her at times, and how she would speak to other girls about it, when rebuking them for their extreme indifference and frivolity.

It was when she was nineteen years of age that her convictions, so mysteriously initiated in childhood, expanded into real spiritual enlightenment. She had at that time been assisting at the manse. On a particular Sabbath evening, when gathered for family worship, in pursuance of the custom of questioning the household, Mr. Macintyre asked Bella to repeat the text from which he had spoken that same evening at church. Bella had always been an attentive and interested hearer, but, some way or another, she had difficulty in recollecting the words of the text that night. It appears that, after retiring to her room, the circumstance of her failure to repeat the text laid strong hold upon her mind, not in the light of time merely, but in the light of eternity. She was brought to reflect upon the awfulness of being unable to answer at the Judgment-seat of Christ, and this reflection ushered her into the view of herself as a lost, already-condemned sinner, which remained with her more or less sensibly, until finally she was lost to herself in the glorious revelation of Christ as her Saviour. For two long years she wandered through the maze of legal conviction, deploring how she was, how she had been, and how she feared she should be throughout eternity, and yet all the while earnestly seeking a way of escape. She was much given to weeping in private; her mind was often charged to overflowing with feelings of consternation and alarm, and at last the strain had so worked upon her that her bodily vitality fell to an extent from which it was never properly recovered.

But, although Bella's body was permanently and seriously affected, and although it finally succumbed, as the bodies of all of us must do sooner or later, yet the Great Physician had salutary respect unto her soul. It was her soul that troubled Bella; her body gave her even less concern than was proper. Her soul thirsted after salvation, and her body, already greatly enfeebled, was made to carry her about, in fair weather and in foul, to "the wells" from which others had drunk of "the water of life freely," and to which the Spirit of God was now directing and leading her. Nor was her waiting upon God in His appointed means in vain. The great and happy experience of her life, to which she afterwards testified, stands out veritably as a proof, one of many, of the faithfulness of Him who promises that those who seek Him with their whole heart shall find Him. It was while in the exercise of private prayer that Bella appears to have been enabled to close in with Christ as her Saviour, and with His finished work as "all her salvation and all her desire." The words by which the Holy Spirit was pleased to enlighten her savingly were: "He hath made him to be sin for us who knew no

sin; that we might be made the righteousness of God in him," words from which Mr. Macintyre had preached a sermon in her hearing some time previously. It were more than useless for us to try to describe the joy with which the sense of reconciliation through the Atonement was accompanied in her soul. This is more readily understood by those who have had any similar experience, than expressed—a joy unspeakable. She used to say herself that her elation was such, that she felt at the time as though everything in nature should rejoice with her.

We regret that the lack of space will not permit us to trace, even briefly, the trend of Bella's experiences from this time onward. Suffice it therefore to say that, although she had such a glorious deliverance at the outset, the period intervening between this and shortly before her death was one almost of incessant struggling. Her sense of inward corruption was such that, while, so far as outward relations were concerned, her bearing bespoke all that is commendable in disposition, yet her view of herself was so contrary that she was often heard to exclaim, "I am as black as the devil himself!" Towards the end of her life, the thought of death, which was often present to her mind, added much to her discomfort. She felt herself unprepared to meet God. On one occasion she remarked to a friend that she feared she should die in abject despair, that her very reason would forsake her on her death-bed. These and other discomfiting considerations which, for the reason already stated, we cannot meanwhile enumerate, had the effect of keeping Bella in humble subjection to and dependence upon the Saviour of sinners, and also of making her diligent in the use of means, private and public, as appointed by Him.

By the mercy and goodness of God, in whom she had trusted, and to whose promise she clung throughout, Bella's fears in regard to her death-bed were never realised. Her experiences there, particularly during the last few days, were little short of the reverse of what the tempter would have her believe. She found herself certainly in very deep waters at times, in respect of an intense and abiding consciousness of indwelling sin, but her Beloved seemed always at hand to hear her cries and speak comfortingly to her. On such occasions as these she would speak very freely of the wonders of grace, making no secret of all that the Lord had done for her. Her ardent attachment to the public means of grace was never more evident than when, on account of the advancement of her trouble, she was for ever cut off from them. She looked forward with delight to the evenings on which, by arrangement, meetings were being held in her home. On one such occasion, some hours previous to the meeting, a friend asked her if she felt hungry (*i.e.*, spiritually speaking) in view of the approaching meeting. "Yes," she replied, "I feel very hungry. I am heart-sick of the War-bread I have been feeding on for the past few days, and long for a morsel from heaven." We shall

never forget the last occasion on which Mr. Macintyre attended at her bedside. It was on Wednesday evening before her death—she died on the Sabbath. He spoke from the words: "The breaker is come up before them: they have broken up and passed through the gate, and are gone out by it: and their king shall pass before them, and the Lord on the head of them" (Micah ii. 13). Bella seemed to have been greatly uplifted in mind, and when he concluded she spoke richly of the blessedness of the saints and of the glories of heaven.

As we have already indicated, Bella departed this life on the following Sabbath. Her frame of mind immediately previous to her decease, as we understand it from her utterances, appears to have been one of steadfast hope and perfect resignation. Death could now no longer terrorise her; she felt herself more than conqueror through Him who loved her. Her spirit had already been reaching forward to the pleasant land beyond Jordan, and she waited expectantly to pass over. Nay, she longed for the transition from life temporal to life eternal. "Would that this same were the day!" she exclaimed in the early morning; and that was the day—the Lord had so ordained it. "What is your frame of mind now?" asked her mother some time after. "The sacrifice is there still, mother"; she replied with ardour. "He had made Him to be sin for us who knew no sin; that we might be made the righteousness of God in Him!" At noon she passed away quietly.

We feel we have nothing to add. Bella's life is of itself an epistle easily read and understood without the aid of comments. We are inclined, however, to take the opportunity of urging upon young and old who may chance to read the above short and very imperfect account of a Christian's career and death, the principle so manifest throughout. Many in this generation have fallen victims to the impression that there is no such thing as true religion, or that all religion is shadowy and unreal. It were well for such to set aside vain prejudices and ponder the facts and experiences of such a life as we have been endeavouring to delineate, in the context of death and the hereafter. For any thinking person, experience should be the ultimate test, and we have here the record of experience sufficient to convince us that God is, that religion is, and that "whereas the wicked is driven away in his wickedness, the righteous hath hope in his death."

M.

REMEMBER thy sins and Christ's pardonings; thy hell-deservings and Christ's merits; thy weakness and Christ's strength; thy pride and Christ's humility; thy many infirmities and Christ's restorings; thy guilts and Christ's new applications of His blood; thy fallings and Christ's raisings up; thy wants and Christ's fulness; thy temptations and Christ's tenderness; thy vileness and Christ's righteousness.—*Wilcox.*

A Letter to the Prime Minister *re* Envoy to the Vatican.

IT may be remembered that at last meeting of the Free Presbyterian Synod the Revs. Neil Cameron, Glasgow, and J. R. Mackay, M.A., Inverness, were appointed as a deputation from the Synod to wait upon the Prime Minister, the Right Hon. D. Lloyd George, M.P., on the subject of the recall of the Envoy to the Vatican. In reply to a letter of enquiry as to when he could conveniently receive the deputation, the Prime Minister said that he was sorry that, owing to the pressure of other business, he could not find time to receive the deputation. In view of this answer, the Revs. Neil Cameron and J. R. Mackay decided that they should send a letter to the Prime Minister, embodying the substance of what they intended to say by word of mouth, if the opportunity had been given them. The letter is as follows:—

To the Right Honourable D. LLOYD GEORGE, M.P., LL.D.,
Prime Minister of Great Britain,
House of Commons, London.

Sir,—The Synod of the Free Presbyterian Church of Scotland, at its Annual Meeting last May, appointed your humble servants, a deputation, to lay before you, the Prime Minister of the British Nation, the grief caused to the Protestant subjects of His Majesty George V. by the appointment in 1914 of an Envoy to the Pope, and by the persistence with which the British Government has, in spite of numerous appeals for his withdrawal, hitherto continued an Envoy's services at the Vatican. As you declined to receive in private the deputation composed of your humble servants, so that they might explain to you their sense of the injustice done, and the grief and alarm caused by the conduct of the Government relative to this important matter, they now take the liberty of submitting to you in writing a brief statement of the grounds of their complaint, and beg of you to take this their statement into account:—

1. The appointment of such an Envoy to the Vatican is a direct violation of the Bill of Rights of this Protestant Nation. Our forefathers learned, by painful experience, that it was absolutely necessary, for the peace and prosperity of the nation, that prohibitive and restrictive laws should be enacted to restrain the Papacy from its infamous plots—plots which had in view the undermining and overthrowing of the precious civil and religious liberties which the Reformation brought to the people of this country. Hence the emergence of the Bill of Rights and of other salutary laws against a system which would, if it could, undo the Reformation. For the Papacy is the most despotic and tyrannical system known to human history. It will not rest satisfied, if it can have its way, with anything less than the

absolute control of both the civil and religious liberties which God bestows upon mankind, and so far is it from being penitent on account of its past that it proudly boasts its *semper eadem*. From our knowledge of its past conduct, and of its present avowed teaching, should the Papacy again get the upper hand in this country, we could not expect anything better at its hands than a repetition of forms of persecution with which our forefathers were familiar, if one dared to oppose its idolatry and its despotism. If our Government, then, will persist in ignoring and removing the wise and non-persecuting laws set up for restraining the Papacy, we are afraid, if things go on as they are doing, the issue may be another bloody struggle for civil and religious liberty within this country—which may the Lord prevent. We therefore humbly appeal to you to put an end to the infatuated policy of bartering away the precious fruits which the Reformation brought to the people of this country.

2. The Creed of the Church of Scotland—a Creed in harmony with all the best thinking of the Reformed Divines of Europe—affirms that the Papacy is the great apostacy predicted in the Word of God. This belief is solidly based upon the distinctive marks by which God's word delineates that apostacy. Now, the case being so, it is nothing short of infatuation for this Protestant Nation to go on pandering to the ambitions of such an idolatrous and anti-Christian system.

3. The Nations of France and Italy, our allies in the terrible war now being waged, withdrew their Envoys to the Vatican some time ago. We may rest assured that those Roman Catholic Nations did so upon solid and reasonable grounds. The lame plea that their Envoys should be continued, because their peoples were Papists, did not weigh much with the Governments of France and Italy—a plea for retaining the Envoy at the Vatican put forward by our Government, notwithstanding the fact that Roman Catholics are only one to ten of the Protestants of this Nation. The idea is preposterous. Further, the presence of the British Envoy at the Vatican must be a source of harassment to Italy and to France, as it is surely a cause of alarm and grief to very many of the Protestants of Great Britain and Ireland. Such an anomaly ought to be brought to a speedy end.

4. It is a well-established fact that the Pope is on friendly terms with the Central Powers now at war with us and with our allies. The Pope has done his best to hamper us ever since the War began. It was through the active co-operation of the Roman Catholic political party in Germany that the Kaiser and his warlords were able to prepare so effectively for the world-war. In Italy, a nefarious plot, hatched in the Vatican, to betray Italy to her enemies had almost succeeded. The Roman Catholic clergy of Ireland caused many of the subjects of his Majesty in Ireland to give their oath that they would not be obedient to the law of conscription passed by the British Parliament. We do not

believe that the Protestant subjects of King George V. in Great Britain would be suffered to act as did those traitors, neither is it our wish that they should be. But we do ask, Why should there be any partiality in the enforcement of the law of the nation at any time, and especially at such a critical period of our history as this is? Like opposition to Great Britain's weal through Roman Catholic priestly agency has shown itself in Quebec, and in Australia and in other places. Are we to believe that all these efforts to weaken and harass us were unknown to the Pope? No; we cannot believe it. Why, then, should we have an Envoy at the Vatican? Would it not be as wise for us to have one at the Courts of Berlin and Vienna? Who knows how much information may have been given to our enemies through this channel, since the war started?

We therefore appeal to you in our own name, and in the name of millions of our fellow-Protestants, to terminate speedily an unwise, unjust and unpatriotic policy, by your taking steps to have the British Envoy to the Vatican recalled.—We are, Right Honourable Sir, your humble and obedient servants,

(Signed) NEIL CAMERON,
Minister of St. Jude's F.P. Congregation, Glasgow.
(") JOHN R. MACKAY,
Minister of the F.P. Congregation, Inverness.

The Prime Minister has acknowledged receipt of above letter.

A Message from the Synod to the Church's Soldiers and Sailors.

THE following is the Message, drawn up by Revs. Neil Cameron and J. S. Sinclair, at the Synod's instructions, and sent to Soldiers and Sailors in connection with the Church:—

Dear Soldiers and Sailors,—We have been asked by the Synod to send you, in its name, a message of affectionate goodwill and sympathy in connection with your present arduous and dangerous tasks.

We desire, at the outset, to assure you (if assurance, indeed, be needed) that all classes of men in connection with the Army and Navy, at home and abroad, are being constantly remembered by ministers and others in the prayers and other exercises of the sanctuary, with special mention of you who belong to our own Church. We need hardly say that, in addition to this, private prayer is continually ascending day and night from the family altar and the closet on your behalf. We believe that many favourable answers have already been given by the Lord to these supplications, and trust that many more will yet be given ere the War is at an end.

Allow us next to state, dear friends, that we entertain the deepest sympathy for you in the difficult and trying experiences through

which you are passing, fraught as these are, to many of you, with imminent danger to your lives. We admire the general courage and cheerfulness which characterise you in frequently overwhelming circumstances. Believing, as we do, that you are engaged in a conflict on behalf of truth, righteousness, and peace, as against falsehood, despotism, and militarism, we earnestly pray that, by God's blessing and help, your efforts may be crowned with eminent and speedy success.

It is, further, our earnest prayer that all those who truly fear God among you may be "strengthened with all might by His Spirit in the inner man," not only to acquit themselves valiantly as servants of King and Country, but also as good soldiers of Jesus Christ, setting a good and godly example before their comrades. We deplore the loss of not a few such excellent men in Army and Navy since the War began. Need we say, still further, that we are deeply and constantly concerned about the spiritual and eternal interests of those of you who are still without Christ? You are bound to know, dear friends, from your religious training, that the dangers, to which your souls are exposed, are infinitely greater than those bodily dangers which are so vividly before your eyes. We entreat you, therefore, not to neglect your Bibles, but to read them as often as you possibly can, and to pray that the Holy Ghost may open your hearts to receive the truth concerning sin and salvation. Keep always before your minds, as you have been taught at home, the necessity of the new birth and living faith in Jesus Christ in order to the possession of eternal life, and believe not those who teach any other doctrine. Remembering that sin is the original cause of all miseries in time and eternity, seek to "eschew all appearance of evil," and all fellowship with transgressors of God's law in their sins, and earnestly pray that you may be enabled to walk in the fear of God, which is "a fountain of life to depart from the snares of death." May the Most High bless you with His light and His salvation!

In conclusion, we express our heartfelt wish that, if it be the Lord's gracious will, you should be all preserved and brought back in safety and comfort to your friends and homes, and that, if He has ordered otherwise with respect to some of you, He may prepare you, in His abundant mercy, for the solemn emergencies of death and eternity!

And now, dear Soldiers and Sailors, "we commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Fare ye well.

Signed on behalf of the

Synod of the Free Presbyterian Church of Scotland.

(REV.) NEIL CAMERON.

(„) JAMES S. SINCLAIR.

August, 1918.

Diary of the Rev. James Calder,

MINISTER OF CROY, INVERNESS-SHIRE. BORN, 1712; DIED, 1775.

Edited from the Original MSS., with Illustrative Notes,

BY THE LATE REV. WM. TAYLOR, M.A., STIRLING.

(Continued from page 157.)

"*Thursday, July 12th.*—Conference in the morning with young converts who had been attending at Ardclach, who are in a promising way. The Lord (blessed be His name!) is doing good savingly to souls in this place this season. Christ has not divorced our mother; for sons and daughters are born in our Zion, who shall be a name and a praise to Him in time and eternity. Of this I have, blessed be His name! seen many delightful instances this year, and the last; and more or less every year since I had the honour to be a minister of the gospel. More and more may I see of this, O Lord, for Thy name's sake!

"*Sabbath, 15th.*—Blessed be my glorious and benign Master for what of His gracious presence and countenance He was pleased to afford to-day in this place in public, in private, and secret. I am full of hopes that this day's work shall not be without some precious and spiritual fruit, through the grace of God and the agency of His divine Spirit. Even so be it. Amen.

"*Sabbath, 22nd.*—A happy day. The Lord was graciously pleased to give some light, and life, and strength. Glory be to His name! Amen.

"*Tuesday, 24th.*—A delightful fellowship meeting; more souls awakened; glory be to His name! It is like to be a happy year in this corner.

"*Resolis, Monday, 30th.*—Mr. M'Phail preached one of the best sermons my ears ever heard from Titus ii.: 'Looking for that blessed hope and the glorious appearance,' etc. Thus the solemn work was brought to a happy and comfortable conclusion, through the good hand of the Lord on us and with us. May heaven and earth praise Him! May happy, most happy fruits result from it! Amen: so let it be! Amen: so shall it be through grace.

"*Friday, August 3rd.*—This day I have had matter of great humiliation. Through invigilance and security, which have already stolen insensibly on me, I have offended my dearest and highest Lord in more ways than one. I have sinned and offended both in word and deed, though not deliberately, or in a way to hurt or offend anybody else, yet I am sure it has offended my adorable Jesus. I have therefore been humbling myself before Him, and in some measure grieved for grieving His Spirit; and as He knows it was not voluntary or deliberate, but through infirmity and invigilance, I know He has forgiven me; but I cannot forgive myself, and I trust in His mercy to be more watchful of this wicked roving tongue, and still more wicked and

treacherous heart. So help me, O Lord God of my salvation! Amen.

"*Sabbath, 5th.*—The Lord gave many suitable and seasonable instructions to-day through His poor servant to His people; but, alas! I felt too little of the power and energy of them on my heart in the delivery! Ah! how formal and ununctioned has my heart and spirit been for some time past in the public ordinances! O pity, forgive, and cure, for Thy name's glory. Amen.

"*Thursday, 9th.*—A sweet fellowship meeting. GREAT FLOCKING OF SOULS TO CHRIST THIS SEASON. Glory, glory be to free grace!

"*Sabbath, 12th.*—This was a great day, blessed be the Lord! Many were affected; some awakened. Lord, grant that they be savingly converted from sin to God. Amen.

"*Wednesday, 15th.*—The whole day spent with young converts (I hope I may call them), one after another, who mean, if the Lord will, to communicate on this occasion for the first time. I had much joy and satisfaction in many of them, and good hope concerning the rest. May the Lord keep His everlasting arms about them, and carry on the good work that is begun, until the day of complete redemption shall dawn. Amen.

"*Thursday, 16th.*—This day had not one moment's leisure to study, the whole of my time from morning to night being employed, as yesterday, in society and conference with serious exercised souls preparing for the Lord's table for the first time. Blessed be the Lord for the uncommon and promising awakenings that are among many this season! O may it terminate in conversion and salvation, which I trust in the Lord's mercy will be the happy case! One of this day's agreeable visitants was labouring exceedingly under a spirit of bondage; with whom, after much conference and exhortation, I prayed in my closet, as I usually do in such cases, and the happy effect was an immediate relief and loosing of bonds in a great measure. All the glory be to the merciful Hearer of prayer! Amen."

In August of this memorable year of his ministry we find him amid the services preparatory for a communion Sabbath.

"*Friday, August 24th.*—Two fellowship meetings to-day, one in each language. As my constant attendance on Christ's lambs who are to communicate for the first time, if the Lord will, took up all my time, I was very uneasy in my mind, as I had most of the action-sermon* to study; but this day I have found, by the great and unexpected assistance which the Lord was pleased to afford me in studying, that I could not employ my time better or so well as by tending and waiting on these precious lambs of the flock; for all is now made up to me by their great and gracious Shepherd, and my kind and bountiful Master. So that I am now perfectly confirmed in the resolution I put on many years since, to keep an open door to all serious and exercised souls on such

* Sermon before Communion.

solemn occasions, and to admit them from morning to night as oft as they ask admittance; for besides the pleasure and edification I received from their experiences, I now find that the Lord can and will always make up to His servants the time they spend in such necessary, and charitable, and merciful exercises—viz., in conference, exhortation, and prayer with serious exercised souls.

"Sabbath Eve, 26th.—Now the most solemn part of the work is over. And blessed, for ever blessed be the great Master and Maker of the feast! He has done all things well; He has enabled me to deliver with freedom, ease, and pleasure, the precious truths I received from Himself; and I could easily perceive, and am now fully persuaded, that they were blessed to many. His people were put in a sweet lively frame, and were striving who should be foremost to commemorate their blessed Lord's dying love, and seal the everlasting covenant. It was indeed, in both congregations, a great and a glorious day of the Son of man. I trust strangers have been affected and awakened, and shall be won to Christ for ever.

"Monday, 27th.—This last day of the feast was a very great and happy day—one of the best days of the gospel I ever saw. . . . And now I set up my Ebenezer. O that I had a heart to praise Him for wonderful and undeserved goodness and mercy on this solemn occasion. Still, I have reason to regret that I was too formal and ununctioned in all this solemn service: I was, as usual, the poorest, and the least, and the vilest of all His servants and people. But His kingdom is advancing and gaining ground; and therein I rejoice, and will rejoice amid my own poverty and wretchedness.

"Thursday, 30th.— . . . I have a thousand things more to say to the praise of free grace, but time fails me; eternity will do it. Amen.

"Wednesday, 5th.—A long conference with a serious young communicant, who is walking in darkness, and groaning under the plague of a hard heart, etc., etc., and seems to be sighing and longing for Christ and communion with God through Him as the one thing. Happy choice!

"October 5th.—Since the late solemnity at Inverness, I had no leisure to retire and think on that and other affairs of the last moment and consequence, particularly the deadness, and, I may say, more than ordinary languor of my heart this season, though, blessed be the Lord! my public ministrations were never more remarkably blessed, or so remarkably blessed, as this season, for the conviction and conversion of sinners, and the comfort and establishment of the Lord's people. Children, and many children, have been begotten in my bonds, which shows that the glory of the power is of God and not of man. But oh, how poor, and dead, and languishing has my soul been in the midst of solemn festivities! though, blessed be the Lord, in many places and times when and where I was called to speak in public, as the

mouth of God to the great congregation, and the mouth of the congregation to Him, I was never once deserted in the public this season. Glory be to my kind, and gracious, and faithful Master for this! But oh! I was very dull and heavy in secret, and even at the sacred table, though not without a steady faith of adherence, and humble confidence in the merits of Christ my Lord, my righteousness, and strength. O may I be helped this day to be thankful for the mercies I have received, and humbled under a sense of my numberless sins, failings, and imperfections!

"Friday Morning, 26th.—This forenoon, if the Lord will, I mean to set apart for more than ordinary devotion, for which there is great occasion—particularly to implore the Divine presence along with my dear and pleasant boys, who are to set out, Providence favouring, on Monday next, for the University of Aberdeen, to gather spoils, I hope, for adorning the temple of the Lord, and to get themselves trained and armed with weapons of various kinds for combating the powers of darkness, and pulling down the kingdom of Satan in their day, and advancing the kingdom of God, and promoting the cause of pure and undefiled religion, even the blessed religion of Jesus. That this is my sincere aim in their education the all-seeing God knows; and glory be to His name! I have ground to believe that it is theirs also, and that they have honestly devoted themselves to the Lord with this glorious view. May the Lord God of their fathers strengthen and confirm them more and more in this glorious purpose, and honour them to honour Him in their day and generation!

"Two o'clock Afternoon.—During the short time of my retirement this forenoon, I experienced much of the mercy, goodness, love, and special presence of the Lord; had much freedom in pouring out this poor heart of mine in the exercise of confession, contrition and supplication; had much clearness, satisfaction, and comfort as to the several things that were matter of exercise at this time, particularly as to the main thing, from several promises and passages of the Word of God. . . . Lord, let it be to thy poor unworthy servant, and his devoted children, according to Thy gracious and blessed Word! For ever blessed be the name of the Lord God of Abraham, Isaac, and Jacob, the God of my fathers, my God, and my children's God, for what He has done, for what He is doing, and for what He has promised to do for unworthy us! Amen.

"Tuesday, November 13th.— . . . What I am to be concerned about to-day is, first, the declining state of this poor church, etc. . . .

"Ten at Eve.—With regard to the first article, the state of this poor church. . . . I cannot deny, but my heart, cold as it is, was somewhat touched and melted with sorrow for her dismal and degenerate condition, and was led to pray, and plead, and wrestle for her in a way that's not usual with so stupid and dull a snail as

I am, crying earnestly for the redress of her grievances, and particularly the removal of one capital evil which has brought a train of mischiefs after it;* and I hope and desire to believe the day is coming, though I may not perhaps see it, when Dagon shall fall down and be broken to pieces before the Ark of the Covenant, and that this holy and blessed Ark that is now so much in the possession and at the disposal of profane Philistines, will prove too hot for them, and that it shall be restored to its proper place and former glory in the Lord's time. Amen. Amen.

"Sabbath Eve, December 16th.—Blessed be the Lord for the remarkable countenance He was pleased to give this day to His own work in the hands of His own feeble servant. Seldom was I directed to say things more alarming or more alluring than such as have been advanced this day: seldom was I helped to make a fuller or freer offer of Christ to sinners, or to show them in a more striking light their need of Him. Nor did these things occur to my meditations in time of studying, but they came full into my view in time of preaching. Many seemed to be affected. O may it please Him who gave this precious seed to the poor unworthy sower to water it with the dews of His grace and Spirit, that it may quicken and prosper, and spring up unto a harvest of glory at the long run! Amen and Amen.

"Saturday, 29th.—Had an uneasy night. I offended, though inadvertently, last night; I feared that the Lord was displeased, but did not know it for certain till He was graciously pleased to convince me of it, and rebuke me for it in the seasons of the night. Blessed be His name, who has not ceased to be a Monitor and a Reprover to me, and at the same time blotteth out my sins in the blood of Christ. If I have offended, as alas! I often offend, through grace let me do so no more. Have got a new and a humbling view of the excessive attachment of my heart to my dear, and amiable, and dutiful children. Lord, wean and win all my heart—all my love, to Thyself.

"December 31st.—This being the last day of the year, I cannot conclude these memorandums without blessing, praising, and adoring the Triune-Jehovah for the miracles of His power and grace I have seen this year in the conversion of many souls; in which respect this has been the happiest year of my poor ministry. Glory, glory, all glory to the adorable Author and Agent! And much of this work, if not the greatest part of it, was among a poor, despised people in two neighbouring parishes who got pastors

* The "capital grievance" to which he refers is manifestly that of patronage, as reimposed on the Church of Scotland by an Act of Parliament passed in the reign of Queen Anne. This Act was not only protested against by the whole Church for a long time, but was by the thoroughly evangelical portion of the Church regarded as being constitutionally null, if not as to the power of conferring benefices, at least as to the power of entitling to the cure of souls. James Calder was one of those who resisted all attempts to enforce the law in the latter sense.

whose language they do not understand;* and so, being poor, despised, scattered sheep without a shepherd, the adorable Shepherd of Israel, in whom compassions flow and overflow, has been remarkably looking after them—calling them, gathering them, tending them, healing them, feeding them, carrying the lambs in His bosom, and gently leading the weak and the weary. Glory to His name for it! Amen. With respect to my poor family, I've cause to sing of judgment and of mercy: of judgment, in that the Lord made a sore breach on my family in removing by death my amiable and only daughter, the second delight of my eyes, and the kind nurse of my declining days; of mercy, rich and wonderful mercy, never to be forgotten, in that He was pleased to ripen and prepare her, young as she was in years, for her change, and to form her by His grace for the happy immortality which she now enjoys—where this lovely young handmaid, devoted from her birth to the service of Jesus, ministers with unutterable pleasure to her dear Redeemer and her heavenly Husband in the higher house of glory. Besides, I've cause to sing of His mercy in that He was pleased to support and comfort me under this sore affliction; and for His great goodness and kindness to her brothers, my surviving children, in protecting and preserving them in their journeys, and in prospering them in their studies, etc.; and most of all, for the promising appearances of His special and saving grace that are to be seen about them. May the Lord God of their fathers continue to bless them more and more, and spare them, if it be His blessed will, to glorify His name, and advance His kingdom on earth, for the sake of Jesus! Amen.

"This has been the busiest year of my ministry as to public and solemn services; but it pleased my adorable Lord and most gracious Master to proportion my strength to my work. His strength was made perfect in my exceeding great weakness. All glory be to His name! Amen.

"My failings, infirmities, and sinful imperfections have been in this, as in former years, very many, and very humbling. Father, forgive, for Jesus' sake! Amen. Amen."

Another year of special blessing! Mr. Calder's diary is indeed less full in 1765 than in some former years. Apparently he is too busy, and his strength is too frequently exhausted, to leave him either time or elasticity of spirits for detailed entries. Enough, however, is recorded to give one who reads regularly through his manuscript a vivid conception of the man of God, as he, in bodily weakness and under sufferings so severe occasionally that he apprehends death to be close at hand, but in the midst of a continued effusion of the Divine Spirit, labours for souls in season and out of season, and that not only among his own parishioners, but among many besides. Often indeed he goes to the pulpit

* He evidently means *spiritually*; for it was rarely attempted in Scotland to settle in Gaelic parishes ministers ignorant of the Gaelic language.

under an apprehension of physical inability to preach, and at times under a still more distressing mental languor which seems like spiritual deadness; but it is to find himself revived and countenanced there beyond his expectations, and to be cheered through the week by converse with persons who have been awakened to deep concern, and with believers who have been comforted and edified under his ministrations. Most eminently did the Lord, during this year, fulfil to His faithful servant His gracious promise, "My strength is made perfect in weakness."

"*January 1st, 1765.*—This being the first day of the new year, aimed at being suitably exercised in secret, and socially with my family. . . . As the year 1763 was a happy year in this place—much happier than former years—with regard to the advancement of Christ's kingdom in the saving conversion of sinners; and as the year 1764 was a happier year still in that respect, may the Lord grant that the year 1765 may exceed them both (whoever they be that shall live to see its period) in the number of saving conversions here and elsewhere. O may many, very many, souls of every rank and sex and age be gathered in this year to Christ in the gospel net! For, alas! there are many, very many, as yet in the gall of bitterness and bond of iniquity. Lord, send prosperity, for Jesus' sake! Amen.

"*Saturday Eve, 12th.*—Studied all day. Lord, help a poor weakling! This week was generally and for the most part happy, especially in writing to a gentleman of rank on the business of his salvation.

"*Sabbath Eve, 13th.*—This day I went to the house of God feeble and indisposed both in mind and body; yet it pleased my most gracious and compassionate Master to strengthen me in soul, body, and spirit! Felt none of my bodily ailments in the pulpit, and had some faint yet pleasant beams of the Sun of righteousness both in praying and preaching: glory be to His name for this! Amen.

"*Friday, 18th.*—This day much indisposed in soul and body at once; the unevenness of my temper is cause of great humiliation. Studied for an hour or two afternoon; at eve somewhat recovered through the Lord's mercy. Family worship this night was sweet and refreshing. . . . O to win nearer still, and to rest with complacency night and day under the shadow of Emmanuel's blessed wings!

"*Saturday Eve, 19th.*—Studied all day, yet I am poorly provided; but my glorious Master is a liberal giver! This week poor enough. Lord, pity, pardon, and furnish! Amen.

"*Sabbath Eve, 20th.*—Blessed be the Lord for the provision He made for His poor people in this place to-day. I was led into a train of thought of which I had no view at all in time of studying. I was much affected, and the congregation seemed to be so also in time of preaching. The Lord follow it with a special blessing, and forgive my great defects and shortcomings! Amen.

(*To be continued.*)

Air Iomadh Puing Dhiadhachd.

LE MR. EGIN UELSH.

“Gu’n d’thugadh e dhuinn, air bhi dhuinn air ar saoradh o lamh ar naimhde, gu’n deanamaid seirbhis da as eugmhais eagail, ann an naomhachd agus am fireantachd ’na lathair fein, uile laithean ar beatha.”—LUCAS i. 74, 75.

THA fios agaibh ciod a bha dheigh-lamh, sin r’a ràdh, ciod an doigh anns am bu chòir dhuibh bhur beatha a chaitheadh ann a bhi deanamh tol Dhe ; ach tha eagal orm gu’m bi mòran ag radh na’n cridhe, ged nach ’eil iad ’ga labhairt le’m beòil, tha e na ni diomhain seirbhis a thabhairt do Dhia. Agus rinn gach anam air son a mhòir chuid, cumhant ri ifrinn agus ris a bhàs, agus tha iad a’ smuaineachadh gu’m bheil an Tighearn co fada as uatha, is nach urrainn e am faicinn. Tha mi guidh air Dia trócair a dheanamh oirbh, agus bhur coguisean a dhùsgadh, a chum’s gu’m bi e air a dhearbhadh oirbh, gu’m bheil là teachd anns am bhi bhur n-anama lomnochd air an nochdadh an làthair caithir bhreitheanaidh Dhia ; ach a chum bhur teagasg ’sa’ phuing so, leughaidh mi dhuibh cuid do dh’aitean de’n Sgriobtuir ; agus air tús, Cen. xvii.

“Agus ’nuair a bha Abraham ceithir-fichead agus naoibliadhna-deug a dh’aois, a dh’fboillsich an Tighearn e fein dà, agus thubhairt e ris, Is mis an Dia uile-chumbachdach ; gluais thus’ a’m’ fhianuis agus bhi treibhdhireach.” Bha Abraham air teachd air aghaidh gu maith ann an aois ’nuair a fhuair e an àithn so, eadhon ceithir-fichead agus naoi-bliadhna-deug ; uime sin ged nach biodh agad ach aon bhliadhna gu bhi beò, tha e maith air do shon gu’n éisd thu ri guth an Tighearn, Is mis’ an Dia uile-chumbachdach, gluais thus am fhianuis, gidheadh cha do ghluais e co dìreach is bu chòir da ; air an aobhar sin tha’n Tighearn a’ teachd ’nuas o neamh, agus a tabhairt àithn dha gluasad ’na lathair uile laithean a bheatha ; agus air eagal ’s g’um feudadh daoine so a smuaineachadh ro mhor uile laithean am beatha thabhairt seachadh ann a bhi gluasad an lathair Dhia, mar gu’m biodh so na ni do-dheanta do dhaoine dheanamh ; uime sin tha’n Tighearn ag radh, Tha mise uile-chumbachdach, air dhoigh agus ’nuair a sheallas tus air d’uireasbhuidhean fein, gu’m faigh thu annam-sa ge b’e ni a tha dh’fheum ort.

An e gliocas, urram, saibhreas, laithean buan, fireantachd, no ni sam bith a tha uat a b’àill leat fhaghail ’san t-saoghal so, no anns an t-saoghal ri teachd ? Gheibh thu e anns an Tighearn a tha’n so ma ghluaiseas tu ’na làthair. Tha’n imeachd air a shamhlachadh ri duine a tha dol air aghairt air turus, agus aig am bheil a shùil suidhicht’ air an àite aig am b’àill leis a bhi. ’An sin ma ta bu chòir dha na so sinne fhoghlum, ré ar beatha gu léir, ann am briathraibh, slighibh, agus ann ar n-uile smuainte’ agus ghnìomhairibh, bu chòir dhuinn ar cridheachan a thogail suas ri

neamh, amharc suas ris-san a tha ag amharc an nuas ortsas; agus bheir so ortsas amharc ort fein, agus d'uile dheanadais a stiùireadh gu ceart. Thuilleadh air a so, tha e ag radh, ma bhitheas tu dìreach. Tha cridhe an duine fìr a thaobh nàduir, agus cha'n urrainn a bheag sam bith a dheanamh dìreach agus còmhnaidh, ach a bhi ag imeachd ann an làthair Dhia agus a bhi ag amharc air an Tighearn do ghnàth. 'Nis, tha'n treibhdhireas agus an t-ionracas so na ni mòr, agus feudaidh so mòr ghàirdeachas a thabhairt dhuit, 'nuair a dh'fheudas tu a radh, tha so ann am chridhe, anns na h-uile ni gu'm b' àill leam Dia a thoileachadh. 'Nis tha'n gealladh a' leantainn anns an ath earrann, "agus bithidh mo choimh-cheangal eadar mise agus thusa, agus meudaichidh mi gu mòr thu." Mar so tha agaibh geallaidhean cothromach, agus còirichean oirdhearc, agus mòr shochairan a bhuineas dhuibhse a tha 'g imeachd ann an làthair Dhia, agus a tha treibhdhireach ann an cridhe, agus ann a fhianuis-san. Agus air eagal's gu'm feudadh sibh so a smuaineachadh do-dheanta gu imeachd ann an làthair Dhe, feudaidh sibh a shambail fhaicinn ann an Enoch, Gen. v. 14. Oir tha e air a radh, "Ghluais Enoch maille ri Dia, agus cha robh e ann, oir thug Dia leis e." Agus bhuannaich na naoimh roimhe gu so, agus tha gràs Dhe comasach gu thabhairt air duine a dheanamh, agus ruigsinn da ionnsuidh; oir Dia, a thug dhuit a thiodhlac a's mò, a Mhac fein, cia mò mhòr a tha e comasach air na h-uile nithe thabhairt dhuit maille ris? Tha'n t-Abstol mar an ceudna, ag innseadh mu imeachd fein, ag radh, "Ach so tha mi 'g aideachadh dhuit, gur ann do réir na slighe ris an abair iadsan saobh-chreidimh, a tha mis' aig aoradh do Dhia m'athraichibh, a' creidsinn na h-uile ni a ta sgriobhta anns an làgh agus anns na Fàidhean. Mar so tha mis ag aoradh do Dhia m'athraichean"; ach cionnas, deir esan, "A' creidsinn na h-uile ni ta sgriobhta anns an làgh agus anns na fàidhean?" Oir cha bhi aoradh air a thabhairt do Dhia as eugmhais creidimh. Thubhairt mi roimhe, feumaidh bhuir creidimh ruigsinn a dh'ionnsuidh na h-uile nithe a ta sgriobhta anns an làgh agus anns an t-Soisgeil; oir mur bi 'ar-aon na geallaidhean agus na bagraidhean air an creidsinn, cha bhi imeachd an làthair Dhe ann, uime sin bu chòir do'r creidimh a bhi cho farsuinn ri focal Dhia; tha thu fo cheangal gu a chreidsinn, gu'm bheil Dia fo cheangal a làgh a sgriobhadh ann do chridhe; mar tha thusa fo cheangal maitheanas do pheacanna a chreidsinn, mar sin tha thu fo cheangal uile gheallaidhean Dhia a chreidsinn; ciod air bith co farsuinn 'sa tha iad; uime sin, 'seadh, 'nuair a leughas sibh focal De, no 'nuair a dh'éisdeas sibh e, bu chòir duibh a leughadh agus éisdeachd le creidimh; gluais ann am làthair-sa, deir an Tighearn. Tha sibh a' faicinn ciod e an caith'beath bu chòir dhuibh a bhi agaibh, eadhon àrd urram le creideamh agus dòchas ann ad' anam agus ann do choguis ann am mòrachd neo-chriochnuichte an Dia shiorruidh, agus le oidhearp nach truaill thu do choguis ann a bheag sam bith; thoir faineas nach bi do choguis gu bràth a'

t'aghaidh, aon chuid ann do dhleasdanas do Dhia, no ann do dhleasdanas do dhuine. Tha'n t-Abstol, air dha bhi labhairt mu thimchioll a ghiùlain fein, agus giulain athraichean, ag radh, "Agus a' nis tha mi a'm' sheasamb agus air mo chasaid as leth dòchas a gheallaidh a rinneadh le Dia do'r n-athraichean, a chum am bheil dhùil aig ar dà-threubh-dheug-ne teachd, a' deanamh seirbhis do Dhia, a là agus a dh'oidhche do ghnàth," Gniomh xxvi. 6, 7. Beachdaich, bhà iad a' toirt seirbhis do Dhia a là agus a dh'oidhche; tha sibh a' faicinn ciod a ta air iarraidh oirbh, eadhon an ni ceudna rinn iadsan; cha'n e mirean is earrainnean do dhiadhachd an t-seirbhis do gnàth a tha Dia ag agair oirbh, agus a thug na naoimh dha 'san àm a chaidh seachad—Oh! cia tearc a thug an cridhe gu h-iomlan fathasd a chum séirbhis a thabhairt do ghnàth do Dhia, gu seirbhis a thoirt do Dhia a là agus a dh'oidhche mar-aon; tha mòran an dùil gu'n dean ni beag seirbhis a thabhairt do Dhia, ged nach faigh e an cridhe gu h-iomlan; ach tha'n Tighearn ag radh le Solamb, "Mo mhac, thoir dhomhsa do chridhe," (Gnàth. xxii. 26). Agus ged 's beag as fhiach an cridhe, gidheadh is e na h-uile a tha'n Tighearn ag iarraidh ort. Mò mhac a deir esan, is mi t-Athair, agus is tusa mo mhac, agus thug mis' beatha agus solus dhuit, agus na h-uile ni ta agad tha e agad uamsa, agus sholair mis' air do shon oighreachd air neamh; agus a nis, air son na h-uile ni a rinn mi dhuit cha'n'eil mi ag iarraidh na's mo ort na gu'n tabhair thu dhomhsa do chridhe, agus bheir mis' dhuit-sa toilinntinn ann mo shlighibh; oir fàsaidh do shùilean, agus d'uile bhuill, sgìth ann an uine ghearr do sheirbhis Dhe mur d'toir thu do chridhe do Dhia; agus uime sin tha e ag radh anns an 17, "na gabhadh do chridhe farmad ri peacachaibh, ach bi ann an eagal an Tighearn rè an là uile," oir mu bi cha'n'eil e so-dheanta gu'm bi do chridhe air a chumail ann an òrdugh ceart, agus air an aobhar sin ann an àite eile tha e ag radh, "leis na h-uile dhìchioll gleidh do chridhe." Bu chòir do na h-àitean so de'n sgrìobtuir a bhi air an cumail ann ar cuimhne fad an là, "leis na h-uile dhìchioll gleidh do chridhe, oir 'sann uaith a tha sruthan na beatha." 'Se'n cridhe tobar na beatha, agus ma bhios e truailidh bithidh na sruthan gu leir truailidh mar an ceudna: agus goirid an deigh sin tha e ag radh, "Cothromaich ceuman do chois, agus bitheadh do shlighibh gu leir ann an deagh òrdugh." Cha bu chòir dhuit-sa a Chriosduidh, ceum a dheanamh, nach bitheadh tu a' sealltainn c'ait' am bheil thu dol, agus bu chòir dhuit fheoireach de do chridhe, ciod e an rathad tha'n so air am bheil mi? Co dhiubh is ann air an rathad fharsuing gu sgrios, no air an t-slighe chumhann a tha treorachadh gu beatha? Oir gu deimhin is cumhann an t-slighe a tha treoreachadh a chum beatha shiorruidh, agus uime sin bu chòir a bhi sealltainn do ghnàth ris an t-slighe; air an aobhar sin tha e ag radh, "cothromaich ceumanna do chois." 'Nis, ciod an t-saothair a b'àill leat a chaitheadh air giulan Chriosduidh? Agus tha e uile gu maith air a chaitheadh ma 'se 's gu'n tabhair

thu fainear cia daor 'sa chosd e, agus thus a ta ann an Crìosd, saoilidh tu an ùin a bha air a caitheadh ann an diomhanas ro fhada, agus gu'n robh thu ro fhada ann an tòiseachadh ri seirbhis a thabhairt do Dhia. "Cothromaich ceumanna do chois," 'se sin na tionndaidh a dh'ionnsuidh na laimhe deis no na laimhe clìth', ach coimhead do chos o'n olc.

'Nis, 'san aite mu dheireadh, "Mo mhac, coimhead aitheantan t-Athar, agus na treig teagasg do mhàthar, ceangail iad do ghnàth air do chridhe, agus cuir iad mu thimchioll do mhuineil"; 'se sin biodh iad mar shlabbraidh gu do sgeadachadh. 'Nis, ciod a bhuannachd a bhios agad le so? Treoraichidh se thu 'nuair a dh'imicheas tu, feithidh se riut 'nuair a choidileas tu, agus 'nuair a dhùisgeas tu bithidh se maille riut; 'se sin, toisich do thurus leis, agus cha'n fhag e gu bràth thu gus am bi thu aig crìoch do thurus; ni e faire air do shon 'nuair a tha thu ad chodal, agus bithidh tu do ghnàth fuidh dhìdean caoimhneil ré na h-oidhche; agus 'nuair a dhùisgeas tu 'sa mhaduinn, bithidh e ullamh gu do chomhairleachadh cia mar a chaitheas tu an lá gu léir. 'Nis, na'm b'áill leat so a dheanamh, ciod an t-aoibhneas agus an sòlas a bhiodh agaibh, ciod an t-sìth ann bbur coguisibh mar-aon maille ri Dia agus duine, agus ciod an imeachd shuilbhir, agus ciod a bheatha thaitneach a dh'fheudadh tu a bhi agad? Ach tha mi fàgail so. Tha sibh a' faicinn gu'm bheil an gnè chaith' beatha so air àithneadh dhuibh, agus a chum's gu'm bi sibh na's ro-chomasaich air so a dheanamh:

'Sa cheud ait, bu chòir duibh bbur peacaidhean a chuimhneachadh gach là, a chum bbur cumail fuidh, agus bbur n-irioslachadh; air an aobhar sin feuchaibh nach at bbur cridheachan le àrdan.

'San dara h-àite, Feumaidh sibh a bhi sineadh suas bbur lamh a dh'ionnsuidh Chrìosd, agus a bhi do ghnàth ag itheadh do 'fhéoil, agus ag òl do dh'fhuil gach là; agus ni beachd-smuaineachadh air do pheacaidhean, agus air an staid thruagh anns am bheil thu trid a pheacaidh, do chomh-èigneachadh gu na 's mo do mheas a bhi agad air fuil Chrìosd.

'San treas aite, Faic gur ann ann an Crìosd a ghreimicheas tu ri bith mòralachd ghloirmhoir neo-chrìochnaichte na diadhachd, a chum's gu'm bi d' imeachd maille ri Dia; oir gheibh thu e ann an Crìosd, agus co fhad sa dh'fhanas tu ann-san, fanaidh esan annad-sa; agus ma chreideas tu ann, thig esan agus an t-Athair agus gabhaidh iad còmhnuidh maille riut.

A ris biodh eagal Dhia ann do cridhe do ghnàth, oir is e 'n t-eagal so tùs a ghliocais, agus bheir an t-eagal so ort thu fein a chuir fo armachd ann an aghaidh gach uile bhuairleadh, air doigh's nach téid a bheag a steach a dh'ionnsuidh do chridhe a chuireas cràdh air an Tighearn agus "guidhidh tu air nigheana Ierusalem, nach dùisg iad t-aon ghaoil," a tha ann do ghlaicibh, gus an àill leis fein.

A ris, 'nuair a bhios tu a dh'easbhuidh air, bheir so ort éiridh

as do leabaidh g'a iarraidh ; agus gu'm bi thu ullamh gu thoil-eachadh anns gach uile dheadh obair, agus coguis ghlan a bhi agad a thaobh Dhia agus a thaobh dhaoine.

A ris, bheir so ni eile ad' ionnsuidh ; 'se sin, a thabhairt ort amharc le gairdeachas air uile chreutairean Dhia le shùil a chreidimh ; agus uile shochairean a ghabhail 'o làimh le breith-buidheachais ; an sin chi thu feum air àithn ar Tighearn, "Deanaibh faire agus urnuigh do ghnàth." Mar sin leigidh tu sios an soitheach a dh'ionnsuidh an tobair, agus bithidh tu do ghnàth a' tarruing a mach as gràs air son gràis.

'Nis, na'm b'aill leat so dheanamh, bheireadh e ort ann ad uile ròidibh do shùil a bhi air Dia, chum's 'nuair a luidheas tu sios, gu'n gabh thu cunntas sònruichte mu t-uile shlighibh air an latha chaidh seachad, agus 'nuair a dh'eireas tu gu'n deasaich thu thu fein air son seirbhis Dhe rè an la sin uile ; agus bheir so ort gur ann is lugh a bhios agad ri dheanamh aig àm do bhais, do reir's mar a chuimhnicheas tu gu'n cuir thu suas cunntas air saothair gach aon là do Dhia mu'n teid thu idir a dh'ionnsuidh do leabaidh ; uime sin 'sann is lugha bhios agad ri dheanamh a nis. Ma gheibh thu maitheanas, mu'n luidh thu sios, deth gach peacadh a rinn thu fad an là ; 'an sin feudaidh tu dùbhlán an diabhuil, na h-ifrinn, na h-uaigne, agus a bhàis, agus ceartaís Dhe a thabhairt, oir cha'n urrainn iad a bheag a chuir as do leth, a' faicinn gu bheil d'éiric air a phaigheadh, agus fhuair thus maitheanas troimh 'n fhuil sin, air a sgrìobhadh leis an Spiorad Naomh. 'Nis, gu'n deonicheadh an Tighearn so dhuibh air sgàth Chrìosd ; dha-san, maille ris an Athair, agus ris an Spiorad Naomh, gu'n robh gach uile ghlòir a nis agus gu sìorruidh. Amen.

Brief Obituary.

MR. WILLIAM MACKAY, EDINBURGH.

IT is with sorrow that we record this month the death of Mr. William Mackay, 109 Warrender Park Road, Edinburgh, who passed away on 20th August at a ripe old age—about eighty-seven years. Mr. Mackay was one of the original adherents of the Free Presbyterian cause in Edinburgh, and continued to be steadfastly attached to the same to the end of his life. He was a man who took much interest in Church matters from an early period, and being a staunch Free Churchman of the Disruption type, he viewed with dismay the course of declension in doctrine, worship and discipline that went on in the old Free Church, and did not hesitate to express his mind very strongly and pointedly when he got the opportunity. Possessing ability with the pen, he often took part in ecclesiastical discussions in the press, and his pithy, intelligent, and well-expressed letters are not forgotten by those who followed these discussions with interest. Being a thorough and consistent adherent of the "Constitutional" party, he had no

hesitation in supporting the Rev. D. Macfarlane and those who abode by the original constitution of the Free Church in 1893, and who refused to associate any longer with the "Declaratory Act" Free Church. Mr. Mackay was fully and justly convinced that the Free Presbyterian Church was the real Free Church of 1843, and of this mind he continued, as has been already indicated, until he breathed his last. The subject of this notice never became a communicant. Though of a very decided turn of mind in regard to the principles he held, he was of a quiet, unassuming disposition in spiritual matters, and appeared to shrink from the above important and desirable step through a sense of unworthiness. We believe him to have been a humble, sincere Christian. His death is a loss. We express our deepest sympathy with his widow and family in their great bereavement. J. S. S.

Church Notes.

Communion.—John Knox's, Glasgow (Hall, 2 Carlton Place, South-Side), and Ness (Lewis), first Sabbath of October; Gairloch (Ross), second; Scourie (Sutherland), third; Lochinver (Sutherland), and Wick (Caithness), fourth. Oban, first Sabbath of November; St. Jude's, Glasgow (Jane Street, Blythswood Square), second.

Synod Message to Soldiers and Sailors.—Copies of this Message may still be had from the Editor of the *Free Presbyterian Magazine* or any of the ministers of the Church.

Lochbroom Congregation and the Education Bill.—The following resolution was passed at a meeting of the Free Presbyterian congregation of Lochbroom (Rev. A. Sutherland, minister), on 2nd September:—"The Free Presbyterian congregation of Lochbroom express disappointment that the amendment to clause 7, Education (Scotland) Bill, 1918, to secure the provision of religious instruction in primary, intermediate, and secondary schools was not adopted by the Scottish Grand Committee; affirm their conviction that the Bible and Shorter Catechism should be given a place safeguarded by Statute, in the daily curriculum of these schools, and urge the insertion of words in clause 7, whereby it will be secured that religious instruction, in the above sense, shall be included in any scheme of education which Parliament may approve of." The resolution, which was unanimously adopted, was moved by Mr. John Maciver, elder, Scorraig, and seconded by Mr. A. Mackenzie, elder, Ardendrean, copies to be sent to the Prime Minister, the Secretary for Scotland, Mr. Ian Macpherson, M.P. for Ross and Cromarty, and Mr. A. F. Whyte, M.P. for Perth.

THERE is one sin that destroys its millions, namely, *levity*. Those who were invited to the marriage supper "made light of it."—*Rowland Hill*.

Acknowledgment of Donations.

MR. ALEXANDER MACGILLIVRAY, General Treasurer, Woodbine Cottage, Glenurquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to 20th September:—

Sustentation Fund.—"Well-wisher" (Lairg postmark), 10/; Mrs. Moffat, Sandaig, Glenelg, 10/; D. Alexander, Keiss Village, Caithness, £1; Per Rev. J. S. Sinclair—R. Macfarlane, Benbecula, 6/, and D. Morrison, Saskatoon, Canada, 32/.

Jewish and Foreign Missions Fund.—Mule and Cart for Rev. J. B. Radasi: Per Rev. J. S. Sinclair—Mr. Macleod, Brae, Inverasdale, 5/; Mrs. Malcolm MacIver, Lots of Scorraig, 2/; Henry Donald Adamson, Helmsdale, 1/6; Margaret Deborah Adamson, Helmsdale, 1/6; A. Grewar, Dunballoch, Beauly, 10/. Kafir Mission—Per Rev. J. S. Sinclair—Miss Wilson, Larkhall, 10/.

Mission to Forces Fund.—Per Rev. J. S. Sinclair—Miss A. Grant, 5/; K. Maclean, New Zealand, 6/; Mrs. Andrews, London, £1 (per Mr. John Macleod, Mount Florida); D. Morrison, Saskatoon, Canada, 5/. Previously omitted—Mrs. A. Macleod, Struth, Obbe, 5/, and D. Macleannan, Kincardine, Ont., 4/.

Rev. J. S. Sinclair acknowledges, with thanks: For Bibles to Soldiers and Sailors—8/ from Mrs. A. Munro, Simcoe, Ont., and (per Mr. A. MacGillivray, Gen. Treas., Inverness) 2/6 from Mrs. M. MacIver, Lots of Scorraig (also 2/6 for Free Distribution of Magazine).

Rev. Neil Cameron acknowledges, with thanks, 5/ from Mrs. Burns, Balquhider, for Bibles to Soldiers and Sailors.

The Treasurer of the Dingwall Congregation (Mr. Murdo Urquhart, Craig View) acknowledges, with thanks, the following donations received for the Manse Building Fund:—Per Mrs. Macfarlane, from Mr. Alick M'Lennan, New Zealand, £1; also from "A Friend," Rona, 10/.

The Magazine.

Further Increase in Price of Magazine.—We regret that, owing to the large increase in the price of paper and cost of production, we are under the necessity of increasing the price of Magazine to 4d. per copy, postage 1d. extra to the home country. The Subscription for year will thus be 5/. Magazines to the United States (which are sent through a special agent) will come to the same price (5/), while the price to British Colonies (Canada, Australia, etc.) will be 4/6, the postage being still one halfpenny. This arrangement will (p.v.) begin with November issue. The Editor will be obliged for balance due (9d.) for next half-year on single copies, already paid.

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Glendale Congregation, Skye.—Per John Mackinnon, joiner, Fasach—Jas. Macleod, 10/, Murdo Macaskill, 10/, J. Mackinnon, 5/, John Campbell, 6/, Alex. Macleod, 2/6, John Maclean, 2/, Neil Campbell, 1/, John MacInnes, 3/, Norman Ross, 1/, Chris. Stevenson, 3/, Marion Cameron, 2/, Marion Morrison, 1/, Mary A. Matheson, 2/, Mary Mackenzie, 1/, Margt. Macaskill, 1/, Alex. Campbell, 1/, Ann Ross, 1/, Mary Mackay, 1/, Chris. Campbell, 1/, Kate Campbell, 8d., Mary Macnab, 2/, Ann Macdonald, 1/, Flora Ferguson, 1/6, and Alex. Campbell, 6d.; total, 60/2. Per Neil Montgomery, Vatten, Dunvegan: *Vatten*—Annie Campbell, 2/, Mrs. Porteous, 10/, Margt. Porteous, 5/, Mrs. Norman Ferguson, 2/, Neil M'Donald, 2/, Neil M'Leod, 2/, Neil Montgomery, 2/6; *Roag*—John M'Donald, Oibost, 2/, Donald Campbell, Greep, 3/, Finlay M'Askill, Greep, 2/, Mrs. MacIntosh, Greep, 1/, Mrs. Ross, Greep, 1/, Donald Campbell, Bolveen, 2/6, Roderick M'Lean, 1/, Alick Campbell, Roskill, 2/6, Wm. Stewart, 2/, Hector M'Lean, Kensale, 2/, Mrs. M'Millan, 1/, Mrs. A. M'Millan, 1/, Kenneth M'Leod, 2/6, Ronald M'Sween, 2/, Mrs. Colin Campbell, 2/, Neil Ross, Balmearach, 2/, Norman M'Phee, Feorlig, 2/6; *Harlosh*—John M'Leod, 1/, John M'Leod, 2/, Ken. M'Leod, 1/, Mrs. John Urquhart, 2/6, Mrs. M'Lean, 2/, John Lamont, 2/6, Catherine M'Askill, 1/, Magnus M'Kenzie, 1/, John Campbell, Dunalerich, 2/6, Donald Ferguson, 1/6, Mrs. M'Swan, 2/, Mrs. Donald Grant, 1/, Mrs. N. M'Phee, 1/, Mrs. Neil M'Donald, 2/6, Mrs. Stewart, 1/, Neil M'Askill, 2/6, Murdoch Campbell, 2/, Duncan M'Rae, 1/, Duncan M'Dermid, 2/, Angus Campbell, 2/, Murdoch Nicolson, Balmore, 2/, Angus M'Phee, 2/6, Donald Grant, 2/, Kenneth M'Leod, 1/, and Mrs. M'Askill, 2/; total, £5 1/- Grand total. £8 1/2.

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