



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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The Peace Treaty.

AFTER a Peace Conference which lasted six months, the Peace Treaty was signed in the Hall of Mirrors at Versailles on Saturday the 28th day of June. The German delegates, two "very commonplace figures," were of necessity the first to sign. After them came the delegates of the Allied and Associated Powers, who in succession signed the Treaty. The whole business occupied about an hour—from 3-15 till 4-10 p.m. The occasion was certainly a very memorable one, sealing, as it did, the end of the greatest War in history, and ushering in, as we hope, in God's merciful and over-ruling providence, a beneficent and lasting peace. It is striking to note that the Peace Treaty was signed on precisely the fifth anniversary of the murder of the Archduke of Austria by a Servian, the tragic incident which, like a spark, kindled the fuse that led to the terrible conflagration of the Great War.

There is great reason for thankfulness to God that such a Treaty has been signed, though there are many elements in the situation that are fitted to sober and humble us. When we consider the tremendous carnage of the War, with the loss of millions of precious lives and the waste of a vast amount of valuable treasure—not to speak of the intense sorrow and strain experienced by millions of human beings who were not immediately engaged in the conflict—we cannot be too thankful to the Governor among the nations that the fearful contest, with its heart-rending horrors, has come to an end. May the God of grace, through Jesus Christ, give us wisdom to benefit spiritually by the far reaching deliverance, and may His great goodness lead our own and other nations to repentance!

The credit is given in the public press principally to "the council of three," M. Clemenceau, the Right Honourable D. Lloyd George, M.P., and President Wilson of the United States, with special emphasis on the name and toils of our own Prime Minister, for carrying through the arduous and intricate deliberations to a successful issue. The Word clearly teaches us to give

honour to whom honour is due, and we desire not to mitigate in the least the praise to which these distinguished men are entitled. Let them get all credit for what was rightly and nobly done. At the same time, no truly Christian person can fail to observe that there have been serious defects of a fundamental kind in connection with the Peace Conference and the Peace Treaty. The apothecaries' ointment is not without dead flies of a very nauseous description. Though we attribute the happy results of the deliberations to the controlling hand of the King eternal, who can say that He has been acknowledged as He ought to have been in connection with such great and important work for the benefit of the world? The President of the Conference, Clemenceau, we understand, is an Agnostic or Materialist, and we have no evidence that there was any public acknowledgment of God or of Christ in the peace deliberations, no prayer at the beginning or close of the many meetings of the delegates. We shall not presume to say that there was no thought of God or Christ in the secret mind of any single delegate, but, so far as the audible discussions were concerned, it was manifestly a godless and Christless Conference. And the Treaty, as far as we have seen, is like unto it. This is a very solemn feature of the business, and unless the Lord, in His sovereign mercy, maintain by His power, the compact, the Treaty will prove only another "scrap of paper." Certain it is that there is no peace in the breast of the Germans, and that their signing of the agreement was compulsory in the last degree. Another bad feature was the almost universal disregard of the Lord's Day by the Peace delegates, to which attention was called at our recent meeting of Synod. The sacred Day of Rest, which is commemorative of the resurrection of the Prince of Peace, is now abused for any purpose that human caprice may consider desirable or necessary. Its holy hours are snatched for travelling purposes. The Prime Minister returns from France by boat and train on the Lord's Day, and the King and other persons of high rank meet him at the railway station, and all imagine that they are doing God service by such profanation. "If the light that is in thee be darkness, how great is the darkness!" We are truly a people that have grievously departed from God's commandments, and nothing but a new publication of the truth with power out of Zion will bring us back to Him from whom we have revolted.

The Peace Treaty has not produced universal peace, nor will produce it, unless the Prince of Peace puts His hand to the task. Look at the terrible confusion and strife still continuing in Russia, and the efforts of the Allies, not without weapons of war and bloodshed, to quell the tumult. And let us also observe the industrial unrest at home. Peace in a deep and real sense is hardly to be seen anywhere. We do not expect deliverance, as some do, in the Second Personal Advent of Christ to reign over the earth—for Scripture, in our judgment, warrants no such prospect—but we look for the outpouring of the Holy

Spirit at the appointed time, when "the mountain of the Lord's house shall be established on the top of the mountains, and all nations shall flow unto it," and when the King of righteousness and peace shall have dominion by the power of His Word "from sea to sea and from the river even unto the earth" (Psalm 72).

A Sermon.

BY THE REV. MURDO MORRISON, LOCHINVER,
Retiring Moderator of Synod.

*Preached at Opening of Free Presbyterian Synod at St. Jude's Hall,
Glasgow, on 20th May, 1919.*

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"For other foundation can no man lay than that is laid, which is Jesus Christ. Now, if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble," etc.—1 COR. iii. 11-12.  
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BEFORE we begin to speak directly to the words which are contained in the text, we should like to refer to two outstanding events which have taken place since we last met as a Synod. One of these was fraught with far-reaching consequences and joyful interest to the whole world, that is, the ending of the War. As the awful war of four years and a-half, embracing the whole might and resources of all the civilised nations of the earth, developed into its last stages, it was becoming increasingly evident that victory was veering round with increasing volume to the side of the Allies, and the final sigh of relief from the strain and tension of these years came to the minds of all on the Germans' request for an armistice. The hearts of God's people rose in gratitude to him for such an end to the appalling conflict, but what now gives grief and sorrow to their hearts is to see the abounding impenitence, the ever-increasing unbelief and the indifference to the truths, claims, and judgments of God on the part of the people as a whole, as well as on that of the nation in its corporate capacity. On this account, we fear we may look for further judgments on the land, judgments which may take diverse and more overwhelming forms. We, however, pray and hope that the Lord may, in His infinite mercy, prevent resumption of hostilities, because the International horizon is still overcast with threatening clouds. May the Peace Treaty which has been drawn up result to all future time in the promotion of peace and goodwill between all nations, until in the Lord's own time it comes to pass that all the mighty kings on earth shall fall down before Him, and all the nations of the earth shall do Him service.

The second event is one which was fraught with a more immediate and direct interest to ourselves as a Church—that is, the separation of three brethren from us, to whom we were deeply attached, and whom we were accustomed to respect. The haste and precipitancy with which the preliminaries were carried

through in regard to so weighty and delicate a matter as Union between two bodies, the relations of which had formerly been so acute on account of outstanding differences, were in themselves calculated to defeat the end so strenuously advocated by these brethren. It gave much grief to all truly concerned about the cause of Christ in Scotland—not only in our own Church, but, we venture also to say, in the Free Church. We do not deny but they may have had mingled feelings themselves in doing what they did. Two of those who left had championed, and unsparingly laboured in, the cause of Christ as represented by the Free Presbyterian Church from the very beginning of the movement, and at this time of day exchanged this cause, which, at anyrate, all Christian friends, within and without, will admit, and enemies cannot deny, was noble, truthful, faithful and self-denying in its origin and history up till now—exchanged it for one of which those qualities could not be predicated to anything like the same extent. In advocating for Union, which is, on strictly Scriptural, Confessional, and practical grounds quite right, but which strict grounds, we are sorry to say, were wanting in this advocacy, our erstwhile brethren went the length, by the step they took, of breaking a unity of a more reliable nature than the one which they took such a leap to find. In so serious a matter one should be fully persuaded in his own mind, and should not unduly influence others; and people, adhering to a cause which, at whatever cost, they would have faithfully approximating as nearly as possible to the standard of the whole counsel of God, should in no wise be influenced to divert from it; rather should it be that those who are at a further remove from this standard should be influenced and directed to get as near to it as they possibly can, in dependence on the Spirit and Grace of Christ. We are convinced more and more in the light of present-day religious tendencies, which are so derogating to the honour and glory of the Lord and of His Christ, as well as ruinous to the eternal interests of the souls of men that a united front within the Free Presbyterian pale should have been maintained, and from its standard unfurled, the cry should go forth unceasingly, “Rally round the flag of the old evangel, and true reformation principles, as embedded in God’s Word, and so maintain a united and stronger front against the floods of the enemy.”

Let us now, in dependence on the Spirit of God, endeavour to say a few things from the words of our text.

I.—The laying of this foundation, which is “Jesus Christ.”

II.—The building which is reared upon this foundation.

I.—We may, and ought to, consider the laying of this foundation under at least two aspects. The first is that which relates to God’s direct hand and work; the second respects the apostle’s labour.

First, Jesus Christ, according to the apostle, and according to the uniform testimony of God’s Word and the experience of the

saints of God, is the only foundation of the whole of true religion as well as of the salvation of lost sinners. As a foundation laid for the above-mentioned purposes, its exclusiveness is emphasized by the negative form in which the apostle states this very truth, inasmuch as he says: "For other foundation can no man lay," etc. The laying of any other and of all other foundations, on the part of any man, is absolutely excluded by the fact of this foundation being already a laid foundation.

1. The laying of Jesus Christ as a foundation for His own Church in the world was the work of God Himself in the first instance. There is no foundation laid, and consequently no house built, without some man being engaged upon the work. When one—to use a figure—is to build a house, his first thought is about selecting a place, and then marking it out and setting it apart, after which he digs deep and prepares for laying the foundation, so that it might be made firm and secure. Christ was elected and set apart in the eternal councils of peace. And who did this? It was God the Father.

(1) God the Father laid this foundation in a past eternity, and this was no less than His beloved Son, who ever dwelt in His bosom, who was always His delight, and who was an all-sufficing object of His love from everlasting. God's love to poor sinners required the giving up and the setting apart of His own Son—this all-sufficing object of His love. None among created beings could be found sufficient to undertake this work, or to become this foundation. The persons in the adorable Trinity entered into a mutual arrangement before the foundations of the world, that sinners who were the objects of their love should be infallibly saved and brought to the enjoyment of the inconceivable glories of heaven. All the conditions which were proposed between the persons in the Trinity were voluntarily accepted by the Son. He gladly undertook to fulfil perfectly all these conditions—the assumption of our nature, the taking unto Himself all our legal relations and responsibilities which we sustained to God's holy law, the enduring of the awful penalty which man's guilt incurred at the hands of an infinitely holy and righteous God. Man's sinful and miserable state, into which he came as the necessary consequence of his own doing in the exercise of his own free will, under Satanic temptation, was divinely foreseen and divinely anticipated, and hence divinely provided for. Jesus Christ, the Son of the Father, was seen by John, in the revelation given to him, as the Lamb slain from the foundation of the world. Though He was not actually slain before the world was—a thing which could not be until He had actually appeared in the flesh, in our nature, in which alone it could be possible for Him to die—yet He was, in virtue of His covenant engagements and in the mind and intention of God, a Lamb slain before the world was at all. Thus, Jesus Christ was the foundation laid by the Father before the world was.

(2) This foundation, being elected and laid in the councils of salvation, is marked out and held before the view of sinners in time. It is pointed out in the first promise after man fell: "And I will put enmity between thee and the woman and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." Promises concerning Him, as the Saviour and Deliverer from sin, were further amplified and multiplied in the course of time. All the shedding of blood, the sacrifices of animals, and the different kinds of beasts slain for sacrificial purposes, which were appointed of God under the Old Testament dispensation, were typifying and foreshadowing the Lamb of God that taketh away the sin of the world. The whole of the ceremonial ritual under the law of Moses was but pointing men to the coming Saviour who was to offer Himself through the Eternal Spirit without spot to God, and who, by the one sacrifice of Himself, hath perfected for ever them who are sanctified. Further, we have many clear predictions and prophecies of the Messiah, the Lord's anointed, which speaks of Him as if He had already come, as if His work were already finished, as if the glory which should follow were already His. This, we might look upon, as a preparing for the laying of the foundation. How clear was the Prophet Isaiah, the human vehicle through whom the Holy Spirit announced many hundreds of years beforehand the laying of their foundation. "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste" (Is. xxviii. 16). To Him says Peter all the Prophets bear witness, and so did the Patriarchs, Noah, Abraham, Isaac, Jacob, and so did certain of the Judges and so did the Psalmist. After He had risen from the dead, and had on one occasion joined Himself to the two disciples on the way to Emmaus, He, rebuking their unbelief, said:—"O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself" (Luke xxiv. 25-27).

(3) He is actually laid, that is, Jesus Christ is actually laid as God's foundation in Zion in the fulness of time. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. iv. 4-5). In order to the laying of this foundation, God the Son must come down from heaven, and speaking with all reverence, dig deep to lay firmly the foundation of the house. Consider, then, for a few minutes how deep this foundation is laid. The Son, of the same essence with the Father, having power, glory and honour equal to the Father, possessing the ineffable perfections and attributes of the divine nature, just as His Eternal Father does, condescended to draw over all this essential and unspeakable glory

the veil of humanity ;—all this wonderful glory was, for the time of His birth, life, humiliation, obedience, death, and the time He remained under the power of death, concealed and obscured from the view of the wicked world, except that, at intervals in His wonderful life, rays of His glory penetrated through with ineffable lustre, as, for example, in His miracles, His heavenly speeches and conduct, and in His transfiguration on the mount. To His people it was given to see somewhat of this glory while He was on earth ; for John says :—“ The Word was made flesh, and we beheld his glory as the glory of the only begotten of the Father, full of grace and truth.” Thus, He came from the Father’s bosom to be born in a stable and laid in a manger and wrapped in swaddling clothes, for there was no place for the Lord of life and glory, who made the heavens and the earth, and who claimed a right to all their belongings in which to appear and be born—no place higher than the stable of an inn. O the marvellous condescension exhibited in this act ! O the infinite depths of meanness, humility, and lowliness into which He voluntarily descended ! He who was rich became poor, that we, through His poverty, might be rich. As soon as He is thus born the life of the holy child Jesus is sought. The jealousy of the great ones of the earth is excited, and the infant of days should be put to the sword. Divine providence must come to the rescue. During His whole life He was subject to all the reproaches, dishonour, enmity, wrath, malice, and false accusations which the minds of wicked men and the councils of hell could devise and cast upon Him. He was thus a man of sorrows and acquainted with grief. There was no distinct place of residence for Him who was the Creator of all, but was one who had nowhere to lay His head : “ Foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head.” Hungry, thirsty, and weary was He, as He went from place to place, healing the sick and all manner of diseases among the people, showing mercy to the miserable, and proclaiming pardon to the guilty, and cheering with the comforts of His grace and salvation the poor and the needy. Yea, words will fail to recount the gracious, merciful acts, and personal dealings of His life.

This same Lord of life and glory receives the cup of wrath into His hand in the garden of Gethsamane, and as He beheld it and what He had to drink until not a drop was left without His tasting of it, in His blessed soul and body, He cried—“ Father, if it be thy will, let this cup pass from me ; but not my will but thine be done.” “ My meat and drink is to do the will of him that sent me.” He fell three times forward on His face, crying and repeating the same words, while His soul was exceeding sorrowful unto death, and while He sweated great drops of blood which fell to the ground. Surely He was one who had His vesture dipped in blood, indicating the awful agony of His holy soul in the garden. But soon after, this suffering ended in His

being betrayed by one of the twelve, and sold for thirty pieces of silver; in His being denied thrice with oaths by Peter, His professedly foremost friend and companion; in His being forsaken by all the other disciples. He is laid hold of as a common, and worse than common, malefactor. He is apprehended, arraigned, falsely accused, and wickedly and unjustly condemned to die, and His death to take the most malicious, accursed and agonising form. No dissentient is heard against the wicked and unjust sentence consigning Him to death, for they all cried—"Away with him, away with him, crucify him, crucify him." He suffered from His Father, in the position of a righteous Judge, condemning Him for the sins of His people, which He imputed to Him, for it was the Father's wrath against sin which He tasted of to the full, and made His heart to melt within His bowels like wax. He suffered from the wicked world of Jew and Gentile, whose enmity and malice knew no bounds, and was like a flood overwhelming His soul. He suffered from all the powers of darkness and hell, and their councils failed not to scheme all possible plans to encompass His death. Moreover, the thousand sins, each of which was a heavy burden in itself, of every one of the redeemed, who are countless in number, were laid upon Him as He stood in His Own Person responsible for them all as their suffering surety before the Lord His God. And when He cried out, "It is finished," He died, and gave up the ghost. Continuing under the power of death until the third day, He rose, despoiling death and hell of all their terrors for the redeemed.

What a foundation has God Himself laid! There is no creature in heaven or in earth sharing the honour with Him in this matter. "The stone which the builders refused is become the headstone of the corner. This is the Lord's doing; it is marvellous in our eyes." The laying of it entailed infinite cost, infinite labour and suffering to God Himself, and what awful responsibility is his who refuses to accept Jesus Christ, God's Son, as his only foundation for eternity? Well is He worth now being tested by poor sinners, because it is a foundation laid deep in his Eternal Person, two natures and His three-fold offices, Prophet, Priest and King, and particularly in His Priestly office, of which we have endeavoured to speak above, a foundation for the exercise of the others.

2. We may now briefly mention *the qualities of this foundation.*

(1) It is a sure foundation in opposition to all false ones. It is so sure as never to fail the poor creature who places his trust in Him. In one's own changing feelings and frames you may not have a sensible hold of this foundation, but the sureness and certainty of this foundation is to be found, not in our feelings, but in the everlasting covenant, in God's promise, and in the least true, gracious desire after Him. The foundation is sure there. It is a sure foundation to you, poor soul, who find Him to be all-sufficient to your needs, and is heartily satisfied with Him as your Saviour, and as yours alone.

(2) It is a strong foundation. He is described in Scripture as a strong tower, and also a strong rock. He is strong to withstand all the mighty assaults of His enemies and of the believer's. He is strong to support, with no danger of giving way in the least, all the burdens each believer, and all believers, from first to last, can lay upon Him. The foundation is as strong and fresh now as it was thousands of years ago.

(3) It is an immovable foundation. Many attempts have been made to overthrow it in past history. Oceans of heresies have dashed their proud waves against this foundation, and it remains now as firm as ever. There was the Cerinthian heresy, which denied that He came into the world clothed in human flesh, and held that it was a celestial body He had. There was the Arian heresy, which denied His true divinity, and levelled Him to the position of the highest created being. There is the Socinian, which denies there are three persons in the Godhead; and various others, which space will not permit to consider. And all these heresies are still rolling their proud billows, while they, from time to time, suit their form and movement to the mood of the age and generation. Very particularly are these found in the Churches of this land.

(4) It is an everlasting foundation. It is not for a time, or for all time; it is to exist the same unalterable rock and foundation through all eternity. Those whose feet are fixed upon this rock and foundation are united to Him, and shall continue so for ever.

Secondly: The second aspect under which we now consider the laying of this foundation is as it respects the labours of Paul and other apostles. Paul informs us that no one had reason to boast of men. Even the best and the most eminent servants that Christ richly owned were but men who planted and who watered. It was God alone who gave the increase. Some among the Corinthians were inclined to overlook this fact, and wished to be considered as followers of either Paul or Apollos. This the apostle deprecated. He would have them to consider that they and other apostles were only fellow-labourers or co-workers with God in His Church on earth. The Corinthian believers were God's husbandry or God's building. Paul and Apollos and others were labourers with God in promoting the interests of this husbandry, or in helping to erect and finish this building. He gives himself a further designation when he says, "According to the grace of God which is given unto me, as a wise master-builder I have laid the foundation, and another buildeth thereon." Therefore, as a wise master-builder he laid this foundation in the Corinthian Church:—

(1) As one who preached the gospel for the first time where Christ was not preached before. It was, indeed, eminently characteristic of Paul that he loved to preach Christ, and thus lay Him as a foundation in places that had never heard of Him before. He thus says himself: "So have I strived to preach the

gospel, not where Christ was named, lest I should build upon another man's foundation" (Rom. xv. 20). Where there is no true, faithful, and scriptural preaching of Christ as God's only foundation, laid in Zion, to a congregation or in a Church, in its organized and corporate capacity, there is no foundation at all laid, in the sense of Paul. The building for which such are responsible is one reared on the sands of men's imagination, not on this foundation of Paul, because our text says, "For other foundation can no man lay than that is laid, which is Jesus Christ." Could anything be clearer and more self-evident? He took care that Christ Jesus—considered with respect to all the faithful representations and aspects under which He reveals Himself in the gospel—would be the exclusive theme of his sermons, discourses, and exhortations. "For I determined," he says in another place, "not to know anything among you, save Jesus Christ and him crucified." Of what real avail is anything else? Is anything beside this to do for perishing men in view of death and eternity? Verily not! Why are poor men so foolish as to be deluded with subjects and themes that are as the shifting sands of time, and as the mire down which they sink until they are finally engulfed in the destructive vortex?

(2) There is another way of looking at laying this foundation, from the point of view of the gospel preached. We read of the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone, and it is upon this foundation that all believers are built and rooted up and established in the faith. The Old Testament prophets and all the apostles held Christ forth in all His fulness and glory, as the Holy Spirit enabled them, as the only Mediator between God and men, through whom God is reconciled to sinners. They unmistakably pointed out to Jew and Gentile that Christ was the end of the law for righteousness; that the Mosaic economy was at an end, and the whole body of the ceremonial law became dead and buried with Christ's death and burial, never again to be resurrected. They took care and precaution to clear away the shadows and the types and carnal ordinances, imposed indeed "until the times of reformation," and to lay bare in full view the sure foundation which they were thus laying by their preaching. Just like the man who, about to build a house and to lay first the foundation, clears away the earth and rubbish until he comes to a rocky and stable ground on which to lay the foundation. This was indeed the method employed by the prophets, and especially by the apostles.

II.—Now, let me come to consider briefly the second general head of our discourse:—*The building which is to be reared on this foundation.*

1. No foundation can have any meaning except with regard to the edifice which is to be built upon it. There must be a building reared on the foundation. When we see a man laying a foundation, we are sure that he is to build a house there if he has the

wherewithal to do it, unless he be like the man spoken of by Christ in the gospel who began to build a house and had not the wherewithal to finish it; for he did not first sit down to calculate the cost, and men began to mock him. There are many religious professors in this age who set out to build a house and have left it as they began, because they had not sufficient stock to finish it. Their profession was never built upon this foundation; they never experienced the new birth which is wrought in the soul by the effectual operations of the Spirit of grace. You find them in the college and divinity hall; in the pulpit, in the sessions, and in the pew. But in considering the building we, first of all, take it as it comprehends believers themselves; and, secondly, as it comprehends the doctrines of God's word.

(1) The building comprises all true believers. When a man lays the foundation for a house, he then goes to get the stones for the building. They may have to be quarried out of the rocks hidden under the earth, but stones he must find, where and howsoever he can, if the building is to go on. All mankind are alike by nature; there is no difference, in respect of their nature, between those who repent and believe, by God's grace, and those who do not. They are all dead in trespasses and sins, and, like the rock, the stony heart of man does not feel, is not moved, and is not impressed by all the different ways in which God deals with him. Thus we are by nature like the flinty rock and adamant stone. But Jeremiah says by the Spirit, "Is not my word like as a fire, saith the Lord, and like a hammer that breaketh the rock in pieces?" (Jer. xxiii. 29). So the word of God, by means of the law and gospel, is like a hammer, breaking the rock in pieces. This hammer is wielded by the hand of the Holy Ghost, and when so wielded the most unwieldy material and irrefragable rock will break before its inevitable blows. A man's heart is thus awakened to some realisation of his awful condition as a lost sinner. The rock, hidden, but broken under this hammer in the hand of God's Spirit, comes now to the light. It is yet to endure many blows of this hammer, to mould its shapeless mass into its fitting shape so as to be placed on this foundation. Though they are thus quarried out, as they are described by Isaiah: "Hearken to me, ye that follow after righteousness; look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged" (Isaiah li. 1)—though they are thus awakened to concern and roused out of their spiritual death, they would never come to Christ, the foundation of themselves, any more than the stones the man quarries for his house, and brings into shape, will move to the foundation until carried thereto. It is God's own work, from first to last, to work upon every stone which He is to place on the foundation and in the building. It is God that worketh in you, both to will and to do of His good pleasure. Never do these stones live spiritually until they are thus laid and fixed upon this foundation. Like the mortar which cements the stones to

the foundation and to one another in the walls of the building, so faith, working by love, is the mortar which unites these stones to Jesus Christ, the foundation, and which unites believers to one another. Thus we have lively stones, as Peter tells us in the following words: "If so be ye have tasted that the Lord is gracious, to whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter ii. 3-5). Thus they are lively stones by their coming into living union with Jesus Christ, the living stone and the sure foundation. The building, in this sense, is still going on. To illustrate this further we quote the words of Paul in writing to the Ephesians:—"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." (Eph. ii. 20-22). These stones lay their whole weight upon this foundation; their burdens, their sins, their cares and anxieties; their hope, faith and love; their whole salvation, and that of others. He is sure, strong, immovable, and everlasting, to bear them all, and He never fails. This is how these stones build upon this foundation, and such as thus build upon Jesus Christ will have what is described in the verses following this as gold, silver, and precious stones, which cannot be consumed or burned up, but will come forth with all the greater effulgence and beauty through the fires of temptation and trials and suffering through which the Lord brings them—"That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be formed unto praise and honour and glory at the appearing of Jesus Christ." Everything which men cleave to and is not of this nature is like wood, hay, and stubble, which will be consumed in the fire of God's law, and the fire of His Spirit, and the fire of His judgment at the last day; it may even go out, and be consumed in the fires of suffering and temporal judgments in this world, because what is wood, hay, and stubble, cannot survive so severe an ordeal.

(2) Let us look upon the building from a doctrinal point of view. Doctrines may be divided into two kinds, and both are represented by the material spoken of in the 12th verse. What are truly the doctrines of God's word are represented by "gold, silver, and precious stones"; what are not so, such as false and pernicious views of these doctrines, are represented by the "wood, and hay, stubble." There is, first, then, the outstanding doctrine of the Fall of man. Unless you have this doctrine solidly rooted in your soul's experience, as it is in the word of God, you will never build aright on this foundation.

Pelagianism in the early centuries sought to make out that man

was not deprived of God's image to the extent that he was unable to render himself acceptable to God by emulating good example. He was not a fallen creature at all, except to the extent that he could be led astray by wicked example. Could anything be more like hay and stubble than this? It is entirely opposed to the doctrine of the Holy Spirit concerning the Fall. This destructive view reappeared in a more refined and evangelical dress in the notorious Declaratory Act of 1892. According to this Act—and it is a dominant article of the Creed of the larger Presbyterian Churches of Scotland—man is not entirely destitute of God's image; he still retains vestiges of the image of God upon his soul. But, the truth is that man's natural conscience shows clearly that, while he once bore this image, which consisted in righteousness and holiness, he bears now not the least vestige of heavenly knowledge, righteousness and holiness, of which the divine image on man consisted originally. All the record we have of the experiences of God's saints in the world confirms beyond doubt the Scriptural teaching of the total depravity of the human soul. He "must be born again" of the Word and Spirit of God, in order to the restoration of this blessed image. Such views as are opposed to this are wood, hay and stubble that shall be burned. But the doctrine of the Fall is like gold, silver, and precious stones, which the true Church of Christ always builds upon the foundation.

The second doctrine which may be mentioned, as like the precious metals, gold and silver, is election, or eternal election. This is denied also in the Declaratory Act, and the false Arminian view of this blessed and precious truth is now the generally accepted view in all the Presbyterian bodies of Scotland and England, except such as abide by and assert, maintain, and defend the doctrines of God's Word, as confessionally embodied in the Larger and Shorter Catechism and the Confession of Faith. We, without boasting, and, we hope, in the spirit of humility, hold strongly to the scriptural view that all who are saved in time were embraced in the decree of eternal election, which decree, in fact, makes it certain that such shall be effectually called, and their salvation rendered secure for ever. The Arminian heresy, so repugnant to all who are taught of God concerning the utter helplessness of man, as well as his moral and natural inability to good, holds that man is able to repent and believe under certain aids of the Spirit, and that his election is conditioned upon his believing, so that the sinner is elected only in view of his repentance and faith! How delusive and puerile! What wood, hay, and stubble is this! And how many there are who build this chaff and rubbish on Christ the foundation. The doctrine of election is very comforting to the believer who is established in the faith, and to the aged saint, as the prospect is before him of an immediate dissolution. "The mountains shall depart and the hills be removed, yet my loving-kindness shall not depart from them

neither shall the covenant of my peace be removed, saith the Lord that hath mercy upon thee."

The third doctrine, which is gold, and which the true visible Church of Christ builds upon Christ the foundation, is effectual calling and regeneration. The interest of the most of people in Christ in this day of declension, goes no further than a mere expression of belief in, or assent by the natural understanding to, the gospel, an outward reformation of life and manners or a sacramental profession. If one has some morality and common courtesy and common honesty, and is a fair churchgoer, he is a Christian and believer. Thus they build hay and stubble upon this foundation. "Verily, verily, I say unto you, Except a man be born again, he cannot enter the kingdom of heaven." "Marvel not that I said unto thee, ye must be born again." This doctrine is like gold, silver, and precious stones.

Fourthly, the doctrine of a definite atonement by Jesus Christ. There is no countenance whatever given in God's word to a universal and unrestricted atonement. It is only universal in the sense that it is freely offered to all to whom the gospel comes, but it is a definite atonement, and shall remain, so it matters nothing what the popular view is, because the wish to have it so is father to their thoughts—definite in the sense that all who were ordained to eternal life shall be infallibly saved by Christ's atonement. "I lay down my life for the sheep." "Mine they were, and thou gavest them to me, and not one is lost, except the son of perdition." Anything contrary to this is stubble and hay, which shall be burned up.

Fifthly, Justification by faith, as an instantaneous act of God, the righteous Judge, without regard to anything in the sinner; Sanctification, proceeding in the soul from the moment God's Spirit works in him, and carried on until his death; Adoption, as also an act of God's free grace, whereby sinners are received into the membership of God's household; the continual Intercession of Christ on their behalf in heaven, promising and performing all needed support, strength, grace and perseverance unto the end; all these doctrines are like gold, silver, and precious stones which the true Church of God has built in the past, and shall ever build upon Christ, the sure foundation. But all false faiths, creeds, views, inconsistent practices, and empty professions are wood, hay and stubble that will be consumed in the fire. If they will not be burned now in mercy, in the conscience and life by the fire of God's law and Spirit, they will be consumed in the fire of His sore chastisements and awful judgments at death and at the judgment seat. May the Holy Spirit give us grace to make suitable application of these things! Amen.

It is the Holy Spirit that kindles the fire of the law in the conscience, but it is the Blood of Christ that will drown it.—
Rev. D. Macfarlane.

Address by French Pastor on France and the Gospel.

THE Women's Protestant Union held its annual conference at Zion College, Thames Embankment, in May. One of the most interesting addresses was delivered by a French Protestant pastor, and we give the greater part of it as it appeared in the *English Churchman* of 29th May:—

Pasteur Blocher, from Paris, thanked the meeting for its hearty welcome. He said that France had stood firmly in the hour of test, and their wish was that France should be won for the Gospel. France needed the Word of God more than ever before, and the door was wider open. Was there, the question might be asked, any danger of reaction to Romanism? He did not think so. The Pasteur recalled the dread Saturday when the French were mobilised—the day of great emotion—and it was not remarkable that people should crowd to the churches. It was indeed a stirring time; but what did the Roman Church do for the soldiers? It gave medals and scapulars, to be worn as a charm against death. They did not give the Word of God, and the result was that the feeling soon died out. Rome exercised its power in hospitals, and did succeed there in obtaining some professions of religion; but soldiers gave no indication that there was any danger of reaction in favour of Roman Catholicism. People from the provinces gave the same reply. When the terrible flood came in and the French retreated behind the Marne, there were many who waited for a word from the Pope, but nothing came. The man who pretended he was infallible could not make up his mind as to who was in the right—indeed, he could not make up his mind until the Allies had won. This had its effect, as they might understand, even upon devout Roman Catholics. In dark Brittany there was deep and bitter disappointment. The coming elections would show that the idea of a Roman Catholic reaction was a delusion. France, indeed, was more open to the Word of God than ever before. A sign of the times was the publication of a French book calling on Roman Catholics to endeavour to secure a new Pope. One great fact in favour of Gospel propaganda was the new alliance between France and Protestant Powers like Great Britain and the United States. It will, therefore, be a difficult thing for the priests to exercise the same power as before. The finger of God is pointing to France as an opening for the preaching of the Gospel. The people do not know the Word of God, and it must be brought to them. It is a great day of opportunity. It is a time of great suffering and sorrow in the nation, and there can never be a more favourable moment for the preaching of the Gospel. France is like the man who fell amongst thieves, stripped and bleeding; and what it most needs is the Word of God. God is bending over France. He had wrought great things for France; had given her a great deliverance. Surely hearts would be touched, and therefore he pleaded for the greater spread of the Gospel.

Tabular View of the Sustentation Fund and Special Collections of the Free Presbyterian Church of Scotland,

FOR THE YEAR FROM 1st APRIL, 1918, TO 31st MARCH, 1919.

PLACES.	MINISTERS, MISSIONARIES.	Sustentation Fund.	Home Mission Fund.	Jewish and Foreign Missions Fund.	Aged and Infirm Ministers' and Widows' Fund.	College Fund.	Organization Fund.	General Building Fund.	TOTAL.
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
<i>Northern Presbytery—</i>									
1. Daviot	D. Bannerman, probat.	30 15 0	2 0 0	1 10 0	.. .. .	1 5 0	1 5 0	.. .. .	35 10 0
2. Dingwall	D. Macfarlane, minister	119 0 2	3 7 4	1 12 6	1 12 9	1 3 9	1 18 8	2 0 0	130 15 2
3. Lairg	D.A. Macfarlane, M.A., min.	62 15 11	3 17 8	.. .. .	2 12 9	2 10 0	3 18 0	.. .. .	75 14 4
4. Dornoch	Do. do.	43 2 11	5 3 0	3 5 6	2 8 0	2 6 0	3 12 6	1 12 0	61 9 11
5. Creich	Do. do.	23 0 0	1 15 4	1 14 6	0 14 0	0 18 3	1 8 0	1 0 0	30 10 1
6. Rogart	Do. do.	22 10 0	3 18 6	1 7 6	0 10 0	1 8 0	1 0 0	.. .. .	30 14 0
7. Duthil .. .. .	.. .. .	2 9 6	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	2 9 6
8. Kingussie .. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .
9. Newtonmore .. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .
10. Farr	H. Munro, missionary	7 12 0	1 4 6	0 10 0	0 13 6	0 10 0	0 15 0	0 8 0	11 13 0
11. Fearn	J. Mackay, missionary	8 14 6	2 0 0	0 10 0	0 10 0	0 10 0	0 10 0	0 10 0	13 4 6
12. Golspie .. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .
13. Halkirk	N. Matheson, minister	71 7 7	5 1 6	1 0 0	.. .. .	.. .. .	1 14 0	1 6 8	80 9 9
14. Helmsdale	Do.	30 0 0	.. .. .	.. .. .	1 10 4	.. .. .	.. .. .	.. .. .	31 10 4
15. Inverness	Vacant from Nov., 1918	145 4 9	12 0 0	6 0 0	5 0 0	6 0 0	6 0 0	.. .. .	180 4 9
16. Kilmorack	D. Bannerman, probat.	26 5 0	2 19 0	1 4 10	1 4 9	1 9 2	1 2 2	0 10 11	34 15 10
17. Moy	J. Cameron, missionary	36 17 6	4 3 3	1 18 2	1 14 0	2 2 6	1 13 3	.. .. .	48 8 8
18. Stratherrick	M. MacEwan, missionary	24 11 0	4 16 0	2 0 0	.. .. .	2 0 0	2 5 0	.. .. .	35 12 0
19. Strathy	M. Mackay, missionary	23 10 0	9 3 9	2 5 0	1 10 0	.. .. .	2 0 0	1 15 0	40 3 9
20. Tain	Students and Missionaries	24 0 0	1 15 0	1 0 0	1 0 0	1 0 0	1 15 0	1 0 0	31 10 0
21. Thurso	J. Mackay, missionary	10 0 0	.. .. .	.. .. .	.. .. .	3 0 0	2 0 0	7 0 0	10 0 0
22. Wick	D. Beaton, minister	90 0 0	4 0 0	1 10 0	.. .. .	.. .. .	.. .. .	.. .. .	107 10 0
		801 15 10	67 4 10	27 8 0	21 0 1	24 17 8	32 16 7	17 2 7	992 5 7
<i>Southern Presbytery—</i>									
23. Clydebank	Missionaries and Students	.. .. .	1 10 0	1 0 0	.. .. .	0 15 0	.. .. .	.. .. .	3 5 0
24. Dumbarton	Do.	5 0 0	2 0 0	.. .. .	1 0 0	2 0 0	1 0 0	.. .. .	12 0 0
25. Edinburgh	Do.	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .
26. Glasgow { St. Jude's Church	Neil Cameron, minister	457 15 8	49 3 4	34 10 0	9 2 10	18 4 0	12 0 0	12 0 0	592 15 10
27. Glasgow { John Knox's Church	J. S. Sinclair, minister	90 2 6	9 10 0	7 5 6	3 0 0	5 0 0	3 12 0	.. .. .	118 10 0
28. Greenock	Missionaries and Students	3 9 0	1 4 6	.. .. .	.. .. .	1 0 0	2 4 0	.. .. .	7 17 6
29. Kames	E. Macqueen, minister*	140 0 0	5 0 0	4 10 0	.. .. .	5 0 0	3 10 0	.. .. .	158 0 0
30. Lochgilphead	Missionaries and Students	0 10 0	2 7 6	1 10 0	0 9 6	1 0 0	0 14 0	.. .. .	6 11 0
31. Oban	A. Mackay, minister	100 0 0	7 10 0	7 0 0	.. .. .	2 10 0	2 0 0	.. .. .	119 0 0
32. Tarbert, Loch Fyne .. .. .	.. .. .	4 0 0	0 18 6	0 12 9	.. .. .	.. .. .	0 15 0	0 11 7	6 17 10
33. London Mission	Missionaries	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .
34. Dunoon .. .. .	.. .. .	2 0 0	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	2 0 0
	* Inducted at Inverness on 2nd April, 1919.	802 17 2	79 3 10	56 8 3	13 12 4	33 14 0	27 10 0	13 11 7	1026 17 2
<i>Western Presbytery—</i>									
35. Applecross	D. MacLean, missionary	65 9 0	11 1 3	3 14 4	2 2 6	3 18 11	3 9 1	1 12 0	91 7 1
36. Lochinver	M. Morrison, minister	42 16 6	10 6 6	2 0 0	2 3 0	1 13 2	1 5 0	2 10 0	62 14 2
37. Stoer	Do.	59 0 0	5 14 11	1 19 2	2 1 3	2 11 6	1 17 4	0 11 7	74 15 9
38. Bracadale	D. Mackinnon, missionary	9 4 0	3 15 6	1 10 0	.. .. .	1 0 0	0 17 0	1 12 0	16 18 6
39. Aultbea .. .. .	.. .. .	22 4 0	3 11 0	2 16 4	.. .. .	1 7 0	1 14 6	.. .. .	31 12 10

40. Struan	D. Mackinnon, missionary	11 5 0	2 12 2	1 1 8	..	0 16 9	0 11 0	0 7 6	16 14 1
41. Breasclete	A. Mackinnon, missionary	10 2 0	2 10 0	..	1 8 10	1 7 10	..	..	15 8 8
42. Broadford	J. MacAulay, missionary	18 12 2	2 10 0	4 9 6	1 10 0	1 11 0	1 9 0	1 5 0	31 6 8
43. Luib	Do.	5 3 0	6 12 6	..	..	..	..	..	11 15 6
44. Elgoll	Do.	12 10 0	..	..	..	..	..	..	12 10 0
45. Glendale	Students and Elders	..	12 6 4	3 12 0	2 3 0	3 0 9	3 5 6	..	24 7 7
46. Vatten	Do. do.	..	5 0 0	2 3 6	..	0 15 5	..	..	7 18 11
47. Waternish	Do. do.	21 7 6	3 12 9	2 2 3	1 9 6	0 16 9	0 12 6	..	30 1 3
48. Flashadder	F. Morrison, missionary	29 16 6	2 18 11	..	..	1 6 0	0 18 0	..	34 19 5
49. Gairloch	D. Mackenzie, minister	157 7 6	32 2 10	6 2 7	4 0 0	5 14 4	5 2 2	4 0 0	214 9 5
50. Tarbert	D. N. Macleod, minister	108 6 9	8 11 0	2 0 3	1 12 6	1 11 8	2 11 0	1 15 0	126 8 2
51. Finsbay	Do. do.	56 4 6	2 0 0	1 5 0	1 12 0	0 11 0	1 0 0	1 2 0	63 14 6
52. Harris — Strond	J. Macleod, missionary	25 12 0	1 18 5	0 8 5	0 13 6	0 12 6	0 8 0	0 11 8	30 4 6
53. Northton	D. N. Macleod, minister	..	..	..	..	..	..	..	..
54. Kinlochbervie	M. Macleod, missionary	22 13 6	0 10 6	..	..	0 12 0	..	..	23 16 0
55. Scourie	A. Ross, W.C. missionary	18 17 6	1 6 7	0 12 6	0 13 3	0 10 8	0 12 0	1 2 0	23 14 6
56. Plockton	H. Morrison, missionary	15 11 6	3 6 0	0 13 6	0 17 0	1 4 6	1 12 5	1 9 0	24 13 11
57. Kyle of Lochalsh	Do.	20 0 0	2 14 0	1 0 0	1 0 0	1 2 1	1 3 1	1 5 0	28 4 2
58. Kilmuir	D. Mackenzie, missionary	24 10 6	6 10 0	1 10 0	1 0 0	1 14 6	1 7 4	1 4 0	37 16 4
59. Shieldaig	Do. do.	43 0 9	6 15 6	2 10 0	1 5 0	..	..	1 0 0	54 11 3
60. Lochcarron	A. Mackay, missionary	61 6 6	11 9 0	2 16 0	1 17 0	2 1 0	2 0 0	1 16 3	83 5 9
61. Kishorn	D. Graham, minister	59 12 0	7 5 0	5 5 0	2 5 0	3 0 0	2 0 0	3 1 0	77 8 0
62. Lochbroom	Do.	25 12 7	4 10 9	0 18 11	1 6 0	0 17 10	1 11 7	0 19 0	35 16 8
63. Ness, Lewis	Do.	60 0 0	10 1 0	2 2 6	1 7 6	1 13 6	1 0 0	1 11 6	82 16 0
64. Portree	A. Fraser, missionary	35 17 6	10 6 0	..	..	3 10 0	2 16 9	..	52 10 3
65. Raasay	M. Macleod, missionary	133 13 3	4 0 0	3 0 0	..	2 0 0	2 0 0	..	144 13 3
66. Stornoway	A. Matheson, missionary	46 17 0	28 13 6	3 7 6	1 14 0	1 12 8	2 18 3	..	85 2 11
67. Achmore	A. MacLennan, missionary	113 18 6	7 0 0	4 0 0	4 0 0	3 0 0	4 0 0	3 0 0	138 18 6
68. Lurebost	N. M'Intyre, minister	11 15 6	..	..	..	..	..	..	11 15 6
69. Tolsta, North	Do.	7 12 0	..	..	..	..	..	..	7 12 0
70. Bayhead, North Uist	Elders, etc.	40 0 0	4 11 6	..	2 16 0	2 5 0	3 4 0	2 2 0	54 18 6
	D. M. Macdonald, minister	60 3 0	8 11 3	3 0 0	1 8 11	1 0 0	3 10 6	2 0 0	79 13 8
	D. Ross, missionary	..	..	..	..	..	..	..	..
		1456 2 0	234 14 8	66 0 11	42 5 9	54 18 4	54 16 0	35 16 6	1944 14 2
Northern Presbytery		801 15 10	67 4 10	27 8 0	21 0 1	24 17 8	32 16 7	17 2 7	992 5 7
Southern		802 17 2	79 3 10	56 8 3	13 12 4	33 14 0	27 10 0	13 11 7	1026 17 2
Western		1456 2 0	234 14 8	66 0 11	42 5 9	54 18 4	54 16 0	35 16 6	1944 14 2
Congregational Contributions		3060 15 0	381 3 4	149 17 2	76 18 2	113 10 0	115 2 7	66 10 8	3963 16 11
Donations		171 6 7	55 16 8	251 14 5	1 12 4	0 9 10	16 12 4	0 9 10	498 2 0
Legacy		45 0 0	..	..	..	..	..	..	45 0 0
Interest		35 13 1	..	43 8 3	20 5 5	2 16 3	..	1 9 11	103 12 11
Loan refunded from Organisation Fund		20 0 0	..	..	..	..	..	..	20 0 0
Refunded to Organisation Fund .. .. .		..	..	..	..	..	5 1 11	..	5 1 11
Balances from last year's Account		3332 14 8	437 0 0	444 19 10	98 15 11	116 16 1	136 16 10	68 10 5	4635 13 9
		2507 9 9	..	1642 10 9	659 17 8	97 11 6	85 19 9½	85 10 3	5078 19 8½
Mission to the Jews Fund		5840 4 5	437 0 0	2087 10 7	758 13 7	214 7 7	222 16 7½	154 0 8	9714 13 5½
		..	..	..	..	..	..	..	205 18 11
									9920 12 4½

ABSTRACT of the PUBLIC ACCOUNTS of the FREE PRESBYTERIAN CHURCH OF SCOTLAND,

FROM 1st APRIL, 1918, TO 31st MARCH, 1919.

SUSTENTATION FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1918, - £2507 9 9		PAYMENTS—	
RECEIPTS—		1. To Ministers at Whitsunday, -	£1190 0 0
1. Congregational Contributions, -	£3060 15 0	2. „ „ Lammas, -	255 0 0
2. Donations, -	171 6 7	3. „ „ Martinmas, -	1190 0 0
3. Home Mission Collections, -	435 17 6	4. „ „ Candlemas, -	210 0 0
4. Legacy, -	45 0 0		£2845 0 0
5. Refunded from Organisation Fund, -	20 0 0	5. To Missionaries at Whitsunday, -	£231 6 9
6. Interest, -	35 13 1	6. „ „ Lammas, -	294 12 1
	3768 12 2	7. „ „ Martinmas, -	188 5 3
		8. „ „ Candlemas, -	293 19 1
		9. Synod's Messages to Sir D. Haig and President Wilson, -	4 3 0
		10. Treasurer's Salary at Martinmas, -	32 10 0
		11. Refunded from Organisation Fund, -	20 0 0
		12. Postage, Stationery, etc., -	6 15 4
			1071 11 6
			£3916 11 6
		Balance at 31st March, 1919, -	2359 10 5
			£6276 1 11
	£6276 1 11		

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HOME MISSION FUND.

CHARGE.		DISCHARGE.	
RECEIPTS—		PAYMENTS—	
1. Congregational Collections, -	£381 3 4	1. Paid to Bank on behoof of Sustentation Fund, -	£435 17 6
2. Donations, -	55 16 8	2. Postage, Stationery, etc., -	1 2 6
	£437 0 0		£437 0 0

JEWISH AND FOREIGN MISSIONS FUND.

CHARGE.	
Balance of last Account ending 31st March, 1918,	- £1642 10 9
RECEIPTS—	
1. Congregational Contributions,	- £149 16 2
2. Donations, - - - -	- 251 14 5
3. Interest, - - - -	- 43 8 3
	<u>444 18 10</u>
	<u>£2087 9 7</u>

DISCHARGE.	
PAYMENTS—	
1. Rev. J. B. Radasi's Salary,	- £130 0 0
2. For Mule and Cart, - -	- 55 0 0
3. Upkeep of Pupils at Mission, - -	- 10 0 0
4. Iron Huts for Mission, and Erection, -	100 0 0
5. Training Lad at Lovedale, -	33 0 0
6. Synod's Grant to Trinitarian Bible Society, - -	20 0 0
7. Commission on Bank Drafts, S. Africa, -	1 10 2
8. Postage, Stationery, etc., - -	0 13 0
	<u>£350 3 2</u>
Balance at 31st March, 1919, - - -	- 1737 6 5
	<u>£2087 9 7</u>

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AGED AND INFIRM MINISTERS' FUND.

CHARGE.	
Balance of last Account ending 31st March, 1918, -	£659 17 8
RECEIPTS—	
1. Congregational Contributions, -	£76 18 2
2. Donations, - - - -	1 12 4
2. Interest, - - - -	20 5 5
	<u>98 15 11</u>
	<u>£758 13 7</u>

DISCHARGE.	
PAYMENTS—	
1. Mrs. Scott, Chesley, Canada, -	£20 0 0
3. Postage, Stationery, etc., - -	0 10 7
	<u>£20 10 7</u>
Balance at 31st March, 1919, - - -	738 3 0
	<u>£758 13 7</u>

COLLEGE FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1918, -	£97 11 6	PAYMENTS—	
RECEIPTS—		1. To Theological Tutors, - - -	£25 0 0
1. Congregational Contributions, -	£113 10 0	2. „ Students, - - -	79 0 0
2. Donations, - - - -	0 9 10	3. Postage, Stationery, etc., - - -	0 13 0
4. Interest, - - - -	2 16 3		
	116 16 1	Balance at 31st March, 1919, - - -	£104 13 0
	£214 7 7		109 14 7
			£214 7 7

ORGANISATION FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1918, -	£85.19 9½	PAYMENTS—	
RECEIPTS—		1. To Theological Tutors, - - -	£10 0 0
1. Congregational Contributions, -	£115 2 7	2. Synod Clerk and Editor of Magazine, 10	0 0
2. Donations, - - - -	16 12 4	3. Travelling Expenses to Members	
3. Loan from Sustentation Fund, -	20 0 0	of Synod, - - - -	10 9 11
4. Refunded by Rev. J. R. Mackay,		4. Travelling Expenses, Presbytery	
M.A. (F. Books), - - - -	5 1 11	Meeting at Kyle, - - - -	11 0 6
	156 16 10	5. Insurance of Missionaries, - - -	14 5 0
		6. Treasurer's Salary at Whitsunday, 32	10 0
		7. Typewriting Minutes of Synod, -	0 10 0
		8. Missionary's Travelling Expenses	
		to London, - - - -	5 0 0
		9. Synod's Loyal Address to King, -	2 10 8
		10. Publishing Synod's Report, -	11 10 0
		11. Synod's Message to Soldiers and	
		Sailors, - - - -	7 19 2
		12. Refunded to Sustentation Fund, -	20 0 0
		13. Postage, Stationery, etc., - - -	0 18 0
		Balance at 31st March, 1919, - - -	£136 13 3
			106 3 4½
	£242 16 7½		£242 16 7½

GENERAL BUILDING FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1918, -		PAYMENTS—	
RECEIPTS—		1. In Reduction of Debt on Churches	
1. Congregational Contributions, -	£66 10 8	and Manses, - - -	£81 0 0
2. Donations, - - - - -	0 9 10	2. Postage, Stationery, etc., - - -	0 13 6
3. Interest, - - - - -	1 9 11		£81 13 6
	68 10 5	Balance at 31st March, 1919, - - -	72 7 2
	£154 0 8		£154 0 8

MISSION TO FORCES FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1918, £103 8 2½		PAYMENTS—	
RECEIPTS—		1. To Deputies Ministering to Navy	
1. Donations, - - - - -	£197 4 5	Men, - - - - -	£127 15 0
2. Interest, - - - - -	0 12 9	2. Postage, Stationery, etc., - - -	0 4 9
3. Refunded by Deputy to Forces, -	0 2 5½		£127 19 9
	197 19 7½	Balance at 31st March, 1919, - - -	173 8 1
	£301 7 10		£301 7 10

INVERNESS, 9th May, 1919.—We have examined Vouchers of foregoing Accounts for year ending 31st March, 1919, and have found all correct.

JAMES CAMPBELL, } Auditors.
JOHN FRASER, }

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 55.)

AFTER this time his "days of retirement" become again more frequent. We can perceive, too, that his soul is cheered, perhaps more than ever, with the light of God's countenance. His bodily strength is indeed declining, he suffers from frequent feverish fits, pains, and other ails; so that, in going to the pulpit, it is sometimes against medical advice. Let us cull a few flowers from the diary of this period.

"*December 6th, 1771.*—Would wish to be retired to-day, if the Lord will. Many a loud call at present to be fervent and importunate at a throne of grace. . . .

"*Afternoon.*—Blessed for ever be the Lord for His wonderful and undeserved goodness and mercy to my soul this day. He was pleased to give me very humbling and affecting views of the atheism and infidelity, and iniquity and ingratitude, and vileness and baseness of my heart, and the numberless errors of my life; and to lead me with shame and confusion of face, with contrition and sorrow, and an appropriating faith, to the atoning blood and perfect righteousness of Christ, and to the infinite mercy of Jehovah flowing in that precious channel; in consequence of which I found my fears silenced, my bonds loosed, my conscience calmed, my heart satisfied and sanctified in some measure, my affections weaned from earth and sense, and fixed with unusual steadiness and delight on Christ and the glorious things that are above. I was helped to pour out my heart before the Lord in a great variety of requests, with a degree of liberty and enlargement, and importunate pleadings, which, alas! I do but very seldom experience. I scarce ever rose from my bended knees with more solid and delightful evidence of gracious audience and acceptance in the Beloved than this eve. What shall I render to the Lord?

. . . O that it might please the Lord to stamp and rivet these things for ever on the thoughts of the imagination of my heart! Amen. Spent an hour or two in spiritual conference with some of the Lord's people who came to visit me from a distant corner. . . . This has been a sweet and blessed day to my soul from first to last. . . . O! if this happy frame, this contrite, believing, loving, rejoicing, triumphant frame would last and abide always! O! Lord, stay with me to cause me abide with Thee continually—with Thee, my light, my life, my chiefest joy, my all in all for evermore! Amen! Amen!

"*January 1st, 1772.*—This being the first day of the New-year, gave my servants some short exhortations suitable to the day. Conversed more privately for a little time on the most spiritual

subjects with a most pious domestic, on whom I look as an ornament and a blessing to my family, being indeed a living lovely image of Christ. Lord, increase the number of such!

"*Friday 3rd, Eve.*—[After a 'day of retirement.'] For ever blessed be the Lord for His marvellous lovingkindness, sweetly and clearly manifested to my poor unworthy soul to-day—the happiest day mine eyes have seen these seven years, a heavenly boon, a blessed New-year's gift I have received freely from the Lord to-day—never, never to be forgotten—a sealed pardon of all my sins, an assured sense of redeeming everlasting love; the most firm and unshaken belief that sin, and all the works of the devil in me, particularly pride, unbelief, carnality, and idolatry should be utterly destroyed from out my soul. Amen! Blessed Lord, so be it! Amen! Blessed Lord, so shall it be. Amen! Amen! What shall I render to the Lord? Heaven and earth praise Him! Ye angels that excel in strength, praise Him for evermore! Amen!

"*Saturday, 4th.*—The sweet savoury sense and impressions of things spiritual, divine, and eternal which my soul was blessed with yesterday continue in some measure with me to-day; though I perceive they are like the ebbing sea, gradually abating, so that I apprehend it will be soon low water with me. But though my poor leaky cistern should run dry, glory be to His name, the fountain is always full and overflowing, and ever free and open, and accessible to poor things like me. In this may I rejoice more than in any little pittance I have received. O! may I learn to keep near this blessed fountain of light and life, and grace and glory, and live continually on it. May 'the life I live in the flesh be a life of faith on the Son of God!' Amen.

"*Saturday, 25th.*—Much liberty and sweetness and nearness this morning in secret; still more in family worship; never more, never so much since the Lord honoured me with the charge of a family. Blessings, blessings, in time and eternity, to God in Christ! Blessed for ever be His name for a throne of grace, and for what I have seen and felt and enjoyed there to-day. O may the adorable Hearer of prayer send answers of peace to the petitions put up in the name of Jesus in behalf of my family and friends absent and present, in behalf of Zion my mother, my children, my flock, my brethren, and of desolate congregations! Amen.

"*Friday, 31st.*—For ever blessed be Jehovah, Father, Son, and Holy Ghost, for His wonderful and undeserved goodness and love, and grace and mercy, manifested to my soul this day, in and through Christ the Son of His love. He was pleased to vouchsafe my poor indigent soul this day much the same light and liberty and enlargement as on the memorable third day of this month, which I should never forget—freedom of access, freedom of speech, freedom of heart and spirit; freedom of praying, pleading, confessing, repenting, believing, appropriating,

enjoying, blessing, praising, and adoring. No language can express the divine joy I felt, and still feel, from the smiles of a reconciled God in Christ, and from the marvellous, unchangeable, unparalleled love of my adorable Jesus manifested to my soul this day by His leaping over the mountains and skipping over the hills of my sins and provocations. . . . I can now come into His presence and embraces with far greater freedom than the most loving child can spring into the bosom-embraces of the most affectionate parent; for which I can never, never enough praise Him in time or eternity. Lord, keep this on the thoughts of the imagination of my heart for ever! Amen! I must close this delightful note of this happy day with marking several of the delightful passages of Holy Writ that were sweet and savoury, and much blessed to my soul to-day, viz.: 1 John iv. 8, 'God is love;' Matt. xviii. 11, 'The Son of Man is come to save that which was lost;' Jer. iii. 22, 'Return, ye backsliding children, and I will heal,' etc.: 'Behold, we come unto thee, for thou art the Lord our God;' Jer. xxxi. 18, 'Turn thou me, and I shall be turned, for thou art the Lord my God;' Heb. iv. 16, 'Let us come boldly to a throne of grace, that we may obtain mercy, and find grace to help,' etc.; Micah vii. 18, 'Who is a God like unto thee, who pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy;' Ezek. xvi. 63, 'That thou mayest remember and be confounded, and never open thy mouth,' etc., 'when I am pacified towards thee;' Isa. xxxviii. 15, 'What shall I say? He hath both spoken unto me, and himself hath done it: I will go softly all my years in the bitterness of my soul.'

"*Sabbath, 2nd February.*—Blessed be the Lord for . . . the sweet and delightful access I had in secret to the throne of grace at the close of the day, which was sweet and comfortable to my poor soul far beyond what words can express. Three petitions were presented before the throne, and I trust accepted in the Beloved: 1st. To be blessed with a richer measure than ever of the Spirit of wisdom and revelation in the knowledge of Christ, and of God in Christ, and of the sacred and sublime, the soul-sanctifying and heart-satisfying mysteries of the kingdom of heaven. 2nd. To be helped by the continued aids of Divine grace to keep steadily in view the glorious prize of the high calling of God in Christ Jesus—the day of complete redemption, the blessed and joyful resurrection of the body, the starry crown of immortal glory, the peaceful mansions of eternal rest, and especially the ravishing, transporting sight of the unveiled face of my adorable Jesus; the immediate beatific vision and fruition of the ever blessed and adorable three-one Jehovah, my God in Christ and my chosen portion, my all in all to all eternity—together with the sweet society, the heavenly friendship and fellowship of my nearest and dearest relatives, and my sweet,

precious, and dear children in Christ, who are some of them already with Jesus in paradise, and others of them on the highway, the king's way of holiness, which leads directly to the same celestial Zion. 3rd. To be helped by divine grace during the few days, or at most the very few years, of my sojourning on earth, to cultivate and maintain daily and hourly the weaned, resigned, and elevated temper, disposition, and conversation of a stranger in a strange land,—of a heavenly pilgrim, travelling homewards to his Father's house, blessed with a holy indifference, a calm, dispassionate temper of mind with regard to the affairs of this mortal life, any farther than they are connected with the hallowing of God's name, the advancement of His glory, the coming of His kingdom, and the doing of His will on earth as it is in heaven.

(To be continued.)

Notes and Comments.

Nonconformist Romanism.—We have been always accustomed to associate Ritualistic and Romanising tendencies and practices in England with the Episcopal Church, but there have been, lately, disclosures which show that these tendencies and practices are to be found, in a marked degree, in Nonconformist Churches. We are much indebted to the *Protestant Alliance Magazine* for varied information from month to month, and the June number contains alarming disclosures, taken from the *Churchman's Magazine*, relative to the Romish practices of a Dr. Orchard, a Congregationalist, who ministers at King's Weigh House Chapel, London. He has vestments like a Roman priest, and adores the Sacrament with bowings and crossings. The Madonna, crucifix, and candles are features of his place of worship. There is little to distinguish it from a Popish chapel. It is also reported that a new organisation has been started among Nonconformists, entitled the "Society of Free Catholics." The policy of this Society is to advocate gradual innovations of the Roman type. The names of several ministers are given who belong to the organisation, and who publicly declare their sympathy with Romish doctrines and practices. Further exposures are in the *Protestant Alliance Magazine* for July. Truly the signs of the times are ominous. We may return again to the subject.

The Envoy at the Vatican.—It is rumoured (*the Protestant Alliance Magazine* informs us) that the Government are considering the appointment of a permanent envoy at the Vatican, and the reception of an Envoy to reside in England. This is a serious state of affairs, and the Protestant Alliance Committee are urging all friends to send protests to Mr. Lloyd George against the latter proposal, and to demand again the recall of the Envoy now at the Vatican. Several newspapers, including *The Spectator* and *The Belfast News Letter*, have had sound, trenchant articles against these diplomatic relations with the Pope.

Air Gaol Siorruidh Dhia, Etc.

LE MR. EOIN UELSH.

(*Air a leantuinne o t. d. 93.*)

'S AN aite mu dheireadh, 'se so am feum, air uair a ta bhinn air a toirt a mach; an deigh sin theid thu air d'aghaidh air do thurus le lán siuil, agus mar sin ruithidh tu a dh'ionnsuidh do Thighearn: gidheadh cha'n e so an ceum a's àirde, ach tha'n creidimh a' dol air aghairt; oir cha'n'eil thu fathasd toilichte, ge do tha thu a' faicsinn d'ainm air a chuir suas ann an leabhar na beatha, an ni a ta ann an Criosd a' teachd a nuas a dh'ionnsuidh d'anam, air doigh 's gu'n abair thu, O fhuil, thig agus lion cridhe falamh, tha ocras agus tairt orm air do shon, thig, thig a chum mo shàsachadh. Ann an sin tha'n creidimh 'ga thabhairt a' nuas a dh'ionnsuidh d'anam; 'an sin an uair a gheibh thu e, their e cha d'thoir mi dhuit ach blasad agus dearbhadh dhiom, agus bheir e dhuit fàinne le neamhnuidibh leachmhor innte, gu bhi na comharadh dhuit; air an aobhar sin feumaidh tu faduidheachd a bhi ort air son àm mo theachd, do bhrìgh 's gu'm feum thu a dhol suas gu neamh maille rium. Dh'innis mi dhuibh uaith sin, gu'n d'thoir creidimh ort a dhol le t-uallach, agus a chuir air-san; bheir e ort a dhol le 'anam ocrach agus tartmhor, a chum esan itheadh agus ol; bheir e ort a dhol le anam lomnochd, gu esan a chuir umad. Tha creidimh air a mhèineachadh anns an litir a chum na'n Fabhrach xi. 1, "Is e creidimh brìgh na'n nithe ri 'm bheil dochas, dearbhadh na'n nithe nach faicear." Anns a Ghreugais (UPOSTASIS), tha e a' ciallachadh tri nithe:

'Sa cheud áite, tha e na bhuait air nach 'eil thu cuir ni na's lugha na sàbhaladh siorruidh d'anam; mar so tha an creid'mhach a' faicinn dìteadh, ach cha'n'eil e faicinn saoradh anns an lagh, ach anns an t-soisgeil tha e a' cluinntinn nach d'thig an creid'mhach gu siorruidh a chum dìteadh; gabhaidh creidimh an sin greim air d'anam, agus their e ris, tha thu caillte gu siorruidh suthainn ma 'se 's nach creid thu. Tha'n cridhe a' freagairt, air a so tha mise a' leagail mo shàbhaladh, eadhon air cinnteachas a gheallaidh so. 'An sin tha'n creidimh a' freagairt, agus ag radh, Is dána leam glòir Dhia a chuir an geall nach d'theid thusa gu siorruidh a chall.

'S an ath aite, bheir creidimh thu a dh'ionnsuidh na h-ifrinn, agus bheir e ifrinn air làthair dhuit; bheir e thu a dh'ionnsuidh na flaitheanas, agus bheir e air làthair dhuit e; bheir e thu a dh'ionnsuidh comhairle roimh-òrduichte Dhia, agus bheir e air làthair dhuit i. Cha tilg an creidimh gu bràth thu dheth fhocal De; tha am focal ag radh, Thusa fein, bha thu air do ghràdhachadh bho an uile bhith-bhuantachd; tha'n creidimh ag radh, tha mi a creidsinn. Tha mi a' faicinn gu'm bheil am focal ag radh, gu'm bheil an creid'mhach air fhìreanachadh; agus tha'n creidimh ag radh, tha mi a' creidsinn gu'm bheil am focal ag radh,

tha crùn glòir air a thasgaidh suas air son a pheacaich bhochd. Tha an creidimh ag radh, tha mi 'faicsinn sin, agus feithidh mi gu foighidneach ris; bheir creidimh thu dh'ionnsuidh dearbh theachd Chriosd anns ann fheoil, agus bheir e air làthair dhuit e. Nì creidimh tuilleadh air do shon; oir nì e, air tus, do bhunait cinnteach; (2) Bheir e nithe siorruidh air làthair; (3) Bheir e ort seasamh, agus do chois a shuidheachadh mar dhuine fo' armachd ann an aghaidh uile thuilte grabhan Dhia a'd' aghaidh féin; mar so bheir e ort seasamh, oir is e an sgiath e a mhuchas uile shaighde teinteach an droch spioraid. Tha agad an clogaid sin a sheasas ri urchair a chanain, ge do theireadh tu, "Chuir an Tighearn suas mi mar chomhara' air son a shaighde"; ge do theireadh tu maille ri Daibhidh (Salm xii. 1), "Thréig an Tighearn mi," agus ge do chanadh tu maille ri Heman an t-Esrach (Salm lxxxviii. 15), "Tha mi a' fulang uamhasan Dhe 'o m' òige 'nuas"; gidheadh bheir creidimh ort seasamh ann an aghaidh so gu léir, oir their e riut, gu'm bheil gaol Dhia neo-chaochluideach, "ge do mharbhadh tu mi, fathast cuiridh mi mo dhòchas annad"; oir feudaidh cathan laidir a bhi aig duine a tha' creidsinn, agus feumaidh e "deadh chath a chuir" oir séididh na gaothan, agus buailidh na tuilte air an tigh, agus feumaidh an creidimh a chumail suas; a thuilleadh air so, tha'n creidimh air a ghairm, "Dearbhadh na'n nithe nach faicear," is e teisteanas agus dearbh-chinntean ar n-oighreachd; Tha agam-sa an fhuil sin air a seiladh suas dhomb, tha agam an Spiorad an taobh a stigh dhomb, air an aobhar sin tha fios agam gu'm buin an oighreachd so dhomb-sa; mar air son an ùghdar, tha e soilleir gu'm bheil e air a thabhairt dhuit gu saor a bhi creidsinn, mar sin is tiodhlac Dhe a ta ann. Tha Dia a' fosgladh cridhe Lidia, agus tha i a' creidsinn. 'Se creidimh obair Dhia, amhairc suas ris-san an tì is e ùghdar agus fear crìochnaich ar creidimh. Chreid e agus uime sin labhair e. Mar so se'n Spiorad, a tha air a chuir 'o'n Athair agus 'o na Mhac, a ta ag oibreachadh a chreidimh: 'Se so an nì a tha a tabhairt air duine creidsinn. Their thusa, na'm biodh creidimh agad nach biodh tu gu bràth ann an teagamh, ach nuair a sheallas tu riut féin, agus a dh'ionndraineas tu cumhachd a chreidimh, tha thu an sin fa' theagamh: ach cha bu chòir dhuit a bhi mar sin, ach bu chòir dhuit amharc suas gu neamh, oir tha e cho do-dheanta dhuit creidsinn is a tha e dhuit sùilean na'n dall fhosgaladh; oir cha'n'èil cumhachd so a chreidimh air taobh steach comas nàduir; oir bha e na dhiomhaireachd do na dearbh ainglibh, agus an robh e air fhoillseachadh anns an t-soisgeil trid creidimh, deir an t-abstol, "an nì a tha do réir oibreachadh Dhia a thog suas Iosa o na mairbh gu beatha"; mar sin feumaidh an cumhachd ceudna sin cumhachd a chreidimh oibreachadh annad-sa. Their an lagh. "Dean, agus bithidh tu beò"; ach cha toir e dhuit gu bràth cumhachd gu dheanamh: ach their an soisgeil, "creid, agus bithidh tu beò," agus leis an anail cheudna tha e

a' tarruing a nuas gàirdean Dhia a dh'ionnsuidh d'anam, agus a' tabhairt dhuit cumhachd gu creidsinn. 'San ath aite, tha'n lagh aig iarraidh foirfeachd; ach cha'n eil an soisgeil aig iarraidh na's mò na creidimh ann an cridhe treibhireach, a' creidsinn ann am firinn, ge do bhiodh e air a mheasgadh le teagamh, agus ge d' fhaodadh ifrinn a bhi ann an oisinn do d' chridhe, mar a ta an t-abstol ag radh (Romh. vii. 24), "Co a shaoras mi o chorp a bhàis so?" B'e so a thruaighe: ach cha do reic se e fein do na pheacadh; air an aobhar sin thubhairt e, nach b'àill leis a dheanamh. Ciod e tuilleadh? Tha'n soisgeil a' teachd a nuas a dh'ionnsuidh do laigse, air doigh as ge nach biodh agad ach lion fo smuid agus ge nach biodh agad ach iartras dhùrachdach gu creidsinn, agus ge nach biodh agad tuille' ach gur urrainn thu urnuigh a dheanamh air son creidimh, 'an sin ma ta tha agad comhfhurtachd cheudna a chreid'mhich.

'Nis theid mi air m'aghaidh. Tha trì chomharan aig a chreidimh, (1) Cinnteachas air a ghealladh. (2) Buan-mhaireanachd. (3) Beatha Chriosd a' gabhail còmhnuidh anns a chridhe. Gu'm bheil cinnteachas aige, cha ruig mi leas a dhearbhadh; oir is urrainn creidimh do dheanamh cinnteach, agus tha e 'ga do dheanamh cinnteach, ach a mhàin do phàirt ath-nuadhaichte, tha e a mhàin a' deanamh lagh t-inntinn cinnteach, agus lagh do bhuill cinnteach; tha e a' deanamh Iacob cinnteach, agus cha'n e Esau; oir cha do mheas esan na's mó de'n ghealladh na mias bhrochain; oir tha Esau an taobh a stigh dhiot, leis am b'àill a thoirt ort nach measadh tu na's mó de' na ghealladh na mias bhrochain; ach tha earrann an taobh a steach dhiot a tha 'ga do dheanamh cosmhail ris a cheannaiche, a shuair neamhnuid, air doigh 's gu'n deachaidh e 's gu'n do reic se na bha aige uile air a shon; air doigh 's nach urrainn do dhuine sam bith innseadh ciod an aoibhneas do-labhairt a bhios ann an cridhe a chreid'mhich; air a chinnteachas so tha'n cath a' teachd, an deidh tuiteam agus mi-chùram sonraichte. 'Nis ciod e bunait an dearbhachd so? Ma tha thu a'd' fhior chreid'mhach, 's urrainn thu reusan innseadh dhomh air son gu'm bheil thu a' creidsinn, 's urrainn thu aobhar a thabhairt dhomh air son do dhochas, agus is urrainn thu innseadh dhomh ciod iad na nithe is urrainn do chreach dheth do dhóchas, agus d'acair a thabhairt air falbh, feudaidh e bhith ann an àm na ciuineas nach gabh thu mòr chùram air son acair do do lòng, ach bu chòir dhuit fios a bhi agad gu'm bheil storm a' teachd, air an aobhar sin bu chòir dhuit do lòng a dheanamh cinnteach le cúird agus le acraichean. 'Se sin do thearuin-teachd.

1. Anns a cheud àite, Tha mi a' leigeil mo thaic air neart neo-chaochluideach Dhe. Tha esan firinneach a thug an gealladh.

2. Tha agad cumhachd Dhia. Thug Abraham glòir do Dhia, oir chreid e, "Gu'n robh esan thug an gealladh comasach air a choimhlionadh."

3. Tha teisteachas sgriobhte Dhia agad, nach urrainn a bhi air

atharrachadh; leis an dà ni neo-chaochluideach so feudaidh tu comhfhurtachd làidir a bhi agad.

4. Tha mi ag amharc ri fuil Chrìosd, ri 'irioslachd, ri a ghlòir-eachadh; air an aobhar sin tha so a' comh-dhùnadh, cha'n urrainn dhomh a bhi air mo dhealachadh o Chrìosd, na's mò na's urrainn esan a bhi dealaichte ri m'fhuil agus m'fheoil-sa; cha'n fheud mi a dhol do dh'ifrinn; na's mò na's urrainn do Chrìosd a dhol do dh'ifrinn; agus ni mò is urrainn mi a bha air m'fhógradh o neamh, na's mo na's urrainn Crìosd a bhi air a tharruing a mach a flaitheanas.

5. Tha agad tiomnadh Chrìosd, riarachta le fhuil; tha tuille' agad, tha agad seulaichean an rìgh ann am baisteadh agus ann an suipeir an Tighearn'. Ciod e tuille?

"Tha triuir air neamh a tha a' tabhairt fianuis, an Spìorad," 'se sin, uile ghràsan agus chomharan an Spìoraid, a thug Dia dhuit, gu h-àraidh, creidimh, gràdh, foighidinn, agus a chuid eile gu leir. 'San ath aite, "an tuigse"; 'se sin glanadh a chridhe a bha aon uair salach.

'San treas àite, "An fhuil," se sin, an comhfhurtachd uile agus an t-sòlas a fhuair thu ann an Crìosd, agus a bhuaidh a mhothaich thu a' sruthadh a mach agus a teachd uaith-san. Thuille air a sin, cha'n fhàilnich an creideamh so gu bràth thu, cha chaill thu gu brath e, ge do bhiodh e fo sgàil air son tamul le neoil. 'Nis, do bhrìgh 's nach 'eil aig na h-uile an tomhas ceudna do chreidimh, innseam-sa dhuibh an tomhas as lugha a dh'fheumas sibh a bhi agaibh. Am bheil fhios agaibh ciod e? Is e cridhe briste, agus an t-ocras 'san tart sin ann an anam do nach dana comh-chuir, agus gidheadh do nach dàna tilgeadh air falbh; agus do nach dàna Athair a ghairm do Dhia, agus fathasd do nach dàna radh an aghaidh sin; ach nach 'eil mothuchadh air gradh Dhia, agus fathasd do nach dàna gabhail ri smuain ann an aghaidh sin. 'Se so an tomhas a's lugha do chreidimh. 'Nis, fathasd bithidh aig a chreidimh is treise agus aig a chreidimh is laige an cuid gleachdan fein deth, oir ni Dia gleachd agus strì riut gu d'fhaotainn deth do chasaibh; agus bithidh gleachd a chreidimh air leithid do dhoigh is gu'n saoil leanabh Dhia nach 'eil leud sràbh fodair eadar e agus dìteadh; agus their e, tha mi faicinn gnais Dhia ann am fearg 'am aghaidh, tha mi faicsinn ifrinn fosgailt' gu mo shlugadh suas, tha mi faicsinn na diabhlan ullamh gu mo shlugadh suas, ciod a ni mi?

(Ri leantuinne.)

Acknowledgment.—Trinitarian Bible Society, 7 Bury Street, London, W.C.1, 18th June, 1919.—DEAR SIR,—Will you kindly convey to the Synod of the Free Presbyterian Church of Scotland the best thanks of my Committee for the generous gift of £20 for the circulation of Scriptures among the Jews.—With Christian greetings, yours sincerely,

F. CECIL LOVELY, *Secretary.*

ALEXANDER MACGILLIVRAY, Esq.,
General Treasurer, Free Presbyterian Church of Scotland.

Church Notes.

Communions.—Dingwall, first Sabbath of August; Portree (Skye), second; Bonar (Sutherland), third; Finsbay (Harris) and Stornoway, fifth. Breasclete (Lewis), Stratherrick (Inverness), Ullapool (Ross), and Vatten (Skye), first Sabbath of September; Strathy (Sutherland), second; Tarbert (Harris), and Stoer (Sutherland), third; Laide (Ross), fourth. John Knox's, Glasgow (Hall, 2 Carlton Place, S.S.), first Sabbath of October; Gairloch (Ross), second; Scourie (Sutherland), third; Lochinver (Sutherland), fourth.

Ordination of Rev. James Macleod.—The Western Presbytery met at Kyle of Lochalsh on the 17th June. There were present the Revs. Neil Macintyre, Stornoway, and Donald Graham, Shieldaig, and Mr. Donald Mackenzie, elder. Rev. James Macleod, of Raasay, probationer, who has been officiating at Glendale, Skye, for some considerable time, was ordained by the Presbytery, in accordance with the instructions of last Synod, with a view to go as a deputy on mission work to Western Canada. Our Canadian friends will understand that Mr. Macleod is now a fully qualified minister capable of administering the Sacraments of Baptism and the Lord's Supper, as well as performing the ceremony of marriage. We trust that Mr. Macleod will be carried safely across the Atlantic, and that he may receive abundant guidance and strength from above for the discharge of the arduous duties that lie before him in Vancouver, Winnipeg, and other parts of Canada.

Note.—Since writing above, we learn that the S.S. "Lapland," by which Mr. Macleod was to cross Atlantic, did not leave on 16th July, as was expected in our last issue, owing to labour troubles at Liverpool. Date of sailing is at the moment uncertain.

Induction of Rev. D. M. Macdonald at Portree.—The Western Presbytery met at Portree, Skye, on Tuesday, the 8th July. The members present were the Revs. Neil Macintyre, Stornoway; D. Graham, Shieldaig; D. M. Macdonald, North Uist; and Mr. Neil Mackinnon, elder. Rev. Neil Macintyre conducted the service, and thereafter proceeded to the induction of the Rev. D. M. Macdonald, who had accepted the call to the Portree congregation. Mr. Macdonald answered the usual Questions and signed the Formula. He was then addressed by Mr. Macintyre as to his ministerial duties and work. This being done, Rev. D. Graham addressed the congregation as to their special responsibilities to God and to their minister. After the induction was finished, Mr. Neil Mackinnon, elder, rose, and in the name of the congregation, presented Mr. Macdonald with a handsome sum of money. Mr. Macdonald suitably acknowledged the gift and the kindness therein expressed. The call was signed by 633 persons. There was a large attendance at the induction, the church being full.

Acknowledgment of Loyal Address.—The Synod Clerk (Rev. J. S. Sinclair) has received the following acknowledgment of

Loyal Address to His Majesty the King:—"Scottish Office, Whitehall, S.W. 1, 27th June, 1919. Sir,—With reference to your letter of the 12th instant, I am directed by the Secretary for Scotland to inform you that he has had the honour to lay before the King the Loyal Address of the Synod of the Free Presbyterian Church of Scotland, and that His Majesty was pleased to receive the same very graciously.—I am, Sir, your obedient Servant,
(Signed) JAMES M. DODDS."

Student Received.—At a meeting of the Southern Presbytery, held on 14th May last, Mr. William Grant of Dornoch, late of London, was received as a student, with a view to study for the ministry.

"Iolaire" Disaster Fund.—The Glendale Congregation, Skye, made a collection of £13 for this Fund; the Congregation of North Uist, £4. In last month's Magazine, in acknowledging contributions from Northern Presbytery to this Fund, the sum of £5, stated to be from a member of the "Dornoch" Congregation should have been "Daviot." We understand that there have been several private contributions throughout the Church, sent direct to Stornoway.

Acknowledgment of Donations.

MR. ALEXANDER MACGILLIVRAY, General Treasurer, Woodbine Cottage, Glenurquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to 25th July:—

Sustentation Fund.—Mrs. Sangster, Duke Street, Kingussie, £1; A. Robertson, Acting Q.M.S., Cameron Highlanders (Field Post), £1 5/; "Well-wisher," 10/; "Well-wisher" (Beauly postmark), £1; Mrs. Moffat, Sandaig, Glenelg, 10/; Per Rev. J. S. Sinclair—E. MacLeod, Old Manse, Lairg, 5/; T. Finlayson, Trantlemore, Forsinard, 15/; and Miss Dallas, Kingussie, 10/4; "A Friend," Inverness, £5; Per A. MacLennan, Rona—A. MacLennan, New Zealand, £1; Per Rev. N. Cameron—"Lady Friend," Sutherland, £100.

Jewish and Foreign Missions Fund.—Mrs. Sangster, Duke Street, Kingussie, £1; "Well-wisher" (Beauly postmark), £1, and £1 for circulating Scriptures among the Jews; Miss Annie MacLeod, Meavaig, Harris, 5/ for Kaffir Bibles and 2/6 for Radasi Mission; Mrs. Moffat, Sandaig, Glenelg, 5/ for Kaffir Bibles; Per Rev. J. S. Sinclair—Miss Macadie, Brawlbin, Thurso, 16/; A. Mackenzie, Ardendree, Lochbroom, 10/ for Mule and Cart, and John MacDonald, Dusary, N. Uist, 5/, and 5/ for Work among the Jews; Per A. R. Finlayson—Catherine MacLennan, Lucknow, Ontario, 20/6; Per Rev. N. Cameron—People of Clarence and Richmond Rivers, Australia, £10 5/, Mr. Donald Clark, Pittsburg, U.S.A., £12, "Friend," Scourie, 5/, "Friend," Lairg, £1, and Mrs. M., Oban, £1 for Educating Kaffir Lad.

Mission to Forces Fund.—Per Rev. D. Beaton, £10, being Balance after paying expenses of printing, etc., of Dr. Warfield's "Address on the Sabbath."

Mr. Norman Mackinnon, Treasurer to the Tarbert (Harris) Congregation, acknowledges, with thanks, receipt of cheque for £5, per Rev. D. N. Macleod, from Mr. Donald Macdonald, Johannesburg, for the Manse Building Fund; also, per Mr. Macleod, 5/ from Mr. R. MacLennan, Harris, for Church repairs.

Mr. A. Sinclair, Treasurer to John Knox's F.P. Congregation, Glasgow,

acknowledges, with thanks, £5 from "Let brotherly love continue" (per Rev. J. S. Sinclair) for Sustentation Fund.

Mr. D. A. Stewart, 85 Polwarth Gardens, Edinburgh, Treasurer to Edinburgh F.P. Congregation, acknowledges, with many thanks, the following donations for the Congregational Building Fund:—Sergeant Robertson, Cameron Highlanders, on Active Service, £1; M. M'K. Greenock, 25/; and per Miss Munro, Edinburgh, Mrs. R. Munro and Miss A. Munro, Lairg, £1 each, and Mrs. Smith and Miss Mackay, Salzcraggie, Helmsdale, 10/ each.

The Magazine.

Subscriptions Received for Magazine.—A. Finlayson, Campbellton, Ont., 3/6; D. Morrison, Strond, Obbe, S. Harris, 4/; R. Mackenzie, Cove, Inverasdale, 2/6; E. MacIntosh, Broomfield, Boat of Garten, 7/6; A. R. Finlayson, Lucknow, Ont., 25/3; Rev. J. Macleod, F.C. Manse, Lochcarron, 6/; Per Mr. J. A. Macdonald—Mrs. Nisbet, Glasgow, 8/; Mrs. Mackay, Albert Pl., Maryburgh, 6/; D. Allan, Tarbert, Loch Fyne, 1/; Miss Macadie, Brawlbin, by Thurso, 4/; Per above—D. Sutherland, 8/2; A. Mackenzie, Colorado Springs, U.S.A., 10/; J. Macdonald, joiner, Applecross, 4/; A. Mackenzie, Ardindrean, Lochbroom, 8/; Per above—Mrs. Mackenzie, Letters, 4/; Jessie R. Macdonald, Badcall, Scourie, 3/, for Magazine Fund; J. Grant, Glenurquhart, 5/6; D. Cameron, Dulnan Villa, Carrbridge, 4/; Per above—Mrs. Grant and Mrs. Cumming, 4/ each; Mrs. M. J. Mackay, Lucknow, Ontario, 20/6; R. Ross, Cleish Mill, Kinross, 4/; D. Mackay, Eriboll, 4/; G. G. Fraser, W. Birichen, Dornoch, 41/; Per above—H. Mackay, 2/; Mrs. Macleod, Alness, 7/6; Miss Maclean, Hornton Lodge, London, W., 4/; W. Mackay, Denny, 7½d.; Mrs. Nicolson, Holmlea Road, 4/; M. Morrison, Steinish Farm, Stornoway, 10/; J. Macdonald, Newton, St. Boswell's, 4/; J. Nicol, Shawlands, 5/; G. Finlayson, Fort Augustus, 4/; S. Clark, Assynt, 4/; J. Macdonald, Drumore, Newtonmore, 4/; J. H. Gosden, Brighton, 4/; J. M'Cuish, Mallaclait, N. Uist, 5/; J. Finlayson, Shore Street, Applecross, 4/6; J. Mackenzie, Port Henderson, Gairloch, 54/; Mrs. Sillars Kerr, Whiting Bay, 4/6; Mrs. Mackie, First Coast, Laide, Aultbea, 2/6; J. Mackay, Dalnessie, Lairg, 5/; A. Macleod, N. Arnish, Raasay, 5/; Mrs. Cattnach, Kinrara House, Kingussie, 5/; Miss K. Macleod, Kirkmichael House, Dumfriesshire, 4/; Miss Dallas, Kingussie, 4/8; Mrs. Macmaster, Rogart, 4/; D. Macleod, London Stores, Kinlochbervie, 13/11; D. Nicolson, Torran, Raasay, 3/; Mrs. Macrae, Sannachan Shore, Kishorn, 4/6; S. F. Paul, Hove, 5/2; Miss Martin, Lurebost, Stornoway, 4/; T. Gaskell, Stockwell, London, S.W., 5/; W. Finlayson, Auckorn House, by Wick, 5/; J. MacLachlan, for St. Jude's Collectors, 68/3; Rev. J. Sinclair, Geelong, Australia, 4/6; K. Cameron, Isle of Soay, 4/; J. Macleod, Chapel Street, Tain, 5/; Mrs. R. Macrae, Aultnasuth, Kyle, 3/6; A. Mackenzie, 28 N. Tolsta, 5/; T. Finlayson, Forsinard, 4/; Miss Henderson, Berkeley Street, 4/; Mrs. MacLennan, 35 N. Tolsta, 2/6; H. Maclean, Lochinver, 4/; G. Macleod, W. Shinness, 6/; M. Turner, Dumbarton, 10/; Miss Ross, Wilkie, Sask., 4/2; M. Beaton, Waternish, 3/6; R. Mackenzie, shepherd, Drumrunie, Ullapool, 8/; J. Macdonald, Dusary, Lochmaddy, 20/; Per R. R. Sinclair, London—Miss MacLennan, Swanage, Dorset, 2/6; Miss MacPhail, Ardrishaig, 4/; Miss Mackenzie, Torbreck, W., Rogart, 5/; G. Maciver, W. Porin, Strathconon, 4/6; Mrs. Sayers, Groundwell, Manor, Blunsdon, 10/; Miss Mackenzie, "Craigard," Greenock, 4/.

Free Distribution to Soldiers and Sailors.—A. R. Finlayson, Lucknow, Ontario, 50/; Per Miss Macadie—D. Sutherland, Brawlbin, 5/3; A. Mackenzie, Ardindrean, 8/; Jessie R. Macdonald, Badcoll, Scourie, 3/; Miss Grant, Aviemore, 5/; Mrs. Nicolson, Holmlea Road, 3/; J. Macdonald, St. Boswell's, 6/; D. Macleod, Kinlochbervie, 4/10; Miss Macleod, Melton Mowbray, 5/; J. Macdonald, Dusary, 5/; "A Friend," 4/; "A Friend," Glasgow, 3/; Miss Mackenzie, "Craigard," Greenock, 16/; Per Friends of late Mrs. Cameron, Greenock, 14/.

(Notice of a large number of Subscriptions, etc., is held over till next month.)