



THE Free Presbyterian Magazine

AND MONTHLY RECORD.

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

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

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THE

Free Presbyterian Magazine

And MONTHLY RECORD.

VOL. XXV.

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No. 4.

"Save us, O Lord, our God."

IT was hoped by many of God's people, during the period of the Great War, that the terrible things in righteousness then experienced by young and old would have produced beneficial moral and religious effects upon society in general. This hope was not based upon any unwarrantable opinion as to the supposed essential goodness of human nature, but upon the character of some of God's promises given in His Word, and upon the manner of His frequent dealings in providence with the children of men. It is written, as a matter of promise, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. xxvi. 9); and it has been observed, as a matter of providence, that seasons of affliction have been followed by times of spiritual blessing (Psalm lxxviii. 9, 10). It was undoubtedly remembered at the same time that these results were not inevitable, but that they depended on the sovereign good pleasure of God, who worketh all things after the counsel of His own will, and who might on just grounds withhold such favourable results. We fear that God has still a serious controversy with us as a country and a generation, for the War was only blessed to a very limited extent, and the general aftermath has been largely injurious to the moral and spiritual interests of the nation.

What is the state of the case *morally* as to those who took actual part in the service of the War? Though we put the question, we do not profess ability to give a precise answer to it. The answer must only be approximate at best. As far as can be observed, it is only a minority who have derived decided moral benefit, who came out of the struggle with a more sober, serious outlook upon life, and who are setting a better moral example to their fellows than they did before. Of a certain number, perhaps, it may be said that there is no marked difference one way or the other. But it can be safely affirmed, however, of a large class that they are decidedly worse in morals than before

they entered upon the great struggle. The newspapers afford too abundant proof of the truth of this, with their numerous reports of murders, divorces, and such like. The War, it is manifest in the case of many, only opened the floodgates of wickedness and vice, and it is deplorable to observe the violence and immorality that characterise many quarters of the kingdom. And, is it not plain to everyone that the love of amusement and frivolity has greatly increased in our towns and villages, promoted by people of all ranks and classes. We hear from various parts of the country sad reports as to the general abandonment to pleasure which marks the young people, many young men who were quiet and orderly in life before, being now ringleaders in every form of vanity and folly. We may well cry, "Save us, O Lord our God." For, if the Lord will not, in the riches of His mercy, put a stop to this mad campaign of foolishness, the prospects of many for eternity are black in the extreme.

Then, the question may be asked, What is the state of the case, *religiously and spiritually*, among those who were at the War and those who were at home? The answer is on parallel lines. We believe that there were a few in the various forces who were truly awakened to a sense of their sin and danger, and were brought to the feet of Christ for salvation. Such became new men in Christ. Some of them fell in the War, and others are living a different life to-day to the glory of God. Every such case is a matter of everlasting praise to God, Father, Son and Holy Ghost. But, of a vast number, a different story has to be told. We hear of young men who were diligent in their attendance at the means of grace before the War, but who *now* hardly darken the door of a place of worship. They seem to have cast off all regard for God and religion, and do not wish to hear one sound and faithful word that will touch their consciences, or raise alarm in their minds as to their froward ways. Such cases are lamentable in the extreme. They are illustrations of the fact that unblessed affliction, instead of melting and subduing the heart, only makes it as hard as adamant. Providential trials are like the Gospel in this, that they are a "savour of death unto death," where they are not the "savour of life unto life."

We see, further, that the War has not produced any beneficial effect on the general religious views and practices of the country. Men talk as if the War should have put into the melting pot all distinctive views and principles in religion, and reduced all to one common blend, and as if such a process was the most Christian thing imaginable. We solemnly maintain that such an idea is from hell and not from heaven. We believe that nothing pleases "the prince of darkness" more than to see distinctiveness of principle destroyed, in the name of Christianity. He is anxious that all difference between truth and error, light and darkness, shall be obliterated in the minds of men. This is his subtle policy for the advancement of his unholy kingdom, and they are

"blind leaders of the blind" who advocate this policy in the name of Christian unity. It is exceedingly plain that the War has not been attended with a blessing to people of this way of thinking. The word appears to be fulfilled: "Evil men and seducers shall wax worse and worse." Church and world are going hand in hand, and many places of worship are no better than concert halls. Promiscuous dancing is becoming a religious agency, to introduce young people to the Church and to keep them there. Such carnal devices are only bringing religion into contempt. Professed ministers of the Gospel who promote these delusive schemes, are only soul-destroyers, and are to be shunned as a danger to society. Truly the present religious outlook is dark, and some are seeing this who are, to a certain extent, mixed up with the evils which we condemn and deplore. May the Most High open their eyes more and more, and may He raise up a standard against the enemy in a dark and unpromising time! "Save us, O Lord, our God" (Psalm cvi. 47).

And then the War has produced no beneficial result as to the social and economic condition of the country, and as to the settlement of Irish discontent. Internal strife between man and man has sprung up more and more, and Ireland is practically a battlefield. Our national indulgence to Popery is reaping its painful reward, and if God prevent not, many terrible things are yet in store. Truly there is much need for self humbling before God, and earnest prayer that He would come for our deliverance. "Vain is the help of man." Our rulers are at their wit's end: the problem baffles them. They do not take the Word of God as a light to their feet, and they have not the courage to act out even what their understandings must of necessity teach them is the right and thorough course to follow. Their moral strength seems gone. We earnestly trust that the cry of God's true people who are bound to be afflicted for the general condition of the land and world, will be heard by the Lord of hosts who is "wonderful in counsel and excellent in working."

WHEN Thomas Hooker approached his end, "he closed his eyes with his own hands," as Cotton Mather narrates, "and, with a smile on his countenance, gave a little groan, and so expired his blessed soul into the arms of his fellow-servants, the holy angels, 7th July, 1647." It appears that "the glorious peace of soul" which marked his last moments, and which, an eye-witness said, gave him more pleasant thoughts of death than he had ever had before, had been enjoyed by him without any interruption for nearly thirty years. Yet there was no infusion of self-righteousness or fanaticism in this life-long assurance of God's love. For when one who stood weeping by his bedside said to him, "Sir, you are going to receive the reward of all your labours," he replied, "*Brother, I am going to receive mercy.*"

Notes of a Sermon.

BY THE REV. D. MACFARLANE, DINGWALL.

Preached on Sabbath, 25th March, 1917.

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 "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple. For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me on a rock."—PSALM xxvii. 4, 5.  
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THE Psalmist here expresses his great desire to be in the house of the Lord; and so do all the Lord's people.

In addressing you from the words of our text, we shall notice—

I.—The house of the Lord;

II.—The Psalmist's desire to be in that house; and

III.—The good he expected to find there.

I.—The house of the Lord means the place where God is worshipped. The first place of worship was the tabernacle erected in the wilderness after the people of Israel had been brought out of Egypt. After that the temple built by Solomon was the place of public worship. In New Testament times the place of worship is the Church. The Church has been often called, in Scotland, "the Kirk." The word, "kirk," is the contraction of a word in Greek for "the house of the Lord." The word is "kuriokos," a compound word, of which the first part, "kuriokos," means "the Lord," and the second part, "oikos," means "a house," the whole word therefore meaning "the house of the Lord." The house of the Lord is a solemn place, for the Lord Himself dwells there. There were two compartments in the tabernacle and in the temple—"the holy place" and "the most holy place." In the former the Lord's servants conducted worship; into the latter none could enter but the high priest alone, and that only once a year—the Lord Himself had His throne there. We read in Scripture that "justice and judgment are the habitation of his throne" (Psalm lxxxix. 14). Justice means the law, and judgment, the Gospel. The law, which consisted of the ten commandments, was put in the Ark, and the covering of the Ark is called the mercy-seat or the propitiatory, upon which God sat as the God of salvation. The law breathed out curses upon its transgressors, but Christ's propitiation, which was the covering of the Ark, proclaimed mercy and blessing to all that believed in Him. In New Testament times, where two or three are met together in the name of Christ for worship, is "the house of the Lord." Some hold that unless God is worshipped in a consecrated building, the worship is not acceptable to Him; but, as already stated, Christ, the Head of the Church, says that where two or three are met together in His name, He is there in the midst of them, even although they might be met together in the open field.

In the Highlands of Scotland large congregations met in the open field for public worship, especially on Communion occasions, and found that the Lord was with them. They were, even there, in "the house of the Lord." Jacob, on his way to Padan-aram, as he could not finish his journey in one day, rested in a certain place when night came upon him, and the Lord revealed Himself to him graciously in a dream, so that, when he awoke, he called that place "the house of God and the gate of heaven." It is the Lord's presence with His people that consecrates the place of worship, and not the words of men. This much at present on the first head.

II.—His desire to dwell in the house of the Lord. He was often driven far away from the house of the Lord by enemies, but they could not deprive him of the desire to be there. His desire was not that of the sluggard who makes no effort to gratify his desire, for he says, "I seek to obtain," that is, he endeavoured to satisfy his desire by coming to the Lord's house. There are many who make little or no endeavour to attend the public means of grace. They make an excuse of the least thing for their absence from the Lord's house, but where there is a true desire, there is an effort made to be there. Before their conversion the Lord's people were not often seen in the Lord's house, but after the Lord had changed them by His grace, nothing could keep them from being there except sickness, or other restraints of providence, and some of them had to travel long distances to hear the Gospel preached. Some travelled from Strathconon to Redcastle, over 20 miles, to hear the Rev. John Kennedy preach the Gospel, and others who had the Psalmist's desire travelled long distances to the house of the Lord. And when the Lord will revive His work in our land, it shall be so also; they will not make a long distance to travel an excuse for absence. They will, like the Psalmist, reckon this as the "one thing." The Psalmist needed and desired many things, but he made this the one thing he desired—he put this thing before every other thing. The Lord's people consider the worship of God more precious than any worldly matter. The soul comes first, and then the body. "Seek ye first the kingdom of God and his righteousness, and all other (necessary) things shall be added unto you." The Psalmist desired not only to come occasionally to the house of the Lord, but to make his dwelling of it—to dwell there as a member of God's family. "The servant does not abide in the house always, but the son does," and as this is true of the Son of God, it is true also of all God's children. Although it is the Lord's house, it is *their* house also, in which they were born again, and in which they are nursed, nourished and built up till they attain to a perfect man in Christ. We said it was *their* house. A stranger coming to a place meets a boy going home from school, and when they come near the boy's home, he asks the boy, "What house is that?" The boy answers, "That is *our* house"; although it is

his father's house, he calls it "our house"; it is the children's house also. If you are a child of God, you may call the house of the Lord your house.

How long did the Psalmist desire to dwell in the house of the Lord? All the days of his life. He desired to have a long lease of it. Some will have a lease of a dwelling-house for a year or some years, but the Psalmist had a perpetual lease, a life-long lease, all the days of his life. Why not longer? Because, at the end of his life on earth, he was to remove to the house not made with hands—eternal in the heavens—where he was to be for ever. We are all to leave the house of the Lord on earth, yea, to leave the world. Where are we going? Is it to the house not made with hands in heaven, or to the dungeon of hell, from which we cannot escape? "The wicked shall be turned into hell, and all the nations that forget God" (Psalm ix. 17). As Christ went to heaven to prepare a place for His people, He prepares them for that place, and it is in this world that He does this. If we expect to go to heaven, we must be prepared for it during our time on earth. There was a gentleman who had a half-witted man as his servant, who was commonly called a fool, but this fool was wiser in one thing than his master. He was absent from his master's house for a few days, and when he returned his master was not at home. He asked some one where was his master, and was told that he had died and gone to heaven. The fool said that he did not believe that he went to heaven. He was asked what was his reason for saying that. He answered, that he saw his master often going on a journey from home, and that before he started for the journey he spent several days in preparing for the journey, but that he never saw him preparing for heaven. "Prepare to meet thy God." We must be prepared, delivered from sin in its guilt and depravity—we must be made perfectly holy, "for without holiness no man can see the Lord." Many die to be lost. It is to be feared that many who were killed in the present War are lost in eternity. We feel much concerned about our young men at the front, especially in these days when the enemy is making an extreme effort to defeat our Army in France, and unless the Lord interpose in mercy to defend our men, the enemy may succeed, and if he shall succeed, we are provoking the Lord so much by our sins that the enemy may be permitted to come to our very doors. Instead of humbling ourselves and repenting, we are getting bolder in sin, despising law and Gospel, so that without repentance it is not at all improbable the field of battle may be nearer hand than it is now.

III.—What did he expect in "the house of the Lord"?

(1) He expected to see the Lord Himself. What is the house of the Lord to you who are His children, unless you see the Lord of the house there? If you do not see Him, it is not because He is not in His house. You may go to a house to see the master of the house, and you may be told when you arrive at the house that

the person you desire to see is not at home. But the Lord is never absent from His house; He is always there, sitting on the mercy-seat. The Psalmist desired to see the beauty of the Lord. There is the beauty of holiness, with which His being and attributes are clothed, wherein dwells, as in a fountain, the fulness of holiness, out of which all the holiness communicated to believers flows.

There is a beauty also in His Word which is preached in His house, and in everything connected with His service when conducted as He prescribed. The worship that is not conducted according to the rule of God's Word, is ugly in the sight of the Lord and in the sight of those whose eyes have been enlightened by the Holy Spirit. In Isaiah (xi. 10) it is said that "in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious." His rest here means the Church. "The Lord hath chosen Zion; he hath desired it for his habitation: This is my rest for ever; here will I dwell, for I have desired it" (Psalm cxxxiii. 13, 14).

There is a beauty in His people, which He puts upon them. What made the face of Moses shine with brightness when he came down from the Mount? It was his communion with the Lord on the Mount for forty days. His face shone so brightly that the people of Israel could not look at him. His appearance spoke to their conscience, and rebuked them for setting up idolatry during his absence. If we were favoured with fellowship with the Father and with His Son, Jesus Christ, we also would shine with beauty. This fellowship may be had through the word of the Gospel, and the change which it effects as a means would be ours. As the Apostle Paul states: "But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord" (2 Cor. iii. 18).

(2) The Psalmist had many perplexities which none but God could solve, and he expected, on making enquiry in the house of the Lord, that the Lord would solve his difficulties. "And to enquire in his temple." There was a place in the temple where the high priest enquired of the Lord, by the ephod, as to the path of duty when they were in perplexity as to what they ought to do. For instance, before engaging in war, they first enquired of the Lord concerning their duty of doing so or not. When the high priest consulted Him on that subject, He told him what they ought to do. Our ephod now for making enquiry is the Word of God. All duties are expressly told in the Bible, and our High Priest makes the enquiry and gives the answer, for He knows the mind of the Father. Are you in perplexity about the salvation of your soul? Go to the house of the Lord, and you will get your perplexities solved, as many of the Lord's people in the past got their difficulties removed there. You make enquiry

not only for your own case but for the cases concerning the salvation of your friends and relatives, and for your fellow-creatures in general. You may be in perplexity as to what is to become of the Lord's cause in your own day. Is it to be trampled under the feet of the Germans, which they are determined to do, if they gain the victory in the present War? But whatever may become of the men of this generation, the Lord will keep up His own cause, and will never permit His enemies to extinguish the light of the Gospel. "The Lord reigneth" and overruleth every event that occurs, in His holy providence. Many think that this War is the "Armageddon," and it looks more like it every day. The most of the nations of Europe are engaged in it, and more nations are likely to join. America is preparing for it. If it is the "Armageddon," idolatry shall be destroyed, and all other errors, and then a glorious revival of religion shall begin and go on apace, till the ends of the earth shall see the salvation of God, and men shall learn war no more for a thousand years. There shall be no ploughing on Sabbath, as wicked men now propose. It is remarkable that the motor plough—sent to Dingwall to plough on Sabbath as on other days—has broken down, and was sent back to Inverness for mending. This, we believe, was in answer to the prayers of the Lord's people. However weak you are, you may fight on your knees, and overcome the enemy. This reminds me of a godly tenant farmer and his proprietor, who was a cruel man. The proprietor came one day to him in a rage, and threatened to take the farm from him. He scolded the good man, and threatened to thrash him. The farmer said that he would fight him on his knees. The proprietor felt greatly insulted, and told someone of his neighbours the great insult he got from this man, that—he said he would fight him on his knees. The man to whom he told this said that he did not understand what the good man meant by fighting him on his knees, and explained to him that he meant to pray against him, and that, if he did so, he might lose his estate and all the goods he had on it. The proprietor got afraid, and soon returned to the farmer, and apologised for what he said to him. He was kind to him afterwards. "The prayer of the righteous man availeth much" to open the doors of heaven. In answer to Elijah's prayer the windows of heaven were closed, so that no rain fell on that part of the earth for over three years; and at his request in prayer the windows of heaven were opened, and rain fell freely to water the earth and make it fruitful. It is time for the oppressors of God's people to cease their evil work when the oppressed begin to fight them on their knees.

(3) He expected that in the time of danger the Lord would hide him in His pavilion. He did this to His people many a time in the past, and He is still the same. Alexander Peden was pursued by enemies in the time of persecution. On his way, fleeing from them, he saw a small cave and entered it, and as soon as he entered the cave, a spider began to weave a net at the mouth

of the cave, and one of his persecutors said that he might be in that cave. Another called his attention to the spider's net, and said that no man entered that cave that day, so they passed on, and left Peden in the hiding-place which God prepared for him. Another day they were pursuing Peden, who, when they were getting near him, cried to the Almighty, "Throw Thy cloak around poor Sandy," and immediately a heavy mist covered the hills, so that the enemies could not see where he went. These are instances of what the Psalmist said in the time of trouble: "He shall hide me in his pavilion, and in the secret of his tabernacle shall he hide me." If we as a nation turned to the Lord with repentance, and cried to Him mightily in prayer, He would hide us, and baffle our enemies, and hide us from the wrath of our cruel enemies. Without striking a blow by the sword, the Lord terrified the Midianites, so that Gideon and his army soon gained the victory over their enemies. Many in our day discard the providence of God, and think that they can gain the victory by their own inventions. The Psalmist says further, "He shall set me upon a rock." A rock is a firm place to stand on. Christ is the rock upon which He builds His Church, and the gates of hell shall not prevail against it. In any danger His people are safe on that rock, and the rock that supports them falls upon their enemies, and breaks them in pieces.

(4) He expected and resolved to sing praises and to offer sacrifices of joy. "Therefore will I offer in his tabernacle sacrifices of joy—I will sing, yea I will sing praises unto the Lord." When the Lord's people are mournful they shall give sacrifices of sorrow with groans, and sighs, and tears, but when they draw water with joy out of the wells of salvation, they shall offer sacrifices of joy and praise unto the Lord. Every time they are made happy they sing His praise. They do so not only at stated times of worship, but on other occasions they will sing and pay their vows unto the Lord.

What have you to say from experience about the house of the Lord? Is it your chief desire to be in that house? Look into the past. Have you found any spiritual good there? Can you say with the psalmist "I remember the days of old," when the Lord made you happy in His house of prayer, or with Job, when he remembered the months past "when the Lord's candle shined on his head"? These are questions we ought to ponder upon to ascertain whether we are God's children or not, and we should not be going forward to death and eternity at a peradventure. The Psalmist on his way to eternity desired of the Lord a token for good, and we should do the same. May the Lord add His blessing! Amen.

ART thou trimming thy slimy carcase, while thy soul is dropping into hell? What is this but to be painting the door when the house is on fire?—*Gurnall.*

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

FOR THE YEAR ENDING 31st MARCH, 1920.

PLACES.	MINISTERS, MISSIONARIES.	Sustentation Fund.	Home Mission Fund.	Jewish and Foreign Missions Fund.	Aged and Infirm Ministers and Widows and Orphans Fund.	College Fund.	Organization Fund.	General Building Fund.	TOTAL.
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
<i>Northern Presbytery—</i>									
1. Daviot	W. MacDonald, missionary	26 1 6	2 0 0	1 0 0	.. ..	2 0 0	.. ..	.. ..	31 1 6
2. Dingwall	D. Macfarlane, minister	74 12 4	5 6 10	2 0 0	1 4 1	1 15 0	1 6 0	1 6 1	87 10 4
3. Laing	D.A. Macfarlane, M.A., min.	76 13 6	8 5 8	4 10 0	2 17 0	3 17 3	4 1 0	.. ..	100 4 5
4. Dornoch	Do. do.	45 19 6	8 5 6	5 8 1	2 13 6	3 10 0	4 0 0	2 7 0	72 3 7
5. Creich	Do. do.	21 18 0	2 3 6	2 0 0	0 15 0	1 4 6	1 17 6	.. ..	29 18 6
6. Rogart	Do. do.	22 10 0	4 0 6	1 5 0	0 10 0	2 0 0	1 0 0	.. ..	31 5 6
7. Duthil .. .. .	.. .. .	2 1 0	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	2 1 0
8. Kingussie .. .. .	.. .. .	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
9. Newtonmore .. .. .	.. .. .	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
10. Farr	H. Munro, missionary	7 9 0	1 8 3	0 11 6	0 12 4	0 11 6	0 11 9	0 16 3	12 0 7
11. Fearn .. .. .	.. .. .	10 6 0	2 10 0	.. ..	0 10 0	0 10 0	0 12 0	0 10 0	14 18 0
12. Golspie .. .. .	.. .. .	3 5 0	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	3 5 0
13. Halkirk	Students and Missionaries	35 8 7	5 9 3	.. ..	1 1 9	1 14 0	2 4 10	2 0 0	47 18 5
14. Helmsdale	Do.	20 0 0	3 0 3	3 0 0	.. ..	10 0 0	9 0 0	5 0 0	26 0 3
15. Inverness	E. Macqueen, minister	161 15 3	17 0 0	13 0 0	5 0 0	10 0 0	9 0 0	5 0 0	220 15 3
16. Kilmorack	W. MacDonald, missionary	27 11 0	3 2 9	1 6 7	1 6 2	1 3 3	1 0 6	1 4 6	36 14 9
17. Moy	J. Cameron, missionary	29 9 8	2 16 3	2 7 9	2 2 3	2 10 3	2 2 9	2 5 0	43 13 11
18. Stratherrick	M. MacEwan, missionary	28 9 0	5 0 0	4 0 0	2 0 0	2 0 0	3 10 0	.. ..	44 19 0
19. Strathly	M. Mackay, missionary	24 15 0	11 17 0	2 0 0	2 3 0	2 5 0	2 10 0	1 16 0	47 6 0
20. Tain	Students	41 10 6	4 0 0	1 10 0	1 10 0	1 5 0	2 2 0	2 0 0	53 17 6
21. Thurso .. .. .	.. .. .	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
22. Wick	D. Beaton, minister	102 0 0	6 0 0	2 0 0	1 0 0	4 10 0	2 0 0	.. ..	117 10 0
		761 14 10	92 5 9	45 18 11	25 5 1	40 15 9	37 18 4	19 4 10	1023 3 6
<i>Southern Presbytery—</i>									
23. Clydebank	Ministers and Students	.. ..	.. ..	2 0 0	.. ..	.. ..	.. ..	.. ..	2 0 0
24. Dumbarton	Do.	5 0 0	2 0 0	3 5 0	1 0 0	1 0 0	1 0 0	1 0 0	14 5 0
25. Edinburgh	Do. .. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
26. Glasgow { St. Jude's Church	Neil Cameron, minister	517 12 9	62 9 7	51 7 0	12 17 5	22 5 7	20 12 2	25 3 3	712 7 9
27. { John Knox's Church	J. S. Sinclair, minister	101 14 6	11 0 0	8 15 6	3 10 0	7 0 0	7 0 0	.. ..	139 0 0
28. Greenock	Missionaries and Students	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
29. Kames	Do.	70 0 0	7 0 0	.. ..	.. ..	6 0 0	5 0 0	.. ..	88 0 0
30. Lochgilphead	Do. .. ..	.. ..	3 7 0	1 0 0	.. ..	.. ..	1 0 0	.. ..	5 7 0
31. Oban	A. Mackay, minister	100 0 0	10 0 0	8 0 0	.. ..	4 0 0	4 0 0	.. ..	126 0 0
32. Tarbert, Loch Fyne .. .. .	.. .. .	.. ..	0 6 7	0 10 6	0 7 7	0 12 1	0 9 6	0 7 10	2 14 1
33. Dunoon	J. MacFarlane, missionary	1 0 0	8 17 0	0 10 0	.. ..	.. ..	1 0 0	.. ..	11 7 0
34. London Mission	A. MacRae, missionary	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
		795 7 3	105 0 2	75 8 0	17 15 0	40 17 8	40 1 8	26 11 1	1101 0 10
<i>Western Presbytery—</i>									
35. Applecross	D. MacLean, missionary	65 16 4	12 16 3	3 2 0	1 17 1	2 7 0	3 6 9	1 15 7	91 1 0
36. Lochinver	M. Morrison, minister	50 14 6	10 14 0	2 12 3	2 0 0	3 0 0	2 4 3	2 8 0	73 13 0
37. Sloer	Do.	64 12 0	8 10 3	1 4 9	1 11 8	2 11 11	1 13 0	1 0 0	81 3 7
38. Bracadale	D. Mackinnon, missionary	11 14 8	3 11 0	1 0 0	.. ..	1 0 0	1 2 0	1 0 0	19 7 8
39. Aulthea	D. Mackenzie, missionary	41 5 6	4 5 2	1 2 6	1 15 0	2 4 6	2 1 0	.. ..	52 13 8
40. Struan	D. Mackinnon, missionary	10 4 3	2 15 9	0 16 1	.. ..	1 12 6	1 3 0	0 8 4	16 19 11
41. Breacleite	A. Mackinnon, missionary	43 2 0	6 0 0	.. ..	1 12 3	4 0 0	1 10 0	1 10 0	67 14 3
42. Broadford	J. MacAulay, missionary	20 19 6	6 2 6	3 11 6	1 10 0	4 0 0	2 0 0	1 12 0	39 15 6
43. Tain .. .. .	.. .. .	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..

Struan	D. Mackinnon, missionary	10 4 3	2 15 9	0 16 1	..	1 12 6	1 3 0	0 8 1	16 10 1
41. Breasclete	A. Mackinnon, missionary	43 2 0	6 0 0	..	1 12 3	4 0 0	1 10 0	1 10 0	57 14 3
42. Broadford	J. MacAulay, missionary	20 19 6	6 2 6	3 11 6	1 10 0	4 0 0	2 0 0	1 12 0	37 15 3
43. Luib	Do.	15 2 5	..	..	..	..	0 13 6	0 9 1	16 5 0
44. Elgoll	Do.	14 0 0	..	1 0 0	..	..	1 0 0	..	16 0 0
45. Glendale	F. Morrison, missionary	56 2 6	9 16 0	1 9 6	3 1 0	4 10 0	3 5 0	..	78 4 0
46. Vatten	Elders	12 16 6	4 19 0	..	..	..	..	..	17 15 6
47. Waternish	Do.	18 16 0	3 14 3	1 0 6	0 18 0	0 15 0	0 9 6	..	25 13 3
48. Flashadder	A. Matheson, missionary	29 1 6	1 14 6	..	..	1 3 3	..	1 2 6	33 1 9
49. Gairloch	D. Mackenzie, minister	166 14 3	29 10 6	6 0 0	4 4 2	5 1 0	7 10 0	4 10 0	223 9 11
50.	D. N. Macleod, minister	125 6 6	12 4 4	13 13 4	1 14 0	2 3 1	1 14 5	1 15 0	158 10 8
51.	Do.	64 14 0	6 5 0	1 0 0	1 7 0	1 10 0	1 13 0	1 1 0	77 10 0
52. Harris	J. Macleod, missionary	..	..	..	..	..	..	..	..
53.	D. N. Macleod, minister	29 6 0	2 3 9	0 12 0	..	..	1 2 0	1 5 9	34 9 6
54.	M. Macleod, missionary	..	..	..	..	..	..	..	..
55.	D. N. Macleod, minister	27 4 0	1 4 0	..	..	..	1 6 0	1 2 6	30 16 6
56.	A. Ross, W.C. missionary	..	..	..	..	..	..	..	..
57.	H. Morrison, missionary	21 9 0	5 13 0	1 5 0	1 3 6	1 9 6	1 4 0	2 2 0	34 6 0
58.	Do.	14 4 6	6 9 9	2 12 0	..	1 10 6	1 18 5	1 1 0	27 16 2
59.	A. Robertson, missionary	23 1 0	2 9 6	1 9 3	0 14 0	1 0 0	1 8 0	1 8 2	31 9 11
60.	Do.	25 17 0	6 4 6	2 0 0	1 10 0	1 7 0	3 2 0	2 11 2	42 11 8
61. Kilmuir	A. Mackay, missionary	46 4 8	8 0 3	2 10 0	..	2 6 1	..	..	59 1 0
62. Shieldaig	D. Graham, minister	55 19 6	12 3 3	4 1 6	1 16 0	2 14 6	2 6 0	2 2 0	81 2 9
63. Lochcarron	Do.	56 3 0	13 3 6	1 17 0	2 2 0	2 14 0	2 4 0	1 11 3	79 14 9
64. Kishorn	Do.	25 11 0	5 2 6	0 17 0	..	0 18 6	1 4 0	..	33 13 0
65. Lochbroom	A. Fraser, missionary	70 0 0	9 5 0	5 5 0	3 0 0	3 10 0	3 5 0	4 0 0	98 5 0
66. Ness, Lewis	M. Macleod, missionary	46 14 0	11 9 11	4 2 0	3 9 6	7 1 6	4 6 0	..	77 2 11
67. Portree	D. M. Macdonald, minister	159 11 0	16 5 0	3 5 0	..	2 5 0	2 16 0	..	184 2 0
68. Raasay	A. Macleannan, missionary	56 18 0	32 10 6	2 17 2	1 17 11	2 4 5	2 13 0	1 5 2	100 6 2
69. Stornoway	A. Tallach, missionary	122 9 6	10 0 0	6 0 0	4 0	3 0 0	3 0 0	4 0 0	152 9 6
70. Achmore	N. M'Intyre, minister	14 17 0	..	..	..	..	..	..	14 17 0
71. Lurebost	J. Nicolson, missionary	6 5 0	..	..	..	..	..	..	6 5 0
72. Tolsta, North	Do.	48 0 0	6 5 6	3 7 0	3 10 6	4 4 0	3 10 6	..	63 17 6
73. Bayhead, North Uist	Elders, etc.	0 6 6	5 3 3	3 12 0	..	2 6 8	1 17 0	2 0 0	15 5 5
74.	D. Ross, missionary	..	..	..	..	..	..	..	..
Totals		1661 3 1	276 11 8	83 4 4	44 13 7	74 9 11	68 7 4	43 0 6	2251 10 5
Northern Presbytery		761 14 10	92 5 9	45 18 11	25 5 1	40 15 9	37 18 4	19 4 10	1023 3 6
Southern		795 7 3	105 0 2	75 8 0	17 15 0	40 17 8	40 1 8	26 11 1	1101 0 10
Western		1661 3 1	276 11 8	83 4 4	44 13 7	74 9 11	68 7 4	43 0 6	2251 10 5
Congregational Contributions		3218 5 2	473 17 7	204 11 3	87 13 8	156 3 4	146 7 4	88 16 5	4375 14 9
Donations		559 17 7	102 10 4	312 3 8	1 11 7	1 14 10	4 6 7	0 18 10	983 3 5
Interest		53 17 7	..	55 13 5	24 16 0	4 8 8	..	1 17 4	140 13 0
Loan refunded from Organisation Fund		50 0 0	..	..	..	..	..	..	50 0 0
Balances from last year's Account		3882 0 4	576 7 11	572 8 4	114 1 3	162 6 10	150 13 11	91 12 7	5549 11 2
.. .. .		2359 10 5	..	1737 6 5	738 3 0	109 14 7	106 3 4½	72 7 2	5123 4 1½
Mission to the Jews Fund		6241 10 9	576 7 11	2309 14 9	852 4 3	272 1 5	256 17 3½	163 19 9	10,672 16 1½
Mission to the Forces Fund .. .. .		..	..	..	..	..	..	..	315 15 6
.. .. .		..	..	..	..	..	..	..	158 15 1
Totals		..	..	..	..	..	..	..	11,147 6 8¾

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

FOR YEAR ENDING 31st MARCH, 1920.

SUSTENTATION FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1919, - £2359 10 5		PAYMENTS—	
RECEIPTS—		1. To Ministers at Whitsunday, - £980 0 0	
1. Congregational Contributions, - £3218 5 2		2. „ „ Lammas, - 280 0 0	
2. Donations, - - - 559 17 7		3. „ „ Martinmas, - 980 0 0	
3. Home Mission Collections, - - 576 7 11		4. „ „ Candlemas, - 445 0 2	
4. Interest, - - - - 53 17 7			£2685 0 2
5. Refunded from Organisation Fund, 50 0 0		5. To Missionaries at Whitsunday, - £247 15 1	
	4458 8 3	6. „ „ Lammas, - 380 19 3	
		7. „ „ Martinmas, - 222 14 3	
		8. Treasurer's Salary at Martinmas, - 38 10 0	
		9. To Missionaries at Candlemas, - 425 0 6	
		10. Refunded from Organisation Fund, 50 0 0	
		11. Postage, Stationery, etc., - 6 17 6	
			1371 16 9
		Balance at 31st March, 1920, - - -	£4056 16 9
			2761 1 11
			£6817 18 8
	<u>£6817 18 8</u>		<u>£6817 18 8</u>

HOME MISSION FUND.

CHARGE.		DISCHARGE.	
RECEIPTS—		PAYMENTS—	
1. Congregational Collections, - - - - £473 17 7		1. To Behoof of Sustentation Fund, - - -	£576 7 11
2. Donations, - - - - 102 10 4			
	£576 7 11		£576 7 11
	<u>£576 7 11</u>		<u>£576 7 11</u>

JEWISH AND FOREIGN MISSIONS FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1919, - £1737 6 5		PAYMENTS—	
RECEIPTS—		1. Rev. J. B. Radasi, Salary, - - £150 0 0	
1. Congregational Contributions, - £204 11 3		2. Trinitarian Bible Society, for Jews, 20 0 0	
2. Donations, - - - - - 312 3 8		3. Upkeep of Boys at Mission, - 10 0 0	
3. Interest, - - - - - 55 13 5		4. Translating Psalms to Kafir Metre, 66 3 0	
	572 8 4	5. Educating Girl at Lovedale, - 36 0 0	
		6. Educating Boy at Lovedale, - 36 0 0	
		7. Mission School Utensils, - 6 0 0	
		8. Commission on Bank Drafts, S. Africa, 1 19 9	
		9. Postage, Stationery, etc., - 0 14 6	
			£326 17 3
		Balance at 31st March, 1920, - - -	1982 17 6
	<u>£2309 14 9</u>		<u>£2309 14 9</u>

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AGED AND INFIRM MINISTERS AND WIDOWS AND ORPHANS FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1919, - £738 3 0		PAYMENTS—	
RECEIPTS—		1. Mrs. Scott, Chesley, Canada, - £20 0 0	
1. Congregational Contributions, - £87 13 8		2. Postage, Stationery, etc., - 0 11 6	
2. Donations, - - - - - 1 11 7			£20 11 6
3. Interest, - - - - - 24 16 0		Balance at 31st March, 1920, - - -	831 12 9
	114 1 3		
	<u>£852 4 3</u>		<u>£852 4 3</u>

COLLEGE FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1919, -	£109 14 7	PAYMENTS—	
RECEIPTS—		1. To Theological Tutor, - - -	£15 0 0
1. Congregational Contributions, -	£156 3 4	2. „ In Aid of Students, - - -	140 0 0
2. Donations, - - - - -	1 14 10	3. Postage, Stationery, etc., - - -	0 12 6
3. Interest, - - - - -	4 8 8		
	162 6 10	Balance at 31st March, 1920, - - -	£155 12 6
	£272 1 5		116 8 11
			£272 1 5

GENERAL BUILDING FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1919, -	£72 7 2	PAYMENTS—	
RECEIPTS—		1. In Reduction of Debt on Buildings, £98 0 0	
1. Congregational Contributions, -	£88 16 5	2. Postage, Stationery, etc., - - -	0 13 0
2. Donations, - - - - -	0 18 10		£98 13 0
3. Interest, - - - - -	1 17 4	Balance at 31st March, 1920, - - -	65 6 9
	91 12 7		
	£163 19 9		£163 19 9

ORGANISATION FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1919, -		<div>PAYMENTS—</div> <div>1. To Theological Tutor, - - - £5 0 0</div> <div>2. Treasurer's Salary at Whitsunday, 32 10 0</div> <div>3. Synod Clerk and Editor of Magazine, 10 0 0</div> <div>4. Fares of Members to Synod, - 15 10 6</div> <div>5. Expense of Deputy to Vancouver, 74 13 6</div> <div>6. Typewriting Minutes of Synod, - 1 4 0</div> <div>7. Synod's Address to King, - - 2 19 6</div> <div>8. Insurance of Missionaries, - - 17 14 2</div> <div>9. Printing Tabular View of Finance Account, - - - 3 16 0</div> <div>10. Deputy to Winnipeg, Expense, - 58 14 0</div> <div>11. Refund Loan to Sustentation Fund, 50 0 0</div> <div>12. Cable to Winnipeg, - - - 0 12 9</div> <div>13. Postage, Stationery, etc., - - 1 17 11</div>	
<div>RECEIPTS—</div> <div>1. Congregational Contributions, - £146 7 4</div> <div>2. Donations, - - - 4 6 7</div> <div>3. Refunded by Deputy to Vancouver, 74 13 6</div> <div>4. Loan from Sustentation Fund, - 50 0 0</div>	<div>£106 3 4½</div> <div>275 7 5</div>	<div>£274 12 4</div> <div>106 18 5½</div>	
	£381 10 9½	£381 10 9½	

INVERNESS, 12th May, 1920.—We have examined Vouchers of foregoing Accounts for year ending 31st March, 1920, and have found all correct.

JAMES CAMPBELL, } Auditors.
JOHN FRASER, }

The late Mr. John Mackay, Missionary,

TARBAT, ROSS-SHIRE.

THE Free Presbyterian Church has in these days to mourn very sincerely the loss of eminent servants of God who loved the ways of Zion, and now "are not," for the Lord has taken them. In quite rapid succession she has had removed from her midst men who were pillars in God's house on earth. We read not long ago with sorrow, and yet with gratitude, of such well-known elders as Mr. John MacLean and Mr. Donald Kelly, both of Glasgow, and now we hear of the passing away of Mr. John Macdougall, Horisary, North Uist; Mr. John MacIachlan, Kames; and Mr. M'Neil Mackinnon, Portree. Along with these last three so recently removed, there passed away on the 27th of March, to his eternal rest, Mr. John Mackay, missionary at Fearn, and an elder in our Church. His home was some distance from the place of meeting, being at Balnabruaich, Portmahomack. Reference to his death was already made in a past issue of the Magazine, but we now endeavour to give a more extended sketch of this servant of Christ. It may be that older members of the F.P. Church who knew him more intimately, and for a much longer period than the writer, may be able to contribute a personal sketch of him, as they knew him.

In giving the following details concerning this worthy servant of the Redeemer, we shall avail ourselves of an account of his life which was got for us by a friend. The account is as follows:—"The late John Mackay was the son of William Mackay, fisherman, Hilton, Fearn, and his wife, Catherine Mackay. He was born at Hilton on the 20th of May, 1837. His mother was a woman of noted piety. As her son grew up, it was her great sorrow that he could not be persuaded to attend either to the cultivation of his mind or to the interests of his soul. As she mourned over his condition, a godly neighbour of hers said: "Let him alone; that will come all right yet." The words of this woman proved true, for, before he had reached his twentieth year, he was plucked as a brand from the burning. I heard several years ago an account of the way in which he was arrested by the Spirit of God. As he entered into his house in his usual manner, his eye lighted on the Bible, which he suddenly took up. His eyes fell upon the words, "Every tree that bringeth not forth good fruit is hewn down and cast into the fire" (Matt. vii. 19). It is said that thus he was convinced of his lost condition. It was said at the time I heard it that this account was not certain, and that because he was not able to read until after his conversion. However, these words have always been associated in my mind with John Mackay. I am sorry I can say nothing more on this point.

"While still very young, he was married to a godly woman in

the neighbourhood of Portmahomack in Tarbat. Some time after he went to Canada, where he plied his trade as blacksmith at the building of the Canadian Pacific Railway. He used to tell many stories of his experiences among the native workmen there. He did not remain more than three years in Canada, for he did not find it as congenial as his native land, and Mrs. Mackay also had more love for Gospel privileges than for the prospects of the New World. Some time after his return from America, his beloved wife was removed by death.

"Mr. Mackay was well-known among those who took an active interest in the things of Christ's cause, as he himself took a decided part in Church affairs. As many errors crept in, he was among the foremost in opposing them. From his early years he was recognised as a man of God, and as a faithful upholder of truth in doctrine and of purity in worship."

We may add to our friend's account at this stage that, as an instance of his being generally known in the North, he was in the habit of attending the Creich Communion for well over forty years. In a list of the men who addressed the Fellowship Meeting in August, 1891, at Creich, his name appears among the twenty-three. The portion of Scripture on which remarks were based was Zeph. iii. 12, and the names of Angus Morrison, Lewis; Hector Macpherson, Skye (probably late of Broadford); and names of men from Assynt, Strathy and various districts appear in it.

To continue—"When a banner was raised for the truth in 1893, he associated himself wholeheartedly with the Free Presbyterian Church. He was appointed one of its missionaries, and as such he acted in different places. In 1904 he was sent as missionary to Fearn, and in that same year married again. He laboured acceptably for sixteen years in that district, and was well-known throughout the North. For more than a year before his death he was not able to attend to public duties with regularity, as his health had begun to give way. But, until the last, he was wonderfully preserved.

"When visiting us at Communion seasons, he used to sing his favourite song, 'I have a never-failing bank' (by Rev. Lachlan Mackenzie, Lochcarron). We have had great privileges in the society of these godly men who are fast passing away, and we shall certainly be condemned unless we are found followers of them 'who through faith and patience inherit the promises.'"

So much for the record kindly supplied us for our sketch of his life. His sorrowing widow, who survives to mourn his loss, and with whom we sincerely sympathise, told us, in a letter received at the time of his passing-away, that he was going about as usual on Friday (26th March) until the afternoon, when he became unwell with a pain in his side, and vomiting. Despite all that could be done by medical help and otherwise, he sank, until at five o'clock on the following evening he passed away

without a moan. We take the liberty of using the following remarks made concerning him in a letter received from his widow, as we heartily agree with them: "He was a great wrestler at the throne of grace for the F.P. Church in particular, and for the ministers who stood stedfast. His great delight was in reading his Bible. Every day was to him like a Sabbath—always in such a spiritual frame of mind—so contented in whatever state he was in. Our sad loss is his great gain."

John Mackay, Tarbat, was evidently a man who feared God, and eschewed evil. He was a man of understanding who knew well the imperfection that causes the believer much sorrow and bitterness of soul while in the tabernacle of this body. He had treasure in the earthen vessel, and gloried in receiving, of God's free grace, of the riches that are in Christ Jesus. He was of an imaginative turn of mind, and of a lively and genial disposition. As far as we are aware, his last communion was that at Creich last August. He was then in a remarkable frame of mind, especially at the Fellowship Meeting. Some of the brethren thought that they might not see, or hear, him again. Since then no fewer than three well-known members of our Church were called away—himself, Mr. Daniel Mackay, Saval, and Mrs. Johnstone, Helmsdale. Daniel Mackay belonged, as was noted already, to our congregation at Lairg. Mrs. Johnstone, who was a worthy member of our church at Helmsdale, was a woman of acute understanding, whether in matters of doctrine, in Church matters and disputes, or in the spiritual life of the true Christian and the devices of the enemy of the Church, and the enmity of the carnal mind. She was a woman of eminent piety. Though endeavouring to attend a few communions during last summer, she was seriously unwell. This was noticeable on her appearance. She passed to her rest about two months after Creich Communion.

We were told of John Mackay himself that he desired, the Lord willing, to be present at a few communions once again during the present summer, and he intended to bid goodbye to friends. He evidently felt that the time was rapidly approaching when he should be gathered to his fathers. His presence will be much missed at Communion seasons, and by all who knew him in the Lord. He will no more complain of dross being among the gold. The archers have done shooting at him. He was for many years, and is now for ever, in the fullest sense, a fruitful bough, even a fruitful bough by a well, whose branches run over the wall.

May the Lord bring us to value the Gospel with its blessings, and help us, by His grace, to fight a good fight, and to keep the faith, like these sterling witnesses!

D. A. M'F.

WE regret to notice briefly the death, on 11th July, of Mr. John Macdonald, elder, St. Jude's, Glasgow. Much sympathy is felt for his widow, child and friends. His remains were buried at Tomatin.

Memoirs of Elizabeth Cairns.

Written by herself some years before her death, and now taken from her original Copy with great care and diligence.

- ~~~~~
- “Come and hear, all ye that fear God, and I will declare what he hath done for my soul.”—PSALM lxvi. 16.
- “As we have heard, so have we seen in the city of the Lord of Hosts.”—PSALM xlviii. 8.
- “Beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.”—2 COR. iii. 18.
- ~~~~~

(Continued from page 50.)

SECOND PERIOD.

AFTER this it was my employment for several years to keep my father's cattle. From the eighth year to the tenth year of my age, I was much delighted with my book, so that I was not only content with the reading of it, but so retained it on my mind, that when I had not time to read I might have it to meditate on. All the day-time I was still in the fields alone with my flock; but in the winter seasons, especially in the long nights, I was busy getting lessons from any that would teach me, and whenever I could read distinctly for myself, I carried my book always with me, and as I read there shined a light on my mind, so that I was filled with wonder at everything I read. From the tenth year to the sixteenth year of my life, it pleased God, in holy sovereign grace and mercy, to discover both my misery and the remedy more clearly, as also, when I read, I found a difference. For in the former two years, wherein I was filled with wonder, the Word was all alike to me, but now there were passages sent into my mind, with power, suitable to my case. I remember one day I went to prayer, as I was wont to do, and that word was brought into my mind: “The sacrifice of the wicked is an abomination to the Lord” (Prov. xv. 8). On which I fell a thinking and applied it to myself, and I saw, although my conscience could not charge me with a wicked life, yet I had a wicked nature, and by this I came to see that, although I had never committed actual sin, yet there was as much sin in my nature as would make my best duties hateful to God, and so I went to prayer again, with these words in my mouth, “Oh! that God would renew me after his own image, and give to me His Spirit, and enlighten my mind in the saving knowledge of Himself;” and that Scripture was brought to my mind, “Then shall we know, if we follow on to know the Lord,” etc. (Hosea vi. 3); and that, “And they that seek me early, shall find me” (Proverbs viii. 17). After this I felt more light and power in reading the Word, and was taught to observe the inward frame of my heart.

At this time, the particular places of the Word of God I was most delighted with were the four evangelists. Oh, how pleasant

was it to me to read over the birth, life, and death of the blessed Redeemer! As also the book of Psalms, many of which I retained on my mind and sang them when I was alone. There was also the Song of Solomon and the prophecy of Isaiah; and it being my lot to live alone, and none to instruct me in what I read, and having no opportunity of hearing the Gospel preached because of my employment, so when I read those Scriptures, I fell a reasoning what this and the other expression meant, and therewith I went to God and pled with Him by prayer that He might open mine eyes, that I might see the wonders of His law. After this there shined a light into my soul, by which the Word was made as a lamp to my feet and a light to my paths, insomuch that there was no action, either religious, moral, or natural, but this light discovered the law to be a rule to them. But this light did not always continue, and so I came to know it by its comings and its goings. I observed when it was absent my prayers were as so many dead words, and the Word itself as a dead letter; but when this light was present my prayers went well with me, for I could have prayed and read so as my natural spirits would have failed me before my furniture. Oh! how pleasant then was the Sabbath-day to me, wherein I would have joined with my neighbour shepherds in prayer and praising God, and some of them, whom God by His grace did call, had sweet remarks to put on those days as well as I.

There was one day when this light was absent I was going by a corn-field. I stood up by a stalk of corn, and it was higher than I, at which I fell a weeping when I considered how short a time it had been in the earth and yet had come so great a length, and I had made so little progress in my way to heaven. I remember another day, when this light was absent, I sat down to eat my bread, and as I asked a blessing, that, as it were, stared me in the face, that the creature was cursed to all them that were out of Christ; so I carried my bread about with me all day, and when I would have eaten the curse still stared me in the face. Another day I came to a well to drink, and I sat down to ask a blessing, in which there shined a light in my soul that made me see the curse removed by Christ, and mercies coming through the channel of the covenant of grace to believers. Oh, this made me drink of water more sweet than any wine! I remember another day, when I was keeping my sheep at the back of a dyke, in the loop of a snow-wreath, I sat down to pray, and there I met with that I could never tell the world of. But this I do remember, I would have been content to have gone from that place to eternity, never to have seen any relation again. Another day, when I was under the impressions of man's misery by the fall, I saw a neighbour-shepherd going along whistling as he went, at which I fell a weeping, and said, "Oh, if you saw what a state you are in by nature, you would not be so merry;" so I fell a reasoning thus with myself: Yon person is cheerful in his way, and I cannot be

cheerful in mine. With this I went to God in prayer, and there I got up my heart, and could rejoice in my way as well as he did in his way.

Sometimes in meditation on spiritual mysteries I was carried so far above myself that I would have forgotten where I was and whither I was going, and yet Divine Providence would have so guided me and brought my flock together to my hand, although (being so taken up in meditation) that at that time I would have forgotten to look after them myself. I remember also, when I would have heard the birds singing, it would have stirred me up to praise my God. And sometimes I remarked in a cloudy day that the sun would have given a blink, and immediately the cloud would have covered it again: Oh, thought I, this did represent to me my condition in this world; and then I would have longed for the day when the Sun of righteousness should shine to all eternity on my soul, never to be covered with a cloud any more. This passed before the sixteenth year of my life. Here I shall make some reflections on this second period of my life:—

1. As I observed in the first period my loss of not being sooner taught to read, so I find in this period the unexpressible advantage of having the Scriptures and reading them.

2. I find the light I spoke of in the first period shining on my soul, making me to understand when I read.

3. I find this light and the Scriptures joining together in my soul's experience, and bringing forth the following effects:—(1) I was sent to God to seek a new nature and a restoration of His lost image, that consists in knowledge, righteousness and holiness, as the Shorter Catechism taught me. (2) I was taught and encouraged to ply duty; the duties I most plied were reading, meditation, prayer, and self-examination. (3) This light so shined on my soul as made natural darkness fly before it, and enlightened my understanding so as it made me to take up *things divine*; and thus the faculties of my soul were taken up in reflection and meditation, and were set agoing, and this afforded matter of prayer and praise. (4) I was sometimes stript of this light and power in all those duties; but oh, how tenderly did a sovereign and gracious God deal with me! He did not long withhold His influences; He knew my weakness; I could not long have borne His absence, considering my being young in years, and also in a lonely life, for from five or six years old till I was thirteen I was still in the open field, except in the dead of night. (5) I observe that when this light and power was withdrawn I was either taught new lessons, or former lessons more clearly when the same light and power returned. From all this I conclude that this hath been the light and power of the Spirit of God upon my soul, and take this to be the Lord's work. This work was carried on by the Word and Spirit, in the performance of those duties mentioned before, which brought forth the following effects:—(1) I was convinced of sin, both original and actual, by sundry Scriptures sent home with

power upon my soul. (2) I was enlightened in the knowledge of the Saviour on the back of every conviction. (3) I found this light and power bring a transforming virtue along with it. (4) I apprehended a drawing power, a strengthening, determining act of power and light in my whole soul, that made me acquiesce in and rest upon Christ for salvation, as the fore-mentioned light with the Scriptures revealed Him unto me.

These are fundamental effects, but there were other effects following from these, such as:—(1) I found this new disposition of soul influencing my whole conversation, so that there was no action, religious, moral, or natural, but the Scriptures were applied with power to be my rule. (2) In spiritual duties my soul was frequently so swallowed up in the views of and meditation on those divine mysteries that I have been made to forget all other things. But yet, glory to God, my natural reason and outward senses were all kept whole and entire. (3) I see the sovereignty of the Lord's teaching, who, by His Spirit shining on my soul and by the Scriptures, I was thereby in some degree taught all the lessons necessary for my salvation without the benefit of man's teaching.

In this period of my life there were seven years of famine. It began about the seventh year of my age. In those years I was exposed to great extremity, both of cold and hunger. I would not have been so pinched with hunger (for my parents had, by the blessing of God in His providence, got a piece of land plenished, by which we had our bread), but there was a neighbour's daughter that kept the sheep along with me whose parents were so extremely pinched by the famine that many a day she tasted no meal kind but what I gave her out of my scrip allowance; and, when I was extremely hungry I did eat the grass, and by the blessing of God was refreshed with it. This lass and I had many a sweet time together in prayer and praises, and she retained a savoury set of religion all her days, and I hope is now away to the land of praises, to sing the song of Moses and the Lamb. And I am yet here in this wilderness, singing my mixed songs of mercy and judgment.

1. Here I observe how far Providence may seemingly contradict the promise, and yet the promise be accomplished.

2. I see what a trial it is to faith to reconcile sharp strokes from the hand of God, and yet to believe love in His heart.

3. I see that it is the present supplies of necessary grace that will both support the soul under sharp strokes, and make it cleave to and love a smiting God.

4. I observe that the Lord blessed those outward straits, such as cold and hunger, as means to mortify those members of a body of death that have much strength from the flesh.

There was an accidental providence I met with one day. As I was gathering my sheep out from amongst a herd of cattle, there fell a pushing ox on me, and I, having nothing to defend myself,

he fell a tearing me with his horns, and treading me with his feet ; in the extremity, Divine Providence so ordered it that the little dog that was with me bit at his heels till he left me, and so I escaped with my life. Oh, what was to be seen in this providence !

1. I see the fruit of the first sin in it, that, because of man's disobedience to the command of God, the beasts hath rebelled against man.

2. I see judgment and mercy in it. Oh, what a wrath-like death this would have been to me, for all the time he was tearing me with his horns, I could not get a thought of eternity ! Yet—

3. Oh, what mercy and love did shine in delivering me, and that by so small a means : so I desire to look back with admiration and thanksgiving on the Lord's merciful care about me, both as to soul and body. All this time I told my case to none, nor got advice from any. The reason I was so long at this employment, my parents had no other use for me, and there was no service to be got by reason of the sore famine. So much for reflections on the second period of my life, viz., from the eighth till the sixteenth year of my age.

(To be continued.)

Brief Obituaries.

MRS. CAMERON, FORT-WILLIAM.

IT is with much regret that we notice this month the death of Mrs. Cameron, "Ferne Knowe," Fort-William, which sad event took place on the 10th June. Mrs. Cameron, who was several years over the allotted span, was the widow of Mr. Ewen Cameron (at one time of Achnahate, Spean Bridge), who often acted as precentor at Banavie Schoolhouse and Fort-William. Her own name was Jessie Boyd, and she had several relatives who predeceased her, who were eminent for piety. It would appear that she was brought to the saving knowledge of the truth when she was a young woman, and ever after her character and life were exemplary. Her husband and she identified themselves with the Free Presbyterians when they made the stand for truth in 1893, and continued in loyal attachment to this testimony to the end of life. Mrs. Cameron was looking forward with pleasure to the celebration of the Lord's Supper at Fort-William, and was preparing for the reception of the ministers at her house, when she took her last illness. She became ill on the Wednesday evening, and died the following night. Her sudden removal was keenly felt by the members and adherents of our Church at Fort-William, and, indeed, by all who knew her there and elsewhere. A blank has been made which will not soon be filled. Mrs. Cameron was a woman who commanded the respect and esteem of all classes. She was a Christian of refined manner, and affectionate and sympathetic disposition, motherly and warm in her attitude to those with whom she came in contact. She valued much the sound and living gospel, and desired to hear the voice

of Christ speaking to her heart in its message. Such hearers of the Word are too few in our day. We feel the deepest sympathy for the various members of her attached family at home and abroad, not least for the daughter who was always with her at home. May the Lord sanctify the dispensation, and comfort them under the loss! The call is, "Be ye also ready; for in such an hour as ye think not the Son of man cometh." J. S. S.

WE briefly notice this month, with much regret, the death of two respected missionaries of our Church—Mr. Alexander MacLennan of Rona, Raasay, and Mr. John Cameron of Tomatin, Inverness. Mr. MacLennan, who was about eighty years of age, was laid aside for a considerable time, but Mr. Cameron was active to the last. He attended the Communion services at Inverness on the last Sabbath of June, and was at Beaulieu Communion services on the following Thursday. He felt ill on the Friday morning, and proceeded to Inverness, where he stayed in the house of Mr. James Campbell, builder. He appeared to be much improved, but passed away suddenly on Saturday morning, the 3rd July. Both these missionaries were eminent for gifts and grace. Mr. John Cameron was widely known, and his unexpected decease will come as a shock to many friends. We express sincere sympathy with the surviving relatives, and fully expect that more extended notices will (D.V.) yet appear. "Help, Lord, because the godly man ceaseth, and the faithful fail from among the children of men" (Psalm xii. 1).

Cha'n'eil Diteadh do Phobull Taghta Dhe.

LE MR. EOIN UELSH.

(*Air a leantuinn o t. d. 91.*)

ROMH. viii. 1, 2, 3, 4, 18, 38.

THOIR fainear ma ta: innis thusa dhómh-sa, ciod e d'aon chomhfhurtachd a mhàin anns a bheatha so? An e naigheachd na beatha siorruidh, agus nach bi thu gu bràth air do dhiteadh, is aon aobhar do d' chomhfhurtachd? Tha so na chomharadh cinnteach gur leanabh do Dhia thusa. Ach ma bhitheas tu toilichte air son naigheachdan a chluinntinn mu thimchioll staid na cùirt agus comunn gnothaichean na dùthcha, no mu nithe a bhuineas do d' ghairm aimsireil fein, agus nach feoraich thu idir focal mu thimchioll staid na h-eaglais, no mu d'anam fein: Tha so na chomharradh nach robh thu riamh ann an Crìosd, agus cha'n'eil a bheag ach diteadh air do shonsa, mur bi thu air d'atharrachadh, agus air do dheanamh ad' chreutair nuadh. Ach tha mi fagail so.

Be'n ath ni a chuala sibh an dream do'm buineadh an comhfhurtachd so. Dh'fheudadh so a bhi na naigheachd aoibhneach

do'n t-saoghal na'm buineadh e dhoibh uile; oir an sin dh'fheudadh iad a radh, ciod an umhail a th'ann ciod an caitheamh beatha a bhitheas agam, a' faicinn nach 'eil diteadh air bith dhomh. Ni-headh, ni-headh, tha comharan agus crìochan air an cuir sìos, agus tha comharan orra-san do'm buin an comhfhurtachd so, agus iadsan a tha as eugmhais na'n comharan so, agus a tha air taobh a mach nan crìochan, feudaidd iad deanamh air son corruich Dhia; agus ma bhàsaicheas iad mar sin, tha iad air an dìteadh a cheana; oir tha aireamh mhòir air an roimh orduchadh a chum dìteadh. Agus am bheil dùil agaibh-sa ma 'seadh a dhol a dh'ionnsuidh neamh cho socrach? Ni-headh bithidh sibh air bbur mealladh; oir ma tha caoraich ann, mar sin tha gabhradh; mar a ta soithichean onair ann, mar sin tha soithichean easonair ann, agus mar a tha soithichean tròcair ann, mar sin tha soithichean feirge ann: mar a tha cruithneachd ann, mar sin tha moll ann; agus mar bhitheas a bheannachd air a thabhairt do chuid; mar sin bithidh a mhallachd air a tabhairt do chuid eile. 'Nis, 'siad an dream da'm buin e, iad-san a tha ann an Iosa Crìosd. Mar sin ma ta, mur 'eil thu ann an Crìosd, agus air taobh a steach cuairte na fola sin, agus a'd' bhall do'n chorp sin, a bha air a mharbhadh air a chrann, agus anns a chridhe sin a bha air a lotadh le sleagh, agus anns an fheoil sin a ghiùlain mallachd an lagha air a chrann; mur 'eil thu air do thabhairt a mach a staid naduir, agus air d'atharrachadh a mach a stoc bròite Adhaimh, agus air do shuidheachadh ann am Mac Dhe, Crìosd Iosa; air doigh's gum bheil fhuil-san gach là 'ga do ghlanadh o do chuid peacanna, agus a' beathachadh d'anam, agus a' casgadh t-iotadh, mur 'eil na nithe so agad, 'an sin cha'n'eil a bheag sam bith ach dìteadh air do shon-sa; ach ma tha thu ann an Crìosd, 'an sin feumaidh a chuid eile gu leir leantuinn, agus tha lagh air a thabhairt a mach o chaithir Dhe, nach 'eil dìteadh air do shon-sa. Ach cia mar a dh'aithnìcheas tu ma tha thu ann an Crìosd? Dh'innis mi dhuibh gu'n aithnìch sibh so leis an Spiorad a tha 'g'ur treorachadh. Thus a ta ann an Crìosd, tha agad-sa Spiorad Chrìosd 'ga do threorachadh: air an laimh eile, thusa nach 'eil ann an Crìosd, cha'n'eil agad-sa Spiorad Chrìosd, agus iadsan nach 'eil ann an Crìosd, cha'n'eil fear-iùil aca ach an fheoil a mhàin, agus tha iad-san a' leantuinn an fhir-iùil sin. 'Nis, ma tha thu air do threorachadh leis an fheoil, cha threoraich i gu sìorruidh a dh'ionnsuidh neamh thu, cha sheol i gu brath thu a dh'ionnsuidh caithir cheartais Dhe, cha threoraich i gu brath thu a dh'ionnsuidh sealladh air do pheacanna, ni mò a threoraicheas i gu brath thu a dh'ionnsuidh fuil Mhic Dhe, a chum do pheacanna a ghlanadh air falbh, ni mò a threoraicheas i gu brath thu a dh'ionnsuidh Spiorad Iosa a chum do chomhfhurtachadh; oir an fheoil (mar a ta i 'an taobh a stigh dhuit) cha threoraich i gu brath thu a mach asad fein, no a dh'ionnsuidh slighe na naomhachd. Mar sin bithidh fhios agad le so, co-dhiubh a tha thu ann an Crìosd no nach 'eil; eadhon so, ma tha thu ann an Crìosd, tha Spiorad Chrìosd agad.

Agus, c'ia mar a dh'aithnicheas tu Spiorad Chrìosd? Innseam dhuit c'ia mar a ta sin. Gabhaidh se thu, agus bheir e thu a dh'ionnsuidh tuigse shoilleir a'd' thimchioll fein; agus feuchaidh e dhuit, do thaobh náduir gu'm bheil thu a'd' chaora chaillte, agus a'd' mhac seachranach; air doigh's gu'n abair thu, Gheibh mí bás mur d'theid mi dhachaidh a dh'ionnsuidh m'Athair, agus theid mi am mugha, mur faigh mi iocshlainte mhilis fuil Chrìosd, a chum lot bàsmhor m'anam a leigheas. O nach comharraicheadh gach neach obair an Spioraid an uair a theid e 'steach a dh'ionnsuidh an cridheachan; oir, co a thug thu a dh'ionnsuidh sealladh ort fein? Agus co a leig ris dhuit do staid thrugh do thaobh naduir? Cha do leig a h-aon ach Spiorad Chrìosd, a chuir an t-Athair a'd' ionnsuidh leis an ùghdarras so, aig radh, Bris a steach, agus fosgail stùilean a pheacaich dhoill so, agus leig ris da co e, mar a ta e do rìreadh. 'Se so ceud chomharadh an Spioraid.

'San ath áite, treoraichidh se thu a mach asad fein, agus bheir e thu a dh'ionnsuidh Chrìosd, agus bheir e ort luidh sìos aig a chosaibh, agus glaothaich a mach, "Dean tròcair orm, thus a Mhic an Dia bheo." Mar so, an robh thu riamh air do threorachadh leis an Spiorad le anam leòinte a dh'ionnsuidh fuil Chrìosd, agus gu tobair na beatha? Co a threoraich an sin thu ach Spiorad Chrìosd? Agus an robh thu riamh air do threorachadh a dh'ionnsuidh crò chaorach Chrìosd? Co a threoraich an sin thu ach Spiorad Iosa? Ciod e tuille?

'San treas áite, an uair a threoraicheas e thu a dh'ionnsuidh na fola, an sin treoraichidh e mach thu troimh na flaitheanas, agus trid na fola, agus a steach troimh na h-uile a dh'ionnsuidh gaol an Athair, an ni is e an tobair, agus a dh'ionnsuidh gaol Dhia, agus ann an sin chì thu an t-Athair 'ga do ghrádhachadh, air sgáth a Mhic fein, mu'n d'rinneadh an saoghal riamh. 'An sin chì thu am Mac 'ga do ghrádhachadh gu saor, do bhrìgh's gu'n d'rinn an t-Athair roghainn dhiot, agus gu'n d'thug e thairis thu dha-san. An sin chì thu, g'un do chuir an t-Athair a Mhac fein gu bás fhaotainn air do shon, eadhon an uair a bha thu a'd' namhaid dá, agus gu'n d'rinn se reidh ris fein thu trid bás a Mhic; agus uime sin tha thus a' comhdhunadh: "oir ma 'se air dhuinn a bhi 'n-ar naimhde, gu'n d'rinneadh reidh ri Dia sinn tre bhás a Mhic; is mòr is mò air dhuinn a bhi air ar deanamh reidh, a shaorar tre a bheatha sin" (Romh. v. 10). Agus air an aobhar sin cha'n'eil dìteadh air bith dhomh-sa. O! C'ia aoibhneach 'sa dh'fheudas tu a bhi, a fhuair so air a sheuladh do d' chridhe, nach 'eil dìteadh sam bith dhuit, do bhrìgh's gu'm bheil thu ann an Chrìosd.

'Sa cheithreamh áite, Bithidh aithne agad air an Spiorad le toraidhean agus eifeachdan an Spioraid? 'Nis, ciod iad toraidhean an Spioraid? Tha iad air an cuir sìos dhuibh anns a chuigeamh caibideil do'n litir a dh'ionnsuidh nan Galatianach, 22 and 23 rann.

'Se a cheud aon, gràdh, Agus co a ghluais thu a chum gràdh a thabhairt do Dhia agus do chuid naoimh, ach Spiorad a ghràidh e fein?

'Se 'n ath aon aoibhneas. An d'fhuair thu riamh ma ta aoibhneas do-labhairt ann ad' anam? Co a b'urra do threorachadh d'a ionnsuidh, ach spiorad an aoibhneis, an Comhfhurtair e fein?

'Se 'n treas toradh sìth. Mar so an d'fhuair thu riamh sìth ann do choguis, an t-sìth sin a tha dol thar na h-uile tuigse? 'An sin b'e Spiorad Iosa a threoraich thu d'a h-ionnsuidh.

'Se 'n ceithreamh, fad-fhulangas. Mar sin an do ghiulan thu riamh a chrois gu foighidneach? Agus an robh thu riamh toileach fulang air son ainm-san? Agus an do mheas thu riamh masladh Chrìosd na shaoibhreas na's mo na ionmhas na h-Eiphit? Co a b'urrainn gràs a thabhairt dhuit gu so a dheanamh, ach esan an tì 'se Spiorad na'n uile ghràs?

'Se 'n cuigeamh caomhalachd. Co a rinn mìn agus iriosal thu ann ad' inntinn, air doigh 's gu'r urrainn thu do mhuineal a chuir gu toileach fuidh chuing Chrìosd? Cha d'rinn a h-aon ach esan is e Spiorad na macantachd e fein.

'Se 'n seathamh maitheas. Co a ghluais thu gus a mhaith a dheanamh agus an t-olc a sheachnadh, agus a bhi ullamh, a chum gach uile dheadh obair a dheanamh? Cha do ghluais a h-aon ach Spiorad Iosa, an tì 'se maitheas e fein.

'Se 'n t-seachdamh creidimh. Mar sin co a thug dhuit creidsinn ann am bàs agus ann an ais-eiridh Chrìosd? Cha dh'thug a h-aon ach Spiorad Chrìosd a thog suas Iosa o na maibh.

'Se 'n t-ochdamh macantas, agus 'se 'n naodhamh stuaimeachd. Co a thug na gràsan so dhuit, ach Spiorad Iosa, an tì 'se ughdar na'n uile ghràs! Mar so aithnichidh sibh an Spiorad le toraidhean an Spioraid. 'Nis do bhrìgh's gu'n d'fhag an ùin mi, air an aobhar sin cha dean mi ach a chuid eile fhosgladh suas dhuibh, agus mar sin comh-dhùndh.

Tha sibh a' faicinn co iadsan do nach 'eil dìteadh; tha sibh a' faicinn gur e an comharradh a tha aca Spiorad Chrìosd; agus tha sibh a' faicinn, gur e obair an Spioraid an tùs achmhasan a thabhairt; agus anns an ath àite, do threorachadh a mach asad fein a dh'ionnsuidh an Eadar-mheadhonair, agus a dh'ionnsuidh fhòla-san.

'San treas àite, Gu do leideachadh trid na fòla sin a dh'ionnsuidh gaol an Athair, agus a dh'ionnsuidh run siorruidh do thaghaidh agus do shaoraidh.

'Sa cheithreamh àite, is e obair an Spioraid a tha tabhairt a mach na'n toraidhean so annad, an leithid agus gràdh, aoibhneas, sìth, fad-fhulangas, caomhalachd, maitheas, creidimh, macantas, stuaim. Ach treoraichidh an fheoil thu a dh'ionnsuidh adhaltranas, striopachais, neo-ghloine, macnus, iodhal-aoraidh, druidheachd, connsachadh, naimhdeas, comhfharpuis, fearg, comh-stri, aimhreite, saobh-chreidimh, farmad, mort, misg, ruidhteireachd, agus an leithide sin: agus mar sin, leis na toraidhean, bithidh fhios agad co dhe'n dithis so a tha ga do threorachadh, co-dhiùbh 'se an fheoil no an Spiorad. Ach their thus', aig cuid do dh'amaibh

bha agam gràdh, agus aoibhneas, agus sìth, agus foighidin, agus caomhalachd, agus creidimh, agus a chuid eile gu leir; ach tric do dh'uairean tha mi a' faotainn, aig an fheòil an lamh a's airde annam, agus tha mi air m'èigheachadh gu a leantainn.

Freagram thu, Cha bhiodh feum agad air a chomhfhurtachd so; na'm bitheadh tu saor o'n fheòil, ach do bhrìgh's nach bi thu saor uaith co fhad 'sa bhios tu anns an t-saoghal so, oir luidhidh i do ghnath ann ad' uchd, gu do bhacadh o mhaith a dheanamh an uair a b' àill leat a dheanamh; uime sin, tha'n comhfhurtachd so air a chuir ad' ionnsuidh-sa tha cogadh ann an aghaidh na feòla; mar sin, mar 'eil thu a' leantainn na feòla, tha thu a' leantainn an Spiorad mar t-aon fhear-iùil. Tha so na chomharradh nach 'eil dèidh dhuith-sa.

'Nis, do bhrìgh's g'um bheil e co doilbh so a dhaingneachadh ann an chridhe duine, a tha co buailteach do mhi-chreidimh; agus do bhrìgh thus', a tha ad' leanabh do Dhia, ge nach biodh ach aon iarrtas air a dheonachadh dhuit anns an t-saoghal so, tha mi an dùil, gu'm builicheadh tu air a so i, gu'm biodh agad an comhfhurtachd so air a dhaingneachadh agus air a shuidheachadh ann do chridhe; air an aobhar sin, tha'n t-Abstol, anns an 2 rann, 'ga chomh-chuir ris fein, mar an uair a tha e labhairt mu thimchioll a thròcair fein, tha e a' labhairt uime ann a' phearsa fein; mar an ceudna an uair a tha e labhairt mu thimchioll a shaorsa, tha e a' labhairt uime ann a phearsa fein mar an ceudna. Eadhon mar sin thus', a tha a'd' leanabh do Dhia, 's urrainn thu labhairt air an dà ni so; is urrainn thu labhairt air daorsa agus traillleileachd a pheacaidh a rinn do thabhairt ann am braighdeanas d'a ionnsuidh; agus is urrainn thu labhairt mu shaorsain an Spioraid, a thug saorsa dhuit; 's urrainn thu innseadh gu'n robh agad grabhan, is eagal, agus pian coguis, agus is urrainn thu innseadh gu'n d'fhuair thu a leithid do dh'aoibhneas agus a leithid do shith choguis, air dòigh's gu'm b'urradh dhuit a dhol a mach leis, agus do bheath a ghabhail ann do lamh, agus a dhol a dh'ionnsuidh na h-uaghe, agus b'urrainn thu a radh le Simeon, "Thighearn, nis tha thu a' leigeil do d' sheirbhiseach triall ann an sìth; or chunnaic mo shùilean do shlainte." Tha sin na chomhara gur leanabh do Dhia thu.

'Nis, an Spiorad a tha leigeil fhaicinn d'a a thruaighe, tha'n Spiorad ceudna leigeil fhaicinn d'a a shaorsa; uime sin tha e ag radh, "Oir shaor lagh Spioraid na beatha, a tha ann an Iosa Criosd, mise o lagh a pheacaidh agus a bhàis. Tha lagh na chumbachd a ta toirt ordugh, air a shuidheachadh air ughdarras fear tabhairt an lagh." Mar so le lagh Spioraid na beatha, tha e a' ciallachadh buaidh agus cumhachd ar Tighearn a bha air a cheusadh, agus a tha air éiridh a ris, a tha nis beò, agus a' rioghachadh ann an glòir. Tha e 'ga ghairm lagh, do bhrìgh's gu'm bheil e tabhairt aithn, agus tha e faotainn umhlachd ann an cridhe clann Dhé, agus tha e ag àithneadh le ùghdarras, agus fuidh na phein so, gu'm faigh mi bás mar tabhair mi umhlachd da.

(*Ri leantuinn.*)

Church Notes.

Communions.—Dingwall, first Sabbath of August; Farr (Sutherland), and Portree (Skye), second; Bonar (Sutherland), third; Breasclete (Lewis), and Finsbay (Harris), fourth; and Stornoway, fifth. Stratherrick (Inverness), Ullapool (Ross), and Vatten (Skye), first Sabbath of September; Broadford (Skye), and Strathy (Sutherland), second; and Tarbert (Harris), third. We regret that, owing to mistake, Stornoway Communion was stated last month as third instead of fifth Sabbath of August.

Deputy for Canada.—It is now arranged that Mr. Malcolm Gillies will (D.V.) leave Glasgow for Montreal, on his way to Winnipeg and Vancouver, by the S.S. Sicilian, on 30th October. In a letter we have received from Mr. Gillies he writes as follows: "I would like to fulfil my promise to the congregation in Winnipeg to do my utmost to interest the friends at home in helping them to erect a suitable church building, and I would do the same for the Mission in Vancouver. It would give me great pleasure to convey to them tokens of the sympathy of the Church at home in the shape of contributions to their respective building funds." Mr. Gillies' present address is George Street, Halkirk, Caithness. We shall be very pleased to forward contributions to Mr. Gillies.

Addresses of Treasurers in Winnipeg and Vancouver.—In connection with the appeal that has been made to friends in Canada and elsewhere to help the Building Funds in Winnipeg and Vancouver, we regret that the addresses of the Treasurers have not been given. They are, as follows:—William Sinclair, 77 Walnut Street, Winnipeg, Manitoba; and Hugh Mackay, 264 39th Avenue E., S. Vancouver, B.C.

Arrival of Rev. Jas. Macleod from Vancouver.—We are pleased to state that the Rev. James Macleod, who has been officiating for some time at our Mission in Vancouver, B.C., has returned in safety to the home country. We understand that Mr. Macleod has received a call from the congregation at Glendale, Skye.

Services at Dunoon.—Services are being regularly conducted at present on Sabbath at the Free Presbyterian Church, Victoria Road, Dunoon; hours, 11 a.m. and 6.30 p.m.

Acknowledgment of Donations.

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

Sustentation Fund.—"Anonymous" (Beaully postmark), £2; Mr. and Mrs. Fraser, Teandore, Tore, £1; J. M. B. K., £15; Mrs. Sangster, Kingussie, £1. Mrs. Mackinnon, Budshaw Farm, Chapelhill, Airdrie, £2; T. Finlayson, Trantlemore, Forsinard, 15/; S. Cameron, Glenmallie, Spean Bridge, 10/; Mrs. Cameron, Drumfern, Kinlocheil, 8/; Mrs. Campbell, Dervaig, Tobermory, 6/; and D. Cameron, Soay Isle, £2 10/6, per Rev. J. S. Sinclair.

Home Mission Fund.—Per Rev. J. S. Sinclair—Mrs. A. Stewart, Strathan, Locharkaig, 15/.

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Organisation Fund.—Per Rev. J. S. Sinclair—Miss MacBean, Newtonmore, 14/4; Miss M'Vean, Kincardine, Ontario, 4/6.

Mr. Arch. Maclean, 16 Marchmont Cres., Edinburgh, Treasurer, acknowledges, with thanks, the following donations to the Edinburgh Church Building Fund:—"Wellwisher," Ayrshire, £1; "Friends" (per Mrs. Budge), £6; and A. W. Macdonald, Esq., S.S.C., Edinburgh (per Rev. J. S. Sinclair), £3 3s.

Mr. H. S. MacGillivray, Bay View Boarding House, West Bay, Dunoon, acknowledges, with thanks, the following donations to Dunoon Church Purchase Fund:—English Visitor, who was at Church, £1; Yacht Carpenter, Sandbank, £1; Mr. James Campbell, London, 5s; and Mrs. Cameron, Drumfern, Kinlochiel (per Rev. J. S. Sinclair), 5s.

Mr. A. Sinclair, Treasurer to John Knox's Congregation, Glasgow, acknowledges, with thanks, £5, from "Furioso," for the Sustentation Fund.

Inverness Free Presbyterian Manse Purchase Fund.—Rev. E. Macqueen begs to thank the Congregation of St. Jude's, Glasgow, for the sum of £45, being amount of collection for this fund, received per Rev. Neil Cameron. The following donations are also thankfully acknowledged by the Treasurer of the Fund (Mr. John Grant, Bank of Scotland, Inverness):—Mrs. Mackenzie, Bank of Scotland House, Beaully, £1. Per Rev. E. Macqueen—(collected by Miss Cameron, P.O., Daviot)—"A Friend from New Zealand," £1, Mr. Mackenzie, Achvanran, £1, Mr. Mackintosh, Crask, 3s, Mrs. Mackintosh, Tordarroch, 5s, Angus Macbean, Tordarroch, 5s, Donald Smith, Balloan, 5s, Alick Smith, Farr, 2s, Miss Barbara Fraser, Farr, 2/6, A. M'Phail, Dalvourn, 4s, Mr. Cameron, Faillie, 10s, J. Cameron-Mackintosh, Farr, 5s, Miss MacGillivray, 1s, J. M. Cameron, Farr P.O., 13/6; and N. Hardie, Farr P.O., 4s—total, £5. Miss G. Sinclair, Halkirk, 10s; Mr. D. Livingston, Applecross, £1; "A Wellwisher," Ardineaskan, £1; "A Friend," Lochcarron, 10s; "A Wellwisher," Lairg postmark, 10s; Mr. Hector Mackay, Lochside, Overscraig, Lairg, £1; "A Friend," Ardineaskan, 5s; "A Friend," West Kilbride postmark, 5s; "A Friend," Tisbury, Wilts postmark, 10s; Mr. Robert Morrison, Tarbert, Harris, £2; Mr. M'Leod, Duartbeg, Scourie, £5; Miss Young, Craiglea, Kames, 5s; Mrs. Cameron, Craiglea, Kames, 5s; "A Friend," 10s; Mr. R. Allison, Newhill, Kirkhill, £1; "A Friend," Beaully, £1; and J. M. K., £1. Per Mr. Chas. M'Lean, Inverness—"A Friend," Daviot, £5; Mr. Alexander Mackenzie, Inverarnie, Daviot, £1; and Mrs. Fraser, Inverarnie, Daviot, 10s. "A Friend" (Glasgow postmark), 5s, per Miss K. Campbell, Inverness. Miss M'Leod, Badenscallie, Coigach, 10s, Miss Macrae, Achduart, Coigach, 5s, per Mr. Angus Stewart, Inverness. From "Friends" in Inverasdale, per Mr. Donald Mackenzie, missionary, £3 3/6. Mr. William M'Leod, Inshegra, Kinlochbervie, 6s, per Mr. D. Matheson, Ness Bank, Inverness.

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