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The R.C. Bishops and Irish Disorder.

THE attitude of the Roman Catholic clergy in Ireland to the campaign of disorder and crime carried on by the Sinn Fein party and others, has all along suggested connivance and approval on the part of these clergy. Only one voice has been lifted in condemnation of the policy of violence, namely, that of Professor Macdonald of the Maynooth College, if even that voice can be trusted as thoroughly honest and sincere. The theology of the Jesuits justly breeds distrust in the minds of intelligent Protestants as to any public utterances by responsible Roman Catholics, that go on lines contrary to the general policy of the Vatican.

Recently the Roman Catholic bishops showed their hand in a way that confirms suspicions. When the hunger-strike went on in the Dublin prison in April they issued a document in which they condoned the suicidal action of these rebels, pleaded on their behalf, and never expressed any condemnation of the brutal murders which many of them were parties to. Let it be plainly observed that these hunger-strikers were guilty, by their deliberate refusal of food, of a breach of the sixth commandment, "Thou shalt not kill," and the bishops manifestly homologated their iniquity. It is a law of the Roman Catholic communion that the "man who takes his own life under any circumstances, except obvious lunacy," is denied all Church privileges and rites, but these representatives of Rome, when it suited themselves, ignored their own law, and supported the hunger-strikers in their suicidal action. If these ecclesiastical leaders were really opposed to the campaign of crime and disorder they would have expressed themselves very differently, and done much to repress the wickedness that prevails, but they are so much in sympathy with it—no doubt controlled and guided by the Pope—that they do not hesitate to act contrary to their own laws in carrying out their deceitful schemes. "Semper eadem" (always the same) is the boast of the Papacy. This has been its characteristic as the enemy of righteousness from time immemorial, and the enlightenment of the twentieth

century has made no change upon its unholy and destructive principles and activities.

The *Bulwark* calls special attention to the case of Dr. Cohalan, the Bishop of Cork. This bishop has not hesitated to utter himself in a way that would encourage the police of his own religious persuasion to disobey the orders of the executive Government in the work of repressing outrage and lawlessness. He denounces the mode of present government as having no sanction in morals, and recommends the bishops in general to tell the police that they are not bound in conscience to obey the instructions of headquarters. To any impartial observer it is as plain as it possibly can be that the government of Ireland is at present far too indulgent, and that, unless a firmer hand is applied, things will come to a terrible conflagration some day not too distant. It is painfully interesting to get some details of the history of this Dr. Cohalan in relation to his bishopric. The *Spectator*, of 3rd April, supplies them as follows: "When the late Bishop of Cork died in the summer of 1916 Dr. Cohalan was the assistant bishop. Count Bernstorff, then German Ambassador at Washington, telegraphed to the German Foreign Office that Dr. Cohalan was a cousin of Judge Cohalan in the United States, and was strongly 'Nationalist and pro-German.' Count Bernstorff went on to explain that Dr. Cohalan had intervened between the Cork volunteers and the British military authorities, and had 'publicly exposed the gross breach of faith which the English had committed against the surrendered men.' Hence an effort had been made, through the British Envoy at the Vatican, to defeat the proposed appointment of Dr. Cohalan to the bishopric of Cork. 'If Germany,' telegraphed Count Bernstorff, 'can exert any influence to bring about this result (the appointment of Dr. Cohalan as Bishop of Cork), it would defeat the English intrigue against her interests.' We do not know what influence, if any, Germany exerted at Rome, but at all events, Dr. Cohalan became Bishop of Cork, and is now in a position to write the letter from which we quoted." So far the *Spectator*. Here, then, is a prominent bishop, a strong Nationalist and pro-German, fanning the flames of sedition in Ireland.

Still another bishop has expressed himself publicly in terms that evince the greatest sympathy with the violent proceedings of the rioters. They seem to be highminded heroes in his eyes. The Bishop of Killaloe said, in the course of a sermon on 25th April, that "never were the young people of Ireland, both men and women, a greater joy and glory to her than they were to-day; never more sincerely Catholic, highminded, virtuous and heroic." He cast off the just charges of crime as "defamation," and maintained that "in reality the Irish people, perhaps more than any other nation, love justice and peace," blaming, of course, the British Government for any "political violence" that existed. There are still people in Scotland and England who will not believe that the Pope is a chief promoter of the disorder that

prevails. Will they be enlightened by the Bishop of Killaloe? He said that in this struggle for "freedom" the Irish had "the present Holy Father, the head of the Catholic Church, the most potent spiritual influence on earth," on their side. What likelihood is there of order or peace being restored, when such men in high positions of religious authority and influence, backed by the Pope, are actively engaged, to all intents and purposes, in promoting the unholy work of outrage and violence?

We daresay not a few of our readers are following these events, as recorded in the public Press and in Protestant papers, but a large number are not in such close touch with the public record of affairs, and so they may be better of some information as to what is going on. A very vigorous paper in England, the *Morning Post*, has been lately warning the Government as to the ultimate consequences of the lukewarm policy they have been pursuing in Ireland, where a reign of terror prevails. It has been asking those in authority how they would personally like to live in such surroundings as many loyal Protestant people are compelled to reside in, their lives being in imminent danger night and day. The *Morning Post* very aptly delivered the warning that, if the Government did not bestir themselves to more vigorous action, they might yet find that Ireland would overwhelm them in lasting downfall and disgrace. It is our earnest prayer that the God of righteousness and peace would manifest His grace and power on behalf of poor, unhappy Ireland. Until "the man of sin" is overthrown there, through the power of the Gospel, there will be no purity or peace. May the Lord who is "more of might by far than the noise of many waters or great sea-billows" disperse the forces of error and destruction speedily to the glory of His great name!

THE name of Billy Bray will always be remembered as that of a faithful witness of Christ. It is recorded of him, on the completion of a second place of worship, he began a third and larger one, and in this enterprise his talent for collecting, as well as his zeal in giving and working, were well displayed. He had high ideas of his mission in gathering in the subscriptions of the Lord's stewards. A friend who was with Billy on a begging expedition, suggested, as they were coming near a gentleman's house, and Billy was evidently making for the front door, that it would be better if they went to the back door. "No," said Billy, "I am the son of a King, and I shall go front ways."—At one time, at a missionary meeting, he seemed quite vexed because there was something said in the report about money received for "rags and bones," and when he rose to address the meeting, he said, "I don't think it is right, supporting the Lord's cause with old rags and bones. The Lord deserves the best, and ought to have the best." "Well done, Billy," remarked the late Mr. C. H. Spurgeon; "this is right good, and sound divinity."

A Sermon.

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(*Hitherto Unpublished.*)*

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 "And as it is appointed unto men once to die, but after this the judgment :  
 so Christ was once offered to bear the sins of many ; and unto them  
 that look for him shall he appear the second time without sin unto  
 salvation."—HEBREWS ix. 27, 28.  
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YOU will have observed in reading the former part of the chapter, that a comparison is instituted between the services belonging to the first covenant and the second. The Apostle had been comparing the Christian dispensation with the Jewish, Christ with Moses, the Apostle of that dispensation, and Aaron, the High Priest of it. He alludes, in the eighth verse of the eighth chapter to the new covenant, quoting from Jeremiah thirty-first : "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah" ; and reverts to the points of agreement and of contrast between the services that belonged to the first, or Sinaitic covenant, and what belongs to the new covenant. There was a worldly sanctuary, and in it were offered daily sacrifices ; and once a year took place the great sacrifice of the Day of Atonement. Besides, at the entering of the people into covenant relation with God, when they met with Him, Moses offered sacrifices, and sprinkled both the book and the vessels of the tabernacle, and the people, with blood. "It was necessary," says he, "that the patterns of things in the heavens should be purified with these ; but the heavenly things themselves with better sacrifices than these." He here makes out then that the services of the Mosaic dispensation were the *patterns* of things in the heavens, but that the things of the new covenant are the heavenly things themselves. Both had to be purified with blood. For the patterns of things in the heavens, which were types of heavenly things, typical blood sufficed unto an outward end ; but, for the heavenly things, there was needed better blood, viz., Jesus entering with His own blood into the true sanctuary.

The contrast therefore is shewn in two particulars. First, in the superiority of the blood : "Neither by the blood of goats and calves, but by his own blood." Secondly, in the circumstance, that while these sacrifices had to be repeated often, that was not necessary in this case—seeing the blood was better blood, it was not necessary it should be offered often—He once suffered. For when true and proper expiation for sin is made, there is no use that the sacrifice should be repeated. And that, by the way, tells

* Preached at Clare Hall, Grange, Edinburgh, on 10th April, 1864.

against the Romish doctrine of the repetition, or the modified doctrine of the continuation, of the sacrifice of Christ in the Lord's Supper, or, as the Romanists call it, the sacrifice of the Mass.

The Apostle urges the imperfection of the Levitical sacrifices, on the ground, among other considerations, that these needed continually to be repeated. And so, to say that the sacrifice of Christ needs to be repeated or continued, is to declare that it is as yet imperfect, and so to cast the greatest possible slur—instead of putting respect, it is to pour contempt—on the expiatory death of the Lord Jesus. "Once"—it was once; but it continued to have a permanent effect.

Just as among men one thing takes place, death on account of sin, and is followed by its everlasting effect, the judgment; so the death of Christ once for many needs not to be repeated, but shall be followed by His second appearing unto them that look for Him without sin unto salvation.

You see that in the text there are two pairs of things contrasted—the appointment unto all men once to die, and after death the judgment, and so the first appearing of Jesus Christ, with sin; and His second appearing, without sin, unto salvation.

I.—The appointment unto all men once to die, but after this the judgment (verse 27).

That all men die is a fact of which all are cognisant, and yet which, alas! is far too little laid to heart. The poet's saying still holds true: "All men think all men mortal but themselves." And yet this earth which we tread is, as it were, one huge sepulchre of the generations that have passed; and soon it shall be with us, that the place which now knows us shall know us no more. Yes; death is a dread fact. I must die; thou must die; we all must die. "It is appointed unto men once to die." It is not—as it is sometimes called—the debt of nature; it is the appointment of God. And from this it derives its aspect of the king of terrors. For it is the wages of sin. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." The dread curse, given forth first by way of threatening: "In the day thou eatest thereof thou shalt surely die." Then the confirmation of it: "Thou shalt return to the ground, for dust thou art, and unto dust shalt thou return."

"It is appointed."—"I know," says Job, "that thou wilt bring me to death, and to the house appointed for all living." Death, which shall separate us from all that are near and dear to us. So far they can accompany us, but not one step further. Death, which shall separate also between soul and body, and the body shall be laid in the silent tomb till the resurrection. "And after death the judgment." And is it not a solemn thing, under God's condemnation to death, to go and face God, and to receive at His hands according to the deeds done in the body, whether they have been good or whether they have been evil; to stand at the

judgment-seat of Him who, in His righteous judgment, shall render tribulation and anguish upon every soul of man that doeth evil, to the Jew first and also to the Gentile? "To them who, by patient continuance in well-doing, seek for glory and honour and immortality, eternal life; but unto them that are contentious, and do not obey the truth but obey unrighteousness, indignation and wrath."

"It is appointed unto men." Ah, how important a nature have we! How solemn, how awful a thing it is to be a man, to be a man, whom God magnifies and sets His heart on, and will bring into judgment with Him! "After death, the judgment." And suppose that here all our view terminates, and that we are left to our expectations of what that judgment will be, and to form our expectations, on correct views of God's character and our own, on correct views of that holy, just and good law, which primarily the holy, just and good God gave to man (made by Him holy, just and good, and therefore laid under obligation by Him to remain and to act holily and justly and well), so to appear at His judgment seat, what must our expectations be! I know not what each of you thinks of himself and herself, what, upon this perfect rule regarding the deeds done in the body, your expectations may be. Sure, I am, from what the Word of God declares, and what my own conscience testifies, that for me there were nothing but a certain fearful looking for of judgment and fiery indignation, to consume me as an adversary, if I were brought into judgment on that ground.

Death and judgment: these are solemn things, and in themselves most awful. What is it that makes death and judgment so terrible? It is sin. For, "the sting of death is sin, and the strength of sin is the law." The law, which binds the transgressor up under the execration and curse of God, and so delivers him over unto the reigning power of sin and Satan; the law, which gives its power to sin, for God could sanctify from sin by His omnipotence, but the curse of His law comes in between; and so the accursed is given over to his own heart's lust—is given over to him to whom in the first man we surrendered ourselves, the terrible one whose lawful prey we became. What a solemn thing to stand for life and death even before a human tribunal, and to stand in jeopardy and peril of having our life adjudged unto the vindication of that law which keeps human society bound together! But to be judged of God for the transgression of His law, for enmity to Himself involved in transgression of His law; to be declared God's enemies, driven from His bliss-giving presence, and made vessels of His righteous, relentless wrath, without end and without hope, *that* is what I deserve. What dost thou deserve? If therefore there be no escape from sin, there is no escape from death; and if there be no escape from sin, likewise there is no escape from being cast in the great judgment. "It is appointed unto men once to die." Men have but once to die—but once. And if they die wrong, they cannot amend it.

Well, what an awful thing if we die wrong! And yet, alas! it is no uncommon thing. Those who would die well should think much on death. Not that this of itself is sufficient—far from it; but there is scarcely anything else that will fix our minds to the contemplation of the atoning death of the Lord Jesus but the realisation of our own mortality, and the cause of it, our own sinfulness.

II.—The first appearing of Christ, *with* sin, and His second appearing, *without* sin, unto salvation.

This is the other pair of things with which the Apostle compares death and judgment. "*As it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation.*" Amidst all the deaths that have taken place, there is one that stands out distinct and pre-eminent above them all. *We* die, because we are sinners; we die, because we sinned in the first of men; we die, having added innumerable actual transgressions, sin having abounded. But there died One who was holy, harmless, undefiled, and separate from sinners; One who did no violence, neither was deceit found in His mouth; One of whom the Heavenly Father proclaimed, "This is my beloved Son, in whom I am well pleased"; and One who was not involved in the guilt of Adam's transgression, for He came not by ordinary generation. "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same." "God sent forth his Son, made of a woman." But He came not—He did not enter, as we do—by connection with Adam, for He had divine being eternally. He existed from eternity as the co-equal Son in the bosom of the Father. Nor did He take our flesh by ordinary generation, and so incur the guilt of Adam's first sin. And why was He put to death? It will not solve the question to speak of the wicked and of the rage of devils. True, men took and, by wicked hands, crucified and slew Him; true, the prince of this world came, and though he found nothing in Him, many bulls of Bashan compassed Him about. What the malice of earth and hell could do, was done. But there is One higher than the highest. This act took place under the government of a righteous God. Why did He permit it? Permit it, do I say? "It pleased Jehovah to bruise him; he hath put him to grief." "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." He offered Himself a sacrifice to God; but they are striking words, these already quoted: "It pleased Jehovah to bruise him."

Now, why this? We can all see, that whatever views of the death of Christ there may be other than as a true and proper sacrifice for sin—the sin of others imputed to Him, "wounded for our transgressions and bruised for our iniquities, the chastisement of our peace was upon him"—that without this solution, it

remains insoluble. Speak of a manifestation of the love of God to man! If the death of Christ was not a sacrifice to divine justice, it told nothing of love. What lesson could we learn from it? Only this lesson, that God had no regard to justice; that, under His government, the only holy one that had been since Adam fell was the greatest sufferer; and that, as the innocent suffered, so the guilty may escape. But, "herein is love, not that we loved God, but that he loved us, and sent his Son *to be the propitiation for our sins.*" Yes; He loved His Son with all the fulness of divine love, and He gave His Son to be the propitiation for our sins, maintaining the honour of His law and justice, of all His perfections, in His plan of saving us. Christ's death was an atoning death, was a propitiatory sacrifice. He was "offered"—He was offered unto God.

What was the meaning of sacrifice, sacrifice typical under the law? (The ceremonial law could have no meaning by itself—it had its meaning in reference to moral law, and the sanction of that law—"The soul that sinneth, it shall die.") God was pleased to manifest His design of accepting a substitutionary death of His own provision by the appointment of sacrifices. The sacrifices obtained freedom from death, so that the worshipper was allowed to enter the sanctuary of God, and to enjoy all the privileges of an Israelite. His sin deserved death, and only by the endurance of death could his sin be put away. Sacrifice there was, founded on the connection that is between sin and death. And that connection is not appointed arbitrarily by God, but is founded on the very nature of God, sin, not only warranting, but demanding, at the hands of justice, its proper desert, death. And death, as under God's displeasure for sin, can only be death in all its wide extent—the threefold death, as it is called—death temporal, spiritual, and eternal: the one great death of the soul's separation from God, the fountain of life, and being left in that condition for ever.

It was necessary that the sacrifice should be perfect: the animal had to be of clean beasts, and to be perfect. For nothing could be expiatory, nothing could come on the altar of God, that was not perfectly pure. "Redeemed, not with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot." And the innocent creature was laid hold of by the sinner; laying his hands on it, he confessed his sins, and his sins were transferred to the innocent. For the death could not be inflicted, unless the sin was imputed. So, the nature of a sacrifice is the death of the innocent for the guilty, by the transference of the guilt of the guilty to the innocent.

"Christ was once offered"—He was offered but once. Not many times since the foundation of the world. Indeed, if it had not been for the sufficiency of His death, it must have been repeated. Nothing but the death of Christ could put away sin;

and, if it had been necessary that it should have been more than once, "then," as the Apostle takes for granted, "must He often have suffered since the foundation of the world," or since the fall of man. But it was not necessary that He should be offered often. He was offered once—once, with efficacy stretching back through all time, and stretching forward through all time. God's saints under the old dispensation looked forward through the typical blood—it was with much obscurity, yet it was sufficiently bright to faith—to what was meant by it, the sacrifice of the new covenant. Christ's death thus extended back through all time, and so it extends forward: There is no need of any more sacrifices for sin.

"Christ was once offered to bear the sins of many." Ah! my fellow sinner, I am one sinner; what art thou? My fellow-sinners who, along with me, are going on to judgment, this is an important matter to hear of Christ in connection with sacrifice, and in connection with sins. There remaineth no other sacrifice, He being *once* offered to bear the sins of many; and so, when we come into judgment, either our sins shall be found on Him or on us. If they are not on Christ, then are they on ourselves, and we have, with them lying on us, death before us, and judgment before us. And how shall we die with this weight upon us?

O perhaps, like many, we may sleep, and sleep on, and never feel the heavy weight, and die blind to what is immediately beyond death. But we shall not remain ignorant of the weight one moment longer. If our sins are out of our memory, they are in God's book of remembrance, and our own memories shall be refreshed—the memories of such as shall be found Christless—and shall testify against us to the awful facts.

But there shall be found those who had sinned—"fornicators, idolaters, adulterers, thieves, covetous, drunkards"—the Apostle says to the believers, "Such *were* some of you"—these shall be found—and "when the iniquity of Israel shall be sought for, there shall be none; and the sins of Judah, they shall not be found." "Christ was once offered to bear the sins of many"—*many*. Around the One, who died once, shall be found the many who were wicked as well as others—the many who ought to have died eternally, being condemned and executed. But, no; their sin has been borne, and borne away. And mark how excellent that one offering must be, from a consideration of the many. No creature would have been able to bear—no mere creature would have undertaken to bear, God would not have allowed any mere creature to undertake to bear—the sins of others; and, if he had undertaken, he must have failed. But around the One are the many—"the number of them," as the Apostle says in the Apocalypse, "ten thousand times ten thousand, and thousands of thousands." Every one of them was a sinner. For ever shall be the song, "Unto him that loved us, and washed us from our sins in his own blood." O what must be the value of that redemption price that was paid, when it was a price for the many!

It was for many; not for all. The Word says *many*—not all; not all. We read in our Catechism, “God having, out of His mere good pleasure, from all eternity elected *some* unto everlasting life.” We are apt to wonder that the compilers did not say *many* instead of *some* merely, though no doubt they said *some*, meaning *many*, very many.

This leads us to the *second* part of this head, for it suggests the important question: How may I know—how may any one know that he is among the “many”?

That is answered in the second part: “unto them that look for him shall he appear the second time, without sin, unto salvation.” The many for whom Christ was offered, and they that look for Him, to whom He shall appear the second time, without sin, unto salvation, are the same.

The “many” are defined to be “those that look for him.” We are not called in the Gospel, first of all, to ascertain whether our names are in the Lamb’s book of life, whether that propitiatory death was for us personally, or not. The Lord has not revealed the names of the elect saved, but He has revealed the name of the elect Saviour. And He has given signs of the elect saved—they know, receive, come to, believe in, cleave to the elect Saviour. The “many” know the One. “I know my sheep, and am known of mine.” “My sheep hear my voice, and I know them, and they follow me.” He does not say that the sheep know themselves, but, “I know the sheep, and the sheep know me, who, as the Good Shepherd, give unto them eternal life.” The word “many” offers this great encouragement—the multitude of the saved. Ah! there is the multitude of the lost. “Many are called, but few are chosen.” But in the everlasting Gospel the invitation is addressed to all. To those that have the everlasting Gospel, the words of Christ are: “Come unto me”; “Him that cometh unto me, I will in no wise cast out.” To the inquiry, “What must I do to be saved?” the answer is, “Believe on the Lord Jesus Christ, and thou shalt be saved.”

The inquiry is not then, in the first place, “Am I among the many?” but, “Am I a sinner that have to die, and be judged; and is Christ the Saviour of sinners that had to die and be judged; and does He invite me in the everlasting Gospel?” That is the one warrant. “This is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.” And He opens that: “And this is the will of him that sent me, that every one that seeth the Son, and believeth in him, may have everlasting life, and I will raise him up at the last day.”

If you ask me, who will come? I say, God’s called according to His promise. If you ask, who may and should come? I answer, every one to whom the word is sent, to whom Jehovah says, “Look unto me, and be ye saved, for I am God, and there is none else,” a just God and a Saviour.

The "many" there are described as "them that look for him." The position, with reference to Christ, in which they are placed, is between His first and His second coming—occupying till He come—as in the parable: the man went into a far country to receive a kingdom, and to come back again. Christ's "many" are described to be those that believe in His first, and wait for His second coming. It is said in 1 Thessalonians, "Ye turned to God from idols, to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come," when "He was once offered to bear the sins of many." Such are the characteristics of the "many." They have turned unto God from idols, to serve the living and true God. They believe in Jesus, who delivered us from wrath to come; they have received Him, being born, not of blood, nor of the will of the flesh, nor of man, but of God. And turning unto God through Him who died, "the just for the unjust," they have turned to wait for His second coming—girding up the loins of their mind, being "sober, and hoping to the end for the grace that is to be brought unto them at the revelation of Jesus Christ, whom, having not seen, they love."

"Them that look for him." This is not bare expectancy, but such looking as denotes preparation. "Occupy till I come." The not looking produces sloth. So the servant, who said, "My Lord delayeth his coming," began to beat his fellow-servants, and to eat and to drink, and be drunken. But the servant who expected his Lord's return was diligent, careful to have all things in readiness that, whatever hour of the night He might come, He might find him watching and ready.

Well, then, from these and similar tokens, you may judge whether or not you be among the "many." If you have these marks, you are among the "many," and if you have not these distinctive marks, you are not among the "many." Let those who have these marks seek to glorify God, who has made them what they are. And let those who are destitute of them consider. You know not what God's sacred purposes are, not yet being among the called according to the purpose, yet hearing about death and judgment, and hearing about the death of Christ, and His coming again in the glory of His Father and of His holy angels to be glorified in His saints, and admired in all them that believe, and in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of His Son, you, who have been as sheep going astray, be ye now as sheep returning to the Shepherd and Bishop of your souls, who refuses none that come to Him.

"Unto them that look for him shall he appear the second time, *without sin.*" Once more He appears—without sin, without sin-offering, and without the imputed sin which caused the sin-offering. "Without sin"; our Lord was always without sin *in Him*, but He had a great load of sin *on Him*. O how much sin had the ten

thousand times ten thousand and thousands of thousands, each of them having had the primeval guilt of the race and manifold actual sins, especially the sins of their unconverted state! What a load! And Christ bore them all. He accomplished the work; went through the task. Sin was on them once, they having committed it. Then it was on Him; by Him undertaken, and by God imputed. It is not on them now, for it was transferred to Him; and it is not on Him now, for He bore it and put it away. "The iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found." It is gone; abolished. He hath finished transgression and hath made an end of sin. There was a load of sin on Him; but there is now a crown of glory on His head, and the King is made most glad for evermore with the light of Jehovah's countenance. And without sin He comes in His own glory, and in the glory of His Father, and of the holy angels. "The Lord Jesus shall be revealed from heaven with his mighty angels, when he shall come to be glorified in his saints and to be admired in all them that believe." The Apostle adds—O! that we could add it—"because our testimony among you was believed."

"Unto them that look for him shall he appear the second time, without sin, *unto salvation*." Salvation is a word used in manifold senses; salvation has manifold aspects in Scripture. Sometimes it is put for the procuring of our salvation: "Who hath *saved* us, and called us with an holy calling." Salvation, being here placed before effectual calling, must mean the procuring of salvation by Christ's meritorious life and atoning death. Sometimes it is put for the state of grace into which men are brought when, through the receiving of the Holy Ghost, they see and believe in the only begotten Son of God: "The Lord added to the Church daily such as should be saved." Sometimes it is put for the progress of salvation in increasing sanctification: "Work out your own salvation with fear and trembling." Sometimes it is put for the completed salvation at the last day: "It is high time to awake out of sleep, for now is our salvation nearer than when we believed."

The salvation which was purchased by Christ, in its outgoing and application, has various stages. But, if we should suppose an individual converted just in the moment previous to Christ's appearing, what would take place? The forgiveness of all his sins—the entire sanctification of his nature—and the change equivalent to death and the resurrection. "We shall not all sleep, but we shall all be changed—in a moment, in the twinkling of an eye." "Then we which are alive and remain unto the coming of the Lord shall be caught up, together with them in the clouds, to meet the Lord in the air." And this is what gives us the completeness of the salvation which is in Christ Jesus.

But it comes out ordinarily in steps. There is the communication of the Spirit of life in regeneration, and union to Christ by

faith—justification, adoption, increased sanctification—deliverance from the power and dominion of sin—at death deliverance from indwelling sin—deliverance from death and all the consequences of sin—and the possession of a spiritual, glorious body. That is the complete salvation. It is salvation from condemnation—from indwelling sin—from death and the power of the grave—from hell. And it is the salvation of the whole man unto God—in the soul being made perfectly holy, and in the body being raised up and made glorious—in believers being openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

This full enjoying of God to all eternity is salvation in its full sense. And “Unto them that look for him Christ shall appear the second time without sin” (having no sin in Him, as He never had, and none on Him) “unto salvation.” They for whom He died, and rose again, and went away, shall be received and beheld by Him with inconceivable acceptancy, and presented before the presence of the Father “with exceeding joy.”

Now, is this nothing to men who have to die, and have after death the judgment? Is this nothing? What is Jesus to you, to me? Sinner, what is the Saviour to you, deserving to be condemned, what is the Saviour to you? What have you done with your sins? What do you do with them? Do you bring them to Him on whom it pleased the Lord to lay the iniquity of all those who, turning to God from idols to serve the living and true God, wait for His Son from heaven?

If you deposit your sins where the Lord deposited the sins of His people, then is Christ a mediator, a high priest, to bring you to God. And now, “It is appointed unto men once to die.” Yes; but death now to Christ’s “many” has altogether changed its nature. “It is appointed unto men once to die; but, said He to His disciples, and not to them only, but unto all them also who should believe on Him through their word, “Because I live, ye shall live also.” Having died and risen again, He quickens the dead soul, and will quicken the mortal body. “Our friend, Lazarus, *sleepeth*.” “If we believe that Jesus died and rose again, even so them also which *sleep* in Jesus will God bring with him.”

Jesus *died*—it was death in all its terribleness there: believers *sleep*—sleep in Jesus. And “after death, the judgment”; but the judgment-seat of Him who bears the sins of many; the judgment-seat of Him for whom, having turned to God from idols, they have been looking—the judgment-seat of Him who will say at death, and say at last at the resurrection, His old word, which the sheep know so well, “Come, come.”

There is a word He never spake yet to a son of man, nor will ever speak till then: “Depart from me.” He will speak it then. He never said it to a son of man yet, nor ever will till then. And the word He will speak to His own then, He speaks to His own now. And the first word of it at least He speaks to thee, sinner,

who art going to His judgment, "Come; come." Come to Him who bare the sins of many; turning from idols to serve the living God, commence looking for His second coming. And you who have turned, continue looking for His second coming. And as troubles may increase, and days decrease, remember that now is your salvation nearer than when ye believed. "For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them who believe, to the saving of the soul."

Notes of Northern Worthies.

*(Many of these Notes were hitherto unpublished.)**

SHERIFF MACCULLOCH, Dornoch, was saying: "Satan has three darts to cast at the awakened and believing soul. One is, that he is not among 'the elect'; a second, that his day of grace is past; and the third is, that he has sinned the sin against the Holy Ghost."

On one occasion, at a Communion at Latheron, Caithness, a great man from Ross-shire was expected to be present. On Friday, at "the fellowship meeting," all eyes were looking for him, and on being asked to speak to "the question," he rose and said: "There are only two persons here—he who has got Christ, and he who has not got Him; and he who has got Christ will have fears till the day of his death that he has not got Christ, while he who has not got Christ will not believe till the day of his death that he is without Him."

Rev. Finlay Cook remarked that Christ was saying in the Gospel: "Count down your sins to me, and I will count down my pardons to you."

Rev. John Kennedy, Redcastle, said that he never preached the Gospel rightly but he found himself the greatest sinner in the church.

George Mackay, Golticlay, Caithness, and a friend were going on a Sabbath evening to "a reading." On the way they passed some people who were scolding one another about cows and grass. George said to his companion: "Do not these people put us to shame? How faithful they are to their master, the devil! And how unfaithful we often are to our Master, Christ."

* Taken from the notebooks of the late Mr. George Sutherland, Forse, Latheron, Caithness, who died in December, 1916. (See F.P. Magazine, April, 1917.) We had already a series of interesting notes from these books, slightly supplemented from other sources—a series that was concluded in April, 1918.—ED.

Sandy Gair came home one day with his horse from "the smithy." Next morning he found the horse choked with the halter. In a spirit of much submission, Sandy said, "Well, this is a trial, but glory to God, He is not done speaking to me yet."

One remarked that if the Apostle Paul had got his prayer answered in the removal of "the thorn in the flesh," as he desired, he would be of little use in the Church all his days afterwards.

Rev. Robert Finlayson said that Paul was never holier than when he cried, "O wretched man that I am! Who shall deliver me from the body of this death?"

Rev. John Macdonald, Helmsdale, was to preach on a certain Sabbath at Nairn. As he journeyed by the way he began to think of a text. He could find nothing from the Word but the sixth commandment, "Thou shalt not kill." He would prefer to speak on some other text, but nothing else could he find, and so he preached on this commandment. When the service was past, a woman came up to him and said that it was "a blessed sermon" to her. That morning she was going to drown herself, but thought that she would go "to hear one sermon yet." Under that sermon her bonds were loosed, and her temptation fled.

Rev. Dr. Kennedy, Dingwall, said that selfishness would feed on its own self-denial.

George Mackay, catechist, Latheron, was speaking to a godly woman who was in great distress about her spiritual state. She complained of the lonely days she had now, compared with her former days, having lost all her comfort for eternity. He hearkened to her for some time, and then said, "Do you remember your marriage sermon?" "No," she answered, "I don't remember one word of it." "O but," said George, "although you have forgotten the sermon, the marriage stands firm and sure. So your marriage with Christ is firm and sure, although you have lost hold of your ground of hope."

John Sutherland, Badbea, Caithness, was saying that the dead child raised to life again by the prophet, was the blessed experience some might have had of the promises and communion with Christ, perhaps forty years ago. It was now dead, but when the Prophet, Christ, would be called for, and return, He would restore "that child" to life again.

(To be continued.)

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.

AS I was informed by my parents, I was born in the year 1685, when the persecution was very sharp, and through the bloody cruelty which was then exercised my parents were deprived of all they had in the world, and cast out of house and hold, because of their joining with, and adhering and cleaving to the then persecuted Gospel and remnant. In this extremity, my mother, by the providence of God, got into a little cottage, where she brought me forth, a living child, to the hazard of her own life. And three-quarters of a year thereafter, my parents got an opportunity of a persecuted minister, by whom I was baptized in the night-time. The consideration of this my parents' duty towards me, to the hazard of their own lives, laid me under the greater obligation to resolve through grace that I should carry dutifully towards them all the days of my life. I desire to look back upon my birth and baptism with admiration and thanksgiving. This early providence of a merciful and gracious God to me, makes me to say with the Psalmist, "I will praise thee, for I am fearfully and wonderfully made; marvellous are thy works. How precious also are thy thoughts unto me, O God!" etc. I desire to admire the merciful arms that were so early stretched out to receive me into His Church, and the mercy of baptism by a faithful minister of Christ.

I now come to give an account of the Lord's way with my soul in the several years and periods of my life.

FIRST PERIOD.

It pleased God, from all eternity, to choose a remnant from among the lost posterity of Adam to be monuments of His grace and mercy here, and instruments of His praise hereafter; amongst whom I hope He did enrol my name, and in order to the accomplishment of this design, He early began His work with me. I do remember when I was a child I heard others talking of God,

* A reprint of edition issued in 1857 with preface by Mr. Peter Drummond, Stirling, who says, among other things, "The experience of Elizabeth Cairns is surely a rebuke to our coldness, deadness, prayerlessness, and want of thirsting for God . . . Read it prayerfully, and you will have reason to thank God for the gracious awakening, enlightening, and refreshing it will afford."

and I asked my sister what that was they called God? My sister proposed this question to another, who informed me that God was a Spirit, and that He had His being of Himself, and was the Creator and Maker of all things.

After this, I had such impressions of that God that made me that no children's play could long divert me. About this time, being in the open field, I saw the rainbow appear before the shower, at the sight of which I fell a weeping, for I had heard tell that God once drowned the world with a flood of water, and as a token He would not do it again He set His bow in the cloud, the sight of which made me entertain more and more impressions of this God, so that I thought the Sabbath-day had another kind of light than another day.

There was an accidental providence I met with when I was five years old. I was keeping the sheep with my sister. As I was going along the top of a considerable rock, at the foot of which was a ditch of water, I fell over, but providentially in the face of the rock there was a thorn-bush growing, which I got hold of, by which means I got up again. This the Lord remarkably blessed to me, for though I was not hurt by this fall, yet it had such impressions on my mind that I immediately fell a reflecting upon this providence, for I saw, if I had gone down, my life could not have been preserved. I had heard tell that there was a hell and a heaven, so I thought with myself if I had died I would have gone to hell. I had such fears of it that frightened me, for I had dreamed that I saw folk going by, and one of them told me that they were in hell, and that it was a dreadful place. I asked what made it so, and one answered me that the wrath of God was there.

After this I heard a person praying in my father's family. One expression he had in prayer stayed in my mind for some time. The word was what we have in Isaiah xi. 1, 2: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots, and the Spirit of the Lord shall rest upon him." And many expressions he had in prayer that made me to understand that He of whom the prophet there spoke was the Saviour, and my fears of hell made me to notice and remember it.

After this, my mother began to learn me to read, and, as I remember, it was before the eighth year of my age. On which I make the following reflections:—

1. I acknowledge I am one of Adam's corrupt race, in whose room He stood and fell. I was formed in sin, and brought forth in iniquity, and came into the world with every faculty of my soul corrupt, under the guilt of original sin and curse of the law, and so an heir of hell and wrath.

2. I desire to adore the sovereign goodwill of a gracious God to me that made me capable of, and also to feel, two parties in my soul so early, as that of evil and good, of darkness and light; but when this light and love to good was infused and put there I know not, yet I came to know it by its effects. (1) This light

discovered to me that I was a sinner, and that there was a hell to punish sinners in. (2) This light discovered a God, a Saviour, and a heaven. (3) It made impressions on the several passions of my soul; a discovery of sin and hell brought a great fear and terror on my mind; the discoveries of God and Christ kindled a love in my soul and desires towards Him. (4) It had an effect on my outward life, so as I could not take pleasure in children's play and diversions. (5) It spiritualised other things, for by this light I was made to see a God in the works of creation, such as the growing of the grass, the winds and the rains, and the bow He set in the cloud as the token of His covenant with the earth, and that He would not destroy it again by water. And when I looked up to the airy heavens, oh! what glorious things were these: the sun, the moon, and the stars. My parents told me that God made all these things, and I believed it. I remember I would have gone out after daylight had gone away and looked up to the stars with great pleasure, and, as I looked, I felt a believing impression that filled me both with fear and joy. (6) I observe that what I was taught by this light was conform to the Scriptures, although at that time I was not learned to read them. This is an evidence to me that it was the Lord's teaching, though it was but like the dawning of the morning. I was at a great loss that I was not sooner learned to read; one reason was, that the place where I lived was not near any school, as also my parents did not incline to learn their children till they were about eight years old, thinking that they might have the better capacity to retain what they were taught. So much for reflections on this first period of my life.

(To be continued.)

Meeting of Synod—Brief Report.

THE Synod of the Free Presbyterian Church met at Inverness on Tuesday evening, 18th May. Rev. D. M. Macdonald, retiring Moderator, conducted public worship, and preached from 1 Corinth. i. 21. There was a good attendance. After the Synod was constituted, Mr. Macdonald demitted office, and the Rev. D. Macfarlane, Dingwall, was appointed Moderator. On Wednesday, the 19th, two sederunts were held. The Conveners of various Committees, such as the Canadian, Foreign Mission, and Finance, gave in very favourable reports. It was agreed that the ministers' salaries be fixed at £220, and that the missionaries' salaries be also considerably augmented. Several legacies were reported. One from Canada amounted to £490, while another from California, U.S.A., came to upwards of £1000. It was agreed to appoint Wednesday before the third Sabbath of July (or Thursday, where found more convenient) as a Day of Humiliation and Prayer for the condition of Ireland and the general world

unrest. A Committee was appointed to draw up a statement with reference to the Free Presbyterian Church and the Church of Scotland Enabling Bill, while another was appointed to send a strong protest against the Matrimonial Causes' Bill. The subject of the Temperance Act was taken up, and it was agreed that, in view of the amount of drunkenness among youths as well as those of riper years, the Synod strongly recommend their people as a whole to vote for the total prohibition of the sale of strong drink, apart from what may be necessary for medical purposes. Under the head of Foreign Mission Report, an interesting letter was read from Rev. J. B. Radasi, Matabeleland. The Synod adjourned, to meet again (D.V.) at Inverness on the Tuesday after the third Sabbath of May, 1921. We expect to give a complete report in next number of the Magazine.

The late Miss Jessie Russell, Inverness.

JESSIE RUSSELL was born at Croy, where her father served as a gardener. Not long after Jessie was born, her father got an appointment in Edinburgh, but Jessie, being the stronger of twin sisters, was left with a maternal aunt who lived at Dores, where she remained till she was of age to go to service.

At the age of seventeen she got a situation in Inverness, in which town she remained till she was twenty-six, when the Lord laid His hand on her body. The furnace of affliction is not sweet to flesh and blood. Jessie felt it very hard to lose her sight. The apple of the eye is a tender part of the human body, and very dear to all living beings. Her whole nature rebelled. Her prospects in life were to be blighted. She consulted many physicians, and reached an Edinburgh Professor; but she was nothing bettered, but rather grew worse. She had to part with both her eyes, but it is clear that it was for her eternal good. Until that time she lived like others, without God, or hope in the world. In this forlorn condition she returned to her aunt to Dores, and took to her bed, as she thought, to rise no more, and in mind resembled Jonah, "angry unto death." In after years she would, with a subdued heart, say, "What a wonder the Lord did not cut me down in my sins!" but that was "the month wherein the wild ass" was to be caught.

One of the days during which she lay in bed repining, her aunt asked her to get up, as she had to go out to do some work on the land. Shortly after Jessie got up a "Teacher of the Blind" came to the house, asking for her, and left with her a card with the alphabet for the blind, and asked her to begin at once to learn. Jessie began to remonstrate with him, saying that she would never manage to learn, but the man was insistent and left her, and before she went to bed that night she could read all the letters.

Next week he again visited her, having with him one of Paul's Epistles to Timothy. Jessie began that Epistle, and found it to be God's message to her. Before she was once through it, she was convinced of her lost and ruined state as a sinner, and her need of Jesus Christ as her Saviour; she felt that God would be just in not only taking the sight of her bodily eyes away, but also in casting her to hell. Then she ceased to murmur for her lot as blind, but began to lament her ignorance of Christ as the Saviour, and used her fingers to find out more and more about Him who so loved as to give His own life a ransom for many, and it is clear that the Lord bestowed on her a great measure of His Spirit.

Jessie Russell became a burning and a shining light through the grace of God given unto her. She took a great interest in the cause of Christ at home and abroad. She lived alone at Does for some years after the death of her aunt, and her room was a model for cleanliness and order, although she could not see. The Lord enabled her to order it, and use well her hands.

The first time the writer met her was in her own room at Does in the days when worthy Alexander Fraser lived there, and he could never forget his feelings on meeting her stone blind. One felt that she read you through, and knew your thoughts. In 1893 she had no hesitation in joining the Free Presbyterian Church, for she saw and lamented the sad declension in the Free Church, and to crown all the passing of the notorious Declaratory Act confirmed her as to her duty. She joined the congregation of Inverness, and on more than one occasion was driven in from Does to visit an old worthy lady who lived at Douglas Row, one like-minded with herself, full of faith and love. Mrs. MacKenzie would give the first place for discernment to Jessie Russell, and Jessie would give the first place to Mrs. MacKenzie, and it was a privilege and pleasure to listen to them both recounting the Lord's dealings with their souls, under the hearing of the venerable Archibald Cook. Jessie used to relate that, when she was losing her sight, she used to think of the kind "well-to-do" friend that she depended upon to help her. "This was my folly," she would say, "for none of those whom I looked to ever helped me in the least, but the Lord raised up friends to me, whom I had never seen with my bodily eyes." In process of time the family, who used to show her great kindness at Does, removed to Inverness, and took Jessie along with them. She remained for some years with that family near Tomnahurich. Many resorted to her for counsel, not only for their souls, but also for the things of time, and all who consulted her found in her a most wise counsellor.

The writer remembers coming from Beaulieu with a godly old man who lived at Righsamridh, called William Campbell. He had a great desire to see Jessie Russell. Being a most original fellow, it was truly touching to witness the meeting of the two worthies. William began by saying how long he desired to see her, because he considered "that there were very few so like brother

and sister as the two of them, that it seemed she was so wicked that the only way by which the Lord could deal with her was to take the sight of her eyes from her, and that he himself was so ungodly that the Lord had to take the strength out of his back." He walked with his chest bending towards his knees. Their meeting was like the meeting at the "Three Taverns." They both rejoiced in the Lord, who had made His grace to abound to such as they were, and, as long as William lived, his meeting with Jessie Russell was counted by him among the beginning of months.

Jessie's room was truly like the cave of Adullam in the days of David. Such as were discontented with themselves as sinners flocked to her, and many found it for the benefit of their souls to do so. She was truly a Christian lady, gentle as a lamb when standing for herself, but bold as a lion when called upon to contend for the cause of Christ. She would not change her opinion for words or gifts, and she was not afraid to inform such as would try to win her with such devices what she thought of their actions. She lived for some time in Academy Street with a Miss Cameron. We met her there, and heard wise words from her. She attended church sometimes from there. But her dear friend, Miss Cameron, did not get a long lease of life here below, and Jessie Russell had to change her place of abode once more, before she was taken to her eternal home. She spent the latter part of her pilgrimage with a Miss Mackintosh, in Argyre Street, and here also she was lovingly treated to the end.

If the Apostle Paul said, "I have fought a good fight," it might be said of Jessie Russell. She had to fight with inward conflicts. She was not ignorant of Satan's devices, yet she had the sentence of death in herself, that she might not trust in herself but in God, who raiseth the dead, and calleth the things that are not as though they were. She lived to see many changes upon some in the Free Presbyterian Church, but she was unchanged by such changes, believing that the testimony was the Lord's, and that if He was for the despised few, He could uphold them against the mighty. She used to say, "There is one church in Inverness, and it will be there, whether you are in it or not."

She lived to a good old age, and in old age, when others fade, she still brought forth fruit. Always keeping the dark side to Him who thought on her in her low estate, in Him she trusted, and was not put to shame, but the bright side she kept to the world, praising Christ by word and deed. She lived holily, righteously, and godly in this present evil world, saying nothing but what the law and the prophets did say. She was one of nature's ladies, if ever there was one, and she was a trophy of free grace, which is better still. She was a true lover of Zion, and not one who wished to make divisions. She was a meek and lowly saint, who felt her own unworthiness and inward depravity, and her need of the renewing of the Holy Ghost, daily repenting of her sins, and rejoicing in the forgiveness of sins through the

peace-speaking blood of Christ. She was encouraged to believe that better days are in store for the Church of God yet in the land. She believed in being faithful unto death, and, with Moses, she esteemed "the reproaches of Christ greater riches than the treasures of Egypt." Thus she, as to her body, went under the sod without bringing a spot on her profession, and we believe her soul went to the God who gave it void of offence. To her who attended her so faithfully we tender our deepest sympathy. The Lord reward her!

E. M'Q.

The late Mr. Robert Fraser,

KINLOCHBERVIE, SUTHERLANDSHIRE.

THE subject of this notice passed away at Drummond, Oldshore, Kinlochbervie, on the fourth day of January last—the first Sabbath of the year—at the age of seventy-one. He was in ailing health for the last two years through heart disease. His death has made a great blank in the Kinlochbervie congregation. I have no doubt but the ministry of the late esteemed Rev. Donald Corbet was spiritually beneficial to him, as we seldom met but some reference was made to Mr. Corbet, with much delight. But Robert's anchor of hope was in the Rock of Ages, Isaiah xlv. 25, "In the Lord shall all the seed of Israel be justified, and shall glory." His retentive memory was often a matter of wonder, in quoting texts and remarks from various ministers. This ability was kept with him to the end, though he was in great suffering for the last fortnight or more. His wife (who is a member of our Church) asked him shortly before the end, "Is your hope sustained?" He replied, "Yes, and much need."

"Help, Lord, because the godly man
Doth daily fade away;
And from among the sons of men
The faithful do decay."—Ps. xii. 1.

H. M.

Martyred Korea.—Korea is a large island off the coast of Japan. It appears that the Japanese, who "acquired complete control of the country in 1910," have been carrying on a policy of oppression and persecution against the native Christians who form a considerable part of the population. Japanese troops have been treating the people with great severity and cruelty, there being many instances of this of the most brutal and terrible kind. Mr. F. A. Mackenzie, who writes in the May number of the *Quarterly Register* (organ of Alliance of Reformed Churches, holding the Presbyterian system), says that "the only hope of checking the Japanese campaign against the Christians of Korea is by agitation and protests from the Christians of the West."

Cha'n'eil Diteadh do Phobull Taghta Dhe.

LE MR. EOIN UELSH.

Searmoin a rinneadh ann an Ayr Seachdainn mu'n do chuireadh Mr. Uelsh ann am prìosan, air Di-mairt, an Seathkadh-là-deug do mhios mu dheireadh an t-Samhraidh 'sa Bhliadhna 1605.

“Air an aobhair sin cha'n'eil a nis diteadh sam bith do'n dream sin a tha ann an Iosa Crìosd, a tha gluasad cha'n ann a reir na feola, ach a reir an Spioraid. Oir shaor lagh Spioraid na beatha, ann an Iosa Crìosd, mise o lagh a pheacaidh agus a bhais. Oir an ni nach robh an comas do'n lagh a dheanamh, do bhrìgh gu'n robh e amhunn tre'n fheoil, aig cuir a Mhic fein do Dhia an coslas feola peacaich, agus na iobairt air son peacaidh, dhìt e am peacadh 'san fheoil.”—ROMH. viii. 1, 2, 3.

(Air a leantainn o t. d. 30.)

A MHAIRC air do thruaighe, ach amhairc, mar an ceudna, an taobh a stigh do'n bhrat-roinn, agus faic Mac Dhé a shaor thu o do thruaighe; an sin is milis a bhios do chomhfhurtachd a dh'eireas leis an t-sealladh so. 'An sin their thu, O, Athair ionmhuinn, cìod a dh'iocas mi dhuit, a chuir do mhac fein gu bàs fhaotainn air mo shon? O, Fhear-shaoraidh mhilis agus ionmhuinn, cìod a dh'iocas mi dhuit-sa, air son gu'n d'fhainig thu gu toileach gu bàsachadh air mo shon? O, a Chomhfhurtair ionmhuinn, cìod a dh'iocas mi dhuit-sa a thug an sgeula aoibhneach so a'm ionnsuidh o neamh! Mar sin, ni so air tús iriosal thu, agus ni e sòlasach thu mar an ceudna.

'San ath àite, a rìs, comharraich mu'n d'thig mi a dh'ionnsuidh na'm briathraibh. Tha e ag radh, “Bheiream buidheachas do m' Dhia trid Iosa Crìosd ar Tighearn; uime sin tha mise fein a' tabhairt seirbhis do Dhia ann a m'inntinn, ach ann a m'fheoil do lagh a pheacaidh.” 'Siad so briathra' a chaibideil mu dheireadh.

Comharraich ann an so, mur biodh fhios agad gu'm bheil thu air do shaoradh o thruaighe, agus nach bi thu gu bràth air do dhìteadh ann an ifrinn, ann an sealladh air do thruaighe cha tog thu gu bràth suas do chridhe gu radh, “Tha mi tabhairt buidheachas do mo Dhia, trid Iosa Crìosd mo Thighearn;” c'ar son? Do bhrìgh co fada 'sa bhitheas dorchadas na h-ifrinn a' comhdachadh do shùilean, air doigh 's nach 'eil thu a' faicinn do staid bhrònach do thaobh naduir, feudaidh e bhi gu'n dean do shòlasan aimsireil, agus d'ùrachidhean do bhiadh agus do dheoch, do chridhe a thogail suas, agus a tabhairt ort a radh, air son an àm sin, buidheachas do Dhia; agus am fear iùil a tha thu a' leantainn; ach gabh mise peacach at ta ann an slabhraidhean, agus air mo cheangal ann an cuibhrichean an t-sàtain, agus a tha ullamh gu bhi air mo thilgeadh do dh'ifrinn: mur faigh e an sòlas so air a tabhairt dà, nach 'eil diteadh air bith dha-san, cha'n abair e gu bràth, buidheachas do Dhia, o a chridhe, air son ni sam bith

anns an t-saoghal so. Ach gabh an sòlas so, agus dean a chomh-chuir riut fein 'nuair a tha thu anns a chor so, feudaidh tu a radh, 'Thighearn, 'se so am peacach a's mò a ghiùlan an talamh riamh; gidheadh, Tha mi tabhairt buidheachas do Dhia tha'n sòlas so agam, ma tha fios agam gur peacach mòr mi, 'sann as mo shoilleir' a thaisbeanas tròcair Dhia ann an tròcair a dheanamh orm; agus bheir so ort a radh, abradh daoine eile na's àill leo, ach their mise, gu'n d'fhuair mi an tròcair a's mò a fhuair duine no bean riamh, agus uime sin, tha ma toirt buidheachas do Dhia trid Iosa Criosd mo Thighearn'.

Ach a nis (feudaidh e bhi) gu'm feoraich thu, co-dhiubh a dh'fheudas mise a radh, cha'n eil dìteadh air bith dhomh-sa; oir tha fios agam nach bi mi gu brath air mo dhiteadh. Innsidh mi dhuit co-dhiubh a dh'fheudas tu a radh no nach fheud; ach mu'n d'thig mi 'ga ionnsuidh. Comharraich so. Co iomadh dhuibh 'sa fhuair riamh an comhfhurtachd so, 'saithne dhuibh-se gu'm bheil dà ni a chuir riamh bacadh oirbh ann an Dia a mholadh? 'se a h-aon diubh, an daorsainn anns am bheil sibh nach leigeadh dhuibh idir Dia a mholadh cho cridheil 'sa b'àill leibh a dheanamh, na'm biodh a chùis leibh air a chaochala' do dhoigh; uime sin ionnsuich an leasan so, ma bhuineas an comhfhurtachd so dhuit, nach'eil dìteadh sam bith dhuit ge d' bu tu am peacach bu truaighe anns an t-saoghal uile, na deanadh gu brath sealladh air do thruaighe, do theangaidh a cheangal suas o bhi moladh Dhia, no do bhacadh o a radh, buidheachas do Dhia ann an Iosa Criosd. Agus tha fhios agam gu'm bheil mòran agaibh air am bacadh o bhi moladh Dhia, do bhrìgh's nach d'fhuair sibh fathast bhur cridheacha' air am fuasgladh; agus uime sin tha thu smuaineachadh nach urrainn thu Dia a mholadh. Ach tha mise ag radh, gu'm bu leòir leat so gu'm bheil fhios agad nach'eil dìteadh air bith dhuit, agus nach tig thu gu bràth a dh'ionnsuidh duibhre an dòrchadais, ge do bhiodh agad co iomadh truaighe air do dhruim 'sa bha aig duine riamh, biodh so na 's leoir (Tha mi 'g radh) gu'm feud thu a radh, Is maith dhomhsa, tha fhios agam nach'eil dìteadh sam bith dhomh. 'Nis, gu'n robh Dia tròcaireach dhomhsa agus dhuibh-se mar-aon; oir 'nuair a fhuair sinn an t-saorsa so, a thairgse dhuinn air iomadh àm; gidheadh cheangail ar peacanna an taobh a stigh dhuinn suas ar cridheachan, air doigh's nach b'urrainn duinn a radh, buidheachas do Dhia air son so, uime sin bha sinn cronail do Dhia agus cronail do'r n-anama féin. Tha cuimhne agam gu'm bheil e air iarraidh air na beannaibh gairdeachas a dheanamh, do bhrìgh's gu'n do shaor an Tighearn a shluagh fein; cia mò mhòr ma ta bu chòir dhuinne sinn fein gairdeachas a dheanamh mu'n t-saorsa sin, a tha 'nar luchd compàirt di? O gu'm b'aithne dhuibh ciod e sin a bhi air 'ur saoradh o ifrinn agus o dhiteadh! Oir an sin bu chòir duibh éigheachd ri uile chreutairean Dhia bhur cuideachadh ann an Dia a mholadh, air son sochair do-labhairt bhur saoraidh.

Ach a nis tha mi a' teachd a dh'ionnsuidh na'm briathran

tha mi ag radh, tha e ann an so a comh-chuir ris aobhar a chomhfhurtachd anns na briathran so, Nis, ma ta, "cha'n 'eil diteadh do'n dream a tha ann an Iosa Criosd." 'Se so aobhar a shòlais: Ciod a nis? Am bheil fhios agaibh ciod is ciall do'n fhocal sin, "Cha'n 'eil diteadh sam bith dhoibh-san." Thus' a tha ann an Criosd, seasaidh tu fa chomhar na caithreach, bithidh leabhraichean do choguis air am fosgladh, agus bheir am breitheamh breith ort; ach cha chuir e gu brath an ceill binn ad' aghaidh. Esan is e am breitheamh, diteadh e muinntir eile; ach an leithide sin 'sa tha ann féin, cha dean e an anama-san a dhìteadh ni's mo na ni se e fein a dhìteadh. Tha mi a' cuimhneachadh gu'm bheil an t-Abstol a' feòrach, Co a dhìteas? Tha e a feòrach ri duine, aingeal, agus diabhl, c'aite am bi an neach sin air fhaotainn, ann an neamh, air an talamh, no ann an ifrinn, a dhìteas tusa tha ann an Criosd? C'aite am bi am breitheamh air fhaotainn gu so a dheanamh? An dean an t-Athair e, a chuir 'o a dheagh-ghean maith féin agus 'o a shaor-ghaol a Mhac féin gu bàsachadh air do shon, 'nuair a bha thusa ad' namhaid dà? An dean a'm Mac e, a cheannaich thu le fhuil luachmhor féin, agus a bhàsaich air do shon? An dean an Spiorad Naomh e, a bha air a chuir o Dhia gu innseadh dhuit gu'n robh an fhuil air a dòirt-eadh air do shon? An dean na h-ainglean e, a tha air an deanamh na'n luchd frithealaidh dhuit gu comhfhurtachd a fhrithealadh dhuit? An dean na naoimh e, a tha air an sàbhaladh leis an fhuil cheudna rinn thus' a shaoradh?

An dean na diabhlann e? Cha dean, oir 's maith a dh'fheudas iad a bhi na'n luchd-casaid air na bràithrean, ach cha'n iad na breitheamhna, oir bithidh breith air a thabhairt orra fein; oir tha'n t-Abstol Peadar ag radh, 2 Pead. ii. 4, "Cheangail Dia iad ann an slabhraidhean dorchadais, gu bhi air an coimhead 'an sin a chum damnaidh." An dean na droch-dhaoine e? Cha dean, oir tha Iude ag radh, Iude 13, "Gu'm bheil duibhre an dorchadais air a thaisgidh dhoibh gu siorruidh." C'aite am bi breitheamh air fhaotainn ma 'seadh? An dean na neamhan no an talamh e? Cha dean oir tha fhios againn, Romh. viii. 22, 23, Gu'm bheil an cruthachadh uile 'g osnaich, agus am péin gu léir, mar mhnai ri saothar gus an àm so: "Agus cha'n e so a mhàin, ach sinne fein mar an ceudna, aig am bheil ceud thoradh an Spioraid, tha eadhon sinne ag osnaich annainn fein, a' feitheamh ris an uchdmhacachd, eadhon saorsa ar cuirp." An dean an lagh e? Cha dean, oir tha beul an lagh air a dhruideadh, do bhrìgh 's gu'n do choimhlion esan an lagh. An dean ceartas Dhia e? Cha dean, oir bhiodh sin ann an aghaidh ceartas, ceartas a dhìteadh air son an aon choire. An dean do choguis fein e ma ta? Cha dean, oir bithidh an fhuil na's labhaire no do choguis. An uiread so air son a chomhfhurtachd. 'Nis ma ta cha'n'eil diteadh sam bith.

Ach co dha, 'se sin na h-uile bu chòir dhuinn a bhi faotainn a mach, co dha a bhuineas an comhfhurtachd so; 's ann dhoibh-san a tha ann an Criosd Iosa. A bhi ann an Criosd, tha sin na

fhocal mor, oir cha'n urrainn thu bhi ann-san gus am bi thu air do thabhairt a mach a seann stoc Adhaimh. Their thu ma ta, c'ionnas a bhitheas fios agad am bheil thu ann an Criosd no nach 'eil? Freagram, ma tha thu ann-san, tha esan annadsa.

Ach their thu, tha sin co cruaidh fathast ri aithneachadh co-dhiubh a tha esan annam no nach 'eil? Oir na'm biodh fios agam gu'n robh e annam, ann an sin gheibheadh m'anam comhfhurtachd agus fois an sin. C'ionnas a bhios fios agad am bheil thu ann an Criosd, agus Criosd annadsa? Oir ma bhitheas tu mach a Criosd, cha'n 'eil a bheag sam bith ach dìteadh sìorruidh air do shon, agus thig teine corruich Dhia 'nuas ort. Is truagh do'n anam a gheibhear na aonar, agus an-aoibhinn do choguis thruagh an duine no na mna sin nach 'eil air an suidheachadh ann an Criosd! C'ionnas a bhitheas fios agad ma ta? Innsidh mi dhuit, bithidh fios agad air leis an rathad anns am bheil thu ag imeachd ann. Mar sin ma ta am bheil do thriall a dh'ionnsuidh na glòir' ud, a tha gu bhi air fhoillseachadh air neamh, agus a dh'ionnsuidh na fola sin, agus a dh'ionnsuidh an aite combnuidh shìorruidh sin, agus a dh'ionnsuidh na nuadh Ierusalem sin a ta air neamh? An sin ma ta tha thus air an t-slighe gu Criosd.

'Nis amhairc co dh'ionnsuidh a tha do chridhe a' togtadh, agus c'ait am bheil d'ionmhas air a thaisgidh suas? Am bheil do thriall a dh'ionnsuidh neamh? Am bheil do chridhe agus d'ionmhas an sin? Agus am b'àill leat dò chridhe a bhi air a lionadh le gairdeachas, sìth, agus fireantachd ann an Criosd? Ma tha thusa anns an t-slighe a tha treòrachadh gu beatha.

'San ath aite, amhairc air an fhear iùil a tha 'ga do threòrachadh; oir tha da fhear iùil an taobh a stigh dhuit. Tha mar-aon an fheoil agus an Spiorad an taobh a stigh dhuit; agus treoraichidh an fheoil thu gu do bhuannachd fein, gu do thoilinninn, agus do thaitneas fein; ach treoraichidh an Spiorad thu gu do chuid peacanna, gu do thruaighibh, a dh'ionnsuidh na fola, agus a dh'ionnsuidh an duine Criosd Iosa air a dheanamh na fheoil, air a ghineamhuinn ann am broinn na h-oigh, air a chuir na luidhe ann am prasaich, buailteach do gach uile anmhuinneachd as-eugmhais peacaidh, a' cuir fallus fola anns a ghàradh, air a chrochadh air crann, air a thaisgidh anns an uaigh, air éiridh agus air dol a dh'ionnsuidh neamh. Treoraichidh an Spiorad thu a steach troimh na flaitheanas, agus treoraichidh se thu a dh'ionnsuidh gaol an Athair, an nì 'se tobair do shlainte, dh'ionnsuidh rùn neo-chaochlaideach do thaghaidh, agus a dh'ionnsuidh na glòir shìorruidh sin. Ach feumaidh mi so fhágail. Ach a chum ni-eigin do dh'fhois a thoirt duibh ann bhur n-inntinnibh gu dol air falbh leis, cha d'thoir mi dhuit ach an da chomharadh so a chum aithneachadh am bheil thu ann an Criosd no nach 'eil? 'Se a h-aon diubh, ma tha thu ann an Criosd, 'an sin tha Spiorad Chriosd annadsa, 'seadh, tha Criosd e fein annad; agus ma tha Criosd annad, 'an sin is tusa bean an Uain; agus uime sin cha dean e gu brath do dhiteadh.

Ach fathast their thu, tha mi tric do dh'uairean a leantuinn na feola. Freagram thu, ach am bheil thu a' smuaineachadh gu'm bheil thu a mach as an t-slighe, an uair a tha thu a' dol rathad eile nach b'aill le Criosd no le Spiorad Chrìosd do threorachadh ann? 'Seadh, nach teid na caoraich air seachrain? Agus nach bi a pheighinn air a thasgaidh suas anns an sporan air a chall? Nis, ma ta, am b'aill leat fios fhaotainn cìod e inntinn an Tighearn a'd' thaobh féin? Tha mise ann an so a chum teisteachas a thabhairt dhuit air, agus am b'aill leat fios fhaotainn nach 'eil dìteadh dhuit? 'An sin, ma ta, freagair thusa mise, agus cuiridh mise an ceill teisteachas Dhé dhuit. Innis dhomh cìod an t-slighe a tha thu a' dol. Am b'aill leat creidsinn ann an Criosd? Agus am b'aill leat a bhi beò beatha Chrìosd? Agus am b'aill leat a bhi ann an neamh, far am bheil Criosd do cheann? Agus am bheil fadal ort airson a bhi chomhnuidh maille ri Dia? Agus am bheil an Spiorad Naomh a' teachd aig amaibh gu bhi an taobh stigh dhuit, gu labhairt ri d'anam, agus gu radh, Se so an t-slighe, imich thus' innte? Cha'n e spiorad fallsa tha'n so; cha'n e spiorad meallta tha'n so, tha ga d' threorachadh air tus gu do thròcair féin; 'san ath àite, a dh'ionnsuidh fuil Iosa: agus, 'san treas àite, a dh'ionnsuidh gaol an Athair; oir 'se so Spiorad Dhé.

Ach fathast, their thu, tha'n fheòil do ghnà a' faotainn lamh an uachdar orm, agus gu tric a' faotainn a bhuaidh. Freagram, Tha ceithir eadar-dhealaichidhean eadar an dream a tha 'g imeachd a reir na feòla, agus an dream a tha 'g imeachd a reir an Spioraid.

Air tus, Esan a tha 'g imeachd a réir na feòla, tha chùrsa do ghnà an t-aon ni, agus cha'n 'eil e gu bràth air ath'rachadh; ach esan a tha 'g imeachd do reir an Spioraid, tha e a' faotainn caochladh air oibreachadh, agus tha e air a thionndaidh a mach as an t-slighe fharsuing a dh'ionnsuidh an t-slighe chumhang, agus tha a shlighe mar is tric a dh'ionnsuidh neamh, cìod sam bith mar a dh'fheudas e bhi gu tric air a thionndaidh dheth a chùrsa.

'San dara h-aite, Tha esan a tha 'g imeachd do réir na feòla, a' deanamh a pheacaidh le ciocras, oir tha e a' smuaineachadh nach faigh e a leòir do pheacadh; ach tha esan a tha 'g imeachd a reir an Spioraid a' saòilsinn a pheacanna na thruaighe dha, agus uime sin, tha e na uallach dha.

'San treas àite, Tha esan a tha 'g imeachd do reir na feòla, a' cuimhneachadh a chuid peacanna le gairdeachas agus aoibhneas; ach esan a tha 'g imeachd do réir an Spioraid, tha e a' cuimhneachadh a pheacanna le cràdh agus bron cridhe.

'Sa cheithreamh aite, Esan a tha 'g imeachd do réir na feòla, tha 'm peacadh a rioghachadh ann, agus tha e ga leantainn ge b'e àite a threoraicheas se e; ach esan a tha 'g imeachd do reir an Spioraid, ls gràin leis am peacadh, agus is truagh leis e féin 'nuair a tha e air a chomh-éigneachadh gu peacadh a dheanamh; agus 'nuair a pheacaicheas e tha e a' guil gu goirt, 'Nis, gu comhdhunadh, co liutha dhibh aig an àm so 'sa's urrainn an cridheachan 's an coguisean a thabhairt an lathair Dhé, agus ann an sin fianuis

a thabhairt, ag radh, Thighearn, is fianuis thu do m'anam gu'm b'àill leam imeachd do réir an Spioraid; b'àill leam pilltinn ad' ionnsuidh le'm uile chridhe, anam, inntinn, agus neart; b'àill leam am peacadh a mheas mar mo thruaighe a's mo, agus na uallach dhomh; agus b'àill leam mo pheacanna a chuimhneachadh le cràdh agus bròn, agus le cridhe trom, agus is subhach a b'àill leam am peacadh a bhi air a mharbhadh, a chum's nach riogh-aicheadh e annam. Co iomadh dhibh s' a 's urrainn so a radh, ann am firinn 'ur cridhe, ann an so tha mise a' tabhairt fianuis duibh, nach 'eil dìteadh air bith dhuibhse; agus uime sin is aoibhneach a dh'feudas sibh a dhol dachaidh a dh'ionnsuidh bhur tighean, agus is aoibhneach a dh'fheudas sibh a dhol a mach air doras na h-eaglais so, agus feudadh sibh a radh, 'nuair a tha sibh air teachd dhachaidh an diugh, tha slainte air teachd a dh'ionnsuidh mo thigh, tha mi air mo dheanamh am leanabh do Dhia, agus am bhrathair do Iosa Crìosd; oir tha mi annsan, agus tha esan annamsa; agus uime sin, cha'n 'eil dìteadh sam bith dhomhsa. 'Nis, gu'n deonaicheadh an Tighearn dhuibh so, air sgath Iosa Crìosd a Mhac, dha-san maille ris an Athair agus ris an Spiorad Naomh, gu'n robh gach uile mholadh, urram, agus gloir, a nis agus gu sìorruidh. Amen.

Church Notes.

Communions.—Coigach (Ross), and Greenock (Hall, West Stewart Street), first Sabbath of June; Fort-William, and Shieldaig (Ross), second; Dornoch (Sutherland), and Lochcarron (Ross), third; Gairloch (Ross), and Inverness, fourth. Beaully, Lairg (Sutherland), and Raasay, first Sabbath of July; Tain (Ross), Tomatin (Inverness), and Staffin, second; Daviot (Inverness), Halkirk (Caithness), Kinlochbervie (Sutherland), Rogart, and Flashadder, third; Plockton (Ross), and Bracadale, fourth. Raasay was stated last month by mistake as fourth Sabbath of June.

Church Acquired at Dunoon.—We have pleasure in stating that the Congregational Church building at Victoria Road, Dunoon, has been purchased for Free Presbyterian services. The building, which is considered an excellent structure, was previously held on rent by adherents of our Church, and proved very useful in the matter of services to members of the F.P. Church who came to Dunoon at holiday seasons. It is seated for 300 people, and the cost has been about £500. It is hoped that friends of the cause will help to meet this outlay.

Southern Presbytery's Resolution *re* Divorce Bill.—The following Resolution has been sent to the Prime Minister and others in authority:—"The Presbytery view with very serious alarm the facilities which a Bill before Parliament recommends as to the grounds upon which married parties may be legally separated or divorced. The Presbytery observe with much concern that the

anti-scriptural facilities already legalised for this purpose have had the result that hundreds of parties have been allowed separation in the civil courts of the country, and that many of these parties have contracted marriage again with others. The Presbytery would respectfully remind the British Government that the Word of God is the supreme authority and the only infallible guide in all questions of morality; that its rules are binding on all persons, high and low; that no Acts of Parliament can make lawful that which it condemns; and that God's Word sanctions separation between husband and wife only in two cases—(1) for the sin of adultery (Matt. v. 32), and (2) for wilful desertion (1 Cor. vii.)

"The Presbytery desire to enter their humble but strongest protest against all unscriptural laws on this important matter, and would call serious attention to the dreadfully demoralising effects of such laws on the social life of the nation."

The late Mr. Neil Mackinnon, Portree.—It is with profound regret that we record on this occasion the death of Mr. Neil Mackinnon, elder, Portree, which sad event took place somewhat suddenly on Friday the 7th May. Mr. Mackinnon, who was about seventy-six years of age, was one of the most highly esteemed and useful office-bearers in our Church—a man of God, of outstanding gifts and grace, whose labours have been much blessed in the Lord's vineyard. Though failing somewhat in vigour, he was active to the last in his Master's service, and conducted the meetings at Braes, Portree, on the Sabbath before his decease. We hope (p.v.) to have a much larger notice in a future issue. Meantime, we express our deepest sympathy with his widow in her great bereavement.—J. S. S.

The late Bishop Moule of Durham.—It is with sincere sorrow that we record the death of the Rev. Handley C. S. Moule, D.D., Bishop of Durham, which event took place at Cambridge on the 8th May. His remains were buried at Durham. The deceased, who was in his seventy-ninth year, was one of the best Bishops the Church of England has had in recent times. His eminently Christian character, and sound evangelical writings, breathing the spirit of living piety, made him "a man greatly beloved" by those who were capable of appreciating "the truth as it is in Jesus." Of course, in all points we were not in agreement with him, and one thing we particularly regretted was that he did not stand forth more strenuously in the Protestant cause, but made some concessions to the Ritualists. This regret is shared by many in England, who loved and esteemed him. It does not appear to be easy for a man in the office of bishop to be uncompromising in his testimony. Dr. Moule, however, was in many respects an admirable character. He was a loyal and eloquent upholder of the Bible as the Word of God, and declared again and again in his public utterances that it was not ritual or ceremony, but the preaching of the gospel of "Jesus Christ and him

crucified" that was "the power of God unto salvation." The removal of such a man in these times is a great loss, not only to the Church of England, but to the Church of God in general upon earth. May the Lord speedily raise up living and faithful witnesses in defence of His truth and cause!

Inverness Manse Purchase Fund—Appeal.—The Inverness Congregation has hitherto been without a house of its own as manse, and the Session, finding that the house occupied at present can be had on very favourable terms, have unanimously decided to purchase it.

The members and adherents of the congregation have done their best to raise money among themselves, but they find that, without the help of other congregations of the Church, they will take a long time to pay the price of purchase. They therefore appeal to friends to come to their aid. This Appeal has been unanimously approved by the Northern Presbytery.

Contributions will be thankfully received and acknowledged by the Rev. E. Macqueen, F.P. Manse, Broadstone Park, Inverness; or Mr. Charles Maclean, Dalvourn Villa, Cawdor Rd., Inverness; or Mr. John Grant, Treasurer of Fund, Bank of Scotland, High Street, Inverness.

Acknowledgment of Donations.

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

Sustentation Fund.—Per Rev. Neil Cameron—J. A. S., Middlesbrough, £2; Alexander Ross, Esq., Parbold, near Wigan, Lancs., £150; D. M., Beaulieu, £2; Per the Executors of the late Dougald MacGregor, Osprey, Ont. (Legacy), £490; Mrs. Cruickshank, Carr Bridge, 7/.

Home Mission Fund.—"Free Presbyterian," Helmsdale, 5/; Alex. Ross, Esq., Parbold, £100.

Jewish and Foreign Missions Fund.—Donald Clark, Pittsburg, Pa., for Educating Girl at Lovedale, £6; Alex. Ross, Esq., Parbold, £50; Per Executors of the late Mrs. Macaskill, Polochar, South Uist, £100; Per Rev. Neil Cameron—Mr. and Mrs. Macalpine, 10/, "Friend," 20/, and 5/ for Girl at Lovedale, Mrs. J. Grant, The Deanery, Dornoch, £1, Mrs. MacInnes, Glasgow, 10/, and Bellina Congregation, New South Wales (per J. D. Kidd), £7 10/; "Wellwisher," £5; Per Rev. D. Beaton—Mrs. Budge, Edinburgh, £1; Per Rev. J. S. Sinclair—"Anonymous," Beaulieu, £1.

Organisation Fund.—Per Rev. D. Beaton—Mrs. Budge, Edinburgh, £1.

The Treasurer of the Dingwall Congregation (Mr. M. Urquhart, Craig View), acknowledges, with thanks, 10/, from "F.P. Friend," Fortrose, for the Sustentation Fund.

The Treasurer of the Inverness F.P. Manse Purchase Fund (Mr. John Grant, Bank of Scotland, Inverness) desires to acknowledge, with many thanks, the following donations received for the Manse Fund:—Per Rev. E. Macqueen—Mr. John Murray, Dornoch, £4, Mr. Campbell, Portree, £1, and Mr. Mackay, £1; Per Mr. D. Matheson, Ness Bank, Inverness—Mr. Ross, Manchester, £10; and Mr. D. Macpherson, 10/, Mr. Donald M'Callum, £1,

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Mr. Arch. Maclean, 16 Marchmont Crescent, Edinburgh, Treasurer to the Edinburgh Free Presbyterian Church Building Fund, acknowledges, with grateful thanks, a donation of £100 from an Anonymous Donor (Edinburgh postmark); also "Friends," £7, per Mr. A. Macleennan, Glasgow, and £1 from late Mrs. James Bly, Innerleithen, per Mr. Peter Anderson.

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The Magazine.

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Bound Volumes.—The Editor has a few volumes of the Magazine, bound in cloth, of the year—May, 1918, to April, 1919 (vol. xxiii.), and one or two of some preceding years. Vols. xxii. and xxiii. have been recently bound, and are to be had at 6/ each (postage, 6d. extra)—cost of binding has more than doubled—but vols. xxi., xx., and earlier may be had for 3/6 each (postage, 6d. extra).

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