



THE
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 AND
MONTHLY RECORD.

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

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The Second Advent.

(Continued from vol. xxiii., page 331.)

WE now come to consider the passage of Scripture, on which Pre-millenarians have principally built their theory of Christ's Second Personal Advent, and in the light of which, at least, as to their own interpretation, they look at all other passages bearing upon the subject. It is the following, from the twentieth chapter of the book of Revelation:—

“And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that had been beheaded for the witness of Jesus, and for the word of God, and whosoever had not worshipped the beast, nor his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years” (verses 4-6).

Now, the substance of the pre-millenarian interpretation of this passage may be stated as embracing the following points: (1) That the passage is confirmatory of the view that Christ will one day reign personally upon the earth; (2) that at that time there will be a literal resurrection from their graves of all the saints that will then be dead; (3) that these saints (along with those who are alive and ready) will, in a glorified state, personally sit upon thrones and reign with Christ over the earth a thousand years; and (4) that “the rest of the dead,” that is, the wicked, will be raised from their graves after the millennium. The first resurrection is understood in a literal and bodily sense.

The other interpretation, which, we maintain, is in strict accordance with the Word of God in general, takes the passage in a figurative sense. The Book of Revelation is largely a figurative and symbolic book, and it must be studied carefully in this

light, otherwise the most absurd conclusions will be reached. The following points in this connection are to be noted: (1) That there is nothing in the passage that asserts or confirms the view that Christ is coming personally to reign upon the earth; (2) that "the first resurrection" is to be understood in a figurative and spiritual sense, and that it is here predicted that there will be a spiritual resurrection of those who were witnesses for Christ during past outstanding days of trial and persecution, a resurrection in the person of their successors whom God will raise up, and who will possess similar Christian attainments; (3) that these saints will be kings and priests and sit upon "thrones," in the sense that they will occupy the positions of Christian authority and power, and thus exert a reigning and prevailing influence with Christ over the world during the thousand years; and (4) that the wicked, in their representatives, will "live again" for a season to new power after the millennium.

Let us now closely examine the passage, to see if the latter interpretation, and not the pre-millenarian one, is the more thoroughly consistent and satisfactory.

First, let us observe that there is nothing stated to the effect that Christ is coming personally from heaven to earth to reign. Certainly the reign of Christ is mentioned, but then our pre-millenarian friends seem to forget the glorious fact that He is already on the throne, and has been on it since His ascension on high, and further, that He does not need to leave the throne to exert the gracious reigning and prevailing influence which He will exercise during the millennial period. There is nothing specifically in the passage, or in its immediate context, as to any personal advent to the earth at all. The saints can spiritually reign over the earth with Christ, though He is personally in heaven. In fact, it is explicitly stated in God's Word, as to His personal exaltation to the Father's right hand, that He shall reign therefrom till all His enemies are made His footstool, and this complete victory is not accomplished at the millennium, but at the last day (Acts ii. 32-36; 1 Cor. xv. 24-26).

Secondly, let it be noticed that it is only a particular class of the saints that are said to "live and reign with Christ" during the thousand years, and that this entirely excludes the pre-millennial view that all the saints are to rise bodily from the dead (who will then be in their graves) and reign with Him. If the passage is to be understood in a literal sense, then it is only some Christians—the martyrs who were "beheaded" (the allusion is to the period of pagan persecution, this form of suffering being peculiar thereto) "for the witness of Jesus and for the word of God," and those who have refused to serve "the beast," namely, the Papal power, during its domination—who will then reign with Christ. God's Word clearly teaches that, when Christ does come personally the second time to judge the world and to be glorified in His saints, "the dead in Christ"—plainly, *all* the dead in Christ—will rise.

Thus the present passage cannot refer to the time of Christ's second personal advent at all. The resurrection referred to must be of a different order, and at a different season altogether.

It may be seen, then, that the passage lends itself with far greater ease to the idea of a figurative and spiritual resurrection. The slain witnesses are to live again in their successors, who will possess the same measure of the Holy Spirit; and they will live, not to be downtrodden, as those who went before, but to triumph and reign in the earth. Thus the slain witnesses—the martyrs—will obtain the victory over their foes—the foes of Christ's cause and truth—during this promised period.

This view of the matter is manifestly confirmed by the statement made at the sixth verse: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." If the first resurrection were a mere literal or bodily one, we do not see the force of the connection emphasised, that on the subjects of it "the second death hath no power." The wicked are capable of bodily resurrection, and will experience the same, but that does not secure immunity from the "second" or eternal death. But if the resurrection is understood in a figurative or spiritual sense, then the connection is clear. It is they who are raised from spiritual death, and are among the blessed and holy that shall escape the "second death." And such is to be the character, in an eminent degree, of the persons who will be "kings and priests unto God" during the millennial period—a time of "life from the dead."

And, then, let it be clearly noticed that there is scriptural ground for the mode of expression by which the representatives, at the millennium, of earlier witnesses are described as if they were the same persons raised to life again. One notable example of this mode of expression is in connection with the case of the Prophet Elijah and John the Baptist. The Lord says, by the mouth of the prophet Malachi: "Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord, and he shall turn the heart of the fathers to the children and the heart of the children to their fathers, lest I come and smite the earth with a curse." And the Lord Himself, in the days of His flesh, explains that this was written concerning John the Baptist: "And if ye will receive it, this is Elias, which was for to come" (Matt. xi. 14). John the Baptist was divinely commissioned and qualified to go forth "in the spirit and power of Elias," and so they are spoken of as if they were the same persons, though their personalities were entirely distinct. They possessed the same "spirit and power." And so it shall be with the saints during the glorious days when Christ shall reign (not personally) but by His Word and Spirit: they shall possess the same "spirit and power" as those who were in pagan times "beheaded for the witness of Jesus and the word of God," and as those who in more recent times have not submitted to "the

beast." The language used by the Apostle John may at first sight appear to some inappropriate, according to our interpretation, but it will be found on closer examination to be quite scriptural and consistent.

Let us remark, thirdly, that to take the statement that "the rest of the dead," namely, the wicked, "lived not again until the thousand years were finished," as referring to the bodily and final resurrection, is not consistent with the general accounts given in the Scriptures of said resurrection. These accounts describe the final resurrection of the righteous and the wicked as practically simultaneous. "The hour is coming in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, to the resurrection of damnation" (John v. 28, 29). There is not a thousand years between the resurrection of the two parties. Though "the dead in Christ rise first," it is the same "voice," at the same time, that raises both.

Again, let us consider the very solemn account of the resurrection and final judgment given in this very chapter of the Book of Revelation which we are examining, and we shall see that the bodily resurrection of righteous and wicked is simultaneous, and that at a later date than the millennium—the last day. "And I saw a great white throne, and him that sat on it (Christ at His second advent), from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged, every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (verses 11-15). To any impartial reader it will be plain that all the dead—not the wicked only—are here referred to as standing before God; all the books are evidently opened, including "the book of life," and thus it is plain that both the righteous and wicked are raised together, and judged at the same time. The idea, then, of the wicked being raised from the dead, in a literal sense, more than a thousand years after the righteous, must be entirely set aside, and another interpretation found.

The right interpretation appears to be that already alluded to, namely, that the wicked will "live again" in the person of their representatives, to new power and activity when the thousand years are finished. This is in entire harmony with the events which are immediately afterwards narrated in the chapter. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in

the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them." Satan is to get freedom for a season, and to gather together a great army of the wicked that shall arise after the millennium. They are living again in their malign activities, but their time will be short, and their destruction complete and terrible. We never read of the wicked going forth to battle after their bodily and final resurrection: they are then in the hands of the Judge of all, and are brought in unavailing terror before the judgment-seat of Christ.

In conclusion, we consider that the passage upon which our pre-millenarian friends principally base their theory, affords no real support to it whatsoever. They insist upon the literal interpretation of a portion of a book that is eminently figurative and symbolic in its character and descriptions—a piece of procedure, in this particular case, that they supply no adequate warrant for. It appears to us that they became fascinated with the idea of Christ's coming personally to reign in the earth, where He was formerly condemned and crucified, and that they are determined to make the Scriptures suit this fancy. We also rejoice in the faith and expectation that He will yet reign, by His blessed Spirit's operations, over the whole world, but this view, instead of having a tendency to carnalise our thoughts of that glorious period, and to introduce disorder into the interpretation of divine truth, has an elevating influence, and preserves the harmony of the Scriptures.

HE that is truly good will be good in bad times, and in the worst of places. Principles of grace and holiness are lasting, yea, everlasting; they are not like the morning cloud nor the early dew. A gracious soul will be steady and fixed in its principles in the worst times, in the worst places, and under variety of dispensations. Let times and places be what they will, he will not dishonour his God, nor blemish his profession, nor wound his conscience, to preserve his safety or to secure his liberty. He is one that will not be bowed or bent by the sinful customs or examples of the times and places where he lives. Abraham was righteous in Chaldea, and Noah was perfect in his generation, though it was the worst in the world; and Lot was just in Sodom, and Job was upright in the land of Uz, which was a place of much profaneness and superstition; and Nehemiah was courageous and zealous in Damascus; and Daniel was holy, yea, eminently and exemplarily holy, in Babylon. The several generations wherein these holy men lived were wholly devoted to wickedness and superstition, and yet these precious, gracious souls had wholly devoted themselves to the Lord and His service.—*Thos. Brooks.*

A Sermon.

BY THE REV. D. M. MACDONALD, NORTH UIST.

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 "Being justified by faith, we have peace with God through our Lord  
 Jesus Christ."—Romans v. 1.  
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IN this Epistle the main doctrine stated by the Apostle is one of the most precious in the Word of God. It is that of the manner in which a sinner may obtain the forgiveness of sins and a righteousness that will make him acceptable to God in his person and services. Just as the sun is the centre of the solar system, so the doctrine of justification by faith in the Lord Jesus may be regarded as the sun or centre around which all the other doctrines group themselves. The Apostle had to deal with Jewish and Gentile believers, and, in order to show that the Jew was no better than the Gentile, he proves each alike guilty in the sight of God. The privileges of the Jew did not make him better in disposition than the unprivileged Gentile. On the contrary, his privileges made his offences all the more grievous, and his condemnation the more severe. The Gentiles had no privileges to boast of, and, being left to the light of natural revelation, did not attain to the knowledge of God which the Jew possessed. But they did not make use of the natural revelation as they should have done, for they became idolaters, and deliberately ignored the existence of the only living and true God. After having proved that all are in the same condemnation, the Apostle proceeds to show that all must be saved in God's appointed way. This way is revealed in the Gospel which he announced. It is independent of the law, and yet approved by it. The righteousness which God demands is offered as a free gift. As a concrete example, he mentions the case of Abraham, who was justified when he believed God's promise. His faith was reckoned to him for righteousness, and this is the case with regard to every believer in every age. Faith was in existence before circumcision. Abel by faith offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous.

In considering the verse, we propose to notice:—

- I.—The Person who justifies;
- II.—The parties justified;
- III.—The nature of justification; and
- IV.—The fruits of it.

I.—Let us consider, in the first place, then, the Person who justifies. It is evident that this can be none other than God Himself, in His character as Judge. He is declared in the Scriptures to be Creator, Lawgiver, and Judge. On Mount Sinai He gave the moral law to the Jews. They were commanded to obey this law, and in doing so their true happiness

would have consisted. But both Jews and Gentiles, having broken the law, are condemned by it. In His character as Judge, God is absolutely impartial, just, and unerring. He will mete out perfect and unerring justice to every member of the human race. While believers will be openly acknowledged and acquitted by Him in the final judgment, the ungodly shall be condemned to everlasting punishment.

II.—*The parties justified.*—They go through certain experiences which culminate in their being brought from darkness to light. Some of them live in the world more careless than others. They manifest openly that they are the servants of sin. They are not ashamed to do those things that are not convenient. Sin is that which they delight in. Godly parents and a good example are utterly disregarded. The claims of God are put far away from their thoughts. In this state they may have continued for a longer or shorter period. Others do not run to the same excess of riot. They are correct in their outward life and conversation, but they know not the Gospel in its saving power. They are alienated from the life of God. The mind, that is enmity against God, has dominion over them, and they are content with the things that perish in the using.

By nature there is no difference between God's people and others. All are in the same condemnation. They are without hope, without Christ, and without God in the world. Such is the lamentable condition in which the Holy Spirit finds them when He quickens them from the dead. They are utterly undone, having no power to deliver themselves from the grasp of spiritual death. They may be compared to Lazarus in the grave. He could not move a hand or foot until the power of the Saviour was exercised in his body. So, it is when Christ, by His Spirit, works in His people, that they come to seek Him, and find no rest until they put their confidence in Him.

The operations of the Holy Spirit are necessary to convince them of their need of salvation. He comes forth from the Father and from the Son to apply to believers the redemption procured for them by their Saviour. His work in the sinner begins when He convinces him of sin. *Conviction is necessary* in order to make the sinner see the evil of sin, and his need of being delivered from its power. It may be of long or short duration. God is sovereign in His dealings, and He may keep a sinner a long time under conviction before granting him deliverance. The Philippian jailer was only for a short time under conviction when liberty of soul came to him.

Some may think that a long process of conviction of sin is necessary before a sinner can be saved, but that is not the case. The Word of God does not say that a sinner must be convinced of sin for a long or for a short time before coming to Christ. He is urged, as a sinner, to come at once to Christ with all his sins. Conviction of sin, although present in every case of conversion to

some extent, does not save the soul. It is through faith that sinners are made heirs of salvation.

It is not infrequently the case that individuals become much exercised concerning their state for eternity, and yet never attain to a saving knowledge of Christ. There may be much conviction of sin and confession of sin, of a kind, where there is no evangelical repentance. When the agitation in the soul subsides, the sinner becomes more hardened and more indifferent than ever. In this connection it is of solemn interest to notice the confessions of sin made by false professors, as recorded in the Word of God. Judas said, "I have sinned." But there was no true penitence in his case. Similar acknowledgments were made by Balaam and Saul, yet there is no reason to believe that they became true believers.

Under conviction of sin, the sinner now becomes concerned about his salvation. He believes that God exists, and knows all his shortcomings, and becomes afraid that at any moment he may be called to give an account of his sins in thought, word, and deed. The consciousness of this makes him feel very uneasy. His former practices are given up. No longer does he neglect prayer or the means of grace. The allurements of a sinful world become thoroughly repugnant to him, and his great desire is to obtain the remission of his sins. His transgressions are not now the trivial faults they at one time appeared to be; they are a deep-felt and awful reality. The remembrance of them fills him with fear. Desiring to appease God for them, he resolves to work out a righteousness that will atone for all his shortcomings. He begins to walk circumspectly, and attends diligently the ordinances of grace. Like the Apostle Paul, in his unregenerate days, he will win heaven by his good deeds and religious performances. In this state he continues for a time, not obtaining any real relief, until at last the spirituality of God's law is revealed to him, and then his self-righteous hopes die. He sees that he cannot be saved through his own righteousness, for sin revives and he dies, discovering that the law which he thought brought life only brings death. He resembles, in this condition, the poor traveller, of whom it is said elsewhere that, when on the way from Jerusalem to Jericho he was maltreated and left half-dead by the roadside, unable to do anything for himself. The good Samaritan picked him up, and attended to his wants. So the convinced sinner finds that he cannot save himself nor believe in Christ in his own strength.

It is at this juncture that the Holy Spirit reveals to him the way of salvation through Christ, and enables him to exercise faith in the Lord Jesus, the fruit of which is reconciliation between the sinner and God. Believers cordially fall in with this way of salvation. They see that it is honouring to all the attributes of the Godhead, and secures in a righteous manner the forgiveness of all their sins. Justification takes place in the court of heaven

and in the court of conscience. The guilt that lies on the conscience is removed, and the forgiven sinner is enabled to rejoice in Christ Jesus, and ceases to put confidence in the flesh. His soul is filled with the love of Christ, and all things, in comparison with his Saviour, become loss and dung to him.

Such, my dear friends, is the experience of the parties justified, each of whom is convinced of sin, led as a sinner to Christ, and enabled to believe on him. If this be true of any of you it is a token for good.

III.—In the third place we shall now dwell upon the *nature of justification*.—The question may be asked: "What is justification?" A better answer cannot be given than that of the Westminster divines in the Larger Catechism:—"Justification is an act of God's free grace unto sinners, in which He pardoneth all their sins, accepteth and accounteth their persons righteous in His sight, not for anything wrought in them or done by them, but only for the perfect obedience and full satisfaction of Christ, by God imputed to them, and received by faith alone." There are several things to be noticed in this definition.

First of all, observe that justification is an act of God's free grace. This means that it is a sovereign as well as a judicial act. It is of His free favour that He pardons the sinner on the ground of another's righteousness. He acquits the sinner when he believes in Christ. His sins are forgiven; his guilt is removed; and his person accepted. An earthly king, such as King George V., might, in the exercise of mercy, pardon a subject guilty of treason, but he could not remove his guilt. In the eye of the law, the man, although pardoned, would be as guilty as ever. But when God deals graciously with His people He not only pardons them, but also removes their guilt, through the application to them of the precious blood of His own Son.

Again, justification is the act of a moment. It takes place at a certain time, and is not repeated. The time is when the believer accepts Christ as his personal Saviour. It is given to some of God's people to have very clear apprehensions of the time when they were justified. Others of them have not such distinct recollections of the Lord's dealings with them, but they can at least say, like the blind man whom the Saviour healed, "Whereas I was blind, now I see." There was a time when they were indifferent to the claims of Christ, but another time came when He became precious to them.

It is to be observed that the justified sinner is not only forgiven, but accepted and accounted righteous through the imputation to him of the righteousness of Christ. This is entirely opposed to the Roman Catholic view of justification. According to it, righteousness is infused into the believer. He is sanctified and renewed by the acceptance of grace and gifts. The Word of God declares plainly that the sins of the believer are imputed to Christ, and the righteousness of Christ is imputed to the believer. But,

if imputation means infusion, then we should have to maintain the blasphemous doctrine that our sins were infused into Christ. "To justify" means in the original—Hebrew and Greek—to reckon or count righteous, not that the sinner is sanctified and justified by having righteousness infused into him. The Romish theology confuses sanctification and justification, mixing both together instead of making a clear distinction between them.

From having considered briefly the nature of justification, we now pass on to notice its causes. A great philosopher has stated that there are four causes for the existence of things. Making use of his observation, we shall consider :

(1) The first cause of justification—that is *the moving cause*. It is the love of God to perishing sinners. It is written by the Apostle John that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." It was not on account of any worthiness in men that He loved them. They were utterly undeserving of this favour, and He would be just in rewarding them according to their sins. In His sovereign mercy He determined from eternity to save the objects of His love; and infinite wisdom discovered a method consistent with the glory of the divine attributes whereby sinners should be restored to the favour of God. It is a matter of constant wonder to the people of God that He should set His love on them. This feeling is accentuated when they have a conscious enjoyment of His love being shed abroad in their hearts.

(2) The second cause of justification is the *meritorious work of Christ*. Before sinners could be forgiven, it was necessary that atonement should be made for sin and the price of their redemption paid. The inflexible justice of God demanded satisfaction. His holy and just law demanded obedience. It was not in the power of fallen men to give either law or justice that which they sought. Where, then, could deliverance be obtained? The inspired Isaiah furnishes an answer. This is what he says: "And he saw that there was no man, and wondered that there was no intercessor; therefore, his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak." Again, "And I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me: and my fury, it upheld me." It is evident, from what the prophet says, that the second Person of the adorable Trinity came forth to satisfy the demands of law and justice. The psalmist bears similar testimony to Isaiah, for he says, "Sacrifice and offering thou didst not desire; mine ears hast thou opened; burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God;

yea thy law is within my heart." The satisfaction required would need to be one of infinite merit, and infinite merit could be found nowhere but in Christ. In order, then, to procure the eternal salvation of His elect, the Saviour had to assume our nature, sin excepted, and in human nature had to endure the penalty due to sin. Throughout His life He rendered perfect obedience to the divine law, and in His death bore its curse, at the same time giving ample satisfaction to God's justice. It could now say, "I have found a ransom." Having finished the work that was given Him to do, the eternal Son of God, after rising from the grave a triumphant conqueror, ascended up on high to reign at the right hand of the Father, world without end. The intrinsic worth of His satisfaction was so great that it was sufficient to redeem and reconcile to God worlds of sinners. However numerous, however aggravated, however vile the sins of a sinner may be, there is here sufficient merit to atone for them. There is hope for the most abandoned profligate who repents of his sins and makes believing application to Christ, for His precious blood cleanses from all sin. The infinite merit of this atonement is imputed to believers, rendering them perfect in God's sight. In themselves they are undone, but, clothed with Emmanuel's righteousness, neither law nor justice can find imperfection in them. If you feel your need of this atonement, and prize it above all things, then you may conclude that you are of the number whom God has justified.

(3) The third cause of justification is *faith*. It may be described as the instrumental cause. Some think that there is merit in faith itself, and therefore make it the ground of our acceptance with God. It is Christ only who saves, not faith. Mere assent to the truth is not the meaning of the faith that justifies. Faith has for its object a person. "Is faith a person?" asked Dr. John Duncan; "was faith crucified for you?" The ground of merit is the finished work of Christ, and the instrument of appropriating this meritorious ground is faith.

It has been well defined as "belief passing over into trust." It is the gift of God; a sinner cannot work it in his own heart. Arminianism would lead men to think that they can, but that is a delusion. It is the Holy Spirit who implants this grace in the soul, and faith enables the believer to receive Christ as his Saviour. He accepts Him as his Prophet, Priest, and King, and looks to Him alone for righteousness and salvation. But faith in and by itself alone does not procure salvation. Here we may repeat what has been already said: it is only the instrumental cause of justification. By means of it the Christian is united to Christ in a union which neither time nor eternity shall break.

There are three elements in faith. In the first place there is knowledge. The Apostle says, "How can they hear without a preacher?" This implies that sinners must have some knowledge of Christ, and of what He did to procure redemption. Knowledge

is the apprehension of an object. Faith is an assent to its truth. Through the preaching of the Gospel and reading the Scriptures sinners can attain to an intellectual knowledge of the Person and work of the Saviour, and this knowledge precedes the spiritual knowledge that faith implies. The Holy Spirit enables the believer to see the excellency of Christ, and His sufficiency to meet all his needs. The result is that the Saviour becomes to him wisdom, righteousness, sanctification, and redemption. Like Paul, his chief desire now is to know Him, and to experience the power of His resurrection.

The next element in faith is belief, or assent. In general, "belief is grounded on our senses, the integrity of our consciences, and the intuitions of our reason, which in turn are grounded on the existence and veracity of God." But the belief which is of the essence of faith rests upon the faithfulness of God and personal experience of the power of the truth in giving spiritual enlightenment. The quickened sinner believes God's testimony concerning himself as a sinner. The truth searches him, and shows him what he is. He feels that sin has corrupted him in all his faculties, and that from the crown of the head to the sole of the foot there is no soundness in him. The fountains of the great deep are broken up in his soul, and he now sets his seal to his character, as described in God's Word. The demerit of sin is also revealed to him. He sees it in its loathsomeness, and comes to abhor it. He realises in some measure how dishonouring it is to God and destructive to the soul. The penalty due to it, he considers to be just; and the question for him now is, "How can God justly forgive me?" He is led to see that the satisfaction rendered by the Saviour to law and justice is a sufficient answer. In Him "truth met with mercy, righteousness and peace kissed mutually."

The third element in faith is trust. The scriptural expressions, "Looking to Christ," "Receiving Christ," "Coming to Christ," imply trust as an essential implicate of faith. We cannot act in any of the ways indicated in these expressions without having regard to Christ as a Saviour and Deliverer. The believer is cut off from putting confidence in the flesh; his trust is in the Lord Jesus. He has committed his soul to the keeping of a faithful Redeemer. "They that put their trust in him," it is written, "shall not be put to shame."

Trusting in morality, or personal goodness, or one's own righteousness, will not save the soul. These are foundations of no value for eternity. But the sinner, whose trust is centred in Christ, rests upon a foundation that will never be moved. You are invited to put your trust in the great Saviour of the lost, and, if you do so, you have the assurance of God's Word for it, that you will be saved with an everlasting salvation.

(4) The fourth cause is the *glory of God*. This is the final cause of justification. All things were created by God for His own glory. It is the ultimate reason for the existence of all

things, and God is glorified pre-eminently in redemption, and in the justification of His people.

IV.—In the fourth and last place, we must now notice very briefly the fruits of justification. It is declared in our text that we have peace with God. The meaning of the word “peace” here used is reconciliation. The first fruit of justification is reconciliation with God.

This implies that the believer’s state is changed. God the Father receives him graciously, and bestows upon him spiritual blessings. All his iniquities are blotted out, and all things now work together for his good. His peace of conscience is accompanied with joy, and this joy is a foretaste of the eternal blessedness that Christians shall obtain in the kingdom of Heaven. The Person through whom reconciliation is effected is the Lord Jesus Christ. He is the only Mediator between God and men. Through Him God deals graciously with such as seek His favour; and it is through Him alone that sinners can have access to God.

And now, in conclusion, the question for each one to consider is, Do we know anything of the justification and reconciliation spoken of by the Apostle in this verse? If not, it is written, “Now is the accepted time, and now is the day of salvation.” Let each one of you, my dear friends, above all things, seek a personal interest in the Lord Jesus, for to know Him is life eternal. Amen.

A Letter from Rev. J. B. Radasi,

MATABELELAND.

THE following letter was received by the Rev. Neil Cameron, Convener of Foreign Mission Committee. We regret that, through overlook, it did not appear in the May number:—

C/O NATIVE COMMISSIONER, BEMBESI,

MATABELELAND, SOUTH AFRICA, 24th February, 1919.

MY DEAR MR. CAMERON,—I received your letter, dated the 22nd October, and I thank you very much for your trouble and interest in the matter. I got the huts all right, as Mr. MacGillivray sent me £100—£70 for the huts, and £30 for pulling down, for carriage or transport from Bush-tick Mill to Bembesi, and for erecting them. They have already been erected at Ingwenya, Bembesi. All the huts are in very good condition, and everybody says that we got them very cheaply, as iron is at present so very dear, and no reduction has yet been made of anything. Although the War is over, I fear that things will never again revert to their pre-War prices, on account of the enormous expense of the War, and of the widows and orphans caused by it, and those disabled at the War, who are to be pensioned. However, we ought to be very thankful to the Lord for having ended this terrible War.

I also received the £3 8s. you sent from friends for my personal use. Kindly thank those friends for me. We have had an epidemic of Spanish influenza here in Rhodesia, and in Cape Colony, and many thousands of natives have died from it, Europeans as well. It spread rapidly all over the country. I was advised to buy the cart from Cape Colony, as the wood there is of a better quality than the wood here in Rhodesia.

Have you heard anything yet from Principal J. Henderson about the printing of the Psalms? When will the Second Edition be printed? Our people cannot understand why they are taking so many years to revise them. What Mr. Bokwe and Mr. Ntsikana were required to do was to put the Psalms in metre, just as they are in the Kafir Bible. We already have them in prose. They finished their work a long time ago, as they were not required to make a new translation of their own. Now, Mr. Henderson's contention seems to be, as far as I can understand, that he does not know whether the Psalms put in metre are according to Hebrew or not, and he is comparing them with the Hebrew. Mr. Henderson does not say that Mr. Bokwe did not put them in metre, as they are in the Kafir Bible. It is to be hoped that we shall soon get the whole of the Book of Psalms printed in metre. We shall all be very glad to get something definite from Mr. Henderson about the Psalms.

I must now close, with kindest regards to you. I shall be writing my report sometime next month, so that it might be in time for the Synod, as the steamers are still irregular.—Yours sincerely,
J. B. RADASI.

Meeting of Synod—Brief Report.

THE Synod of the Free Presbyterian Church met at St. Jude's Church Hall, Glasgow, on Tuesday evening, the 20th May. Rev. Murdo Morrison, Lochinver, retiring Moderator, conducted public worship, and preached from 1 Cor. iii. 11. Rev. D. M. Macdonald, North Uist, was appointed Moderator for the ensuing year. The Synod held two sederunts on the following day. Reports of Committees appointed by last Synod were given in, and the usual Church Committees for the year were appointed. Rev. Neil Cameron moved the adoption of the Annual Financial Statement, drawn up by the General Treasurer at Inverness, which showed that the various funds of the Church were in a satisfactory condition. A further supplementary addition was made to the salaries of ministers and missionaries. Rev. D. Beaton submitted the Theological Report and Canadian Mission Reports. It was indicated that several young men were coming forward to study for the ministry, and that arrangements were made for a deputy (Rev. James Macleod) to go to Western Canada at an early date, who would also conduct the services at Winnipeg during the winter. The usual Loyal Address to the King was adopted.

The Foreign Mission Report was also submitted, and a petition with regard to supply from Free Presbyterians in Australia, adhering to the Synod. Rev. E. Macqueen moved the adoption of the Foreign Mission Report, which contained several interesting items of a spiritual kind. The Clerk was instructed to communicate with Principal Henderson, Lovedale, South Africa, relative to the translation and publication of the metrical Psalms in Kafir. It was announced that an anonymous donor had sent a second instalment of £100 for work among the Jews. Rev. Neil Cameron moved a resolution expressing gratitude to God for the cessation of the War, pointing out the moral causes of the terrible conflict, and tendering sympathy to the bereaved. It was agreed, on the motion of the Rev. Alexander Mackay, that a protest be sent to the Secretary for War and the Graves Commission against the erection of Popish Crosses and Memorials and Shrines in commemoration of the dead soldiers. It was agreed that, as last year, a donation of £20 be sent to the Trinitarian Bible Society for the circulation of the Scriptures among the Jews. The Synod adjourned, to meet again (D.V.) in Inverness on Tuesday after the third Sabbath of May, 1920. A full report in next issue.

Communion Table Addresses.

BY THE LATE REV. PROFESSOR JOHN DUNCAN, LL.D.,
EDINBURGH.

(Hitherto Unpublished.)

TABLE SERVICE No. V.*

(Address before Distribution of Elements.)

COMMUNICANTS, I must take it for granted that, as you are in duty bound to examine yourselves before sitting down at this table, you have been examining yourselves of your knowledge to discern the Lord's body, of your faith to feed upon Him, of your repentance, love, and new obedience. It is very solemn work this, for a man to sit in judgment on himself about such great matters as these: about knowledge to discern the Lord's body—and oh, the distinction between the Lord's body and common bread and wine—about faith to feed upon it; about repentance, genuine repentance flowing from faith in the crucified Saviour, looking on Him and mourning, and being in bitterness; about love to embrace Him in all His loveliness, and to give the whole soul over, loving Him; and about new obedience, as the evidence of unfeigned faith, faith that works by love.

And the result may have been very different in different persons. In none, I believe, can the result of an examination, too important

* This Table Service was delivered at Free St. Luke's, Edinburgh (Rev. Dr. Moody Stuart's), on Communion Sabbath, 12th July, 1868.—ED.

to be entered upon and conducted without earnest imploration of that Spirit who reveals and discovers, have been otherwise than humbling. While different in different individuals, in none really led by the Spirit of God can the results have been otherwise than very humbling. Still, some in the main may have been enabled to see these graces in them, and in some good and abundant degree as evidences of God's grace, and of God's having dealt bountifully with them. To these I do not mean at present to speak; it becomes them to be thankful.

But others, examining themselves of their knowledge to discern the Lord's body, the result may have been this, that they have very little knowledge of the Lord's body and of the peculiar nature of the sacramental relation between the Lord's body and blood and this bread and wine. Then, examining themselves of their faith to feed upon Him, the result may have been that they see much more of Christ's worthiness to be trusted than of their trust in Him. They feel poverty of trust, while yet the most perfect satisfaction of soul that their souls, if they were ten thousand souls, might, on the warrant of the Gospel, be well committed to Him, and if committed to Him, would be safe in His hands. Then, examining themselves of their repentance, the result may have been this, a discovery of the greatness of their impenitence, of the hardness of their hearts, making precious that name of Christ "exalted to be a Prince and a Saviour, for to give repentance." There is this sweet name, "Exalted . . . to give repentance," which they would have and can get from none but Him. Then, examining themselves of their love, the result as to their own love to Christ may have been only (shall I say only?) a discovery of how exceedingly lovely and loving He is, making them even doubt if they have a spark of that love, which could be called the reciprocity of His love, yet giving such a feeling of the want of love as is founded on the glorious Saviour's worthiness, and as endears the promise, "The Lord thy God shall circumcise thy heart to love the Lord thy God." And as for their new obedience they may have found that, however Christian friends and neighbours may comfort them about it, *they* cannot be comfortable. Oh, beware of flatterers; beware of the flatteries of Christians, who at best will regard it unwisely. Look at your new obedience; how scanty it has been, how little worth! Well, a humbling sense of this leads to a high appreciation of the promise, "I will cause them to walk in My ways." Now such are worthy communicants. I do not say that the happier and more comfortable are unworthy communicants; far from it. But, concerning such as I have described, I venture in the Lord's name to say that they are worthy, accepted communicants. "Blessed are the poor in spirit;" "Blessed are they which do hunger and thirst after righteousness;" "He will regard the prayer of the destitute."

But now let us speak of the Master of this feast, and of the feast which He has prepared for us, of which He is both the Entertainer and the Viands.

In that wonderful Fifty-third of Isaiah, that precious representation and anticipation of the evangelical history, we read, "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and Jehovah hath laid upon him the iniquity of us all. . . . It pleased Jehovah to bruise him; he hath put him to grief; when his soul shall make a sin, a trespass offering (I quote from the Hebrew), he shall see his seed, he shall prolong his days. . . . By the knowledge of him shall my righteous servant, my engaging one, justify many: for he shall bear their iniquities." Here then, in this wonderful chapter, so often quoted in the New Testament—in this rich Old Testament gospel, this Old Testament anticipation of gospel times—two words are ever repeated, the prophet comes over them again and again, each being in his mind so expressive. They are *He, He, He*, and *We, we, we*. First, then, the prophet gathers us into and *upon* a person, *He, He, He*. And who is *He*?

"In the beginning was the Word: and the Word was with God and the Word was God; the same was in the beginning with God. In Him was life." This leads up to that mystery which is at the bottom of all, the eternal generation of the only-begotten Son of God. "We show unto you that eternal life," not in Adam, made a living soul, but "That eternal life which was with the Father." Not only the living One, but life. "With Thee (the Father) is the fountain of life." The first thing then that we have to attend to about the "*He*" is that *He* is God's eternal, only-begotten, well-beloved Son, of the same essence with the Father, equal in power and glory. Life to the lost, to the dead, could come from no other source than the eternal life itself. But, "As the Father hath life in Himself, so hath *He* given to the Son to have life in Himself;" that which distinguishes the true God from all that are called gods being the "having life in Himself." Then the second thing is that "The Word was made flesh." The eternal generation would not have profited us without the incarnation, though the incarnation would have profited us nothing, if *He* who became incarnate had not been the eternal, only-begotten Son of God. *He* would not in his incarnation have been life to us, if *He* had not been the everlasting life. To Adam, had he stood, *He* might have been life, the communicator of life, but to fallen beings, to the lost, to the dead, that suffices not, neither the eternal generation without the incarnation, nor the incarnation without the eternal generation. "But when the fulness of the time was come, God sent forth His Son, made of a woman." And so we come to the body. Thus said the eternal Son to the eternal Father, in the prospect of the incarnation, and to all the ends thereof, according to the covenant that *He* should make His soul an offering for sin, and therefore must have a human soul to offer: "Lo, I come to do thy will, O God, a body hast thou

prepared me." The Son's assumption is also recorded in the words, "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same." And here was, as intimated to the Virgin, the highest work of the Holy Ghost: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."

And that is the body which was broken for us, and this is the "He" who was wounded for our transgressions, and bruised for our iniquities. This is He. "Behold the Lamb of God, which taketh away the sin of the world." Angels and archangels for ever prostrate themselves before Him, as the eternal, co-equal Son of the Father; but for us men He took this body. "God sent forth his Son, made of a woman." If that had been all, He would have been just worshipping. Whatever might have been the ends of His being made of a woman, He would have lost nothing of the glory of His godhead by that; the angels would have worshipped Him. But He was "made under the law." I speak not of the wisdom of God, which does not do anything without an end, but looking at the thing itself, He might have been made of a woman, without being made under the law. We know that God sent not His Son into the world to condemn the world, but might He not have taken a body to condemn the world in? He came not into the world to judge the world, but might not the Judge of men have become man in order to come nigh them just to be their Judge? But "God sent forth his Son made of a woman, made under the law," not as an individual person, for then His obedience would have been due for Himself; not as an individual—He was not under Adam's covenant—but as a substitute. For us sinners, enlightened in the knowledge of Him, inclined and enabled to believe on Him, for us He was made under the law. He came into our place, He took our whole place, and in our stead fulfilled all righteousness, and subjected Himself to penal endurance. What a stoop! "Who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross."

But, secondly, there is the "We": but who are "We"? Who are we, set forth in this contrast and relation? The contrast is between Him, being the Holy One of God, and us sinners, transgressors, iniquitors; that is the contrast. And with the contrast, the relation, "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Was ever the like heard of? Will ever the like be heard of again? It is the wonder of the universe. He is a unique person in His work, and His obedience unto death is a unique obedience; and He, in His Word, is the unique, glorious, unfathomable truth.

So Christ, our passover, is sacrificed for us, and the passover is to be eaten with bitter herbs. The paschal lamb is sweet feeding, but it is to be eaten with bitter herbs. And He is sweet, but sin is bitter. Transgression is bitter, wounding is bitter, and bruising is bitter, and putting to grief is bitter. Sin is bitter, and the soul made an offering for sin is a bitter thing. Witness Gethsemane and Calvary, the holy and righteous One made sin for sinners, the blessed One made a curse to redeem the accursed. It is sweet to take the cup of salvation, but it has these bitter ingredients. "They shall look upon me whom they have pierced, and they shall mourn, and shall be in bitterness." And so for us poor sinners there is just this remedy for our sin, what Bunyan in his "Pilgrim's Progress" (2nd Part) prescribes for Matthew when he has eaten the bitter fruit, "*Sanguis Christi cum grano penitentiae*" ("The blood of Christ with a grain of repentance").

And so, seeking that He may give you along with them the faith and the repentance and the love and the new obedience, I put into your hands the symbols of His broken body and shed blood, that, while you with the mouth feed on these symbols, you may in your hearts, by faith, feed on the reality symbolised.

(Address after Distribution of Elements.)

He shunned it not; He hid not His face from shame and spitting. He felt the bitterness of it all—(witness Gethsemane and Calvary)—but He drank the bitter cup, my Lord and my God. We could not prepay such love, and we cannot repay such love. So the only sacrifice is a eucharistic one—thanksgiving. "What shall I render unto the Lord for all his benefits?" "I will take the cup of salvation." What shall I render to the Lord for one benefit? I will take another benefit.

Now, communicants, you are not your own; you are bought with a price. Ah! when you were your own masters and mistresses, miserable bond-slaves you were, to yourself, to Satan, to the world. But now, "Ye are not your own, for ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's." Your bodies are not your own; they are His, for "This is my *body*, which is broken for you." Your spirits are not your own, but His, for "Thou shalt make his *soul* an offering for sin."

Ye do not belong to this world. "Who gave himself for our sins, that he might deliver us from this present evil world," this present evil age. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people," that is, a singularized people, altogether distinct from and distinguished from the world. "That he might redeem us from all iniquity." The pieces of the sacrifice, and God and Abraham between them! "And purify unto himself a peculiar people." The refiner's fire and the fuller's soap—(an allusion to the "action" sermon preached by Dr. Moody Stuart).

Be not conformed to the world in its sentiments, in its notions, in its views, in its pursuits. You do not belong to it; you are bought from it. You belong to your purchaser; you do not belong to sin. "Know ye not, that as many of us as were baptized into Jesus Christ, were baptized into his death?" "Knowing this, that our old man was crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin." You are redeemed from the curse of the law, and so from the law as a covenant of works. Not from all obligation of its precepts; that cannot be. The original obligation of creatures is enhanced by the obligation of redeemed creatures. But you are redeemed from its precepts as regards its covenant of works obligation. The primary obligation of creatures cannot be dissolved; the obligation is enhanced by redeemed and new creature ones. But "Ye are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Paul says that Christ is the husband of the Church. Now, legitimate children all are the united product of the husband and the wife. So all good works are the product of Christ, the husband, and of the espoused soul. "Married to another, that we should bring forth fruit unto God." Let us, like the disciples, come to the marriage. Let us hear the woman of Samaria get her short lesson which saved her. Let us hear the thief on the cross get the few words which saved him. The things hid from the wise and prudent are revealed unto babes; nor can all the malice of wicked men prevent this.

A single word brings about this spiritual marriage, and from it proceeds a great deal. It grows much in spiritual meditation. "Of him my meditation shall sweet thoughts to me afford." Plenty of bitter ones we shall have; but, if meditation affords us sweet thoughts, sweetness will enter our hearts, and make them sweet themselves, and from the communication of sweetness they will go out in sweetness. Meditate, meditate, meditate.

And what are we redeemed to? Unto God. "Thou wast slain and hast redeemed us unto God." For Christ as Mediator is Mediator between God and men, and "God raised him up from the dead, and gave him glory, that our faith and hope might be in God," in God the Father. In the life of faith, it is *conjugal* faith and love and obedience toward Christ, and *filial* faith and love and obedience toward God. "Wherefore he is able also to save them to the uttermost that come unto God by him." And finally He will present them, before the presence of the Father's glory, saying, "Behold I and the children whom thou hast given me!"

Meanwhile—meanwhile—it is the crucible and the tub. We have need of these. Let us not grumble at them. But in the crucible and the tub we have need of patience, that, after we have done and endured the will of God, we may inherit the promise. The Lord sanctify you in soul, body and spirit, and bring you at length to His heavenly kingdom.

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 18.)

"*July 8th.*—Long refreshing conference on spiritual subjects with E—h G—n, the first-fruits of Croy. This eminent saint still advancing in the upper and sweeter regions of Christianity.

"*15th.*—Blessed be the Lord, there is a goodly number preparing to renew their baptismal engagements this year for the first time, of whom I hope well; though of some of them, alas! I stand in doubt.

"*September 15th.*—Monster of ingratitude that I am! I loathe myself while I am cold to Thee, my God, my Jesus!

"*October 25th.*—Received a most joyful visit this day from J—t K—e, who has been long a prisoner of hope, and is now, through the Lord's great mercy, loosed from all her bonds, loosed from the horrible pit and the miry clay, established on Christ the Rock of salvation, and a new song put into her mouth, even praises to redeeming love. Her spiritual distress has been deep and lasting, and now her outgate is proportionably great and glorious. Her views and sentiments of the ever-blessed God and the divine Redeemer, of all His perfections as they shine in Christ, and particularly of His amazing love, are surprisingly just and very glorious—which she expresses in a strain so sweet, so sacred and sublime, as fills my mind with wonder and joy, and proves clearly that she has received a rich portion of the heavenly unction promised in more or less to all His people. . . . For ever blessed be the Lord for this new and glorious seal of my ministry, this clear and remarkable instance of saving conversion. May the Lord keep His hand about this young and most hopeful convert, and spare her to be a tree of righteousness, the planting of the Lord, that He may be glorified in her and by her many years on earth! Amen! And may the same gracious God relieve and enlarge her hopeful brother and some others, who are yet under a spirit of bondage, in His good time and way! Amen! Amen!

"*December 5th.*—Blessed for ever be the Lord who has raised up a number of pious and faithful friends to me and my family in this parish and its neighbourhood, who feel for me in all my afflictions, as I do for them—among whom — is the foremost. There is something so Christ-like in this pious and excellent gentleman that he has won all my heart. O Lord Jesus, who beheld him standing as a doorkeeper in Thy house, and counting it his highest honour to be so employed, and beheld him from morn to eve serving with joy at the sacred table where Thy bleeding, dying love was remembered—while almost all the

gentlemen of our unhappy country stood aloof; remember him, O Lord, who thus remembered Thee! and build him a sure, a blessed, and an honourable house, who thus honoured Thee and Thy house while others of his rank and station neglected their duty and their God. Amen! So let it be! Amen! So shall it be! I know Thee too well, O my God, to distrust Thee—for Thou art a faithful God, and Thou hast said, I will honour them that honour me.

"23rd.—Met with several of my most promising children in Christ, which made me happy.

"31st.—Glory for ever be to my adorable Lord and Master that my poor labours this year have not been altogether without success. Yea, this year and the immediately preceding one have been more remarkable than any former year of my ministry, not for the number of converts (for, alas! they seem to be very few in number), but for the depth, the solidity, and the lustre of the work, and for the clear and glorious outgates vouchsafed to some few—which gave me unspeakable joy. But, alas! that joy is exceedingly damped while I perceive such numbers of my poor flock still lying in the gall of bitterness and in the bond of iniquity—and, alas! I am not so much affected and concerned for their dismal and dangerous situation as I ought to be.

"While I am thanking and praising a gracious God for the blessings and mercies of the by-past year, I have the greatest reason to be humbled deeply before the Lord on account of my numberless failings, omissions, and shortcomings in duty every year of my life, and in this last year in particular—for all which I earnestly implore, and humbly hope for forgiveness for the sake of my adorable Redeemer the Lord Jesus Christ, to whom, with the ever-blessed Father and the Holy Ghost, one God, be all glory, and honour, and praise for ever and ever. Amen!"

The Diary volumes for the years 1770 and 1771, while breathing the same spirit with those of the previous years from which we have given extracts, present less variety. Mr. Calder's health was now failing, and the excitement of the great revival in his parish and the neighbourhood was over. He was, moreover, called for a good while from home; among other reasons, to attend the General Assembly of the Church of Scotland at Edinburgh, to do the little he could, as he says, "in a cause which I know assuredly to be the cause of Christ, and on the success of which I know assuredly that the salvation of thousands, under Christ, in the present and future generations depends." He makes interesting references to the ecclesiastical proceedings of that day, and to some religious characters; among others the eminent Lady Glenorchy, whom he visited at Taymouth Castle, and who seems to have been as much attracted by his piety as he by hers. But he feels himself nevertheless out of his element in the more bustling world, has less time for retirement with God, and complains that his soul is less prosperous. At the end of 1770, he records that while he has cause to hope that his flock

"have been prospering in grace and advancing in holiness of late," and though he "never had more sensible liberty in preaching the gospel than this year, yet very few have been awakened, as far as I can judge, in this place, and some who have formerly been awakened continue still under a spirit of bondage." He makes a similar statement at the end of 1771, and says, "For this I have too good cause to fear that I am in a great measure to blame, as I have not been wrestling with the angel of the covenant and travelling as it were in birth, with all the ardour and agony of soul that the infinite importance of the case requires, till Christ should be formed in the souls of my poor people who are ready to perish. Yet," he adds, "I find the Lord is dealing savingly with some few, who have not yet the courage and faith to make an open profession of His name; which, however, I believe they will do in a little time in the Lord's strength."

(To be continued.)

A Letter by the late Rev. D. Macdonald, Shildaig.

THE following interesting letter by the late Rev. D. Macdonald, of revered memory, has been kindly sent us by Mr. A. Ross, missionary, Harris. Some friends there desire its publication. It was written by Mr. Macdonald shortly before his death, which took place on the 20th August, 1901:—

F. P. MANSE,
SHILDAIG, 28th March, 1901.

MY DEAR SIR,—I have no doubt but you have been told that I am an invalid, and not able, on account of bodily weakness, to go much out of the house, or to preach. My elder, Mr. F. M., officiates for me. Still, I am getting slowly better, and, as the weather is getting warmer, my health may be restored to me. Jesus Christ is extraordinarily kind to me, liberal and attentive. His smiles and company make one very happy, and forgetful of reverses. How are my nephews at Hosta? Is H. showing you any kindness? I know he is warm-hearted. I am glad to hear he is attending on the means of grace. How is the blessed cause prospering? Do you feel that you are encouraged in your work, and that your enemies are disheartened? Remember me very kindly to Roderick Johnston, and to all the other friends of the cause. I am glad to hear that so many families have left the C—church and joined your church.

O, how loving Christ is to me in my sickness! How tender, affectionate, and liberal! How sweet His kisses are! He likes to entertain me with the kisses of His love. He does not like to leave me sorrowful with short visits. He allows beams of His holy face to dart into my heart, to set my whole heart in a ferment of love.

Write me on receipt, and let me know all the Uist news worth relating.—I remain, yours most sincerely, DONALD MACDONALD.

P.S.—Remember me to my nephews at Hosta.—D. M.

Air Tearuinteachd a Chreidmhbhich.

LE MR. EOIN UELSH.

“A chuilc bhrùite cha bhris e, agus an lion d’am bheil caol smuid cha mhuch e.”—ISAIAH xlii. 3.

FOSGAILIDH mi suas an steidh theagaisg dhuibh. So a chrioch air son am bheil an teisteanas so air a thabhairt a steach, a bhi dearbhadh gur e an duine so Iosa, Mac na h-òighe Muire, a dh’oibrich miorbhuilean, agus a leighis gach gnè ghalar, agus iadsan uile ’thainig d’a ionnsuidh ge air bith co lag ’sa bha an creidimh, ghabh se riu, agus cha b’àill leis an cuir air falbh a ris as-eugmhais sòlas; tha e dearbhta, tha mi ’g radh, gur esan am Fear-saoraidh roimh-aithnichte agus mu’n d’innseadh roimh làmh, agus am fàidh mòr sin a bha gu theachd; agus tha’n t-àite so air a thabhairt a steach an so gu fianuis a thabhairt, gu’m biodh esan, mu’m bheil an t-Athar a labhairt, na leithid-do dhuine, aig am biodh an leithid so agus an leithid sud do chomharan; gur e an duine, tha mi ’g radh, air am bheil na comharan so air am faotainn slànuighear an t-saoghail; agus ann am measg a chuid eile de’ na comharan, ’se so a h-aon diubh, gu’m bi e co tròcaireach agus co macanta, “is nach bris e a chuilc bhrùite, agus nach mùch e an lion de’ am bi an deatach.” ’Nis, bha aig Iosa Mhac Mhuire a leithid do thròcair agus do mhacantas, nach robh aig duine riamh a bha roimhe no ’na dheigh: uime sin feumaidh e bhi gur esan an Slànuighear.

Tha mi ’nis air teachd a dh’ionnsuidh na’m briathraibh; am b’àill leibh eolas a bhi agaibh air-san is e an Slànuighear? Tha’n t-Athar ’ga chomharrachadh a mach air an doigh so, ag radh, “Feuch mo sheirbhisich”; agus tha esan a’ teachd mar sheirbhisich, agus mar Uan macanta. Tha eòlas maith agam, mu’n Uan Iosa Criosd, esan is e ceann agus maighistir an tigh, gu’n robh ’irioslachd agus a sheirbhis air a leithid sin do dhoigh. Ciod e an irioslachd bu choir a bhi aca-san do’m bu choir a bhi na’n seirbhisich, agus gidheadh b’àill leo-san a theachd mar Thighearnaibh agus mar Mhoraraibh? ’Seadh, tha mis’ a leagail leo, ach tha lan fhios agam nach ’eil iad na’n òglaich do Dhia. Iosa, is esan m’oglach-sa, deir an t-Athair, tha so na sholas mor, an gradh a tha aig a Mhac air bhur son, ann an coimh-lionadh agus ann an deanamh iomlain bhur saoradh, tha e deanta mar dheadh sheirbhis do’n Athair, agus tha’n t-Athair làn-thoilichte leis an t-seirbhis sin; “m’aon thaghta,” bha e air a thaghadh agus air a thoirt a mach as an aon sliochd as an d’thainig sibhse. M’aon ghàoil, tha’n t-Athair ’ga ghradhachadh gu mor, agus tha uile ghradh an Athair anns a Mhac, cha’n’eil gradh aige ach sin a tha aige anns a Mhac; ma ’seadh, cha’n ùrainn thus’ a bhi air do ghradhachadh mur ’eil thu anns a Mhac; “anns am bheil tlachd aig m’anam.” Is ni eile so ma ta a bhi air an gradhachadh, thubhairt e le guth o

neamh, “Tha m’anam lan thoilichte leis”; mar gu’n canadh e, cha’n e a mhàin gu’n do ghradhaich mi esan, ach ghradhaich mi mar an ceudna an t anam a tha air a sgeadachadh leis: is maith do’n anam a ta air fhaotainn ann-san, oir tha m’anam làn-thoilichte leo air a sgàth-sa, do bhrìgh ’s nach ’eil mi ag amharc air aon chuid fìrionn no boirionn ach do reir ’s mar a tha iad na’m buill air an aonadh ri a chorp-san. “Cuiridh mi mo Spiorad ann”; ’se sin, “bithidh e air ungadh le oladh an aoibhneis os-ceann a chompanaich,” agus lionar e leis an Spiorad thar tomhas: “Foillsichidh e breitheanas do na cinnich” ’se sin, bheir E breith air na fineachan, agus bheir e solus dhoibh-san a tha na’n suidhe ann an dorchadas: cha dean e strì agus cha tog e iolach, agus cha chluinnear a ghuth anns na sràidean.” (Ann an so tha leasan agaibh-se aig am bheil bhuir guth air a chluinntinn tric air na sràidean; cha’n ’eil sibhse cosmhail ri Crìosd an t-Uan sin gun lochd nach do labhair focal àrd anns na sràidean), “a chuile bhrùit cha bhris e”: ’se sin an cridhe a tha air a bhriseadh le bròn agus doilghios air son easbhuidh dearbhadh air gaol Dhia—tha an t-Athair ann a Mhac Iosa Crìosd—’se sin, tha e air a bhualadh ann an soitheach pronnaidh le bruth-adair iaruin, air son eas-bhuidh an aonachd ionmhuinn sin ris an Tighearn Iosa, an ti a ta mhàin na bheath, na sholus, agus na shaorsa. Tha’n cridhe briste na chuile, agus tha e air a chrathadh; gidheadh tha freumh aige, agus tha greim teann aig a fhreumhaibh. Mar sin tha’n cridhe briste as eugmhais solais, tha e gun chomhfhurtachd, tha e as eugmhais fois agus aoibhneas, oir na’m biodh gairdeachas aige cha b’fhada gus am biodh e air a leigheas, oir is e lot an anam a bhi as eugmhais an Tighearn; air an aobhar sin than Eaglais ag eigheach a mach, “Dh’imich mo ghràdh air falbh, uime sin tha mi tinn le gradh”; ach an uair a thig e ris, agus a ghabhas e i do sheomar a lathaireachd, agus a dh’ionnsuidh a sheileir-fion, far am bheil i air a h-ath-bheothachadh le còrnaibh fion’, agus le úbhlàn na taitneas, agus mar sin tha i air a leigheas; mar sin tha do chridhe an ceangal ri freumh, eadhon an uair a tha e air a lotadh air son a bhi dh’easbhuidh d’fhear-pòsda, agus do cheann, an Tighearn Iosa; tha thu a’d’ chuile, agus tha freumh agad, agus tha thu eadhon air do shuidheachadh air fein, ge nach ’eil thusa ’ga bhreithneachadh, no ’ga mhothachadh. ’Nis, cha’n e mhàin nach dean e do spionadh suas as do fhreumhaibh, ach cha dean e uiread agus gu’m bris e a chuile bhrùite, cha bhris e thu a’d’ bhloighdibh, ach cumaidh e suas thu leis an iarrtas sin ’na dheidh fein; gidheadh cha bhi fois agad-sa gus am faigh thu e a ris, agus gus am faic thu gu’m bheil thu air do fhreumhachadh agus air do shuidheachadh gu daingean annsan. Tha cuile bhrùite gu h-ealamh air a briseadh; mar sin an t-anam a tha air seargadh as eugmhais ath-bheothachadh a tobar na’n uisgeachan beo, tha fios aig Dia gur beag an ní a bhriseadh e na dha chuid; ’se cridhe brist’ an ní is an-fhann a tha anns an t-saoghal, agus tha fios aig an Tighearn air a so, agus fathasd cha

bhris se e. Tha so na mhoir chomhfhurtachd. 'Nis, am bheil neach air bith ann an so aig am bheil anam a' tuireadh air son a bhi as eugmhais lathaireachd Dhe, agus leis am b'aobhinn a shireadh, agus a tha leantuinn 'na dheigh le deuraibh, mar a rinn na h-Israelich? Agus am bheil neach air bith agaibh ag radh, "Thighearna, c'uime am bheil thu a' dol air falbh?" Theid ar solus, ar beatha, ar saorsa, air falbh, an uair a dh'imicheas tusa agus a theid thu air falbh; uime sin pìll, a "Thighearna, d'ar n-ionnsuidh, agus na folaich do ghnuis 'uainn." Am bheil neach air bith agaibh 'ga leantuinn le cridhe briste, agus a'g' eigheach ris, fuirich, a Thighearna? Ma tha sibh a' deanamh mar sin, ma ta ann an sin tha bhur sòlas, tha'n t-Athair a' comharrachadh a mach dhuibh Tighearna Iosa a tha cho trócaireach is nach bris e cuilc bhrùite. An uiread so air son a cheud chomharadh.

'San dara h-àite; "An lion d'am bheil caol smùid cha mhuch e, lion, no asgart, far am bheil sràd do theine ann, agus sràd aig nach 'eil aon chuid solus no teas, ach a mhàin a tha fa' dheataich, agus a' cuir a mach smùid, cha mhuch e ní beag sam bith a chuireadh as e, ach cha leig e leis a bhi air a chuir as; eadhon mar sin, far am bheil sràd bheag do chreidimh agus do ghràdh, agus am beothachadh is anamhuinne, ma 'se is gu'm bheil e ann do chridhe, ge nach d'thugadh e dhuit solus gu sealltainn ri gaol Dhia, agus gu amharc air do thaghadh, do shaoradh, do ghairm, agus d'fhìreanachadh, do naomhachadh, agus do ghlòir gun chrìoch, a mhàin gu'm bheil e fa' smuid; 'se so frithealadh d' Fhear-saoraidh a'd' thimchioll, nach cuir as an ní beag a tha air tòiseachadh ann do chridhe; mar sin cum thusa do ghreim leis an tomhas a's lugha do chreidimh, ge nach biodh ann na's mo na bhi a' feitheamh le foighidinn, gus an seid an Tighearna air an t-sràd a tha na luidhe am folach ann do chridhe, fasaigh an dearbh shràd sin fein gu bhi na lasair mu dheireadh, agus gheibh thu uile uilt d'anam air am fuasgaladh, agus uile chruas do chridhe air a leaghadh, "gus an d'thoir e a mach breitheanas chum buaidh." Ciod i a bhreitheanas a tha'n so, an uair a shuidheas am breitheamh sìos, agus a bhios na h-uile phairtidhean air an gairm, agus iad uile air an eisdeachd, 'an deigh sin tha a bhinn air a tabhairt a mach, agus tha a phairtidh a ta air a soaradh a' faotainn a bhuaidh: eadhon mar sin cha bhi a cuilc bhrùite air a briseadh, no an lion fa' chaol smuid air a mhùchadh, gus am faigh thus' a bhuaidh os-ceann na h-ifrinn' agus a bháis, os-ceann a pheacaidh agus an t-sàtain, os-ceann do naimhde uile, agus gus am bhi thu air do thabhairt a dh'ionnsuidh na caithream so, a bheir ort a radh, co dha'n dána m'anam-sa dhítheadh air son an do bhàsaich Mac Dhe, agus a tha 'nis air eiridh agus air dol suas gu neamh, agus a tha tagair air mo shon, ag radh ris an Athair, thoir maitheanas do'n anam ud air son an do bhàsaich mise? Ann an sin tha'n creideamh agus an lán-dearbhachd sin air gràdh Dhe dhuit fein a' teachd, an ni is e an ceum a's airde do chreidimh; agus bheir so ort a radh, 'Nis tha "dearbhachd agam, nach bi

aon-chuid, bás, no beatha, no ainglibh, no uachdranachdaibh, no cumhachdaibh, no nithe air lathair, no nithe ri teachd, no àirde, no doimhne, no creutair sam bith eile, comasach air mise a sgaradh o ghrádh Iosa Críosd mo Thighearna.” ’Nis, ma ta am b’aill leat aithne fhaotainn air do Shlanuighear, ciod an neach a ta e ann, a leithid do neach nach bris a chuile bhrùite, agus nach mùch an lion a ta fa’ dheataich.

’Nis, feith thus air an am, anns am faigh thu an lán-dearbhadh so, gu’m bheil do shaoradh air a chuir an ceill agus a bhinn air a tabhairt a mach, gur esan do Thighearn, agus gur leis-san thusa, uime sin bunaidh tusa do na ghealladh, do bhrìgh’s gu’n do bhásaich e air do shon, agus cha’n fhág e gu bráth thu, agus air aon lá bithidh tu air do chuir ann an sealbh shìth’chail air a ghlòir sin ans na flaitheanas (ris nach ’eil agad aig an ám so ach sùil ris agus dòchas) gu fantuinn an gu siorruidh. ’Nis a cheist bu chòir duibh uile a bhi oirbh, agus an ni bu chòir dhuibh fheoireach uile, ’se so e, Co-dhiubh is e Críosd t-Fhear-saoraidh-sa, do Shlànuihear-sa no nach e? Oir ma’s leat-sa e, feudaidh tu, le dànachd, a theachd a steach a dh’ionnsuidh na rìgh-chaitheach ann an lathair an Athair, agus tagair air son gach gealladh a rinneadh dhuit ann an Críosd: agus mur leissan thu, cha dàna dhuit a theachd na fhianuis. ’Nis bithidh iomadh teagamh an so, a thilgeas an sàtan a steach gu do bhacadh a chum’s nach co-chuir thu Críosd ri d’anam fein; ’se a h-aon so, tha t-anam as eugmhais gach uile shòlais. ’Nis, far am bheil Críosd, tha sòlas na’s leoir ’an sin. ’Se’n aon eile, far am bheil creidimh, feumaidh e bhi gu’m bheil dòchas bhuadhach ’ga leantuinn; ach cha’n ’eil mise a’ mothuchadh a bheag do na nithe so ann mo chridhe fein, air an aobhar sin cionnas is leam-sa Críosd, no cionnas is urrainn mi a chomhchuir rium fein? Ann an so tha am freagradh, Tha’n t-Athair a’ toirt dhuit am bunait so gu do chreidimh a thogail air, dean thu fein cinnteach, gu’m bheil e na Shlànuihear cho tròcaireach, ’s nach “bris e cuile bhrùite, agus nach mùch e lion deth am bi deataich.” Comharaich ma ta, ma tha thu faicinn do chridhe air a bhriseadh agus air a lotadh, air son gu’m bheil do Thighearn air falbh uait, agus gu’n d’thug thusa aobhar dha air son e dhol air falbh, agus gu’m bheil thu brònach air son nach urrainn thu a chomh-chuir, agus gu’m bheil sràd do ghaol air fhàgail an a’d’ anam, ge nach biodh e na’s mo na so, gu’n eireadh tu agus gu’n iarradh tu e ge b’e àite anns am feudadh tu fhaotainn, agus nach gabh thu fois gus am faigh thu e, tha’n uiread so agad. Ann an sin ma ta, cluinn an t-Athair a labhairt mu’n dream aig am bheil creideamh lag, “Cha bhris e a chuile bhrùite, cha mhùch e an lion de am bi an deatach, gus an d’thoir e mach breitheanas a chum buaidh.” Comharraich san ath àite, an t’anam leointe, agus an cridhe briste, ge do tha e air a bhruthadh, gidheadh tha aige freumh ann an Críosd, agus cha dean e do spionadh suas-as do fhreumh, cha dean e gu bráth do bhriseadh, agus am bheil agad ach lion fa’ smùid, cha mhùch e sin, agus

cha'n fhág e gu bràth thu "gus an d'thoir e mach breitheanas a chum buaidh:" buaidh a bheir a leithid do shìth choguis 'sa bheir ort caitheamh a dheanamh thar do naimhde gu leir. Tha sibh a' faicinn gu'm by an Tighearn toilichte le nì beag, agus do nì beag nì esan nì mór. Bu chóir do na so 'ur misneachadh gu theachd d'a ionnsuidh.

Beachdaich, 3, Mar nach bris e a chuile bhruite, mar sin cha leig e leis an diabhl a bhriseadh le a chuid innleachdaibh, nì mo a b'aill leat féin a briseadh le do mhi-chreidamh; agus mar air son an lion fuidh smùid, bi air t-fhaicill nach dean an sàtan a mhùchadh le a thuilteibh do bhuairidhean iomadh fillte, agus bi air t-fhaicill nach d'thoir e leis uisge salach gu dhoirteadh air do chridhe a chum a mhùchadh. Air an aobhar sin cum thu féin o dha anabarra; 'se h-aon diubbh, coimhid thu fein o mhi-chreidamh, agus faicibh nach bi "droch cridhe as-creideach ann an neach sam bith agaibh, gu imeachd air falbh o'n Dia bheò;" agus bi air t-fhaicill nach tràig thu an gealladh aig àm air bith, ach cum do gnàth do cridhe fogsailte le a bhi creidsinn. Fàgaidh an t-as-creidimh do lamhan falamh dheth-san a rinn na neamaibh agus an talamh, agus dheth-san a thug a lamhan gu bhi air an ceangal air do shon; mar sin ge nach bi ann na's mò na cridhe brist agus iarrtais gu creidsinn, ge nach biodh agad riamh mothachadh air gairm eifeachdach, ach nì's mò mhoir an uair a tha thu air do ghairm, tha e na's leoir a chum do mhisneachadh gu theachd a dh'ionnsuidh Dia cho tròcaireach, do bhrìgh 's gu'm bheil còir agad air; oir an uair a bha sibh air bhuir breith bha sibh air taobh steach a choimhcheangail, dh'iarr e oirbh a bhi air bhuir baisteadh, agus, ann bhuir baisteadh, gheall e, agus cheangail se e fein gu bhi na Dhia dhuibh, agus bhuir peacanna a mhaithheadh; agus cheangail sibhse sibh fein gu creidsinn. Cuimhnichibh, gu'n robh iad-san a bha na'n geugan nádura air an gearradh dheth trid an as-creidimh. - Thus a tha air do bhreith air taobh stigh a choimhcheangail, agus a tha air do shuidheachadh ann an Crìosd, tha thus a'd' sheasamh anns an stoc; an gearr thusa ma ta thu fein dheth le mi-chreidimh? Bi air t-fhaicill roimh na sin, seas gu daingean, air do fhreumhachadh agus air do shuidheachadh ann-san, agus na gabh fois gu bràth gus am faigh thu, thu fein air do dhaingneachadh agus air do shuidheachadh air a charraig, a chum 's nach faigh geatan na h-ifrinne buaidh ort. Cuimhnich, thusa nach 'eil a creidsinn tha thu ag àicheadh trocair Dhia, tha thu ag àicheadh a cheartas, tha thu ag àicheadh fhirinn, agus mar sin tha thu ag àicheadh Dhia fein; bha mi-chreideamh Iudais thar a cheilg; oir bha'n fhuil sin comasach air a thearnadh, na'n robh e air ruith d'a h-ionnsuidh, agus tròcair a thagradh. Mar sin do na h-uile peacadh is urrainn thu a chuir an gnìomh gu bràth, 'se'n t-as-creidimh a's mò: air an aobhar sin creid, ge nach biodh mothachadh agad, agus ge do biodh dòchas os-ceann dòchas agad, ge nach biodh tu a' faicinn ach beag cosmhalachd, agus glòirichidh tu Dia agus tearnaidh tu t-anam fein. Dha-san gu'n robh glòir gu sìorruidh. Amen.

Notes and Comments.

Is Sabbath Labour necessary in War Time?—The following interesting extract from Sidney's *Life of Rowland Hill* (sent by a friend in Canada), bears a very powerful testimony in favour of Sabbath observance in War time:—"There was, however, one individual in particular, for whom he cherished the sincerest affection and regard. This was the excellent Sir Charles Middleton, afterwards well known as Lord Barham, whose management of the navy when First Lord of the Admiralty, in times of unequalled difficulty, will ever be mentioned to his honour in the pages of British history. His wise and prompt services were commended in the highest terms by Lord Nelson; and the navy of England reached the acme of immortal fame, when a man, ridiculed as a 'saint' and a 'methodist,' presided over its affairs. Let this for ever silence those who assert that religion incapacitates for the uses of this life. But another point deserves to be mentioned. Lord Barham permitted no Sunday labour in the dockyards; yet he managed to comply with the urgent and rapid demands of the hero of the deep, whose circumstances and uncommon movements required no ordinary energy in the supply of his resources. Neither nations nor individuals will ever lose by the entire dedication of that sacred day to the worship of a God who prospers those who serve Him, and obey His commandments."—*Sidney's Life of Rowland Hill*, second edition, page 112.

A Roman Catholic Paper and the League of Nations.—The well-known Roman Catholic weekly paper, called *The Universe*, in its issue of 2nd May, remarks that the Pope and all his children cannot but rejoice to see his counsels carried out in the formation of a League of Nations. What duplicity is in this statement! Were not the so-called Holy Father and his devotees the principal agents in upholding the strife during the War, and strengthening the hands of the enemies of the Allies? Great regret is expressed that "the Papacy is markedly absent from the list of the Powers" who are invited to join the League. *The Universe* characterises this as the amazing short-sightedness of the Governments, and concludes with the remark, quoted from some other source, "The world will yet want the Pope." So much the worse for "the world," we say. We trust that, while it is sadly true that the world, left to itself, will want nothing better than the Pope to rule over it, the day may dawn, by the blessing of God, when the world will "want the Pope," in order to destroy his power for ever.

The Roman Catholic Secretary of the League of Nations.—It is deplorable to learn that the first Secretary-General of the League is a British Papist, who became a pervert to Rome in 1903. His name is Sir James Eric Drummond,

K.C.M.G., son of the 10th Viscount Strathallan. His wife is a sister of the Duchess of Norfolk. Sir Eric has been long in the Diplomatic Service and at the Foreign Office. *The Universe* says that "his zeal in the national interests has not been incompatible with equal zeal in Catholic interests." It is to be feared that our national interests have suffered, as they are still suffering, by the influence of diplomatic Papists high in place. The members of the League have made a serious concession to the proud demands of the unscrupulous "Man of Sin" in making one of his prominent followers their Secretary-General.

The Prince of Wales a Freemason.—The Papists are very much disappointed at the Prince's initiation into the Freemasons' society, for it is a "secret" organisation that is condemned by the Pope. Its rules, by their very nature, exclude Roman Catholics. Whatever Freemasonry may be or not, this is a point in its favour, and the fact that the heir to the Throne belongs to the order will lessen to some extent the anxiety of Protestants as to the future career of the Prince.

Church Notes.

Communion.—Coigach (Ross), first Sabbath of June; Shieldaig (Ross), second; Dornoch (Sutherland), Glendale (Skye), and Lochcarron (Ross), third; Gairloch (Ross), fourth; Inverness and Raasay, fifth. Beaully, Lairg, and Thurso, first Sabbath of July; Staffin (Skye) and Tomatin (Inverness), second; Daviot (Inverness), Halkirk (Caithness), and Rogart (Sutherland), third; Plockton (Ross), fourth. Dingwall, first Sabbath of August; Portree (Skye), second; Bonar (Sutherland), third; Stornoway, fifth. Breasclete (Lewis), first Sabbath of September.

Notice to Congregational Treasurers in Western Presbytery.—Treasurers in this Presbytery are requested to send their Annual Financial Statements to the Clerk, Rev. Neil Macintyre, F.P. Manse, Stornoway.

Services at Dunoon.—We are requested to state that there will (D.V.) be occasional Free Presbyterian services at the Congregational Hall, Dunoon, during the summer months, chiefly July and August. Further particulars may be got from Mr. H. S. MacGillivray, Bayview House, West Bay, Dunoon.

Rev. D. Mackenzie, Gairloch, informs us that several worthy persons of his congregation and district have recently passed away, and that he hopes (D.V.) to have notices of them inserted at a later date. We desire to express our deepest sympathy with all who are bereaved, and with Mr. Mackenzie and congregation in the losses sustained.

Acknowledgment of Donations.

MR. ALEXANDER MACGILLIVRAY, General Treasurer, Woodbine Cottage, Glenurquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to 23rd May :—

Sustentation Fund.—Miss Henny MacKenzie, Craggie Huts, Oykel, Lairg, 10/; Mr. A. Macpherson, Scotstown, Strontian, 10/; "Friends," Letterewe, Achnasheen, £1.

Jewish and Foreign Missions Fund.—Per Rev. D. A. Macfarlane, M.A.—"A Friend," £5; Per M. Gillies, Winnipeg—Sabbath School Box, £6 2/; M. MacBeath, Inverness (for Radasi Mission), 5/; Per Rev. J. S. Sinclair—Corpl. A. Robertson, £1, and Miss Mackenzie, Balliemore House, Otter Ferry, Argyll, £1.

Rev. Neil Cameron desires to acknowledge, in aid of Kafir Bible Fund, 5/, from Mrs. B., Kishorn.

Mr. W. Grant acknowledges, with thanks, 10/, from Corpl. A. Robertson, 2nd Cameron Highlanders (Russia), for London Church Building Fund.

The Treasurer of the Dingwall Congregation, Mr. Murdo Urquhart, Craig View, acknowledges, with thanks, the following donation received for the Manse Building Fund :—Per Rev. D. Macfarlane—£1, from Mr. Alick M'Lennan, Australia, through his mother, Mrs. M'Lennan, Rona.

The Magazine.

Notice to Subscribers—Reduction of Price.—We respectfully remind subscribers once again that April was the last month of the Magazine year, and that payments, due for past and future, will now much oblige. All who order from the Editor and Treasurer, are requested to send their subscriptions to address, 248 Kenmure Street, Pollokshields, Glasgow. Donations to the Free Distribution Funds will still be welcomed.

We have much pleasure in informing our readers that we are now able to reduce the price of the Magazine, beginning with the May issue, from 4d. to 3d. per copy. The postage to the home country still continues to be rd.; to all places abroad, ½d.; thus making the home subscription for the year, 4/-, and that abroad, 3/6. Subscribers who have already paid at the higher rates of 5/- and 4/6, will be allowed accordingly. We shall be greatly obliged at this particular time for payment by any subscribers who are in arrears.

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