



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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No. I.

The Living Temple.

I PETER ii. 4, 5.

THE Apostle Peter, in the opening words of his first Epistle, intimates that he writes to "the strangers scattered throughout Pontus, Galatia," and other parts of Asia Minor. These strangers were in all probability Jews of the dispersion who were long resident in those distant places, and had been converted to Christianity. Peter was the apostle of "the circumcision," and it is not surprising that he should explicitly address the Christian seed of Abraham. It may be gathered, however, from the Epistle that he has in view Gentile Christians also, all indeed in those parts of Asia who were spiritually "strangers and pilgrims" in the world, and were looking forward at the end of the day to the glorious revelation of Jesus Christ. The Epistle, while it contains many solemn exhortations of a practical kind bearing upon the life of holiness, is suffused throughout with a spirit of tender sympathy and love, and embodies passages of marked beauty, eminently charged with encouragement and consolation. For example, at the beginning of it, he reminds them that, according to God's abundant mercy, they were "begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven" for them who were "kept by the power of God through faith unto salvation." If their earthly inheritances were insecure through manifold trials and persecutions, he assures them that they possessed an unfading inheritance for which they were effectually kept, and of which, therefore, no foe in earth or hell could deprive them. Then, in the passage, which we desire briefly to notice on this occasion, he presents chaste thoughts of great spiritual beauty that are encouraging and stimulating in no ordinary degree. It runs as follows:—"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." He unfolds to view here a mystical, spiritual house, a holy temple, in which all who are made alive unto God have a definite place and service, and he reminds those to whom he writes of their high and blessed privileges in this respect. If the Jewish "strangers" had any sense of disappointment from the fact that they were severed for ever, both as to locality and dispensation, from the ancient temple where the Lord Jehovah had been worshipped for centuries at Jerusalem, and if the Gentile "strangers" had any painful sensations at their separation from the magnificent temples of heathenism to worship God in private houses, and obscure places, which were contemptible in the eyes of their fellows, the Apostle consoles them all with the precious and glorious thought that they were "lively stones and an holy priesthood" in connection with a living temple, of which the Son of God was foundation, and in vital association with which they would never be "confounded." All earthly temples will one day pass away never to return, but this spiritual house, built upon the Rock, Jesus Christ, will endure for ever and ever. Let us now observe three things in the passage—first, the living temple; secondly, the holy priesthood; and thirdly, the spiritual sacrifices.

I.—Let us notice *the living temple*. There are two things to be observed in connection with it: (1) the foundation; and (2) the superstructure.

(1) *The Foundation*. This is declared to be a Person who is described as "a living stone," and when we examine the context, we can see plainly that the person is none other than the Lord Jesus Christ, the "Son of the Father in truth and in love." How appropriately this statement appears as an inspired exposition by Peter of the words which the Lord used in the days of His flesh with reference to the foundation on which the true Church was to be built. After Peter bore the memorable testimony, "Thou art the Christ, the Son of the living God," Jesus congratulated him as a blessed man to whom this truth was revealed by the Father, and then added, "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." The Papists for their own purposes misinterpret the Rock as Peter himself, but the Apostle, as inspired by the Holy Ghost, manifestly expounds the Rock in the present passage as the Lord Jesus Christ, under the designation of the "living stone" on which the "spiritual house" is built.

This house, which was to consist of elect sinners of mankind, saved by grace, required a personal foundation of acceptance and life before the Most High. All had sinned and come short of the glory of God, and none had any righteous standing ground or source of spiritual vitality before the Judge of all. God Himself, in the riches of His mercy and love, provided the necessary foundation for the spiritual temple He purposed to erect, and that foundation was His own eternal Son in human nature in the

capacity of a mediator between God and men. He is the "living stone" and the immutable Rock of ages.

Observe, first, then, that the Lord Jesus is "a living stone" in a high personal sense. "As the Father hath life in himself, so he hath given to the Son to have life in himself" (John v. 26). The Son, who is equal with the Father in the ever-blessed Godhead, possesses life in virtue of a mysterious, eternal generation, the same uncreated self-existent life as the Father has. The Apostle John by the Holy Ghost describes Him as "that eternal life who was with the Father and was manifested unto us." There is in Him, therefore, a divine, boundless, and inexhaustible fulness of life that cannot be overcome or destroyed by any opposing forces of sin and death, and that brings those who are vitally united to Him into personal fellowship with the measureless ocean of blessedness that is in God.

Observe, secondly, that the Lord Jesus is a "living" foundation in an official sense as mediator. He came into the world at His incarnation in order that He might do two things, namely, deliver His people from eternal death and secure to them eternal life. These great blessings could not be obtained in a righteous manner—in a way satisfactory to God's just government and law—except through substitutionary obedience and sufferings unto death. God is just as well as gracious, righteous as well as loving, and the Son is one with the Father in these glorious perfections. Thus it came to pass that the Son suffered for His people unto death, the accursed death of the cross, that they might be saved from the death, spiritual and eternal, that their sins justly deserved. By His vicarious death in their room and stead, He thus made an end in righteousness of their death. So also by His positive obedience to the precepts of the divine law, He procured for them in righteousness an interest in eternal life. He kept the law to perfection in all respects in which they had broken it, and thus obtained by His meritorious obedience the fulfilment of the promise of life which they in the first Adam failed to secure. By the first man came sin and death; by the second man, who is the Lord from heaven, came righteousness and life.

The Apostle takes notice, however, of the kind of treatment this "living stone" received at the hand of man, when the Father laid it in Zion. He adds the words, "disallowed indeed of men, but chosen of God, and precious." Men, high and low, religious and profane, disallowed the Son of God when He appeared in the flesh; they, in their blindness, saw no beauty or desirableness in Him. They did not consider Him as suitable or sufficient to be the foundation on which God's house could be built. He was despised and rejected of men; He came unto His own, and His own received Him not. The religious leaders and teachers of the people, who should have known best, disallowed him as Messiah and Redeemer, to their everlasting discredit. "But for all that," says the Apostle in effect, "He was the chosen of God and

precious." God the Father, as representing the infinite dignity, love and wisdom of the Godhead, chose Him from everlasting to be the suitable and sufficient foundation of the spiritual house and living temple. "Behold (says the Father) my servant whom I uphold, mine elect in whom my soul delighteth." Viewed in this divine light, He was "precious," precious in an infinite degree, beyond all human calculation. The Apostle could add the word "precious" from his own personal experience. He might have said, "Where would I have been, if it were not for this 'precious' foundation, I so ready to stumble and fall; who have been held up so many times when near to destruction?" Precious, then, is this "living stone" as the medium through which the glory and grace of God shine forth; and precious as the upholder from eternal death, and the giver of eternal life unto a countless multitude. "I give unto them eternal life, and they shall never perish."

(2) The Superstructure. This consists of "lively (or living) stones." These, as already indicated, are sinners of mankind who are to make up the spiritual house. They were not always spiritually alive, but were like the rest of the world, "dead in trespasses and sins" by the Fall. There is no difference in this respect between the elect and others. Every stone that forms the superstructure of this living temple was first found in the quarry of a corrupt and ruined state, and those who are not quickened into newness of life until they come to years of intelligence are made to understand this in a very real way in their consciences and hearts, when the Lord is about to raise them up. They are made to believe and feel that they are dead sinners, under the sentence of eternal death, and that they need to be brought out of their spiritual graves, by a power not their own. Their cry then becomes, "O Lord, save and quicken me, according to thy word," and they are led to see the suitableness of Christ as a Saviour. His voice to such is, "I am the resurrection and the life; he that believeth in me, though he were dead yet shall he live; and he that liveth and believeth in me shall never die. Believest thou this?" And it is when they are enabled to believe this with special application to themselves, and trust in Him as the giver of righteousness, life and all things, that they are made "living stones" in the spiritual house. "He that hath the Son, hath life; he that hath not the Son of God hath not life." They now possess a new life of thought, desire and action in harmony with the preceptive will of God, and they possess something of the stability of the stone that maintains a fixity of front and position, in face of adverse influences, as distinguished from the sand or mud that can be readily driven hither and thither. "To whom coming." These "living stones" are described by the Apostle as comers to the foundation which is Jesus Christ. This is a characteristic of the spiritually alive at the beginning of their spiritual history. They are all comers to Christ as the foundation of their acceptance in the presence of

God, and the spring of life and strength, and they continue to come all their days to the end. Christ says, "Him that cometh unto me, I will in nowise cast out."

The living temple, then, consisting of the Son of God as the foundation and chief corner stone, and His children as the superstructure, is the "spiritual house"—the house of the Spirit—where God dwells and is worshipped upon earth. The Holy Spirit, who abides without measure in the Son, as the foundation, inhabits with His presence all the living stones who are built thereon, and binds them to Christ and to one another with a tie of infinite strength that can never be broken. It is with a view to keep in close touch with the living temple that we desire to hold fast the truth in its purity and fulness, "in faith and love which is in Christ Jesus."

III.—*The holy priesthood.* The Apostle passes from the consideration of the Lord's children as living stones in the spiritual house to view them as a holy priesthood doing service in this divine building. They are called effectually, not only to spiritual life and stability of character as living stones, and to union and rest in relation to the foundation, Jesus Christ, but also to activity of service. "His servants shall serve him." "This people have I formed for myself; they shall show forth my praise."

Under the old economy, the tribe of Levi was devoted by God to the priestly office, and they served Him in a special way in His temple, offering up sacrifices of atonement and purification as well as those of thanksgiving and praise. Under the new economy, the Levitical priesthood has passed away with its peculiar services of atonement; they were only shadows of Christ, the great high priest, and of His priestly work. He is the abiding substance of that ancient order, and the only sacerdotal priest under the new dispensation. He offered the one sacrifice for sins for ever, and has now entered into the holiest of all above, where He makes continual intercession for His people. But there is a general priesthood still remaining upon earth, which consists of all God's children: they are called priests, because they are set apart by divine grace to the Lord's service. They are called to do all, whatsoever they do, to His glory.

And they are described as a "*holy* priesthood." The Levitical priests were spoken of as holy unto the Lord, because they were set apart outwardly for the work of worship. But it did not follow that they were inwardly and spiritually holy. Many of them were vile and wicked men. Not so in the present case. None form a part of the holy priesthood of the Gospel dispensation but those who are "born again," and put in possession of a holy nature. All unregenerate sinners are outside this priesthood. It is they who are washed in the blood of Christ, and sanctified by His Spirit, who are now made a royal priesthood unto God, and serve Him with a measure of acceptance all the days of their life.

IV.—*The spiritual sacrifices.* What are the sacrifices of this

priesthood? They are just the services they render with a view to the glory of God, whether it be in matters purely religious, or in things to a certain extent secular. Such things as prayer, praise, speaking the Word, giving Christian counsel, helping the cause of Christ, and doing good to one's neighbour in the common things of life, all come within this category. All these and other actions should be performed with the highest end, and thus partake of the character of sacrifices.

The Apostle, however, lays emphasis on "*spiritual sacrifices*." These are sacrifices given by the Spirit. The sacrifices of multitudes of professors of Christianity are not of this character, though they may imagine them to be so. The Spirit of God never moved them to offer their unscriptural and carnal sacrifices. And even God's children do not always offer up "*spiritual sacrifices*." As fallen creatures, they are liable to err, unless divinely preserved, and the Lord may say even to them, "Who hath required this at your hands?" Sacrifices in order to be "*spiritual*" in the Apostle's sense must, in the first place, be in accordance with the mind of the Spirit as expressed in the infallible Word of truth. It is not man's wisdom that must regulate us in our services to God, but His own matchless wisdom. Then, in the next place, they must be done with a view to His glory, and lastly, they must be performed under the influence of His Spirit. The Word as the rule, the glory of God as the end, and the Spirit as the power of accomplishment, these are the things that are necessary to constitute "*spiritual sacrifices*." We can quite conceive that God's people may often fear that their sacrifices are sadly deficient in the latter two elements, even when they are sure they are acting in accordance with the Word as their rule. Such sense of defect will keep them needy and prayerful at God's throne, and where this is so, the Lord will give grace to meet their special needs, though He may not always give them the full assurance of possession.

And then let not the last word be forgotten, "acceptable to God by Jesus Christ." Ah, the Apostle is fully conscious that the best spiritual sacrifices offered by the most eminent of God's saints and servants are polluted with imperfection and sin. He gives them clearly to understand that their sacrifices are only acceptable by Jesus Christ, the mediator and intercessor with the veil. The glorious Mediator presents the sacrifices, that are in accordance with the Word of truth, unto the Father, purged from all imperfection through the merits of His perfect sacrifice, and perfumed with the incense of His intercession, and they then come up with sweet smelling savour and perfect acceptance before God.

It should be a matter of serious enquiry with each of our readers, "Am I a living stone in the spiritual house, resting upon Christ alone as the sure foundation, and endeavouring to serve Him to his glory, or, am I dead to everything spiritually good?"

No mere professional attachment to any denomination will avail us for eternity. The overwhelmingly important thing is to be alive unto God through Jesus Christ, and to be members of the living temple which will shine with the light and glory of the Lamb to all eternity. Everything short of membership in this spiritual house is less than nothing, and vanity. Woe be to those who are utterly careless about these great realities! May the Lord, in His infinite compassion, send forth His Word with power to quicken many who are dead in sins, and make them living stones in His mystical and living temple to His everlasting praise!

A Sermon.

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

(Eighth Sermon of Series on Psalm cxxx.)

(Continued from vol. xxiii., page 178.)

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"But there is forgiveness with thee, that thou mayest be feared."—  
PSALMS CXXX. 4.  
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AFTER that I had spoken to this godly man, his humbling sense and sight of the desert of sin, in the third verse, I began to speak to this remedy of pardoning mercy with God, upon which he layeth hold; and I took up the words in that general note, that there is pardoning mercy in God for sin, and that is the only refuge for sinners, sensible of the burden of sin, and of the desert of sin; and told you, that I have a purpose (if the Lord will) to prosecute this point, in the resolution of several questions, which yet may be reduced to a few general heads, which were hinted at. That which now I am upon is, the consideration of that which is pardoned, sin, iniquity, or transgression, where I spoke to one particular; that all mankind have sinned, and done that which will need a pardon. They have iniquities, even the most godly which make them, when they are sensible of them, to look upon it as good news to hear of pardon. That which I further proposed to be spoken to, was, 1. That, as all have sinned, so sin is a crime, a debt, a burden, that men stand in need to rid their hands of. 2. That sin is a debt that man cannot satisfy, but must have it done away by remission; it must consequently follow, that the unpardoned man is in a woful plight. And 3. That if this be a debt that can only be done away by pardon, then to a sensible man this will be the chiefest of good news, "That there is forgiveness with God."

As to the first of these, and the second in order, proposed to be spoken to on this branch, when it is granted that all have sinned, the stupid and careless will look lightly upon it.

Wherefore it is to be considered in the next place, what sin is to the right discernor : it's a crime, which, since he cannot expiate, hath need of pardon ; it's a debt, which, since he cannot satisfy, hath need of forgiveness. This imports, that to be lying under the burden of sin is no light matter to a man that knows his case through sin. I shall take notice of the notion under which sin is expressed (Luke xi. 4 with Matthew vi. 12), where sin is called our debt. I shall not insist here to clear that every man's sin is his own debt, contracted by himself in his own person, or in the common root Adam, and that he hath not others to blame for it ; though as Adam did lay over his sin on the woman which God gave him, so is every one ready to do, yet when God and the sinner reckon, he will find that he must reckon for his sin by himself, or by a surety ; but waiving that, that sin is called a debt, it is not to be understood that man is obliged to sin, for obedience is that which is required, and which we are obliged to pay to God ; but what is imported in this metaphor, I shall lay open before you in these four.

1. A man that is indebted, and not fulfilling his bond, is liable to the law ; so the law of God is an hand-writing against sinful man, obliging him either to do his duty or to satisfy justice for his fault ; or if he cannot do that, and there be no other remedy, to undergo everlasting punishment in hell.

2. The debt is heightened by this : that for all the means offered to man, directions, threatenings, promises, opportunities, power and ability to do good in the time and station he lives in, gifts, qualifications and talents, he becomes debtor to God ; and by the not improvement of these his sin is heightened thereby.

3. As sin resembleth a debt, so it is a debt above all other debts. A man under the debt of sin is in a more dreadful plight than any under other debt ; the latter may be able to pay it, and though he be broken, he may come up again ; but a man under the debt of sin can never pay. Again, a man under debt, if he cannot pay, he can shift his creditor ; but for a man under the debt of sin, there is no shifting of God his creditor, Ps. cxxxix. 9, "Whither shall I go from thy Spirit ? or whither shall I flee from thy presence ?" Again, though a man be under debt, and not able to shift his creditor, yet his creditor is not always in a readiness to attach him, though he be in his view, because he is not in a legal capacity to reach him ; but we are in God's reverence every moment. Again, other debt reaches the body only ; this debt of sin reaches the soul also. And to add no more, other debt may reach a man with inconveniences in his life, but when he is dead his debt is paid. But the punishment of this debt reaches a man chiefly after this life. All these clear that sin is a debt above all other debts.

4. And I shall add that sin may well be compared to a debt on this account, that sinners, until they fall upon a right method of seeking pardon, they much resemble an ill debtor ; an ill

debtor desires not to hear of his accounts, far less to sit down and cast them up. So it is with these ill debtors, they put the ill day far away. They cannot hear of a day of count and reckoning, nor to sit down and examine what they are owing. And what is it that engages a man, either to essay to be an atheist (I say essay to be one, for he will never be one in earnest), or turn voluptuous and drown himself in sensual pleasures, but to hold down the cry of his conscience, that would call him to count and reckon? Again, when an ill debtor is brought to think upon his accounts, how ashamed and afraid may he be, not knowing when he shall be seized upon, turned out of all he hath, and put in prison. And though impenitent sinners will not let it light that they have any fears, yet their consciences can bear them witness to many over-castings of heart, upon apprehension of what may be the close of their course. Again, ill debtors are full of dilatories,¹ shifts, and delays; they will promise fair, but will not perform; and so it is with sinners that are not thinking on repentance in order to pardon. They will take fair in hand; many have that much good nature, civility, or policy to take with a reproof, and say they will mend and repent, they will cast off the course they are in, and do better; but all these are dilatories to give the creditor fair weather, without satisfaction. And, further, to add no more, an ill debtor loves not his creditor, yea, often hates him; and though impenitent sinners dare not say they do not love God, yet what spiteful and hateful thoughts do often rise up in their hearts against God! Why? they cannot get this done, and that done, but they must be accounted sinners, and cited to appear before the judgment seat of God to undergo a sentence of punishment; and is that good thus to repay Him so, because He craveth this debt? All these resemblances contribute to make it out that man is a debtor, and sin is a debt that he cannot satisfy. Are they not fools, then, that make a sport at sin? As Solomon says (Proverbs xiv. 9), "Fools make a mock at sin;" but they would sport at leisure, if they considered what a debt this debt of sin is. Men in their right wits have so smarted under it, and the consequences of it, that their hearts have been smitten and withered as grass, and they have forgotten to eat their bread (Ps. cii. 4). They have had no soundness in their flesh, because of God's anger, nor rest in their bones, because of their sins. Their iniquities have been a burden too heavy for them, their wounds have stank, and been corrupt because of their foolishness (Psalms xxxviii. 3, etc.) And where art thou that art lying under that debt, and never think of putting it off? Certainly thou must be under a distraction.

And this leads me to the third thing in order that I proposed to be spoken to, that is, that sin being a great debt, and a debt we cannot satisfy, a man lying under it, if he be sensible of it, will

¹ Put-offs.

look upon it as the saddest posture and plight he can be in. Sin will be a most heavy burden to a sensible man; and I shall in short make it out, in a five-fold respect, what a woful plight an unpardoned criminal and debtor is in.

1. An unpardoned man is a dead man, a gone man, as the Lord tells Abimelech, Genesis xx. 3, "Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife." Every unpardoned man is a dead man; he is like a condemned malefactor, the sentence is pronounced upon him, the day of his death is appointed; though he eat and drink and sleep, he is reckoned a dead man.

2. An unpardoned man is capable of no good thing, Isaiah lix. 1, 2, "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." And Jer. v. 25, "Your iniquities have turned away these things, and your sins have withholden good things from you." They have turned away the good things ye had, and have withholden other good things from coming to you; so that the unpardoned man is capable of no good, and all the good that he gets is but a snare to him. The good things he hath are feeding and fattening him to destruction.

3. An unpardoned man is in a woful plight, because, all that he doth, till his person be reconciled and taken into favour with God, how good soever it be in itself, is sin and an abomination to God; he may do many good turns that are good upon the matter, but would ye have the Scriptures' verdict of them, as they come from Him: read Proverbs xv. 18; xxi. 4; and xxviii. 9, "The sacrifice of the wicked is an abomination, the plowing of the wicked is sin; he turns away his ear from hearing of the law, even his prayer shall be abomination;" whence it is clear, all the good that an unpardoned man does is sin.

4. An unpardoned man is in a pitiful plight, because to him there is no comfortable bearing of trouble; but where the pardon of sin is, it sustains a man under trouble, and makes him bear it cheerfully. Men that never trouble themselves to repent and seek pardon, they had need of much fair weather, for unpardoned guilt will have a dreadful echo in a storm to them. Of the pardoned man it is said, Isaiah xxxiii. 24, "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." A man's being forgiven his iniquity, will make him forget that he is sick, and will make him bear trouble comfortably, which an unpardoned man cannot get done.

And 5. An unpardoned man is in a woful plight, because death will have a terrible aspect upon him. To the pardoned man, death is a friend, a messenger sent to call him home, a chariot sent to carry him to heaven; but to the unpardoned man, death is the king of terrors, the wages and cursed fruit of sin. O! the

sweet sight of Christ, and of pardon, that meets the pardoned man at death and judgment, somewhat whereof is hinted in these words, Acts iii. 19, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you." But O! what a dreadful lying down, and rising out of the grave, will the unpardoned man have. So ye have heard, that as all have sinned, so sin is a debt that hath need of pardon, the non-forgiveness whereof puts and keeps a man in a most woful condition, and being so,

I proceed to the fourth and last thing I proposed to be spoken to here; that is, that sin being a debt, and such a debt as can only be taken away by pardon and forgiveness, then it might be good news, the chiefest of good news to the man sensible of sin, that iniquity will be forgiven, that "there is forgiveness with God," and this is it in the text, for verse 3, he sayeth, "If thou, Lord, shouldest mark iniquity, who can stand?" But verse 4, "Forgiveness is with thee," that is it ye have, Matthew ix. 2, "Son, be of good cheer; thy sins be forgiven thee." Now for this pardon, the nature of it, and the terms upon which it is attained, it will come in in its own proper place to be spoken to. Here, I am upon consideration of the thing remitted, and that, which I shall pitch upon is, that there is a remission of sin attainable by sinners in the due order. It's a blessed article of our creed, the remission of sins. When I spoke of the remission of sin, I spoke of the remission of all sins, great and small, in their nature and number. There is forgiveness with God for iniquities. I confess there is an exception made, Matthew xii. 31, 32, "All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven;" Heb. x. 26, "For if we sin after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins;" and 1 John v. 16, "There is a sin unto death." But the sin against the Holy Ghost needs not trouble the sensible sinner that would fain have pardon. It is true, it should warn all to beware of malicious sinning against light, and having sinned, to beware of running away from God; but the sensible sinner, that is seeking peace and pardon, needs not to be afraid of it. That sin is therefore irremissible, because the sinner comes not to seek pardon; but if thou hast the sense of sin, and if it be thy desire and endeavour to repent and to have pardon, it is an evidence that thy sin is not that unpardonable sin.

But that I may make something of this, I shall deduce it in two or three branches. The first whereof shall be,

1. That small sins need pardon.
2. That gross sins are pardonable.
3. A word to the consideration of the persons whose sins are pardonable.

1. The smallest of sins needs a pardon. We are not (as Papists would charge us) stoics, who affect a parity and equality of all sins; we grant there are different degrees of sins, and different degrees of punishment—a beating with many stripes, and a beating with few stripes (Luke xii. 47, 48). But yet when we assert this difference, we dare not with them assert venial sins, that deserve not everlasting wrath without repentance, and fleeing to Christ for refuge. Sure the Apostle tells us, Romans vi. 23, “The wages of sin is death.” What death? look to the opposition, and it will clear it, “but the gift of God is eternal life.” If the gift of God be eternal life, the wages of sin must be eternal death. And that he says it of sin indefinitely, it’s equivalent to a universal “the wages of sin is death,” so that they must take away the nature of sin from these sins they call venial, or grant the wages thereof is death. And likewise, Matthew xii. 36, Christ tells us, that “Every idle word that men shall speak, they shall give account thereof in the day of judgment;” and an idle word might seem a small sin. Well then, if the smallest sin needs a pardon, look that we do not practically make a distinction of mortal and venial sins. Even gross men, if they fall into gross outbreaks, it will affect them somewhat when they do not heed their ordinary escapes. Godly persons also are culpable here, a scandalous sin will affect them, and so it should, but how little are they affected with wanderings of mind in holy duties, idle words and thoughts, habitual distance from God, and is not that a practical distinguishing of sin? It is true, none can, in repentance, distinctly overtake all their failings, for Psalms xix. 12, “Who can understand his errors?” Yet we ought to do what we can to overtake them, and if we cannot overtake them, be at God’s footstool with them, mourning over them in the bulk.

But 2. As the smallest of sins needs a pardon, so the grossest of sins are pardonable in the due order. “There is forgiveness with him for iniquities,” as in the text, and Isaiah lv. 7, “Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.” He will pardon greatest sins in their nature and kind, and hence David saith, Psalms xxv. 11, “Pardon mine iniquity, for it is great.” And Isaiah i. 18, the Lord says, “Come now, and let us reason together: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” And these great sins are pardonable in the due order, whether they be done in ignorance, as Paul’s persecution was, 1 Timothy i. 13, “I was a blasphemer, a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief.” Or whether they be committed through the power of temptation, even against light, as Peter’s threefold denial of his Master was, yet not being malicious it is pardoned. Again, as great sins for nature and kind are pardonable, so great sins for the multitude and number

of them, when they are like a cloud, and a thick cloud, he will blot them out, Isaiah xlv. 22, "I have blotted out as a thick cloud thy transgressions and sins." And that word, Isaiah lv. 7, "He will abundantly pardon," in the original it is, "he will multiply to pardon one and more, a multitude of them;" and Psalms xl. 11, 12, David pleads for mercy, for innumerable evils, for iniquities that are more than the hairs of his head. And as God pardons great sins for kind, and many for number, so frequent relapsing in these sins (which I may speak to afterward), Jer. iii. 1, "She that hath played the harlot with many lovers, is allowed to return." And He that bade Peter, Matthew xviii. 22, "Forgive his brother, not only seven, but seventy times," will much more do so to His penitent people, renewing their repentance. But when I say He will pardon great sins, I would have it well applied. It is not to embolden any body to sin. Thou that so improvest this doctrine, dost turn the grace of God into wantonness; and thou that ventur'est on sin, because God is merciful to pardon great and many sins, and thinkest thou may take a whelp's fill of sin, and then go and repent and get mercy (the woful shift that many follow), O! remember that repentance is not in thine own hand; nay, I will say more, thou bearest a sad evidence of one that will never get the grace to repent.

But that abuse of this doctrine being laid aside, ye shall (while I am upon the explication of this great article of faith) take a word or two of inference in the by. And 1. It may be great encouragement to sensible sinners, thou who art sensible of thy sins, that thy dyvour¹ bill of great and many sins, if thou come in the right order, needs not keep thee back. Thy desire to come and repent, and seek pardon, tells that thou art not guilty of that unpardonable sin, and therefore stand not aback for scarlet and crimson coloured sins, nor for relapsing in these sins. There is forgiveness with God for those iniquities. And that ye may grip the better to this when it is intimate, that God is such a pardoner of sin, ye would look to the infinite price of the Son of God, whereby He purchased pardon, and upon which pardon of sin is founded; and ye would look to that infinite and super-abounding grace in God, inclining Him to pardon; and when these two are laid together, and well considered, all thy doubts about pardon will amount to this, whether thy iniquities or Christ's death, thy abounding sin or God's superabounding grace, will carry it? And reason will determine it in favour of Christ's purchase and the superabundant grace of God.

2. Let me leave this as a witness against slighers of this offer of pardon; I believe there are many engaged as the Jews were, Jer. ii. 25, who said, "There is no hope: no; for I have loved strangers, and after them will I go." The matter is past redding. There is little appearance that ever we will do well, and therefore

¹ Debtor.

we mind not to do well. But here is a witness laid at thy door, whatever thy condition be, God and thou are yet in trysting terms and thou hast the offer of pardon upon repentance, and turning to Him. Art thou as mad as the man that had the legion of devils, Mark v. 9, will thou employ Christ, He can cure thee? Though thou were like Mary Magdalen, out of whom Christ cast seven devils, Luke viii. 2, He can cast them out, and set thee down a worshipper of Him at His feet. Thy scarlet and crimson coloured sins, He can make white as the snow or wool. Thy scattered affections, as the wind, He can fix upon the nail fastened upon the sure place. If thou wilt come and reason with Him, thou shalt find Him as good as His Word. And shall not this be a witness against slights of pardoning grace, that such profligate wretches, runaways, and backsliders are within the reach of pardoning mercy, and there is a royal proclamation made of it, wherein it is offered unto them, and yet they slighted it? All the wrath of Sinai shall not be so terrible to such, as this will be one day, that in the name of Christ we proclaimed pardon to you, providing ye seek it in the right order; and look how ye will answer the Lamb sitting down on His tribunal of majesty.

I thought to have spoken to the persons, who they are that are pardoned, and that they may call God "Father," who seek pardon, and how that it secludes not the vilest of sinners upon repentance, and how it makes against the Novatian error, that thrusts repentance out of the Church; and to that case of godly men, their relapsing in sins they have repented of and whether such be pardonable, but the time having cut me short, I shall forbear to break in upon these for the time. The Lord bless for Christ's sake what ye have been hearing!

(To be continued.)

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 vol. xxiii., page 390.)

"THE second thing I remarked with respect to this distressful exercise is, that whereas there are several young people at this time under my ministry, and under my particular inspection and care, though few of them are of this poor parish, who are in great distress of soul under a deep law-work and spirit of bondage, as some of them have been for a year or two; and though they are daily on my heart at a throne of grace in my poor way, and though I have visited several of them at their distant habitations, and spent many hours in conference and prayer with them in my house; yet as it is now a very long time since my soul was in the

case of their souls, I thought, and I still think, that my fellow-feeling and sympathy with their sore and agonizing distress and soul-anguish was not, and is not, so very tender and affectionate as it ought to be: and therefore I thought that the Lord saw it meet to hold this bitter cup for two or three nights and days to my mouth, to give me a new taste of the wormwood and the gall of their anguish and distress, which I long since experienced; to awaken in my soul more tender and deep sympathy towards them, and more fervent prayers for them than ever.—This I hope is, and will be, one of the happy effects of my sore exercise.

. . . O how loudly am I called now from my late experience to be more concerned for them than I have ever been! Lord Jesus, hear the sighs and groans of these precious prisoners of hope, and turn them to songs of praise and joy! Amen.

"12th.—From morn till eve there were here with me one after another a number of exercised souls, some of them in great soul-distress, but under a most promising work, which I believe on solid grounds will terminate happily in glory to God and the Redeemer, and eternal salvation to them! This resort of exercised souls to my house, seeking Jesus who was crucified, I take for my delightful New-year's gift from my infinitely liberal Master; and glory to His name, some such inestimable New-year's gift He was pleased to give me for some years past. Glory to His name! Amen.

"17th, Sabbath Eve.—The Lord was singularly kind to-day, especially in the second exercise. Sweet, satisfying, and glorious were the views I had of the mystery of redemption through Christ, and great was the liberty I had in declaring to the great congregation the views I then had of Christ and of God in Christ, and the great and solacing truths of the gospel. I observed several of my auditory as much affected as I was, and some of the g—y* bathed in tears. Lord, follow with a remarkable blessing! Amen.

"1768, February 3rd.—Would wish to be retired to-day. Many are my calls, great are my errands to a throne of grace, outward troubles and inward distress, without are fightings, within are fears, afflicted, tossed with tempests and not comforted, the knell of death ringing in my ears, and the Comforter that should relieve my soul at a distance; mourning without the sun. O my God; my soul is cast down in me; depth calleth unto depth, Thy waves and billows going over me. Nevertheless, I trust that the Lord will command His loving-kindness in the day, and that yet His song will be with me in the night, as it sometimes has been, and my prayer to the God of my life. Why art thou cast down, O my soul? Hope thou in God, for I trust I shall yet praise Him! Amen! Besides, I have a great and solemn work in view, and the time drawing nigh. Let me be helped, O Lord, by thy blessed Spirit this day, to plead and wrestle at a throne of grace for

* Gallery.

thy most gracious countenance, and most favourable and special presence on that occasion, if I am spared to set about it.

"*Six o'clock afternoon.*—Adored for ever be the Lord for His marvellous loving-kindness shown to my poor distressed soul to-day! It well becomes me to say and sing with the psalmist, 'I was brought low and he helped me.' He brought me out of a horrible pit and out of the miry clay, and established my feet on a rock, and put a new song in my mouth, even praises to my God and Redeemer. O! let heaven and earth praise Him; for I cannot do it enough. It is now some years since I had such near access, such humble confidence, and such holy joy in the Lord as He vouchsafed me this day. He helped me to read clearly His special paternal love in a long train of merciful dispensations, signal interpositions, gracious vouchsafements, seasonable chastisements, remarkable deliverances, wonderful manifestations, sweet satisfying consolations and sealings of the Spirit, surprising assistances in duties—out of weakness bringing strength, and His frequent and merciful acceptation of my poor oblations in and through Christ, and giving many answers to my poor prayers, and many, many a time turning my heaviest groans into the sweetest songs. And shall I not now say and cry out with humble joy, 'My Father, my Father, thou hast been the guide of my youth, and the strength of my age?' I then was led to see what an undutiful, untowardly, prodigal, disobedient child I was; which I was made to bewail bitterly before Him for some time, with vows and resolutions, in the strength of grace, of a more filial temper and conduct for the future. As to some sore external trials, I was likewise eased by being helped to plead His fatherly power, wisdom, love, and faithfulness, as to their having a happy issue—plead likewise as to the other points, and specially the solemnity in view: and I hope, unworthy as I am, for an answer of peace in due time, for the sake of our adorable Jesus, to whom, with the Father and Spirit, be eternal praise and glory. Amen! Amen!"

It would be interesting to trace out, were it now possible, the life-histories of the most remarkable of the numerous converts who were given to Mr. Calder as seals of his ministry. His own three sons were among the chief of them: the Diary is full of references to their spiritual exercises, and of expressions of the high esteem in which their father held them, as well as of proofs of the single-heartedness and hopefulness with which he devoted them to the ministry of the gospel. John, the eldest, evidently a fine thinker as well as an earnest Christian, died comparatively young as minister of Rosskeen. There has been preserved* a curious and romantic correspondence, in which we find his father helping to conduct his courtship with a young lady near Croy, while he himself resided at a distance. The enthusiastic and

* Among Mr. Calder's letters to his three sons collected in the manuscript volume mentioned in the preface.

almost boyish glee with which the father enters into the spirit of his commission throws a genial light over a character of which the Christian and ministerial consistency is all the while never violated, and commends all the more that true and deep religion which dwelt in him. The second son, Hugh, succeeded his father in Croy. He also bore a good Christian name, though his labours were much hindered by almost constant illness. Charles, the youngest and evidently the favourite, held a place of high eminence as minister of Ferintosh in Ross-shire until his death in 1812. A certain "heavenly Miss B——ie," of whom there is frequent mention in the Diary, was, we doubt not, Miss Brodie, who after Mr. James Calder's death became Charles' wife, and who bore a name for consistent piety until her death in 1820.* We doubt not that many others of the converts whose cases he refers to could be traced through consistent lives to blessed ends (though we are not surprised to find him recording that *a few*, of whom he had hoped well, subsequently disappointed him).

In describing the experience of some of the converts, recollections are awakened of his own early spiritual history; as in the following:—

"*March 10th.*—I remember well, and will remember while I live, that I was once, on the first view I ever had of the ever-blessed Emmanuel, that infinitely Just One, that infinitely Fair One, in the very same case as . . . [a young woman he mentions], struck dumb with wonder and admiration, with an overpowering flow of celestial love and joy for some time; and the first words I spoke when I recovered speech were the same she uttered, 'Stay me with flagons, comfort me with apples, for I am sick of love;' and I wished, perhaps too rashly, that I might die immediately of this heavenly sickness of love. [Then again, on the evening of 28th August, which he notes as the Communion at Contin, he says:—] This, I believe, was a great and a happy day in this place. I am sure it was so to my soul, the sweetest and best communion Sabbath I had for years past; the views and feelings I had of the dying, redeeming love of my adorable Emmanuel were inexpressibly sweet and satisfying, sanctifying and sealing to my thrice-happy soul. I had some experience this day of the blessed frame of my dear child in Christ, E——M——, on that memorable communion Sabbath, 21st of February last, and which is recorded in these memorandums: but as she was then in the love of her espousals, she had much more of these heavenly feelings than I had now; though in my first blessed interviews with my adorable Jesus near forty years since I was much in the same swoonings and faintings of love as she was in February last; and on this blessed day at Contin I was

* She was of that Brodie family in Morayshire which has since the days of the persecutions contributed a succession of witnesses to the cause of Christ. The late "good Duchess of Gordon" was her niece.

helped to sing in some measure as in the days of my spiritual youth, when the Lord first brought me up from Egypt."

The following is an interesting family reminiscence of perhaps the most famous worthy of the Highlands:—

"*March 15th.*—Mr. Thomas Hog* said to my grandmother, 'If there was a drawn sword pointed to my breast and Christ at the other end of it, if I had no other way to be at Him and with Him, I would run myself upon it to be at Him and with Him for ever: for He is my life, my heaven, and my all.'

"*April 17th.*—Lectured and preached at the Leys as usual in the open fields to an exceeding numerous congregation, among whom I saw in time of preaching many of the most eminent Christians in this corner of our Lord's vineyard. Their fervent prayers of faith brought down from heaven the powerful and benign gales of the divine Spirit on the poor, weak, unworthy speaker, and I hope on many of the hearers, who seemed to be deeply concerned and affected. Lord, follow this day's work with a most remarkable blessing to saints and sinners! Amen!

The late Mrs. Morrison, Goderich, Ontario.

AFTER a pilgrimage of but a couple of years short of a century, there passed into her rest at Goderich, Ontario, on 25th December last, a worthy witness to the grace and power of Christ, of whom a number of our ministers cherish comforting remembrances. Mrs. Morrison, whose maiden name was Christina Graham, was born in the Ness district of the Island of Lewis. She came to Canada, with her husband and young family, when over forty years of age, so that her recollections of the past largely concerned the home of her nativity. Being a woman of more than ordinary intelligence and of a deeply religious life, it was like coming upon a rich find to hold conversation with her. And with what lively interest, pleasure, and simplicity she engaged in conversation about the things of God, and about those ambassadors for Christ whom she had had the privilege of hearing!

As she was a diligent follower of the means from her very youth, she heard many of the most weighty preachers of the Word in the Highlands of Scotland during the last century. The two whose preaching seemed to leave the greatest impression on her heart, were Robert Finlayson and "Big Macrae." Sometimes one would be impressed that under no one had her soul been more deeply moved than under Mr. Finlayson. She was a woman of prayer, and a most constant reader of the Bible. Of the Word of Scripture she bore witness that, as Goliath's sword was to David,

* Thomas Hog of Kiltarn—an eminent minister of the gospel in the reigns of Charles II., James II., and William III., who suffered much persecution, and whose revered memory lives in the Highlands to this day.

so was it to her. "There is none like that: give it me." Of other reading, her delight seemed to be "Grace Abounding to the Chief of Sinners," and of it she never wearied.

For over a score of years she seldom moved from home, where her faithful and worthy daughter, Sarah, cared for her with that tender care which she herself had known in childhood's days at her mother's hand. A few of our ministers, as opportunity offered, preached in her home there, and these were indeed times of refreshing for her. But though living so retired she did not forget her needy fellowmen. Up to the very last her earnest inquiry every evening would be as to the weather. How characteristic of her it was to be found scanning the horizon as she looked over the broad bosom of Lake Huron! Her prayers revealed that her thoughts were with the sailors on the deep.

Now she is gone, a mother beloved and honoured by her sons and daughters, by her children's children unto the fourth generation, and by others who knew her care as that of a mother. May her testimony—so open and plain to all, and so striking in its very quiet and simplicity—be blessed unto each and all of her family circle, and far beyond. To them all, and especially to Sarah, to whom the world must seem empty in many ways without her, we extend sincere sympathy.

W. M.

Rev. James Hervey's Personal Testimony.

A LETTER TO THE REV. GEORGE WHITEFIELD.

4th April, 1739.

DEAR SIR,—With pleasure I send another letter; I rejoice to find that you remember me. I am thankful that you have not renounced a correspondent made odious by so much ingratitude. You are pleased to ask how the Holy Ghost convinced me of self-righteousness, and drove me out of my false rests? Indeed, Sir, I cannot precisely tell; the light was not instantaneous, but gradual. It did not flash upon my soul, but arose like the dawning day. A little book wrote by Jenks upon Submission to the Righteousness of God was made serviceable to me. Your Journals, Dear Sir, and Sermons, especially that sweet Sermon upon "What think ye of Christ?" were a means of bringing me to a knowledge of the truth, and another excellent piece has been, and I hope will be as so much eye-salve to my dim and clouded understanding, I mean "Marshall's Gospel Mystery of Sanctification." These, blessed be He, who is a light to them that sit in darkness, have, in some degree, convinced me of my former errors.

I now begin to see, that I have been labouring in the fire, and wearying myself for very vanity, while I have attempted to establish my own righteousness. I trusted I knew not what, while I trusted in some imaginary good deeds of my own. These are no hiding place from the storm. They are a refuge of lies.

If I had the meekness of Moses, and the patience of Job, the zeal of Paul, and the love of John, I durst not advance the least plea to everlasting life on this footing. But as for my own beggarly performances, wretched righteousnesses—gracious, adorable Emmanuel, I am ashamed, I am grieved, that I should thrust them into the place of Thy divine, Thy inconceivably precious obedience! My schemes are altered. I now desire to work in my blessed Master's service, not for, but from salvation. I believe that Jesus Christ the incarnate God is my Saviour, that He has done all I was bound to perform, and suffered all that I was condemned to sustain, and so has procured a full, final and everlasting salvation for a poor unworthy sinner. I would now fain serve Him, who has served me. I would glorify Him before men, who has justified me before God; I would study to please Him in righteousness and holiness all the days of my life. I seek this blessing not as a condition, but a part, a choice, and inestimable part, of that complete salvation, which Jesus has purchased for me. Now, if at any time I am fervent in devotion, seem to be in a gracious frame, or am enabled to abound in the works of the Lord, I endeavour to put no confidence in these bruised reeds, but to rest upon the Rock of Ages. Not in these, most blessed Jesus, but in the robes of Thy righteousness let me be found, when God shall call the heavens from above, and the earth, that He may judge His people. When on the other hand, I feel myself most deplorably dead and deficient, when I am apt to sigh, for my unprofitableness, and cry out with the prophet, "My leanness, my leanness!" I no longer comfort myself with saying, "Be of good cheer, soul, thy God only requires sincere obedience, and perhaps to-morrow may be better than this day, and more abundant in acts of holiness." Jesus is now become my salvation, and this is my song in the house of my pilgrimage. "Why art thou cast down, O my soul?" Though imperfect in thyself, thou art complete in thy Head; though poor in thyself, thou hast unsearchable riches in thy divine Surety. The righteousness of thy obedience, O Lord Redeemer, is everlasting. O grant me an interest in this, and I shall live. If overtaken by sin, or overcome by temptation, I dare not as formerly call to mind my righteous deeds, and so think to commute with divine justice; or quit scores for my offences, by my duties. I do not, to ease my conscience, or be reconciled to God, promise stricter watchfulness, more alms, and renewed fastings. No, in such unhappy circumstances, turn, O my soul! neither to the right hand nor to the left, but fly instantly to Him whom God has set forth for a propitiation. Hide thyself in His wounded side, and be safe; wash in His streaming blood, and be clean.

If, on these, or in other points, I am otherwise minded than corresponds with the gospel of truth, cease not, Dear Sir, to pray, that God may reveal even this unto me.—I am one who dearly loves you.

J. H.

Cuibhrionn o Shearmoin.

LEIS AN URR. A. M'MHAOILAIN, 'BH'ANN AN CILLEMHOIRE,
ARINN (1776-1843).

[FEIN-CHEASNACHADH.]

1. Anns a cheud àite, Ceasnaich, a leughadair, an d'fhuair thu riamh dearbhadh spioradail air olc a pheacaidh? An robh am peacadh air a dheanamh searbh dhuit—'na eire thruim—'na thinneas cridhe? An robh thu ga aideachadh le tùirse—ga chaidh le déuraibh aig cosan Chrìosd—agus air t'irioslachadh anns an dùslach air a shon? An d'fhuair thu cridhe briste, agus brùite, tha 'na iobairt thaitneach do'n Tighearna?

2. Ceasnaich, le mòr-chùram, am bheil beò-mhiannan spioradail an geall air Chrìosd, ag oibreachadh ann a t'anam? Tha thu 'g eisdeachd an t'oisgeil, a feitheamh air meadhona 'nan gràs, a coimhlionadh dleasdanasan spioradail; ach am bheil thu an geall air Chrìosd—air a làthaireachd, agus air a bheannachadh anns gach dleasdanas? Am bheil meas ard agad air Chrìosd—am bheil e 'na neamhnuid ro-luachmhor ann ad shealladh? Agus am bheil thu toileach na h-uile nithe a reic airson coir shlainteil fhaotainn ann?

3. Ceasnaich, an e miann durachdach do chridhe bhi cuir onoir air Chrìosd? An d'fhosgail thu riamh do chridhe dha? An do shuidhich thu t'aignidhean air? An e t'iarrtus a bhi 'ga ghlorachadh le 'd' chorp, agus le d' spiorad a's leis fein? An e miann durachdach do chridhe bhi faicinn rioghachd, agus aobhar Chrìosd a soirbheachadh air thalamh?—a chumhachd agus a ghloir air am foillseachadh?—gach iomal tìr a pilleadh d'a ionnsuidh, a strìochdach dha, 'sa cuir onoir air? Am bheil thu 'g iarraidh rioghachd Dhé an toiseach air do bhunnachd thalmhaidh féin?—agus a meas Ierusalem thar t'aobhneas a's àirde?

4. Ceasnaich, le mòr-chùram, am bheil gràdh agad do Chrìosd? Chuir Chrìosd aon uair a cheisd so air Simon Peadar,—“A Shimoin, a mhic Ionais, an toigh leat mise?” A nis, ged bha Peadar 'na pheacach, agus air a chuartaichadh le iomad anmhuinn-eachd, gidheadh bha e comasach a ràdh le firinn, gu'm bu toigh leis Chrìosd, gu'n robh gràdh aige dha. Am bheil thusa, 'leughadair, comasach an ni ceudna ràdh? Am bheil thu comasach a ràdh le firinn, gur toigh leat Chrìosd?—gu bheil gràdh agad dha? Ceasnaich gach neach againn, am bheil gràdh aige do Chrìosd, agus thugadh gach neach a tha 'g aideachadh a ghràdh so, oidheip air a ghràdh a dhearbhadh, le bhi coimhead aitheantan.

Rev. D. M. Macdonald, F.P. Manse, Bayhead, North Uist, acknowledges, with thanks, the following donations:—For Sustentation Fund of North Uist Congregation, per Mr. D. Macdougall, Ohio, U.S.A., £2. For Building Fund—Per Murdo Matheson, Harris, 10/; per John Macdonald, missionary, Gairloch, 10/; per P. O. Rod. Maclellan, Harris, 2/6.

Air Tearuinteachd a Chreid'mhich.

LE MR. EOIN UELSH.

“Gu deimhin deimhin a deiream ribh, an ti a dh'eisdeas ri m' fhocal-sa, agus a ta creidsinn anns an ti a chuir uaith mi, tha bheatha mhaireannach aige, agus cha d' thig e a chum ditidh; ach chaidh e thairis o bhas gu beatha. Agus is e so toil an Athar a chuir uaithe mi, nach caillin a bheag sam bith de na h-uile' thug e dhomh, ach gu'n togainn suas e 'ris air an la dheireanach.”—EOIN v. 24, agus vi. 39.

C IOD e an nì bu chòir a bhi ionmhuinn leibh ach a bheathashiorruidh so? Oir ge do choisneadh sibh an saoghal uile, agus gu'n cailleadh sibh bhur n-anama fein, bheiream-sa cinnte dhuibh gu'm biodh bhur buannachd gle bheag. 'Nis, ann an am bhur beatha an so, ciod e air am bu chòir dhuibh a bhi ag amharc, ach air an dà shiorruidheachd so, air siorruidheachd do ghàirdeachas, agus air siorruidheachd do phian: tha sibh a'faicinn aobhairean air son sin ann an so, tha e air a mhionnachadh leis an Ti gur e fein an fhirinn, agus a thainig a mach o uchd an Athair, agus tha e air a radh leis an Ti nach deanadh bhur mealladh, oir mur biodh e mar sin, dh'innseadh e dhuibh e; leis an Ti, gu'm bheil fhocal na spiorad agus na bheatha; oir aige-san tha briathra' na beatha-bhith-bhuan, mhionnaich e ann an so, agus tha aithne mhaith aig a Mhac ciod a ta ann an inntinn an Athair, oir bha e air comhairle Dhia o'n toiseach, agus bha e ann an uchd an Athair, agus esan a tha cuir onair air an Athair cha bhreugnaich agus cha bhris e a mhionnan; agus do bhrigh 's nach deanadh na bu lugha an cosnadh gu impidh a bhi air a chuir oirbh, na a mhionnan, air an aobhar sin tha Mac an Dia shiorruidh a' mionnachadh; ciod a tha e a' mionnachadh? “Gu deimhin an ti a dh'eisdeas ri m' fhocal-sa ('smaith a nì sibh focal De eisdeachd, oir as eugmhais eisdeachd, cha'n'eil creideamh; sibh-se a tha teachd a dh'eisdeachd, measaidh sibh an ùin so gu maith air a chaitheamh a tha sibh a' fantuinn 'san Eaglais, an uair a bhios sibh air bhur gabhail a steach do na neamhaibh, agus a bhios sibh ann an sin gu siorruidh suthainn), agus a' creidsinn anns an Ti a chuir uaith mi,” thus a tha cluinntinn agus a' creidsinn fhocal-san (tha thu ag creidsinn ughdar an fhocail) tha a bheatha shiorruidh agad, tha siorruidheachd do shith agus do ghàirdeachas air tóiseachadh na 'anam aig nach bi crìoch gu bràth, agus cha d' thig e a chum diteadh; tha e air dol thairis o bhàs gu beatha, tha e air dol thairis air druim a bhàis, agus rinn se e na chlach-staidhre gu neamh, agus tha e air teachd gu bhi air taobh stigh comhar'an agus crìochan na beatha bith-bhuan, esan a chreideas gheibh e neamh nuadh agus talamh nuadh, agus gabhaidh e comhnuidh ann am pàillion Dhe gu siorruidh suthainn: agus mur creid sibh, tha fearg Dhia a' gabhail comhnuidh oirbh gu siorruidh, agus tha sibh air bhur diteadh a cheana (Eoin iii. 17).

Dh'innis mi dhuibh cia mar a rannsaicheas sibh aithreachas neo-chealgach. 'Nis, b'àill leam innseadh dhuibh, ma tha fìor-

chreideamh tearnaidh agaibh, agus tha e gle fheumail air bhur son eolas fhaotainn air; oir thus a tha as eugmhais creidimh, cha'n'eil a bheag eadar thu agus ifrinn ach snaithean caol do bheatha. Dh'innis mi dhuibh mu thimchioll aithreachas, co air bith aig am bheil aithreachas ann am firinn air toiseachadh 'nan anaimibh, gu'm bheil creideamh aca; air an aobhar sin gairmibh na nithe so a dh'ionnsuidh bhur cuimhne mu'n do labhair mi mu thimchioll aithreachas; fàgaidh mi iad aig bhur cuimhne fein, cha'n aithris mi iad. 'Nis, tha ceithir nithe leis an aithnich sibh, co-dhuibh a tha fìor chreideamh agaibh no nach 'eil.

1. 'Sa cheud àite, aithnichidh sibh fìor chreidimh leis an doigh air an d'oibrich Dia e ann bhur cridheachan.

2. Ma bha sibh air bhur seuladh le Spiorad a gheallaidh, bithidh aithne agaibh air bhur creidimh le seulaibh no le comharan a chreideamh.

3. Gheibh sibh eolas air fìor chreidimh leis a chomhrag, oir tha aig a chreidimh comhrag agus cath air aonadh ris. Tha'n t-Abstol ag radh, "chog mi an deadh chomhrag, choimhead mi an creideamh, chrìochnaich mi mo thurus."

'San àite mu dheireadh uile, bithidh eolas agaibh air a chreidimh leis a chleachdadh a tha 'ga leantuinn. 'Nis, ma tha creidimh agaibh, agus oibrichean ann bhur cridheachan, feudaidh sibh gairdeachas a dheanamh ma ta; oir tha Crìosd ag radh, "Gu'm bheil bhur n-ainmean sgriobhta ann an leabhar na beatha"; feudaidh tu gairdeachas a dheanamh thus a tha air taobh steach gaoil Dhia; thus aig am bheil creidimh, tha thu air taobh steach a ghaoil; feudaidh tu gairdeachas a dheanamh thus a tha air taobh stigh an taghaidh, an t-saoraidh, agus a ghairm, agus an naomhachaidh, agus a bhuanachaidh. 'Nis, thus aig am bheil creidimh, tha na nithe so uile agad, agus tha thu 'gan creidsinn gu leir ann do chridhe; uime sin feudaidh tu gairdeachas a dheanamh. 'Nis, mar air son na'n comharan, agus ma fhuair sibh riamh fìor chreidimh, 'sann air an doigh so; tha mi a' ceadachadh, gu'm bheil cuid 'ga fhaotainn na's mo shoilleire; agus cuid eile na's mo dhoirche; feudaidh cuid an là ainmeachadh maille ri Sacheus; Lucas xv. 5, air doigh 's gu'm feud iad a radh, "An diugh tha slainte air teachd a dh'ionnsuidh mo chridhe." Tha cuid 'ga fhaotainn gu furas, cosmhail ri Lidia. Gniomh xvi. 14, "Aig an robh a cridhe air fhosgaladh ann an tiotadh le searmon Phoil; agus tha dream eile 'ga fhaotainn na's dhoilbhe, agus tha iad na's fhaide ann an teachd d'a ionnsuidh, cosmhail ri Pol, Gniomh ix. 4, "Air a thilgeadh air an talamh, agus air a threoirachadh air làmh a dh'ionnsuidh baile, agus a bhà rè trì laithean dall, agus nì mò a dh'ith no dh'òl e, ach ag ùrnuigh ré na h-ùin sin uile," gus an d'thainig Ananias d'a ionnsuidh, agus gu'n do shearmonaich e an Soisgeil, agus an d'fhuair e creidimh agus solas. 'Nis, ma's urrainn thu a chuimhneachadh an là glormhor sin anns an robh thu air do lotadh agus air do cheangal suas a ris, agus anns am facadh tu gu soilleir gu'n

robh thu ann an dorchadas fad laithean do bheatha roimh sin, ach gu'n d'thainig solus o neamh agus gu'n do dhealraich e ann do chridhe, air doigh 's gu'm facadh tu gu'n robh thu a'd' luidhe air d'eabradh ann a'd' fhuil, agus ann do thruaillidheachd, agus gu'n robh thu air do bhioradh ann do chridhe, agus gu'n d'eigh thu a mach, "A dhaoine agus a bhraithre, ciod a ni mi gu bhi air mo thearnadh? Agus an sin gu'n d'thainig sgeul aoibhneach a dh'ionnsuidh t-anam air a leithid do là. Bu chòir dhuit an là sin a chumail air chuimhne; oir cumaidh rìghre air chuimhne latha am breith. 'S urrainn cuid innseadh cia mòr an im-cheist leis an deach iad a dh'ionnsuidh caithir na'n gras, agus cia co fad 'sa bha iad air an cumail mu'm b'urrainn iad creideamh agus sòlas fhaotainn; air an aobhar sin amhaircibh air oibreachadh a chreidimh ann bhuir cridheachan, amhairc, ma smuainich thu air àm t-ain-eolais 'san uin a chaidh seachad na ni caillte, agus amhairc na'm b'àill leat a bhi an geall air an tìom a shaoradh, agus na'n d'thugadh tu deich mìle saoghail (na'm biodh iad agad) do neach sam bith a leigeadh ris dhuit an robh tròcair air do shon-sa ann am fuil Iosa. 'Nis, cha'n'eil na h-uile dhaoine faotainn creidimh anns an aon tomhas: ach a chum 's gu'n tuig sibh, ma fhuair sibh e ann an tomhas sam bith, bheir sibh faineas, gu'm bheil trì cheuman creidimh ann, tha'n inbhe is laige, an inbhe is meadhonaich, agus an inbhe is treise do chreidimh ann. 'Nis, an creideamh is laige a dh'fheumas a bhi aig neach sam bith agaibh, 'se so e, tha e a' faicsinn a dh'iteadh, tha e a' faicinn nach 'eil a bheag air a shon-sa ach fearg, mur bi e air eaidh le fireantachd Chrìosd, tha e a' faicinn gu'm bheil an fhuil comasach air a chorruih e chiuineachadh, agus an teine sin a mhùchadh; cha'n'eil e aig iarraidh tuillidh ach a bhi air a thumadh anns an fhuil sin; agus na'm b'àill leibh fheoireach dheth, Cìod e iarrais shònruichte? Fhreagaireadh e sibh, tha m'iarrais a dh'ionnsuidh na fola ud, agus gu bhi aig an Tighearn ud, agus e bhi agam ann mo ghairdeanaibh, agus air son m'anam a bhi air a ghlanadh anns an tobair sin; ach fathasd cha'n urrainn mi fhaotainn, agus gidheadh feithidh mi air m'aghaidh; agus ge nach d'fhuair mi an làn-dearbhadh, gidheadh is e mo Thighearn e, agus cha leig mi steach a chaochala do bheachd; agus ge do tha mi as eugmhais am fìor chomhfhurtair, cha ghabh mi ri neach eile na rùm no na àite. Thus aig am bheil an uibhir so, tha agad-sa fìor chreidimh; agus 'se so a chuilc bhruite a chrathas na h-uile gaoth, agus fathasd nach 'eil air a briseadh, agus cosmhail ris an lion fuaidh chaol smùid no an t-asgart fuaidh dheataich, a chuireadh beagan uisge as, gidheadh cha mhùch se e (Isaiah xlii. 3). 'Se so fìor chreidimh, agus cha'n urrainn thus aig am bheil e a dhol am mugha; oir cha'n a tomhas do chreidimh a ni do thearnadh, ach esan air am bheil an creideamh a' deanamh greim.

Tha mi ag aontachadh nach bi sìth no fois, agad gu bràth ann do 'choguis, gus an ruig thu air an làn tomhas sin do chreideamh, air an làn-dearbhadh sin; a dh'ionnsuidh a ghairdeachas

aoibhinn so, an uair a ta thu air do thoileachadh no air do dheanamh aoibhinn anns an treas flaitheanas; air an aobhar sin ge nach urrainn thu bhi toilichte leis an tomhas is lugha agus is laige, tha sin na chomhara gu'm bheil do chreidimh firinneach, ma tha thu a' saothrachadh na's mo agus na's mo gu a dheanamh cinnteach; gidheadh tha'n tomhas air làthair na fhìor chreidimh.

'Nis, do bhrìgh 's gu'm bheil nithe mòr an earbsa ris, uime sin daingnichidh mi dhuibh e leis an Sgrìobtuir. An urrainn a h-aon sam bith a bhi beannaichte as eugmhais creidimh? (Sailm xxxii. 1.) Uaith so, tha Daibhidh ag radh, "Is beannaichte an neach d'an do mhaicheadh eusaontas." An urrainn a h-aon sam bith am peacanna bhi air am maitheadh dhoibh ach iadsan a tha creidsinn? Agus tha Crìosd ag radh, Mata v. 6, "Is beannaichte an dream air am bheil ocras agus tart an deigh firinnteachd"; tha thus a tha ocrach agus iotmhor beannaichte, agus air an aobhar sin feumaidh tu fìor chreidimh a bhi agad, ge nach 'eil thus 'ga fhaicinn: oir tha e furas impidh a chuir ortsa a tha làn do na ghairdeachas neamhaidh so, agus de na Spiorad Naomh; mar a bha Stephen (Gnìomh. vii. 55). Tha mi ag radh, 'an sin gu'm bheil e furas impidh a chuir ort gu'm bheil creidimh agad, do bhrìgh 's gu'm bheil thu 'ga mhothachadh an taobh a stigh dhìot; ach an uair a tha ocras agus tart ort, agus a tha thu a' mothachadh do chridhe falamb agus as-eugmhais na h-uile gràs, an uair a tha t-anam air seargadh as eugmhais fuil Chrìosd, tha e doilbh aig an àm sin impidh a chuir ort creidsinn; gidheadh ma tha an t-ocras agus an tart so ort, tha thu beannaichte. C'ar son? Do bhrìgh 's gu'n sasaichear thu. Cha'n e tomhas do chreidimh a nì do thearnadh. C'ar son? Tha boinne do dh'uisge na uisge co cinnteach ris a chuan mhòr. Mar sin tha creidimh beag na fhìor chreidimh co cinnteach ris a chreidimh is mò, ge d' nach 'eil co laidir; mar a ta leanabh de' ochd laithibh a dh'aois na dhuine co cinnteach ri neach a tha trì fichead bliadhna; tha sràd do theine na theine co cinnteach ri lasair mhòr; tha duine tinn co cinnteach beo ri duine slàn, ge nach 'eil a bheatha cho solasach dha; mar sin cha'n e tomhas do chreidimh a nì do shàbhaladh; 'se an fhuil air am bheil do chreidimh a' deanamh greim a tha ga do shàbhaladh, mar a nì lamh lag an leinibh a ta cuir na spàin ri bheul a' bheathachadh, co maith agus a nì gairdean an duine is treise; oir cha'n e an làmh a tha 'ga do bheathachadh, ge do tha i a' cuir a bhìadh ann do bheul, ach 'se am biadh a tha air a ghiulan a dh'ionnsuidh an stamac a tha 'ga do bheathachadh; cha'n e an làmh a tha 'ga do chòmhdach, ge 'd is i a tha 'cuir d'eudach umad; ach an t-eudach fein a tha 'ga d' eideadh; cha'n e an fhàinne-dìr a tha cuir stad air an fhuil, ach an neamhnuid a tha anns an fhàinne; mar sin cha'n e do chreidimh (ge do tha e luachmhor) a leighiseas do chuid lotan, ach Crìosd an neamhnuid luachmhor, air a chuir an taobh a stigh do dh'fhàinne do chreidimh. Mar sin ma's urrainn thusa greim a ghabhail de' Chrìosd cìod sam bith co lag, cha leig e leat a dhol 'am mugha.

Na h-uile a sheall ris an nathair umha, ge air bith co fad as, bha iad air an leigheas de' ghath an nathair theinntich; gidheadh cha'n fhaca na h-uile co-ionnan soilleir, oir bha cuid fagus do lamh, agus cuid eile fad 'as; 'nis dh'fheumadh gu'm faiceadh an dream a bha fagus do lamh na's mò shoilleire na iad-san a bha fad as, gidheadh, bha iad-san a bha fad as air an leigheas a cheart co luath de'n ghath, an uair a dh'amhairc iad air an nathair umha, ris an dream a bha fagus do lamh; oir cha b'e an sealltainn a rinn an slanachadh, ach esan air an robh an nathair na samhladh (agus aig an am sin a chreid gu'n robh e gu theachd). Mar sin ma 's urrainn thusa amharc air Criosd ge air bith co iosal, 's urrainn esan gath do choguis a thabhairt air falbh ma chreideas tusa; gidheadh biodh fhios agad, 's urrainn do'n lamh a's laige tiodhlac a ghabhail co maith ris an lamh a's treise. 'Se Criosd a ghibht, agus feudaidd creidimh lag greim a ghabhail deth, co maith 'sa dh'fheudas creidimh laidir; agus is leatsa Criosd an uair a ta creidimh lag agad, co cinnteach 's as leat e an uair a tha thu air teachd a dh'ionnsuidh a ghairdeachais bhuadhach so trid neart a chreidimh. Mar sin sòlasaichibh sibh fein le beachd smuaineachadh air na nithe so. Amen.

Brief Obituaries.

MRS. NORMAN M'LEAN, NORTH UIST.

It is with sincere regret we record the death of Mrs. Norman M'Lean, Balemore, North Uist. She passed away to her eternal rest at the beginning of last month, after a short illness. Mrs. M'Lean was born in Baleshare, North Uist, in the year 1841, and was thus seventy-eight years of age at the time of her departure. From early years she was the subject of serious impressions, largely, we understand, through the instrumentality of the venerable pastor of our Dingwall congregation. It was after her marriage that she made a public profession, the reality of which was manifested by her consistent life. She heartily supported those who formed the Free Presbyterian Church in 1893, and although faced with opposition and surrounded by people who had no sympathy with her views, she adhered to the testimony of the Church, without wavering, to the end. Mrs. M'Lean was a humble, prayerful, and warm-hearted Christian.

One of her sons—Mr. John M'Lean—is Treasurer of St. Jude's Congregation, Glasgow, and to him, and the rest of the family, we extend our deep sympathy in the loss they have sustained by her removal.

D. M. M.

MR. DUNCAN BROWN, GREENOCK.

WE have to announce with sincere sorrow the death of Mr. Duncan Brown, Greenock, which took place on the 14th day of March. He will be greatly missed by our congregation there, for he took an interest in the congregation and in all its concerns.

He acted as treasurer during several years, and continued to do so up to the last. An ideal bookkeeper he was, and, as regards being correct in his transactions, we never met his superior. As a Christian, we had not the slightest doubt in his sincerity since the first time we had the privilege of knowing him. His true humility caused that he looked upon others as being far superior to himself, and his gentlemanly modesty and unassuming nature kept him always from seeking the highest room. He was a man of superior intelligence, and judicious in his walk and conversation in the world. We believe that the change was a good one for him, and that he is now with Christ, which is far better.

We desire to express our sincere sympathy with each member of his family, and with all his relations. N. C.

Church Notes.

Communions.—Kames (Kyles of Bute) and Oban, first Sabbath of May; Dumbarton (Hall, 3 Wallace Street), second; Edinburgh (Hall, Riego Street, near Tollcross), third; Greenock (Masonic Hall, West Stewart Street), fourth. The Communion at Glendale, Skye, which used to be held on the third Sabbath of May, is put off till the 3rd Sabbath of June. Coigach (Ross), first Sabbath of June; Shildaig (Ross), second; Dornoch (Sutherland), Glendale (Skye), and Lochcarron (Ross), third; Gairloch (Ross), fourth; Inverness and Raasay, fifth. Beaully and Lairg, first Sabbath of July; Tomatin (Inverness), second; Daviot (Inverness), Halkirk (Caithness), and Rogart (Sutherland), third; Plockton (Ross), fourth.

Meeting of Synod.—The Synod of the Free Presbyterian Church of Scotland will (God willing) meet in the Hall of St. Jude's Church, Jane Street, Blythswood Square, Glasgow, on Tuesday the 20th May, at 7 p.m., when the Rev. Murdo Morrison, Lochinver, Moderator, is expected to preach and conduct the opening service.

Induction of Rev. E. Macqueen at Inverness.—The Northern Presbytery met at Inverness, on Wednesday afternoon, the 2nd April, the Rev. D. Macfarlane, Dingwall, Moderator. The Rev. D. Beaton, Wick, preached, and, thereafter, proceeded to the induction of the Rev. Ewen Macqueen, formerly of Kames, as minister of the Inverness Congregation. Mr. Macqueen answered the Questions and signed the Formula in the usual way, and received the right hand of fellowship from the brethren present. Rev. D. Macfarlane, Dingwall, addressed minister and congregation as to their respective duties and obligations. There was a large attendance. Quite a number of the townspeople were present, while many friends came from the surrounding districts.

Western Presbytery.—On Wednesday the 16th April, the Western Presbytery, met at Portree, Skye, licensed Mr. James Macleod, divinity student, Glendale, as a preacher of the Gospel. We learn also that the same Presbytery, the day previous,

moderated in a call to the Rev. D. M. Macdonald, North Uist, to be minister of the Portree congregation, vacated by the Rev. A. Macrae, who joined the Free Church. The call is unanimous. Readers must not conclude that when a call is "moderated in," it is accepted. The acceptance or rejection of a call is something that is announced at a later meeting of Presbytery.

Students Received.—Mr. Roderick Mackenzie, of Stornoway, studying arts at Glasgow University, was recently received by the Southern Presbytery as a student with a view to the ministry. Mr. John Tallach was also accepted as a student by the Northern Presbytery at its last meeting.

Thanksgiving in view of Peace Proclamation.—It has been agreed by the Presbyteries of our Church that in the event of the proclamation of Peace before the Synod meets, and of a National Day of Thanksgiving other than a Sabbath being appointed, our Congregations should observe that day, but that if things be otherwise, the Wednesday or Thursday following the first Sabbath after the proclamation be held as a Thanksgiving Day.

Notice to Treasurers in the Northern Presbytery.—Treasurers of congregations of the Northern Presbytery are requested to send on to the Clerk of the Presbytery (Rev. D. Beaton, F.P. Manse, Wick) copies of the abstracts of the Financial Statements of their respective congregations.

Building Fund of Edinburgh Congregation.—The following Appeal for this Fund has been recently issued, and we commend it to the consideration of readers who may be interested in Edinburgh and disposed to help:—"This Congregation has been meeting for a considerable time in halls that have not been in every respect suitable. It was recently decided at a Congregational Meeting that steps should be taken to start a Building Fund with a view either to purchase or erect a suitable and convenient place of worship. The members and adherents of the Congregation are willing to do their utmost for the Fund, but they feel that the assistance of other friends of the cause is necessary in order that a sufficient sum may be raised, and that the desired object may be accomplished as soon as possible. They consider that there is ample room in the city of Edinburgh for a Free Presbyterian Church, in connection with which the doctrines and principles of 1843 will be maintained, a sound, evangelical gospel preached, and New Testament purity of worship observed. (Signed) JAMES S. SINCLAIR, *Interim Moderator*.

Donations will be gratefully received and acknowledged by D. A. Stewart, 85 Polwarth Gardens, Edinburgh, Treasurer of the Building Fund Committee.

The Southern Presbytery of the Free Presbyterian Church, met at Glasgow on 4th April, 1919, cordially endorse this Appeal.

(Signed) ALEXANDER MACKAY, *Moderator (pro tem.)*.

Deputy to Western Canada.—The Canadian Mission Committee, acting on the request of a largely-signed petition

from Vancouver, praying that the signatories would be received as part of the Canadian Mission, decided to ask the Rev. James MacLeod to undertake the mission for this season in Vancouver and in Western Canada. Mr. MacLeod has consented to go, but, owing to the great pressure on shipping accommodation, the Committee cannot say yet definitely when he will sail. But, whenever definite information comes, our friends in Western Canada will receive word. Meantime, should any of them wish to communicate with Mr. MacLeod, a letter addressed either to Mr. William Sinclair, 400 Victor Street, Winnipeg, or Mr. Hugh Mackay, 264, 39th Avenue East, Vancouver, will find him.

Deliverance on Educational Matters by Southern Presbytery.—A Committee of this Presbytery has sent the following deliverance on education to the Glasgow School Board:—

“The Southern Presbytery of the Free Presbyterian Church of Scotland desire to bring before the Education Authority of Glasgow the following important matters pertaining to education for the Board’s serious consideration: (1) That the presence of Rationalistic teaching in the schools in regard to the Bible will be a dangerous menace to the moral and spiritual welfare of the children; and that one outstanding instance of this kind of teaching during the period of the last Board came under the notice of the Presbytery. The Presbytery, believing that it is of prime importance that care should be taken to preserve in the minds of the young implicit faith in the Bible as the infallible Word of God, would respectfully urge upon the members of the Board to arrange with the teachers that the Bible shall be read and taught without any comment by the teacher.

“(2) That it is a matter of common knowledge that the books on the history of our country, often used in giving historical instruction to the young, are defective or misleading in regard to the narratives supplied of those who stood for the cause of Protestantism. The Presbytery, believing that the cause of Protestant truth has been the cause of civil and religious liberty in this and other countries, hold that Protestant children are entitled to have the truth fairly, fully, and honourably told in the historical books employed for their instruction, and that books containing misrepresentations and slanders upon noble witnesses for God’s truth should be excluded.

“(3) That works of fiction and novels are used in extreme profusion to the moral detriment of the children. The Presbytery, while aware that there may be adverse opinion, would, nevertheless, strongly recommend that the use of novels and works of fiction be discontinued in all the classes under the Education Authority’s jurisdiction, and that there be placed instead in the hands of the young books, containing interesting and informative facts, culled from many extensive fields, which will amply verify the absolute soundness of the saying that truth is stranger than fiction.”

A Resolution on the Rededication Movement.—The following resolution has been drawn up by a Committee of the

Southern Presbytery:—"The Southern Presbytery of the Free Presbyterian Church of Scotland, having seriously considered the movement in the Scottish Churches, called Rededication, desire to offer the following statement for consideration: The Church of Scotland was originally dedicated to God by repeated most solemn engagements, avowing Christ as the King of the Church and Nation, and the Bible as her only rule of faith and practice. The Westminster Confession of Faith, the Larger and Shorter Catechisms, with the Forms of Worship and Church Government thereto appended, set forth the doctrines and principles which she bound herself to adhere to in teaching and practice. She avowed her strong opposition to the Prelatic form of Church Government, especially to the superstitious and idolatrous doctrines and practices of the Papacy, and bound herself to refuse even unto death to have any compliance therewith. If the Churches of Scotland desire to rededicate themselves, the only honest course for them is to remove all the innovations by which they have disfigured themselves and to return to the early purity of the Church of Scotland.

"The Presbytery are sure that the divine blessing would rest on such rededication, coupled with personal and individual self-devotion to God and His Christ, and would beseech the Churches of Scotland to consider seriously and prayerfully the urgent need of returning to their first love."

Acknowledgment of Donations.

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

Sustentation Fund.—Omission—J. Mackenzie, jun., Udrigil, Aultbea (for Aultbea Sustentation Fund), £1. "Free Presbyterian," Beauly, £1; "Malachi iii. 10," £5; "Anon" (Ullapool postmark), £1; Per Rev. J. S. Sinclair—G. Angus, Dunnet, 9/; Miss MacPhail, Ardrishaig, 11/10; Mrs. MacPhail, Ardentinnny, 5/; J. A. Sinclair, 5 Aspinall Street, Prescott, Lancs., £1 1/; Alex. Ross, Esq., Liverpool, £100; A. Mackenzie, Newpark, Laide, Aultbea, 13/; J. Mackenzie, Udrigil, Aultbea, £20; "A Friend" (Achiltibuie postmark), 6/6; Mrs. Margaret MacLeod, Kishorn, £1; "For the Church" (Rogart postmark), 7/; K. Cameron, Isle of Soay, by Oban, £1 10/.

Home Mission Fund.—Alexander Ross, Esq., Liverpool, £100; J. Mackenzie, Udrigil, Aultbea, 13/4.

Jewish and Foreign Missions Fund.—Per Rev. N. Cameron—"A Father and Two Daughters," Dunoon, 15/; Colin Urquhart, Luibmore, 10/; and "A Friend," Tighnabruach, £1; Ullapool postmark (for Kafir Bibles), £1, (for Foreign Mission), £1; Oban Sabbath School Box, £1 16/6; "A Friend" (field postmark), £1; Per Rev. J. S. Sinclair—M. J. Mackay, Helmsdale, Alberta (for Educating Kafir Boy), £1, and G. Angus, Dunnet, 5/10; Alex. Ross, Esq., Liverpool, £100; A. Mackenzie, Newpark, Laide, Aultbea (Radasi Mission), 3/; J. Mackenzie, Udrigil, Aultbea, 13/4; M. MacLean, Brechin Castle, 10/; Per Rev. D. M. Macdonald—"Friend" (for Mule and Cart), 2/6.

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College Fund.—A. Mackenzie, Newpark, Laide, Aultbea, 4/; J. Mackenzie, Udrigil, Aultbea, 13/4; Mrs. Gillanders, Fernabeg, Shieldaig, Lochcarron, £1.

Organisation Fund.—J. Mackenzie, Udrigil, Aultbea, 13/4.

General Building Fund.—J. Mackenzie, Udrigil, Aultbea, 13/4; Miss Kerr, Pitlochry (for Lochinver Building Fund), £1.

Mission to Forces Fund (now closed).—The Admiralty, Chatham, £1 17/9; The Admiralty, Portsmouth, £10.

Per Rev. N. Cameron, Glasgow: For Organisation Fund—M. L., 5/; Sustentation Fund—M. M., Maryhill, £1; "Thankoffering to the Lord," £1; J. L., Stockton-on-Tees, £5. Foreign Missions—"Friend," England, £1; G. M'A., 5/, and 10/ for Educating Kafir Lad; "Friend," Glasgow, £2; and Mrs. MacInnes, Glasgow, £1.

Per Rev. J. S. Sinclair: Sustentation Fund—A. Macphail, Inverneill, Ardrishaig, 5/; S. Cameron, Glenmallie, 10/. Home Mission—N. Shaw, Cumbræ Lighthouse, 5/. Foreign Missions—Capt. Macleod, Inverness, 15/.

Rev. Neil Cameron, Glasgow, acknowledges, with thanks, £1 for Printing Sermons, from "Friend," England, and 10/ for Kafir Bibles, from "Well-Wisher."

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 1d.; 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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