

THE

Free Presbyterian Magazine

And MONTHLY RECORD.

VOL. XXV.

OCTOBER, 1920.

No. 6.

A Promise for Dark Times.

ZEPH. iii. 12.

IT would appear that the prophet Zephaniah exercised his office in the days of Josiah, the godly king of Judah, who was an eminent reformer in his time. From the contents of Zephaniah's prophecy we may come to the conclusion that he was a zealous supporter of Josiah in his reforming work. As the messenger of the Lord of hosts, Zephaniah gives expression to the Lord's purpose to cut off the idolaters who were polluting the house of God—"the remnant of Baal, and them that worship the host of heaven"—and to punish others who, by their "violence and deceit," were a disgrace and dishonour to the community. In his second chapter he predicts the judgments of God upon the heathen outside—the Philistines, Moabites, Ammonites, and Ethiopians—but in the third and last chapter he returns to speak of Jerusalem in terms of severe condemnation as a filthy, polluted, and oppressing city, and to pronounce a woe upon her. In the mercy of the Most High, however, it is not all woe. The Lord intimates, through the prophet, a better day yet to come, when, after He has poured His indignation upon the gathered nations and kingdoms, He will "turn to the people a pure language, that they may all call upon the name of the Lord with one consent," and when He will take away out of the midst of Jerusalem them that rejoice in its pride. The promised time seems plainly the New Dispensation. It is at this point in the prophet's utterance that the words of our present theme come in, and they may be justly regarded as embodying a promise to Jerusalem, taken in the sense of the visible Church—a promise that has reference to both dispensations: "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." The Lord promises to leave a certain people in the midst of the visible, professing Church in all generations. There are

three things, then, to which we desire, briefly, to direct attention : first, God's true children described as "an afflicted and poor people"; secondly, their special exercise mentioned : "they shall trust in the name of the Lord"; and thirdly, the promise to leave them in the midst of Jerusalem.

1. Let us notice God's true children described as "an afflicted and poor people." The description cannot apply, in the connection in which it comes in, to any others than the children of God. They alone are a spiritual blessing to the community, and they alone truly trust in the name of the Lord. The words "poor" and "afflicted" are therefore to be understood principally, if not exclusively, in relation not to common or worldly matters, but to spiritual conditions.

(1) They are a "poor people." In what respects are they such? Many of them have, no doubt, been poor as to this world's goods, but what essentially distinguishes them is an inward poverty of spirit, which is mentioned by the great Head of the Church in the opening words of the Sermon on the Mount : "Blessed are the poor in spirit; for theirs is the kingdom of heaven." This poverty of spirit, produced by the Holy Ghost, manifests itself in at least two ways. They are deeply sensible of that spiritual destitution which sin has brought upon them in common with the rest of fallen mankind, and they are also sensibly dependent upon the grace of God in Jesus Christ for every spiritual blessing of which they stand in need. These things cannot be affirmed of merely nominal professors of religion who are "rich and increased in goods, and have need of nothing." Many also there are who have a very high assurance of salvation, but who have no inward sense of the ruin and destitution which sin has made upon the human soul. They are strong and self-sufficient, and are not daily dependents upon God's bounty in His Son. The religion of such persons, it is to be feared, is a delusion that they would be infinitely better without. The "poor in spirit" are those who are truly "rich toward God," and are in possession of a right and title to all the blessings of the everlasting covenant; and blessed be His name that He promises to leave some such in the midst of Jerusalem.

(2) They are an "afflicted people." True it is that God's people are frequently afflicted with tribulation such as is common to mankind in general, bodily sickness, loss of friends, and such-like, but they have affliction of another kind which the world at large knows nothing of. For example, they pass through affliction in the form of persecution from their fellow-creatures for their loyal adherence to Christ and His Word. "All who live godly in Christ Jesus" will meet with affliction of this sort, in more or less degree, from their fellows, who may be openly ungodly, false professors of religion, or even sincere professors who are less steadfast in their attachment of "the faith." Then, they are an afflicted people, in the sense that they are afflicted in spirit

with the presence of sin in their own hearts and in the world around them. God's children are a people who are acquainted with "the plague of their own heart," and often cry with the Apostle Paul, "O wretched man that I am! who shall deliver me from the body of this death?" The workings of indwelling sin are a constant affliction till the end of the journey. And they are greatly afflicted in spirit when they observe wickedness abounding in Church and State. At the present time we believe that all God's true people are grieved with the idolatry, superstition and vain ceremonies, as well as the false doctrines and infidel theories about the Holy Scriptures that are rife in many sections of the visible Church, as they are also much afflicted with the manifest lack of the fear of God and of obedience to His laws in the State and general community. It is further the case that they are afflicted when they see signs of God's displeasure upon the nation and the world. Many are the judgments that seem to be hanging over us as a country at the present time: the rebellion and bloodshed in Ireland, and the general strife of classes throughout the land. Those whom God has graciously promised to leave are afflicted with everything that is evil in Church and world, and earnestly labour and pray for deliverance. Such are "the salt of the earth and the lights of the world."

2. Their special exercise mentioned: "they shall trust in the name of the Lord." The "afflicted and poor people" exercise trust in the Lord's name in view of all the circumstances in which they are placed. They do not trust in their own name, or in the name of any of their fellow-creatures; they are brought to see that vain is the merit or help of man, and that man can do nothing to deliver himself or others, apart from the graciously extended help of God. The Lord has been pleased to make His name—the expression in Word of His character—known to the children of men as a God who pardons iniquity, and saves, and helps poor sinners for the sake of His Son Jesus Christ. This revelation of His character and purposes is held forth in the Gospel as an object of faith or trust, and it is they who are made spiritually alive who cordially receive this revelation, and trust in the name of the Lord. They endeavour to exercise complete dependence upon the Lord, according to His name, for all that He promises to give, and that they realise to be necessary, and thus their trust and expectation are towards Him in the greatest extremities, personal, ecclesiastical, national, or world-wide. Such an attitude of mind and heart is more valuable than can be estimated, for the Lord Jehovah, in whom is everlasting strength, along with all other temporal and spiritual blessings, has respect to the faith and supplication of His children, and will be true to His gracious promises, commanding great deliverances, reformatations and revivals at the "fourth watch of the night," when all to the eye of sense is dark and frowning. They who trust in Him will not be put to shame. "What time I am afraid, I will trust in thee"

(Ps. lvi.). The poor, believing, trusting people in the Lord's name will secure blessing and deliverance for Church and world.

3. The promise: "I will also leave in the midst of thee." Except the Lord build the house, the builders build in vain; and except the Lord watch the city, the watchmen watch in vain. In like manner, except the Lord preserve a seed to do Him service in the midst of Jerusalem, no power of man can accomplish the task. He must raise up from time to time those who are "poor in spirit," and are afflicted on account of the workings of sin and Satan and wicked men, and whose trust is in the name of the Lord. This is the character of the promise in the text, and it is a matter of great encouragement to all who desire the prosperity of the kingdom of Christ. It is a promise that implies the new birth of spiritual children in Zion—God's own workmanship, by the power of His Word and Spirit—who will be witnesses for Him and His Word from one generation to another, and who will be instrumentally the preservers and deliverers of Jerusalem and all nations from the complete and universal havoc which the arch-enemy, the devil, would desire to effect. May the Lord add to the number of His living and faithful witnesses, and hasten the time when all nations will call upon His name, to serve Him with one consent.

YE sweeping judgments of heaven, what havoc do you often make of nations! O death, what multitudes cuttest thou down every moment! perhaps more than an hundred thousand of our guilty race are often thy daily meal. While I speak, what thousands perish by thy unrelenting hand; and expire in thy bloody jaws! Lord, be Thou their present help in time of need. Awful thought! how many of them launch forth into eternal fire! How terrible to die without thoughts of death, and preparation for it, or to go to hell, after quenching of conviction, and despising of Christ! Let Jesus keep my house, my heart, always in order; for I shall die, and not live. Let Him, by the Gospel, cut thousands from their natural root, and bind them up in the bundle of life with Himself.—*John Brown.*

CHASTISEMENT is not so much threatened, as promised, to a child of God. It is a double honour to be a Christian sufferer. By affliction God separates the sin which He hates from the soul which He loves. And the more we fear sin, the less we shall fear trouble. Sin is the poison, affliction is the physic. If God humble us, let us humble ourselves. Though His hand be against us, His heart is towards us: His providence crosseth us, but His promise blesseth us. It is good to bear temporal crosses in order that we may wear an eternal crown. Let, therefore, our troubles stir up our graces, as well as our griefs. And let us always remember that our enjoyments are greater than our afflictions, and our afflictions much less than our sins deserve.—*John Brown.*

A Sermon.

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

(*Twelfth Sermon of Series on Psalm cxxx.*)

(*Continued from page 139.*)

~~~~~  
"But there is forgiveness with thee."—PSALMS cxxx. 4.  
~~~~~

I AM now entered upon the third, and great head of this necessary doctrine, to clear wherein it is "That the forgiveness of sin doth stand;" and after a general resolution thereof, "That the pardon of sin takes away not the filthiness and pollution, but the guilt of sin," I proceeded to name four questions to be cleared on this subject. And the first (to which I spoke) was, how the guilt of sin could be removed while the filthiness and pollution of sin remained, guilt being inseparable from sin; and the resolution was that, however guilt in itself, or (as the learned call it) "the potential guilt," the guilt of sin in itself, be not taken away by pardon, yet guilt as it results on the person, or the actual ordination of the person guilty to condemnation, is suspended everlastingly, and taken away. And for confirmation thereof, I led you through several Scriptures to let you see what a sure character pardon is; whether we consider pardon as it is to be looked on in respect of God, or how it stands with the pardoned man.

And now, without further repetition, I shall go on with the rest of the cases tending to clear the nature of the remission of sin. A second question in order, is: Since pardon frees the pardoned man from obligation to punishment, whether is this to be held that no justified or pardoned person can fall under any punishment or chastisement for sin? And here the adversaries of truth, Papists on the one hand, and Antinomians on the other, run on two extremes; for Papists say, that in pardon of sin, God remits *culpam*, but not *penam*; that is, He remits the fault or guilt, so as not only He may chasten (which we grant) but as He reserves a punishment, by way of satisfaction for sin, to be undergone by the pardoned sinner. They distinguish in this betwixt mortal and venial sins; for mortal sins, they grant that the free grace of God turns eternal punishment into a temporal, which the sinner must undergo; for venial sins, which they say deserve not eternal punishment, but temporal, all that temporal punishment they will have the pardoned man to sustain. Hence is their doctrine of penances in this life, and of purgatory after death, when penances are not undergone here, where they will have pardoned sinners to make satisfaction of sin. As for this doctrine, it would be but troublesome to you to hear all that might be said against it, though we should but touch on it, and therefore passing that groundless

distinction of mortal and venial sins, ye shall notice these five anent that their doctrine :

1. That as the bulk of Popish religion is nothing but a well-contrived policy, of interest of State, so this doctrine of penance and purgatory is nothing else but a politic device to make gain for maintaining their kitchen, pomp, pride, and luxury. This (as I told you the last day), Cæsar Borgia, the son of Alexander the Sixth, makes to appear, who, while he had lost 100,000 lire at the dice, passed it in a sport, saying, "These are the sins of the Germans," meaning, that thereby they had purchased remission of sins, for here the policy lies. Once persuade folk that they must do penances to satisfy for sin, or to go to purgatory, what will they not do while they are alive, or their friends for them when they are dead, to mitigate that satisfaction? That is their market, and then pay well, and come to Heaven without either penance or purgatory, so that their doctrine in this is a perfect cheat.

2. In this their doctrine they corrupt the doctrine of the ancient Church, which was not so very sound ; for, as they have a trick of retaining ancient names of things, under which they bring in new errors, so in this particular of penances and indulgences, used by the ancient Church, who, while they were a distinct society, were very strict and severe in requiring public penance and satisfaction for scandals. Some they held many years in making their repentance ; some they held all their life, but afterward, when the world came into the Church, and the emperors embraced Christianity, and they, with other great ones, were too thin-skinned and would not submit to discipline, the Church did degenerate from their strictness, and shortened their indulgences. But the ancient Church's penances were not to satisfy God for sin, but the Church ; they were not for private and secret sins, but for public and scandalous offences. And the Church, willing to gratify great persons, did mitigate these severities to many. But the Papists retaining the name, they will have these penances a satisfaction to God for sin, and their indulgences to assoil (acquit) folk in the Court of Heaven.

3. A third thing to be considered in that their doctrine, which is very unhandsome for them to maintain. These penances which they call satisfaction, what are they? They are their fastings, their *Ave Marias* and *paternosters*, their pilgrimages and peregrinations, their charity to the poor, or for a religious use, their self-scourgings and whippings. Now, I enquire, what are these? They are either commanded duties, or not. If they be not commanded duties, how can they be satisfaction for sin? For, will God be satisfied with that which He doth not require? "Who required these things at your hand?" If they be commanded duties, how can they make a punishment of them? That is a dreadful solecism in their religion : that commanded duties that should be the joy and rejoicing of folks' hearts should be turned to punishments ; and, except they be punishments, they cannot be

satisfaction, so that they have a bad impression of these things, which they look upon as duties, while they make commanded duties punishments for sin.

4. And a fourth word I say to that their doctrine, is this, That to admit of satisfaction for sin, either as to temporal or eternal punishment for it, is a blasphemous imputation on Christ's satisfaction, as if anything needed to be added to the ocean of His merit, who hath satisfied the justice of God, both as to the temporal and eternal curse, due to His own elect for their sins.

5. And a fifth I shall say to their doctrine, is, That it is contradictory to itself, for what is the guilt of sin (as contra-distinct to the stain of sin) that is removed? It is not the potential guilt, the desert of sin, for that is inseparable from sin; it is only the actual ordination to punishment. Now, to say God remits the guilt, and retains the punishment of sin, it is to say that He remits and retains, that He pardons and doth not pardon, that He takes away actual ordination to punishment, and yet will have the sinner suffering punishment, that He craves the debt which He hath forgiven. This is sufficient to refute the Papists on the one hand in what they hold anent the pardon of sin.

Upon the other hand, the Antinomians run on another extreme, and say that pardoned, justified persons fall not so much as under chastisement, let be a proper punishment for sin. And they will have all afflictions that come upon the godly to be mere trials of their faith, and no more, and think that it is a legal spirit that teacheth folk, while they are under the rod, to search out sin, and to be humbled for it. All that a man is called to do in that case (say they) is to maintain his faith in adhering to the love of God in Christ, for whatever affliction come, it is not for sin, and it is no wonder they maintain the saints cannot fall under affliction for sin, or chastisement for sin, seeing they maintain, God sees no sin in them. To clear the mind of God in this particular, there are some things that must be granted as truths, and there are some other things to be cautioned against as errors. The truths that are to be granted may be reduced to these four words:—

1. That justified persons never meet with condemnation, what temporal lots soever they meet with, and though they be not secured against the cross, yet they are secured from condemnation. 2. That a pardoned and justified child of God doth never come under the wrath of God; though justified persons may come under God's Fatherly displeasure, yet they are never more objects of Divine wrath as others; though they may often meet with Fatherly and Divine displeasure, as children, they come not under wrath, as enemies. 3. That pardoned and justified sinners never fall under proper punishments for sin, or afflictions to satisfy for their faults, though for other ends they may, such as to invite them to repentance, and to be humbled for their sin, to mortify sin, to caution them against sin for the future. 4. That many trials and afflictions come on pardoned sinners, wherein God doth not

pursue them for sin, but is trying their faith and their graces. Such were Job's trials. Though Elihu tells him what he was, he had sin, and his sin deserved all was come upon him; yet betwixt God and Satan all his trials were stated on this, whether he would prove a godly man, and continue so, notwithstanding of them all. And such were these trials under which the Apostles and other godly persons did glory. God in these was not pursuing sin, but taking service and proofs of their faith, love, zeal, patience, etc., under the cross from them; and to this pertains that of John ix. 2, 3, when the disciples asked Him, saying, "Master, who did sin? This man, or his parents, that he was born blind." Christ answers, "Neither hath this man sinned, nor his parents." That is, God was not punishing his nor his parents' sin in that stroke of blindness, "but that the works of God might be made manifest in him."

These truths being conceded, there are some other things to be cautioned against, as error, and I shall reduce what I would say for caution to these three heads: Firstly. It is certain that sin is the inlet to all affliction, Rom. v. 12, "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." Death, that is all calamities, which are a begun death, and the great death, the separation of the soul from the body. And hence, whatever may be God's design in any affliction He sends on godly men, it is their wisdom, while they are under the cross, to search out and be sensible of sin, and to be humbled for it before God, as we said before, when we were on the second and third verses. That sense of trouble should be attended with the sense of sin. The sense of sin is good company when the sense of trouble is sharpest; and therefore, though Job was under a cleanly trial, yet Elihu tells him he had sin to deserve all that was come upon him, and if he considered his sin, he would quarrel less when his friends mistook him. Whatever other exercise affliction calls to, this is one, to search out and be humbled for sin. And it is a shrewd evidence that that affliction is not blessed of God that is not well varnished with sense of sin.

But, secondly, not only is sin the inlet to all afflictions, but even godly persons pardoned of sin may be under affliction upon the account of sin. I shall not speak of those common and absolutely determined afflictions, as that all godly men must die, and godly women must have pain in child-bearing, as well as others, but godly pardoned persons may come under peculiar afflictions upon the account of sin, and that either before sin is committed, or after sin is committed. Before sin be committed, godly men may come under affliction upon the account of sin. How many afflictions got godly men, upon the account of their corrupt dispositions, to prevent sin, to withdraw them from their purpose, to hide pride from man, to keep back his soul from the pit, and his life from perishing by the sword? (Job xxxiii. 17, 18). How many

are such hard rocks that they must have hard wedges to rend them ! How many are so prone to wandering that, were not their way hedged up with thorns, and the cross laid in their way, they would ruin themselves in following their lovers ! How many would be intolerable to live with, if their nose were not holden on the grindstone ! How many are made beggars, because they cannot bear wealth ! Thus, ye see, godly men may be put under the cross with an eye to sin, in order to prevent sin. Again, they may be brought under peculiar afflictions, upon the account of sin, even when it is committed, and that either before it be pardoned, or after it is pardoned. Before it be pardoned, as when a sinner is lying under unrepented guilt, singing himself asleep in his provocations. If a godly man with David, 2 Samuel xi., drive such a trade, to fall into scandalous sins, and lie over in security, the Lord will send a hurt upon him, not to satisfy His justice, but to shake him out of his secure posture, and to set him to his feet, to the exercise of repentance and humiliation. He will send a rod that he may hear the voice thereof, and who hath appointed it. Hence David, Psalm cxix. 67, "Before I was afflicted I went astray ; before I got the cross I wandered, and knew not what I was doing, but now have I kept thy word." That's affliction upon the account of sin committed, before it be pardoned, to waken out of security, and put to repent for it. Again, afflictions may come on the godly upon the account of sin, even when it is pardoned. When the pardoned man falls in sin, especially if it be a scandalous sin, he may not win easily away with that escape, but may be made to go with a borne-down back after it is pardoned, all his days. 2 Sam. x. 12, 13, The Lord tells David that He had pardoned him, yet that the sword should not depart from his house, for all that. We suppose the Corinthians were godly men, and pardoned for the abuse of the Lord's Supper ; yet, 1 Cor. xi. 30, "For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged we are chastened of the Lord, that we should not be condemned with the world." Where ye may see affliction is let out upon the account of sin remitted, and if ye ask, Why doth the Lord so ? I answer, not to take a satisfaction on to His justice, that's already completely made by Christ ; but He doth it, partly to vindicate His own honour. Whatever be betwixt Him and His pardoned children, if they fall in sin that the world observes, He will let the world see that He will not wink at their miscarriages. The sword's not departing from David's house, was not to satisfy justice for his sins that were pardoned, but, because by his scandalous outbreking, he had made the enemies to blaspheme. He will let the world see that, if His darling David bound (jest) with Him, and fall in sin, he hath made an ill bargain. Partly He doth this on account of sins remitted, that even the saints who are pardoned may see yet more the bitterness of their folly and wandering. The Lord looketh not upon it as a sufficient

discovery of sin, and the evil thereof, that a child of God may win to in repentance antecedent to pardon, but when he is pardoned, He will sharply afflict him, that he may know the bitterness of sin, and that he made an ill bargain when he gave way to it; and upon this it will result that, when the Lord afflicts the pardoned, they are not to forget daily to be humbled for pardoned sin. Though God be good and gracious in pardoning sin, we should be severe on ourselves for provoking Him. Though the pardoned man's count be cleared, he must lie in the dust for that he offended God, and brought so much woe and vexation on himself. And further, this will follow upon it, that God, by afflicting the pardoned sinner, invites him to mortify sin daily, that he may not fall in the like sin again. Yea, and further, when He afflicts the sinner, with an eye to sin that is pardoned, He invites the sinner to more and more thankfulness to Him for the pardoning of it, when he considers whatever afflictions or rods be inflicted, yet His pardon is ensured to him.

These are some of the blessed ends why the Lord, with an eye to pardoned sin, is pleased to let out afflictions and chastisements upon justified persons, and it is upon this account that chastisement with pardon is put in the covenant (Psalm lxxxix. 32). That, however, He will not take His loving-kindness from His children, nor suffer His faithfulness to fail, yet He will visit their transgressions with the rod, and their iniquity with stripes; therefore we would mind this well. It is no great wonder that Antinomians say, God chastens not the saints at all upon the account of sin, for they say, God sees no sin in them to chasten; but let us not deceive ourselves, but when the rod is laid on, let us "hear the voice of the rod, and who hath appointed it" (Micah vi. 9). Ye have heard that all afflictions come in by the door of sin, and therefore it's a sweet study, under afflictions, to be sensible of sin. Ye have heard that God may send afflictions on justified persons to prevent sin, and to waken them out of security and put them to repentance when sin is committed, to imprint upon their spirits the folly of their wanderings and the bitterness that follows sin, to caution them for the future against relapsing in sin, to stir them up to mortify sin, etc. These are better lessons than the dreams of Antinomians, that God hath no respect to the sins of His children when He afflicts them.

And yet I shall add a third word more for caution against their error, that is, that God's afflicting of saints, with an eye to sin, doth not at all clash with that which they assert, that the afflictions of the godly are for the trial of their faith. That they are merely for the trial of their faith, we deny; that they are for the trial of their faith, we grant. For, though afflictions be for the trial of faith, yet they are also for other ends, as before they repent to stir up to repentance, in order to pardon, and after repentance to humble them, and caution against sin, and for producing other effects, yet they are still trials of faith, whether they will adhere to God; yea,

so much the more trials of faith are they, as we have not only trouble to grapple with, but guilt that brought on the affliction. It is easier for faith to hold its feet under a cleanly trial than when affliction is lying on, and conscience of guilt is staring us in the face. And therefore we shall easily grant, providing the mind of God in other ends of affliction be not neglected, that, when we have done all, we should look on the trial of faith as a main end of affliction, and when in affliction we cast away confidence, we miss a main end, and impede the good that we might get by affliction.

The time having prevented me, and I cannot win to the other two questions, whether the truth of pardon depends on the intimation of it to our hearts, and whether pardon be irrevocable, so that guilt makes not former pardon void, though it needeth pardon, and ought to be mourned for. I shall not now break in upon them. The Lord bless His Word to you.

(*To be continued.*)

John Brown, of Haddington.*

BY THE REV. D. BEATON, WICK.

(*Continued from page 142.*)

JOHN BROWN was a voluminous writer, and some of his works carried his name and fame far beyond Scotland. This was notably the case in connection with his *Self-Interpreting Bible* and *Dictionary of the Bible*. The former was not issued until 1778, but it was long in preparation. Brown's aim was to reach the common people, and his work was planned with this end in view. A specimen of the pithy and instructive way he commented on Scripture may be taken from his remarks on the Book of Ruth (chapter i.), in reference to Naomi and her daughter-in-law:—"Numerous and diversified are the arrows in God's quiver for the punishment of men's sins, and often, while His enemies riot in plenty, His people are pinched with scarcity and want. A diligent care to provide for our family is highly commendable; but it is seldom safe to flee from God's land, though He frown on it, or to suffer scarcity of bread to draw us from the ordinances of God. It is not in fleeing from God's mighty hand, but in humbling ourselves under it, that safety lies. It is not in outrunning crosses, but in taking them up and following Christ, that true comfort is to be had. Young people often mistake in their marriage, through want or neglect of their parents' advice. But marriages and deaths are near neighbours; and one death in a family is but the forerunner and warning of another. Both comforts and

* "John Brown, of Haddington," by Rev. Robert MacKenzie, M.A. London: Hodder & Stoughton. Price, 12/ net.

crosses are often nearer us than we suspect; and if we are shut up into the society of the wicked, we should escape for our life as soon as our hindrances are removed. It is a mercy when God embitters our condition of distance from Himself, that we may be weaned from it, and hastened to our heavenly home; but yet it is pleasant to see near relations knit together in love, and loath to part. With the most strong and fixed resolution should we set out in the Lord's way, as we know not from what repeated and strong temptations we may have to turn back; but the difficulties of the way, which discourage the temporary believer, will but bind the faithful soul the more closely to Jesus Christ. Nothing, no, not death, can separate them from Him and His people. Poverty and age make great alterations on mankind; and it is proper that all around should remark it with solemn awe and cordial sympathy; for surely it is but madness to set our heart on that comeliness and wealth which so quickly fade. Let us, therefore, keep waiting on God in the way of His judgments; in patience possessing our souls; eyeing the Lord's hand in all that we meet with; humbling ourselves under humbling providences; mourning, but never murmuring, under His hand; and ever remarking how the minutest circumstances of our lives are directed by the overruling providence of God." Charles Simeon, in a letter to Brown, says: "Your *Self-Interpreting Bible* seems to stand in lieu of all other comments; and I am daily receiving so much edification and instruction from it, that I would wish it in the hands of all serious ministers." The fame of the *Self-Interpreting Bible* travelled far afield, and Dr. Brown, of *Horæ Subsecivæ* fame, tells an amusing anecdote of how, on the occasion when cholera was raging in Chatham, he had entered into a house on his professional duties, and on the woman of the house learning that his name was Dr. John Brown, she seriously asked him "if he was the son of the *Self-Interpreting Bible*."

The heated and bitter controversy over the Burgess Oath, which rent the Secession Church in twain, took place before Brown was ordained. But his sympathies were with the Burghers, and when the redoubtable Adam Gib published his *Present Truth: A Display of the Secession Testimony*, Brown entered the lists against the noted controversialist of the Antiburghers, and in his "Re-exhibition of the Testimony Vindicated, in opposition to the unfair Account given of it by the Rev. Adam Gib," dealt with matters which he considered had not been fairly stated by Gib. Brown had gone to the authoritative documents; Gib had his information from those who had taken part in "the Breach," and once he took up his position, it was not everyone that would move him. The correspondence between Brown and Gib ended more amicably than is usual with controversialists by the latter writing, "I know myself to be a wellwisher to you—with all those you are in connection with."

Brown took the deepest interest in the instruction of the young

in the good way set before them in the Word of Life. Sometimes this was done by letters, sometimes by oral instruction. With this end in view, he published his *Lives of Pious Youths*, containing brief accounts of Emelia Geddie, Christian Ker, Susanna Bicks, Sarah Howley, Katharine Bruen, and John Janeway, all of whom manifested a tender and childlike trust in their Redeemer. As he felt the days were drawing near when he must leave the world, and all that was in it, he wrote an affectionate message for his younger children—there were six of them, from four years to fourteen. He thus addressed them:—"My dear children,—Believing that God hath made with me, and with my seed after me, His everlasting covenant, to be a God to me and to my seed, I did in your baptism, and often since and now do, before God and His angels, make a solemn surrender of you all into the hands of my God, and my father's God, and of the God of your mother, and her father's God: and in the presence of that God, and as ye shall answer at His second coming, I charge you—(1) To learn diligently the principles of our Christian and Protestant religion from your Catechism, and Confession of Faith, but especially from your Bible. God's Word hath a light and life, a power and sweetness in it, which no other book hath, and by it your souls must be quickened and live, or you must be damned for ever: and the more closely you press the words of the Bible to your own hearts, and pray and think over them before God, you will find them the more powerful and pleasant. My soul hath found inexpressibly more sweetness and satisfaction in a single line of the Bible—nay, in two such words as these, *Thy God and My God*,* than all the pleasures found in the things of the world since the creation could equal, etc."

As the shadows were beginning to lengthen he wrote a *Short Memoir* of his life, in which he surveys the past as one soon to be face to face with the realities of eternity. He recognises God's great kindness to him, notwithstanding the smallness of his salary, and in times when such matters are oftener before the minds of many than ever they have been before, or perhaps should be, it is well that John Brown's words should be pondered over. "Notwithstanding," he says, "my minding earthly things, the Lord so managed my wicked heart, that it has rather been my care to husband well what He provided for me, than to attempt a greedy catching of what did not come of its own accord, and notwithstanding my eager desire of books, I choosed rather to want them, and much more other things, than run into debt. Notwithstanding I had but forty pounds of stipend for a considerable number of years, and then forty-five and at last fifty, in one of the dearest

* Time and again Brown makes such a reference in his correspondence. On one occasion he said to his students:—"I recollect that, when sitting on the braes of Abernethy, hearing Mr. Wilson of Perth, I got more insight into the marrow of the Gospel, thy God and my God, than I ever got before or since. Alas! that it was so long ago."

places of the country, the Lord gave me such contentment with it as made my lot preferable to some who had the double or near to it. It was also my mercy that my wives* were averse to unnecessary wastefulness, and cheerfully ready to add the interest of their money for the helping out of the stipend. When I was the first introducer of the administration of the Lord's Supper twice in the year, I reckoned it a providential favour that I then had no more than twenty shillings allowed me for extraordinary expenses on such occasions, which being the case, no one could pretend that I pushed that more frequent administration of that ordinance in order to enrich myself. By such means the Lord hath so managed my heart, that to-day I think none can say that they ever heard me complain of a small stipend, and I may add that we have never been in debt or in straits, as some who had much more income. I have been helped to live as one that would gladly spend and be spent for my people, and aimed at seeking not theirs but them; yet not I, but the grace of God, did it all." In one of his dying utterances he says: "Were God to present me with the dukedom of Argyll, on the one hand, and the being a minister of the Gospel, with the stipend which I have had, on the other, so pleasant hath the ministry been to me, notwithstanding all my weakness and fears of little success, I would instantly prefer the latter."

As the days of his pilgrimage were fast hastening to an end, Christ, as his Redeemer, was becoming more and more precious to him, and in his last letter to the Countess of Huntingdon, he writes (and the testimony has a deepened interest when one remembers the great love he had for knowledge and his great attainments as a scholar):—"Little as I know of Christ—and it is my dreadful sin and shame that I know so little of Him—I would not exchange the learning of one hour's fellowship with Christ for all the liberal learning in ten thousand universities, during ten thousand ages, even though angels were to be my teachers. Nor would I exchange the pleasure my soul hath found in a word or two about Christ, as *thy* God, *my* God, for all the cried-up pleasures of creation since the world began. For what, then, would I exchange the being for ever with Christ, to behold His glory, see God in Him as He is, and enter into the joy of my Lord?"

On 25th February, 1787, he conducted the three services, preaching in the morning from Luke ii. 26—"It was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord Christ." His last sermon was from the words, "To you is the word of this salvation sent" (Acts xiii. 26). At the three services he affectionately addressed the people, and at the night service he referred to his presence in the pulpit that night as probably for the last time, and bade an affectionate adieu

* He was twice married.

to all who had diligently waited on his ministry. He lingered for about five months after this in much weakness, but in a spirit of resigned contentment. One of his younger children on one occasion slipped into his room to ask how he was. The affectionate father drew her near to him, and, placing his hand on her head, said:—"Now, my little dear, mind to pray to God; your father must soon leave you, but cry unto Jesus, 'Thou art my Father, and the guide of my youth,' and then, though you will not have a room like this to come to and see your father in, you will be taken to a far better Father's room." Three years later she received her call, in the early dawning of her youth, to go hence.

Like John Knox, at the end, Brown made reference to the word on which the Lord had caused him to hope, and said, in reference to the 91st Psalm: "I know a man to whom almost every line of that Psalm has been sweet. I think, if ever God touched my heart, He went through that Psalm with me." On the 19th June, 1787, he passed to his rest. One of his last utterances, in answer to a question by one of his friends, was: "I have left my anxiety about His Church, and about everything else, on the Lord; and, indeed, were it not for a God in my nature, I would reckon the present case of the Church very hopeless; but, in the view of Christ, I am persuaded that she will yet remarkably revive on earth."

The Proposed Church of Scotland Enabling Bill.

FREE PRESBYTERIAN MEMORANDUM TO GOVERNMENT.

THE following Memorandum has been sent to the Prime Minister and Members of the Government by the Committee on the Church of Scotland Enabling Bill, appointed at last Meeting of Synod:—

I.—Statement re the Free Presbyterian Church, and its History and Constitution.

1. This Church represents the Free Church of Scotland as settled in 1843.
2. This Church represents said Free Church of Scotland in direct historical, and constitutional, continuity.
3. This Church's constitution is the same as that of said original Free Church of Scotland, embodying the Westminster Confession of Faith, the First and Second Books of Discipline, the Larger and Shorter Catechisms, the Claim, Declaration and Protest of the Church of Scotland in 1842, the Protest of 1843, and other recognised standard documents.
4. This Church (the Free Presbyterian Church of Scotland) entered upon its distinctive existence in 1893 by a Deed of Separation (herewith appended) from the then Church, calling herself the Free Church of Scotland.

5. This Church entered upon said distinctive existence, not because its representatives had adopted any new belief or principle whatsoever, but because the majority of the then Free Church had adopted a new Declaratory Act (1892), which seriously altered the Church's relation to the Confession of Faith and original standards, and which those who now form the Free Presbyterian Church strongly protested against.

6. This Church, by its separation in 1893, continued the existence of the Free Church of Scotland, as settled in 1843, in a distinct, corporate body, without change in constitution or general practice.

7. This Church holds the position enunciated in the Claim, Declaration, and Protest of the Church of Scotland in 1842, and the Protest of 1843, and at the same time has always held, and continues to hold, in entire accordance with said documents, the principle of the National Recognition of Religion in opposition to what is known as "Voluntaryism."

8. This Church is the legitimate and consistent successor of the ancient Church of Scotland, which accepted the Confession of Faith as its Confession in 1647; a Confession which was acknowledged by the State as "the public and avowed Confession of this Church" in 1690 and at subsequent dates.

9. This Church requires of all her office-bearers by her Formula and Questions, personal and unqualified adherence to the Confession of Faith, and the other standards of the Church.

II.—Statement re the proposed "Enabling Bill" with regard to the Established Church of Scotland and the United Free Church.

The Free Presbyterian Church would point out :

1. That the larger Presbyterian Churches, notably the present Established Church and the United Free Church, do not adhere to the Confession of Faith, and the standards of the Church of Scotland, according to the original terms, but by Declaratory Acts have altered to a grave extent the original relation, and have modified the Formula of subscription, so that ministerial and other subscribers stand in a very indefinite relation to said standards.

2. That the Articles presently put forward to Parliament provide no definition of fundamental doctrines, and propose a basis of Union with the United Free Church of the most latitudinarian description, which makes it competent for the united body to depart almost completely from the Protestant and Presbyterian principles and doctrines of the true Church of Scotland.

3. That there have been for years a considerable party in the Established Church who favour Episcopacy, and even wish for re-union with the Roman Catholic Church, and that the United Free Church is not free from elements of this kind, so that, if the

present proposal is adopted, it is hard to say what grave departures from "the faith" in connection with the united body may take place in the future.

4. This Church therefore STRONGLY PROTESTS against the proposed "Enabling Bill," and the further serious loosening of the Established Church of Scotland from her subordinate standards, which is plainly involved therein.

III.—Statement re the Ecclesiastical Endowments.

The Free Presbyterian Church would point out:

1. That the Endowments now in possession of the Established Church are the common property of the Presbyterians of Scotland, and should not be considered as belonging to the present Established Church alone.

2. That these Endowments cannot be consistently and legitimately held by any who do not adhere to the constitution and standards of the Church of Scotland, and that the present movement for relaxation of the standards with consent of the State, involves in all justice forfeiture of the Endowments.

3. That if the Endowments are transferred to a united body (consisting of the Established Church and the United Free Church) on the proposed basis, they are given to parties who have forfeited all claim thereto, and the rightful heirs are kept out of their inheritance.

4. That the proposed procedure is marked with extraordinary inconsistency in its relation to the United Free Church, inasmuch as the majority of the members of that body have been for many years professed "Voluntaries," and have been protesting against Ecclesiastical Endowments as un-Scriptural.

5. That the rightful heirs are those who assert and maintain the Creed and Principles of the Presbyterian Church of Scotland in their integrity, and that such persons, especially in the Highlands, are chiefly to be found outside the larger Presbyterian bodies.

6. That the Government is justly bound, if the new proposal is carried through, to consider the valid claims of the people in many parishes, who are outside the pale of the present Established Church.

IV.—Presentation of the Claim of Right, etc.

This Church, in conclusion, submits to Parliament the Claim, Declaration and Protest of the Church of Scotland in 1842, and the Protest of 1843 (hereby appended), and humbly appeals to the Legislature to do justice to the claims of truth and righteousness in connection with the various interests involved.

[Two documents were appended—(1) The Claim of Right of 1843, and (2) The Deed of Separation of the Free Presbyterian Church of Scotland, 1893.]

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 151.)

Lo, here my question was answered, and I believed that my name was written among them that were given by God the Father to the Son, to be saved by Him according to the covenant of redemption. Here I desire to lay my hand on my mouth, and say no more as to those great mysteries I was allowed to behold; for I am persuaded they are better felt than can be told. For my mind could never indite, much less my pen write, what I was allowed to behold. "O the height, the depth, the breadth, and the length of this love of God that passeth knowledge," in condescending so far to one of the vilest of all the race of Adam, who never deserved a blink of His reconciled face, much less to have the veil as it were rent, and to get such a view of manifested glory! But in none of all those attainments do I desire to glory, but in a reconciled God, in a mediator, for a portion to my soul in time and for eternity. And thus ends the eighteenth year of my age. This year, places, and times, I desire to remember as long as I live, which were my Bethels and my Peniels, because there I had so great discoveries of God, and my life was preserved.

The next year began with the powerful operations of the Spirit and blinks of divine love, with frequent views of the glory of God. And on the days following those Scriptures abounded with me, "The law of thy mouth is better unto me than thousands of gold and silver" (Ps. cxix. 72). And when I was meditating on this word, that objection arose in my mind: David had thousands of gold and silver to lay in the balance with the Word of God, and so could try which of them were dearest to him, but thou hast none of them, and what knowest thou but if thou hadst them thou wouldst prefer them to the Word of God? But here I reasoned with myself, my little was my all, and so as dear to me as David's thousands were, and that thus I could appeal to God as my witness; that His word of promise, Christ and all His purchase being contained therein, was better to me than all I did possess, according to Ps. lxxiii. 25, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." Those Scriptures, and many more, were made the matter of my meditation, and frequently there shined a light on my soul when I was

thus meditating that represented to my view inexpressible mysteries, so that I would have forgotten where I was and what I was doing. And thus when the veil was drawn aside, and I allowed to come to the threshold of the door, as I thought, and allowed to behold the glory of the higher house, I would fain have been in ; but, alas ! I behoved to come down again ; and I cried, "O death, death, when wilt thou come, and when will the veil rend, and never return to cover the glory again?"

This made me undesirous to keep company, or yet to follow my employment, which brought me in a great strait. So I went to God with those words in my mouth, that if He would not take me out of the world He would give me two capacities, or a strength of mind, one to serve Him, and another to serve the world. And accordingly as I asked He answered me, so that immediately after He endued me with a strength of mind, by which I could accomplish my business, and yet keep up my intercourse with heaven ; so that, even in time of harvest, when there was no absenting from company, nor yet time for prayer, yet when I lifted up my head with my handful to lay it in the sheaf, I would have sent up a short prayer, in which time there shined rays of divine light that filled my soul with sensible manifestations of divine love ; and when I was thus engaged in company, and could not win out of hearing their idle and vain talking, I would have been as one deaf, while my meditation was taken up in maintaining my intercourse with God ; yet, at that time there was as much reason given me as guided my hand in my employment.

Oh, here I got a wonderful discovery of that title God hath taken to Himself, "I am the hearer of prayer," according to Ps. lxx. 2.

I remember one Sabbath morning, it was remarkable to me, when I awaked out of sleep I began in meditation on the covenant of redemption, and there shined a light into my soul, by which I got a view of the glorious contrivance of redemption and wonderful transaction between God the Father and God the Son. Here my soul was brought to such a capacity and strength so as to get a view of what the Father demanded of the Son, and proposed to Him, concerning man's redemption, as also the Son's sweet compliance with every particular required in that covenant, as in Ps. xl. 6-8 : "Sacrifice and offering thou didst not desire ; mine ears hast thou opened : burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come : in the volume of the book it is written of me, I delight to do thy will, O my God : yea, thy law is within my heart." My mind could never indite, nor my pen write, what here I was allowed to behold. From this I was led to view the covenant of works, and man's happy state in paradise before he fell, and how he fell, and his misery after he fell ; and from this I was led to behold the glorious covenant of redemption, as displayed in a covenant of grace, and revealed to Adam immediately after he fell, in those words : "The seed of the woman shall bruise the head of the serpent" (Gen. iii. 15).

All this I was led to see in meditation before I arose that morning; so, after I arose, I went to secret prayer, and there I was led to see the covenant of grace in a deeper view than ever formerly I had seen it. Here I saw that all that passed between the Father and the Son in the covenant of redemption was displayed and applied to the believer in the covenant of grace; and here also I got another sight of my name in it; as also I felt a power bringing up my soul to a compliance with every particular therein represented to the view of my faith.

Those glorious mysteries so filled my soul with joy, wonder and praise, that I was made with the Psalmist (Ps. cxlviii. throughout) to invite all the creation, heavens, earth, seas, and all things therein, to join with me in praising. And I came from that place and that prayer in the clear view and felt impression of those glorious mysteries, so that I was forced to lay my hand on my mouth, and hold in my voice. For when I came to the family and saw my relations, I would have heartily invited them to join with me in the praises of free grace, but I had no will to discover myself to the world.

I remember, another day after this, I sat down with my Bible in my hand, and, as my custom was, as I was asking a blessing before I read, immediately there shined a light in my soul that represented to my view those glorious mysteries that so transported me, that I could read none, but turned over the leaves, and beheld the glory that shined in it; so I laid by my Bible, and fell to prayer and praise, and enjoyed for a moment those divine blinks.

I remember another time that was remarkable to me. There was a place where the Lord's Supper was to be celebrated, at which I had occasion to be present. On the preparation-day I got nothing in the sermons, but, by after reflection, my conscience witnessed to me that such and such things I had experienced; but, on the Sabbath morning, the sermon before the action came near to my present case. The text was, "While the king sitteth at his table, my spikenard sendeth forth the smell thereof" (Song i. 12). And the observation from the text was, "That the presence of Christ had a special influence on the graces of His people, to draw them forth into exercise." From which he took occasion to show what the presence of Christ was, and what the graces were that were drawn forth in exercise thereby, which was all applicable to my present case. And at the table there shone a light on my soul that so transported me that I dare not take upon me to mark down what I was allowed to behold; but this I can say, I was allowed in my meditation to travel, as it were, between the cross and the crown. There I considered Mount Calvary, and what was done there; and through those elements of the bread and wine, I got a distinct view of the sufferings of Christ; and also to me this was a Mount Pisgah, where I got a view of the promised land, in faith of being possessed of it after death. And on the night following, in my sleep, I thought I was brought

into immediate fruition and enjoyment, and so allowed to behold the glory of the higher house, and heard, as I thought, the Mediator saying, "Him that overcometh, will I give to sit with me on my throne, and will write on him the name of my God, and the name of the city of my God, and I will write upon him my new name," as in Rev. iii. 12. So I awoke out of sleep, and when I saw the light of this world, I cried out, and my tears ran down in abundance, because I found it was a dream, but I endeavoured to compose myself, and so reasoned thus: "It is the overcomer to whom it is said, 'He shall go no more out.' And I am yet covered with a body of flesh and blood, and with a body of sin and death, and so liable to the temptations of Satan and the motions of sin, and, therefore, not yet an overcomer." When this I thought on, I cried out, "O death! when wilt thou come, and destroy this body of death, and body of flesh and blood together?"

(To be continued.)

Searmon Ullachaidh.

LE MR. EOIN UELSH.

A Shearmonaicheadh aig frithealadh Suipeir an Tighearna aig Maibole ann an Carric, 4-amh là do cheud mhios an Fhoghair sa bhliadhna 1678 (ach do reir Wodrow, 'sa bliadhna 1677), 'shearmonaich Mr. Earchie Riddel, an t-Searmon roimh na bùird o'n t-Sailm lxxxix. 10, "Fosgail do bheul gu farsuinn, agus lionaidh mise e." Tha an t-Searmon sin, maille ris a chuid eile de' chomhlabhairt aig a chomh-chumuinn, ann an sgriobhadh. B'iad an luchd cobhrach Mr'n Eoin Uelsh agus Merton, Patric Uarner, Seòras Barclaidh, etc., maille ri Mr. Richard Cameron, a bha aig àm sin fo' dheuchainn.

ROIMHRADH.

THA sinn air coinneachadh ann an so an diubh ann an ainm ar Tighearn Iosa Crìosd, Rìgh agus Ceann Eaglais fein, Tha na coinnidhean so, tha fios agaibh, air an toirmeasg le ùghdaras; ach tha a h-aon a tha na's mò na iad-san a tha ag àithneadh ann an aghaidh sin a tha iad-san ag àithneadh, agus feumar ùmhlachd a thabhairt do dh'àithn-san.—Fheara, tha gle bheag foighidinn agaibh air son fras a ghiùlan; ach tha mise a' smuaineachadh nach biodh e na dhroch bheachd-smuaineachadh dhuibh a smuaineachadh, gur ann o thròcair an Tighearn a tha e nach e teine agus pronnasc a tha aig an àm so a' teachd a nuas oirnn, mar a rinn e aon uair air Sòdom agus Gomorah. Ghairm an Tighearn sinn cuideachd air an latha so, agus, ann am measg nithe eile, tha sinne gu ar n-athchuinge a chleachdadh air son gu'n cuireadh e do'r n-ionnsuidh aimsir chothromach; ach ma bheir an Tighearn dhuinn ar mir le dòrn (mar a their sinn gu coitchion), cha'n fheud sinn a dhiùltadh: Agus na'm biodh sibh do rìreadh ann an tagair ri Dia, theagamh gu'n aontaicheadh e leibh anns a chùis so.

'Nis, tha sinn air teachd an so o chaochladh do dh'aitibh, agus ghairm Dia sibh cuideachd a chum cuilm a thabhairt duibh, agus tha sibhse, co fad 'sa tha e 'n'ur cumhachd, gu seasamh agus cumail ri bratach an t-soisgeil; agus tha sinne, ann an àinm ar Tighearn agus ar Maighstir 'g'ur deanaibh-se deadh-bheatha aig am bheil crìoch onaireach 'san aobhar so: agus cha bhi saothar bhur gràidh dha-san aon-chuid ann an diomhanas no air a dhi-chuimhneachadh. Ach thugaibh an aire, a mhuinntir ionmhuinn, gu'm bi na h-uile ni air a thabhairt leibh bu choir a bhi air a thabhairt; thug sibh an so bhur cuirp, ach feudaidh e bhi, gu'n d'fhag sibh bhur cridheacha' 'n'ur deigh. O a mhuinntir ionmhuinn, biodh bhur sùilean air Dia, a chum 's gu'n cuireadh e bacadh air bhur cridheacha'; gu'n cuireadh e caithris oirbh ann an aghaidh ni sam bith a dh'fheudadh Dia eudmhor a bhrosnachadh a tha ann bhur meadhon.

AN T-SEARMON.

“Ciod bhur barail'se? an e nach d'thig e chum na feisde?”—EOIN xi. 56.

THA agaibh anns na briathraibh so ceist agus a h-aobhar. Bha àireamh a thainig suas as an dùthaich uile timchioll Ierusalem a dh'ionnsuidh na fèisd; oir aig an fhèisd so bha tionail cuideachd a mach a Israeil uile r'a cheile; agus bha breitheanas agus truaighe air chuir an ceill 'nan aghaidh-san a dh'fhuirich air an ais, bha iad gu bhi air an gearradh as agus air an cuir a mach as a chomunn. 'Nis, anns a chomh-chruinneachadh mhor so, tha agaibh cuid a tha coinneachadh r'a chéile; agus ciod e an comh-labhairt? Ciod uime, tha'n comh-labhairt mu thimchioll na gnòthuch so. Aon diubh a' fèorach ri h-aon eile, ciod a tha thu a' saòilsinn mu'n àm so? Agus ciod a tha thu a' smuaineachadh mu'n aobhar so? Ciod an seòrsa latha bhios againn dheth? Feudaidh e bhi gu'n smuainich cuid agus gun abair iad, tha eagal orm nach tig e a chum na fèisd. A ris, bithidh cuid, le mòr mhuinighin, mar gu'm b'eadh, ag radh, gu dearbh cha'n'eil an leithide sin do dh'eagal orm fein. Ciod a tha sibh a smuaineachadh? Cuiribh air falbh an leithide sin do smuaintean, agus na tigeadh iad gu brath na's fhaide. “Ciod e bhur barailse, an e nach d'thig e chum na feisde?” Ciod an suim ge nach d'thig e d'a h-ionnsuidh? 'Nis, tarruingidh mi na rùnaich mi a radh 'an so a dh'ionnsuidh n'an trì puingibh so, agus labhraidh mi focal gu h-aithghearr ris gach aon diubh; agus mar sin comh-dhunaidh mi an cleachdadh so, mar-aon do bhrìgh 's gu'm bheil an la fliuch agus fad air a chaitheamh, agus mar an ceudna do bhrìgh 's gu'm bheil fathasd mòran r'a dheanamh an deigh dhuinn bhi ullamh de' na chleachdadh so.—Agus gabhaidh mi steach an t-iomlan anns na trì puingibh teagaisg so.

Teag. i.—Tha'n Tighearn a' ceadachadh d'a phobull féin fèisd agus amana fèisde.

Teag. 2.—Gu'm bheil e gu mòr na dbleasdanas air pobull Dè a bhi iartasach air son lathaireachd Dhé a bhi aca maille riu aig a leithid sin do àm.

Teag. 3.—Gu'm bheil lathaireachd Dhé gle thaitneach aig a leithid sin do dh'àm. 'Nis tha a cheist a' gabhail a steach iad so uile.

1. Tha mi ag radh, tha'n Tighearn a' ceadachadh da shluagh féin cuilm agus laithean cuilm'. 'Nis tha fhios agaibh gu'm bheil cuilm na's mò na trà gnathaichte. Tha trà gnathaichte a mhàin air son sàsachadh agus ùrachadh nàdur; ach cha'n e mhàin gu'm bheil cuilm na deadh thoilinntinn, ach mòran deth mar an ceudna; agus cha'n e mhàin caochlaidh do bhiadhaibh, ach iomadh caochlaidh. Tha cuid de' mbiossaibh annasach do dh'fhoillsichidhean air Dia tha e ceudachadh d'a phobull féin anns a chuilm so air an talamh. A ris tha féisd na nì òrdail agus cosdail. Tha na h-aoidhean uile ta air an cuireadh, air an cuireadh roimh-làmh, agus cha'n'eil iad a' teachd air an doigh choitchionn mar a dh'ionnsuidh an tràth aig a bhaile. Tha'n Tighearn a' ceadachadh d'a phobull féin féisd, eadhon a chum's gu'n toir e dhoibh aobhar aig an fhéisd air son an athchuingibh a dheanamh ris, mar a thug Ahasuerus do dh'Ester. Thainig e a dh'ionnsuidh cuilm ban-righinn-Ester. Tha i a' gabhail an cothrom air a bhi saor ris an sin, agus a h-athchuinge a dheanamh ris air a son fein agus air son a sluagh. Mar sin tha an Tighearn a' ceadachadh cuilm da phobull féin, gu fhetchainn doibh nach 'eil esan toileach gu'm biodh iadsan air an cumhangachadh ann an innigh féin. Tha e 'ceadachadh d'a shluagh féisd agus laithean féisde, an uair a ta aige mìr mòr sam bith obair no fulangas a chum an gairm d'a ionnsuidh. Ann an sin gu gnáthaichte tha aige-san foillseachadh mòr-eigin gu thabhairt dhoibh gu an neartachadh agus an daingneachadh. Fhuair na deiscioblan (air a chuid is lugha a' h-aon-deug dhiubh) a cheud chomhchomuinn mu'n d'thainig an déuchuinn mhór a dh'ionnsuidh an robh iad air an òrduchadh an nì b'e fulangais Chrìosd. Mar sin tha an Tighearn 'gar gairm-ne gu féisd; agus tha an dá sheòrsa sluagh so' tha 'ar Tighearn Iosa Chrìosd a' gairm gu féisd maille ris air an lá màireach, agus bu chòir dhuibhse fheuchainn co-dhiubh a tha sibhse de'n àireamh sin no nach 'eil.

1. Tha e gairm a mhuinntir ocrach agus thartmhor; agus gheall e dhoibh cuilm. "Tha e a' lionadh na'n ocaich le nithe maith; ach na saoibhir (no an t-anam làn) tha e a' cuir air falbh falamh.

2. Tha e a' cuireadh na h-uile a ta ann an éigin, a tha coslach ri bàs fhaotainn as-eugmhais lòn, a thainig g'an ionnsuidh fein a mach as an staid eu-ceillidh sin anns am bheil a chuid eile do'n t-saoghal, air dhoibh a theachd a dh'ionnsuidh Chrìosd, agus iad féin a thilgeadh air a throcair mi-fhiughail air iadsan a bhi air an tabhairt a steach ann am measg a chlann-san. An leithid agus a tha ann an irioslachd ag iarraidh a bhi air an deanamh mar a h-aon de a luchd-tuarasdail. Tha e a' ceadachadh cuilm air son

an leithidibh sin ; tha e a' ceadachadh cuilm air son a chàirdean uile, mar a tha e againn ann an Dan Sholamh v. 1, "Ithibh, O chàirde ; olaibh, 'seadh, òlaibh gu pailt, O a luchd mo ghaoil."

'Nis, ciod i a chuilm a tha'n so, no co dheth a tha i air a coimeasgadh?

I. Tha e air a radh mu na chuilm so anns an sgriobtuir, Mata xxii. 4, "Dheasaich mi mo dhinneir ; tha mo dhaimh, agus mo spreidh bhiadht' air am marbhadh, agus a ta na h-uile ni ullamh : Thigibh-se chum na bainnse." Cha'n 'eil eas-bhuidh ni air bith as urrainn sibh a mbiannachadh, ach tha na h-uile ni ullamh ; eadhon an deise-bhainnse mu'n cuala sibh, tha i ullamh ; an suidheachadh agus an nàdur bu choir a bhi aig comunnach, tha e ullamh. Air an aobhar sin thigibh sibhse a tha mothachail air bhur n-uir-easbhuidhean ; oir ann an so tha cuilm air son na'm feumnaich ; cuilm airson na'm bochdain agus na'm feumnaich ; agus na'n anama' so a tha air am pìanadh le ocras agus tart a dh'easbhuidh Iosa Crìosd.

2. Ciod i a chuilm a tha'n so? Is e fheòil agus fhuil : "Oir is biadh d'a rìreadh m'fheoil, agus is deoch d'a rìreadh m'fhuil."—'Se so a chùilm, a tha anns an T-seann-Tiomnadh air a gairm, Isa. xxv. 6, "Cuirm do fhion aosda, do nithibh blasda, làn do smior, do fhion aosda, air a dbeadh tharruing." 'Se so a chuilm gus am bheil an Tighearn 'gar gairm gu tlachd a ghabhail ann an nithibh reamhair. B'àill leinne gu'n deanadh sibh sibh fein cinnteach gu'm bheil sibh dhiubh-san a tha'n Tighearn a' cuireadh a dh'ionnsuidh na cùirm so ; oir ma thig sibh as-eugmhais a bhi air bhur cuireadh, ma shuidheas sibh as-eugmhais frithealaidh aig a bhord-san. Tha e 'cuir a mach a theachdaran a thabhairt cuireadh do na doill, agus do na bacaich, agus do na h-uile aig am bheil galair sam bith. Am bheil neach sam bith ann an so aig am bheil gnè ghalaire sam bith gu a chuir ann an lamhan Chrìosd air son leighis? Tha sibhse air 'ur cuireadh a dh'ionnsuidh na cuilm : agus is cuirm mhòir i. Chuala sibh mu thimchioll muinntir inbheach, an uair a dheanadh iad cuirm mhòr do dhaoine mòra, air an robh aca mòr fhiachan, ghabhadh iad an cuid ceanglaichean agus an urras an deigh an dinneir agus thilgeadh iad 'san teine iad, agus mar sin bheireadh iad dhoibh di-searsa shaor dheth an cuid fiachaibh uile co maith ri'n dinneir. Air an doigh cheudna tha 'ar Tighearn Iosa Crìosd a' deanamh, agus tha e 'gar gairm air an la 'maireach a chum itheadh de' fheoil agus òl deth fhuil ; agus a thuille air a sin uile, tha e gu 'ur n uile cheanglaichibh a thilgeadh anns an teine, agus gu di-searsa shaor a thoirt duibh ann bhur fiachan uile. Bithidh bhur n-uile chunntais a ta seasamh eadar Esan agus sibhse air an dubhadh a mach.

II.—'Se 'n dara ni a bheirinn fainear, Aig cuid do amaibh gu'm bheil aig sluagh an Tighearn mòr ro-chùram agus iomadh druigh-eadh dubhach air an spioradaibh, ann a bhi smuaineachadh nach bi Crìosd air lathair. Tha so gle thrioblaideach dhoibh. Mo

thruaighe! Cha bhi Crìosd ann an so: Cha bhi e co amaideach, gu labhairt mar sin, agus a theachd an so an uair a bheir na Sgrìobhuichean agus na Phairisich air falbh a bheatha. Cìod uime, a deir neach eile, mur tig e? 'S beag mo ghnothuch-sa 'an so. Bithidh e na naigheachd is brònaich' a bha riamh ann mar bi Crìosd ann an so.—'Siad na puingean teagasgail.

Gu'm bheil eadhon aig sluagh Dhe mor eud, agus mòr eagal, nach bi e air làthair maille riu.

Agus na'm feoraicheadh sibh riu an t-aobhair air son so, their-eadh iad, air son gach iomadh dochair agus eucoir a rinneadh air, tha eagal orra gu'n cum e air chuimhne e. Agus aig cuid do amaibh, tha eagal orra, gu'm feud na boidean briste aig cuirmibh roimhe sin far an robh e air lathair, a bhrosnachadh gu a lathair-eachd a chumail air falbh o na chuirm so: agus feudaidh e bhi, gu'm bheil cuid agaibhse, a mhoinntir ionmhuinn, fuidh mhòr eagal nach d'thig Crìosd a dh'ionnsuidh na cuilm so, agus a chum bhuir nèartachadh. Bu chòir do'n so bhuir cuir gu dìchioll agus dian-liosdachd ann a bhi tabhairt cuireadh dha, agus gleachd ris, mar a rinn Maois, ag radh, "Mur d'theid thu maille ruinn, na d'thoir suas a so sinn."

'Nis, Bheir mi dhuibh na h-aobhairean so air son am bheil eagal orra, nach d'thig e a dh'ionnsuidh na cuilm, mar a ta an eagal a' foillseachadh ni-eigin do dh'eud. Agus,

1. An droch caramh a fhuair e cheana.—Thainig moran, agus rinn iad mìodal ri Dia le'm bilean, agus gidheadh bhuin iad gu cealgach ris ann a chumhnant. Feudaidh boidean fallsa a rinneadh aig bùird comunnachaidh le cuid a tha'n so, a bhi na aobhar air son nach d'thig e'n so a chum na cuirme.

2. Tha so mar an ceudna na aobhar, air son nach d'thig e, agus 'se so e, cìod air bith àite gus an tig e, tha e a' cuir sluagh do rìeadh agus gu dùrachdach a thabhairt cuireadh dha le'n cridhe. Feudaidh e bhi nach robh sibhse, air an làtha so gu dùrachdach a' tabhairt cuireadh dha le bhuir cridheachan: air an aobhar sin tha aobhar eagal nach tig e.

3. Tha mòran a shuidh sìos aig bòrd an Tighearn, a rinn an deigh sin an sàil a thogail suas 'na aghaidh; bha mòran aig comunnachaidhean (cha chan mi o cheann ghoirid) a ghabh am bann dubh sin: Thug an leithid sin e fuidh an lamh, air doigh's nach gabh iad ri teachdairean Chrìosd an deigh so, agus nach d'thoir iad dhoibh comh-fhurtachd ùrachaidh sam bith o'n leth a mach. Tha so mar an ceudna na aobhar eagal nach d'thig e a dh'ionnsuidh na cuilm, do bhrìgh gu'm bheil co iomadh beinn anns an rathad. Cha b'iad na naimhde a rinn na beannta' dealachaidh so, a tha tabhairt air a ghruaim a bhi ruinn; ach is ann do bhrìgh na h-iomadh tarcuis a fhuair e ann an Alba, agus ar beag cràdh air son na'n eucoiribh so a rinneadh air. Is ann do bhrìgh 's nach 'eil sinne fuidh thrioblaid air son na'n eucoiribh a rinneadh air ann a dhreuchdan, Fàidh, Sagairt, agus Rìgh; do bhrìgh's gur tearc an dream a bhios fuidh chùram air son na'n

uile bhrisidhean a rinneadh air tigh an Tighearna, agus air son a bhallaibh a bhriseadh sìos, agus air son gach uile mhasladh agus dhoirteadh fola ; cia tearc iad a tha fuaidh chùram air son na'n nithe so uile.—Tha'n Tighearn 'gar faicinn gun churam air son na nithe so, agus ar beag gràdh dha fein, agus air an aobhar sin cha'n iongantach ge nach 'eil inntinn aige gu a theachd 'nar measg. Is tearc iad aig am bheil an "Spiocnard a' cuir a mach a bholadh taitneach." Is tearc dh'inn aig am bheil cleachdadh beothail air bith ; 'seadh, is tearc an dream aig am bheil eolas sam bith air leth air am feumas fein : Is tearc an dream agaibh, tha eagal orm, is urrainn 'ur làmhan a chuir air lotaibh bhur cridheachan fein an diugh, agus a radh, O Thighearn, tha mo leoin ann an so ; tha mo phlaigh ann an so. 'S e 'n 3 Ceann-Teagaisg, Gu'm bheil pobull Dhe gle iarrtunach air son a lathaireachd a bhi aca an uair a tha e a' deanamh cuirm dhoibh." "Ciod e bhuir barailsa, nach d'thig e a dh'ionnsuidh na cuirm?" Tha iad a' smuaineachadh gu'm bheil na h-uile ghloir agus dhealradh air falbh 'nuair nach 'eil bhur Tighearn aig ceann a bhùird fein.

'Nis, deir sibhse, bha sinn ag ionnlaid agus a' glanadh air son an dol thairis ; ach ciod mur tig Criosd a dh'ionnsuidh na cuirm, ciod a ghnothaich bhochd lag a bhios againn deth ? 'Nis, tha a leithid so do reusonachadh a' ciallachadh,

1. Mòr iarrtais. Tha iad iarrtunach air son a lathaireachd a bhi aca aig a chomh-chomunn, agus tha aobhar air a shon, do bhrìgh gur e a lathaireachd am beatha-san. Ann a lathaireachd-san tha lànachd do dh'aoibhneas ; air an aobhar sin, a deir Daibhidh, tog oirnne suas solus do ghnùis. Tha dealradh do ghnùis a' cuir na's mo do dh'aoibhneas ann mo chridhe na 'nuair is lionmhoir arbhar agus fion. Air doigh 's gu'm bheil na h-uile na'n luidh ann an dealradh gnùis Dhé, agus an uair a tha esan an sin, 'se sin an cuilm-san. Tha iad gu dùrachdach ag iarraidh a lathaireachd ; do bhrìgh gu'm bheil a lathaireachd na ni a shuidhicheas an cridhe, bithidh an Satan a' gluasad mu thimchioll a chridhe, agus a' tabhairt sàthadh dha an dràs agus a ris ; ciod a stòlas an cridhe anns na coraibh so ? Eadhon mothachaidhean air Dia a bhi air làthair.

2. Mar a tha e a' suidheachadh a chridhe, mar sin tha e a blathachadh na'n aignidhean. Bithidh sinne marbh ann ar n-ith, marbh ann ar n-ól, marbh ann ar n-éisdeachd, agus anns gach uile earrann de'n aoradh, as eugmhais a lathaireachd-san. Tha beatha ann a lathaireachd-san, agus tha sin a' tabhairt beatha do na h-òrduighean. Tha eadar-dhealachadh co mor eadar an comh-chomunn sin anns am bheil a lathaireachd, agus an comh-chomunn sin anns nach 'eil e, 'sa tha eadar solus agus dorchadas. 'Nis, tha tearc do nithe ann an rathad cleachdaidh a b'aill leam a radh ribh.

1. Rannsaicheadh an dream leis am b'aill lathaireachd Dhia a bhi aca ; agus ma tha sibh a' sealltuinn air son Dhia a bhi air làthair agaibh, innseam dhuibh gu'n do gheall e tarruing am fagus dhoibh-san a tharruingeas am fagus dha-san, agus bithidh se air

làthair maille riu-san a dh'irioslaicheas iad féin ann a fhianuis. Ge do tha e na rìgh, agus an Tì naomh agus ard sin a ta 'g àiteachadh na siorruidheachd, agus a thigh, an ni nach 'eil na's lugha na na neamha', gidheadh bithidh e air làthair maille ris an dream a ta iriosal agus brùite : Air an aobhar sin, na'm b'àill leibh a làthaireachd a bhi agaibh, deanaibh coguis do dh'irioslachd.

2. 'Nam b'àill leibh a làthaireachd a bhi agaibh, an sin cuiribh na h-uile ni eile a ta mi-thaitneach d'a mach air na dorsan ; oir cha'n 'eil comunn no còrdadh eadar solus agus dòrchadas ; eadar Criosd agus Belial. Cha bhi Criosd agus bhuir cuid-se peacanna cuideachd aig an ordugh so. Na'm b'àill leibh Criosd a bhi lionadh bhur cridheachan le gràdh dha féin feumaidh sibh dealachadh a chuir eadar bhur cridheacha' agus bhur n-iodhalaibh. Na'm b'àill leibh làthaireachd Dhé a bhi agaibh, tha an Tighearn 'g'ur gairm gu grain agus fuath a thabhairt do gach ni ta olc.

'San àite mu dheireadh, Tha muinghinn air a chuir an céill anns a cheist so co maith sa ta 'eagal ; agus feudaidh e bhith gu'm bheil comh-stri eadar creidimh agus mi-chreidimh. Tha mi-chreidimh ag radh, tha aobhar eagal nach d'thig e a dh'ionnsuidh na féisde, agus e bhi air làthair an sin. Tha creideamh ag radh, gu'm bi e air làthair. An orduich e meadhoinnean no orduighean, agus a phobull a dhol mu'n timchioll air na h-uile cunnart, agus nach bi e air làthair? Cha'n urrainn domh sin a chreidsinn. Bheiream-sa cinnte dhuibh gu'm bi Criosd 'an so aig a chuilm, do bhrigh's gu'm feum e a dheisciobuil fein a chomh-dhaingneachadh air son an tuille fulangais air a shon.—Feumaidh e mar an ceudna fianuis a thabhairt d'a Eaglais féin aig a chuilm. Tha e na ni gle shòlasach làthaireachd Dhé a bhi againn aig an ordugh. O a mhuinntir ionmhuinn, gheallamaid làthaireachd Dhé a bhi ann bhur measg, na'm biodh ach coguis air a dheanamh de' na dhà no trì do nithe so. Agus,

1. Ghealladh sinn dhuibh Dia a bhi air làthair am maireach, na'm biodh ach cuireadh leis a chridhe air a thabhairt da an diugh, na'm biodh greim air a dheanamh air iomall eudaich, agus gleachd air a dheanamh ris, mar a rinn Iacob ris an aingeal, ag radh, "Cha leig mi a thu mur beannuich thu mi ; agus a radh, maille ris a cheile, Feumaidh mi d' fhaotainn a dh'ionnsuidh d' orduighean fein, agus do ghnùis a dh'ionnsuidh do naomh-ionad fein ; Mar sin na'm biodh cuiridhean leis a chridhe air a dheanamh, an sin bhiodh esan air fhaicinn. Coimeas r'a cheile an' ceithreamh 'sa'n cuigeamh Caibideil do Dhàn Sholaimh. Tha cuireadh cridheil air a thabhairt dha anns a iv. Caib' 16—"Thigeadh m'annsachd d'a lios agus itheadh e a thoradh taitneach." Agus Caib' v. 1—"Ithibh, O chàirde, òlaibh, 'seadh, òlaibh gu pailt a luchd mo ghaoil." Agus,

2. N'am b'àill leibh a bhi cinnteach a làthaireachd Dhe aig a chuilm, feumaidh sibh ni-eigin a thabhairt dà chum bhur gràdh a dhearbhadh dha. Feumaidh sibh iobairt a dheanamh de bhur n-uile iodhalaibh agus pheacanna ionmhuinn. Mur bi sibh 'gan

tairgse uile suas air an oidhche so, mar a rinn Abraham air aon-ghin Mic a b'ionmhuinn leis, cha'n urrainn sibh duil a bhi agaibh ri a lathaireachd aig a' chuilm; ach ma ni sibh an iobairt so, Tha sinn a' gealltainn dhuibh a lathaireachd. Ann am beinn an Tighearn, bithidh e air fhaicinn gu'm bheil Dia air làthair a' tabhairt a ghnùis d'a mhinisteirean bochd fein agus d'a shluagh a ta air an di-mheas agus air an cuir suarach. Ach,

3. Innsidh mise dhuibh, na'm b'àill leibh lathaireachd Dhe a bhi agaibh maille ribh, faiceadh e, gu'm bheil cùram oirbh air son a ghlòir, agus gu'm bheil sibh a' roghnachadh Ierusalem os ceann bhur n-aoibhneas is mò, 'se sin bhur n-iodhal. Faiceadh e dearbhadh air bhur gradh dha, nach e mhàin gu'm feud sibh a radh gu'm bheil gràdh agaibh dha, ach mar an ceudna gu'n d'thoir sibh dearbhadh agus fianuis air dha air an latha so, Ma tha sibh 'g 'ur tabhairt fein mar so thairis dà, 'se sin an rathad, an t-aon rathad, a chum a lathaireachd bheannaichte a shealbhachadh.

(*Ri leantuinn.*)

Meetings of Western and Southern Presbyteries—Induction and Ordination.

INDUCTION OF REV. JAMES MACLEOD TO GLENDALE
CONGREGATION, SKYE.

THE Western Presbytery met in the Church at Glendale, Skye, on Tuesday the 7th September, with a view to the induction of the Rev. James Macleod to the pastoral charge of the congregation. Rev. D. M. Macdonald, Portree, presided and preached. After sermon he put the usual questions for ministers to Mr. Macleod, who answered the same satisfactorily, and signed the formula. Thereafter Mr. Macdonald engaged in prayer, and solemnly inducted Mr. Macleod to the pastoral charge of the Glendale congregation. (There was no laying-on of hands, as Mr. Macleod was ordained to the office of the ministry before he went as Synod deputy to Canada.) Mr. Macdonald then addressed Mr. Macleod as to his ministerial duties. Rev. D. Graham, Shiel-daig, next addressed the members and adherents of the congregation as to their particular responsibilities and obligations. The call was signed by 666 persons. There was a large attendance. The service was concluded with devotional exercises, and thereafter the members of the Presbytery were kindly and hospitably entertained by Mr. and Mrs. Murdo Macaskill. We trust that the ministry now begun at Glendale will be attended with the divine blessing in the conversion of sinners and the edification of God's people.

LICENSE AND ORDINATION OF THE REV. MALCOLM GILLIES,
DEPUTY TO CANADA.

The Southern Presbytery met at 216 West Regent Street, Glasgow, at 6.30 p.m., on 20th September, and, among other

business, licensed Mr. Malcolm Gillies, divinity student, as a preacher of the Gospel. The Presbytery then decided to proceed to his ordination according to Synod's instructions, at a later meeting on the same evening. The Presbytery resumed sitting in St. Jude's Hall at 8 p.m. Rev. Alexander Mackay, Oban (in absence of the Moderator, Rev. Neil Cameron, who was at Communion in the Highlands), acted as Moderator *pro tem.*, and preached from Romans x. 13. After sermon, he constituted the Presbytery and proceeded to put the usual questions for ministers to Mr. Gillies, who answered the same satisfactorily and signed the formula. Thereafter, the Moderator engaged in the ordination prayer, with the laying-on of the hands of the Presbytery, and in the name of the Lord Jesus Christ, the great Head of the Church, did set apart and admit Mr. Malcolm Gillies, probationer, to the office of the holy ministry. Rev. J. S. Sinclair, John Knox's, gave a short address to Mr. Gillies, on his duties and responsibilities as a minister of the gospel, and made special reference to the work he was sent to do as Synod Deputy to the Free Presbyterian Mission in Canada. He expressed the sincere desire and prayer of the court that Mr. Gillies would be carried in safety to the Canadian Mission field, and that the Lord would abundantly bless his labours. There was a large attendance, the hall being filled in every part.

Our readers in Canada and at home will understand that while Mr. Gillies is not inducted to any pastoral charge meantime, he is fully qualified as an ordained minister to dispense Church ordinances, and to perform the ceremony of marriage. Mr. Gillies left Liverpool on the 22nd September, by S.S. "Empress of France," for Montreal.

Notes and Comments.

The Irish Situation.—The condition of Ireland continues the same, with broils, bloodshed, and destruction. The hunger-striking Lord Mayor of Cork has lived for over forty days professedly without food. It is good that the Government is so far firm, and wont listen to sentimental and disloyal demands for his release. Nothing but forcible disarmament will repress violence in Ireland.

The Threatened Coal Strike.—The prospect of agreement between the miners and the Government is brighter as we go to press. Almost all unbiassed people regard the unqualified demands and threats of the former as un-Christian and unreasonable. Since the god of false charity has taken the throne in modern times we have never had such wars and strifes, and since the gospel of love without law has been preached from the pulpits we have never had such pleasure-loving indulgence and general wickedness. The modern gospel of no-sin, no-hell, believe-and-do-as-you-please, has produced baleful fruits. "O Israel, return unto the Lord, thy God; for thou hast fallen by thine iniquity."

Inverness and Public Band on Sabbath.—We were delighted to observe that the Inverness Town Council by twelve votes to three refused to give liberty to a musical band to play in a public place on the Lord's Day. May the Inverness authorities get more and more power to repress Sabbath desecration and other evils!

Church Notes.

Communions.—John Knox's, Glasgow (Hall, 2 Carlton Place, (South-side), and North Tolsta (Lewis), first Sabbath of October; Gairloch (Ross), and Ness (Lewis), second; Scourie (Sutherland), third; Lochinver (Sutherland), fourth; and Wick (Caithness), fifth. Oban, first Sabbath of November; St. Jude's, Glasgow (Jane Street, Blythswood Square), second. North Tolsta and Ness were incorrectly stated last month.

Reply to Loyal Address.—The Synod Clerk received the following reply to the Synod's Loyal Address to the King, on 25th June:—"With reference to your letter of the 9th instant, I am directed by the Secretary for Scotland to inform you that he has had the honour to lay before the King the Loyal Address of the Synod of the Free Presbyterian Church of Scotland, and that His Majesty was pleased to receive the same very graciously."

The late Mr. D. Macleod, Glasgow.—We notice briefly with regret this month the death of Mr. Donald Macleod, Springburn, Glasgow, elder in St. Jude's Congregation, which sad event took place on 26th August. The deceased, who was forty-three years of age, and a native of Raasay, had not been too strong for some time back. He was a man much esteemed for his piety and worth, and his removal is deeply mourned by many friends. The deepest sympathy is felt for his sorrowing widow and family in their great bereavement. May the Lord heal the many breaches that are being made on the walls of Zion!

J. S. S.

Acknowledgment of Donations.

MR. ALEX. MACGILLIVRAY, General Treasurer, Glenurquhart Rd., Inverness, acknowledges, with thanks, the following donations up to 24th September:—

Sustentation Fund.—Mr. K. Macaskill, Isle of Soay, £1 10/; Mr. Murdo MacPherson, Tokomaru Bay, New Zealand, £2; "Wellwisher" (Lairg postmark), £1; Mr. Jonathan MacRae, Isle of Soay, £1 2/; Per above—Miss Mary MacDermid, Isle of Soay, 5/; "F.P. Friend," Skye, £1 5/.

Home Mission Fund.—Per Mr. A. Tallach—"Friend," Clachan, Raasay, £1; "Rogart Boy," 10/; Nurse Barbara Macleod, Boston, Mass., U.S.A., £1; Mr. A. Macphail, Duncholgan, Lochgilphead, 5/.

Jewish and Foreign Missions Fund.—Per Mr. D. Davidson, Moy—Mrs. M'Na. for Kafir Psalms, 2/6, "Three Friends," 3/; "Wellwisher" (Inverness postmark), £1, and for Kafir Psalms, £1; Miss Elizabeth Mackay, Grantown-on-Spey, 4/; Nurse Barbara Macleod, Boston, Mass., £1; Mr. A.

Macphail, Duncholgan, Lochgilphead, 5/; Per Rev. J. S. Sinclair—John Macrae, Tenby, Manitoba, 16/9; "Anonymous" (Caithness postmark), £1.

Organisation Fund.—Per Rev. J. S. Sinclair—"Friend," Daviot, 6/6.

Acknowledgment from Trinitarian Bible Society.—The Committee of the Trinitarian Bible Society convey sincere thanks for the much appreciated sum of £20 sterling, from the Free Presbyterian Synod, for circulating Scriptures among the Jews.

Mr. H. S. MacGillivray, Bay View Boarding House, Dunoon, acknowledges, with thanks, the following donations to Dunoon Church Purchase Fund:—Mr. K. Fraser, Oban, £1; A Visitor (2nd donation), £1; Messrs. Gray & Pringle, Dunoon, 21/-; B. 72, 8, £1; and "Anonymous," per Mr. MacGillivray, General Treasurer, Inverness, £1.

Mr. A. Sinclair, Treasurer to John Knox's Congregation, Glasgow, acknowledges, with thanks, £1 from Mrs. Kerr, Fairlie, and 10/ from "A Friend," for Sustentation Fund.

Mr. Arch. Maclean, 16 Marchmont Crescent, Edinburgh, Treasurer for Edinburgh F.P. Church Building Fund, acknowledges, with thanks, the following donations:—Mr. D. J. Mackenzie, M.A., Ardgay (per Mr. P. Anderson), £1; "A Friend," Scourie (per Mr. James Mackay), 10/; Mr. M. S. Fraser, The Mound, £2; J. S., The Mound, £1; and "A New Comer" (Edinburgh postmark), £5.

Inverness Free Presbyterian Manse Purchase Fund.—Rev. E. Macqueen begs to thank the Congregation of Applecross for the sum of £6 3/6, being amount of collection for this fund, received per Mr. D. Livingston. The following donations are also thankfully acknowledged by the Treasurer of the Fund (Mr. J. Grant, Bank of Scotland, High St., Inverness):—Per Rev. E. Macqueen—"A Friend," £1, Mr. Duncan Macrae, £1, and Mr. John Macrae, £1 (both of Ardeenskane), "A Friend," £1 10/, and "A Friend," £1, Mr. P. Stewart, Craigscorrie, Beaul, £3, Mr. John M'Iver (of Glasgow), Strathconon, £2 2/, Mr. Kenneth M'Iver, Strathpeffer, £1, A. Finlayson, Esq., Birmingham, £2 2/, Mr. Alexander Mackenzie, Knockfarrell, 10/, Miss Margaret Cameron, Craiglea, Kames, 5/, "A Mother and Daughter," Port-Henderson, £1, "A Friend," Strathy Point, 10/, Miss Macadie, Brawlbin, 10/. Per Mr. Angus Stewart, Inverness—Mr. and Mrs. Cameron (mason), Kilmorack, £1, Mrs. Macdonald, Drumore, Beaul, 10/, "A Friend," 10/, "A Friend," 10/. Collected by Miss Tulloch, Corovonie, Tomatin—Mr. A. Tulloch, 4/, C. Tulloch, 4/, M. Tulloch, 2/6, Mr. J. MacQueen, 5/, B. Mackintosh, 2/6, A. Mackintosh, 2/, Mr. John Cameron Mackintosh, £1, Mrs. Mackintosh, 5/, Mrs. Ann Cameron, 5/, Mr. John Cameron, 5/, Mr. D. Mackintosh, 6/, Miss Annie Mackintosh, 5/, Mr. Norman Mackinnon, 5/, Mr. A. M'Intosh, Braes, 2/, Miss Ann Macdonald, 4/, Mr. J. M'Gregor, 2/6, Miss M. MacBean, £1, Mr. Jas. M. MacPherson, 2/6—all of Tomatin—total, £5 5/; per Miss M. Murchison, Inverness. Second Collection from Stratherrick, per Mr. M. MacEwan, missionary—Mr. A. Fraser, Lyne, 10/, Mr. Ewan Fraser, West Lyne, £1, Mr. James French, stonebreaker, Gorthlick, 10/, Mr. John Cameron (late Stratherrick), Montreal, £1, Mr. John M'Gruer, Tighdrui, £1. Per Mr. Rod. Matheson, Inverness—Mr. M. Mackenzie, M.A., Inverness, £3 3/. Per Police-Constable A. Mackenzie, Inverness—Captain Gillanders, Fernabeg, Shieldaig, £1.

Strath Gairloch.—Collected by Mr. Osgood Mackenzie, Strath—Mr. Osgood Mackenzie, 10/, Mr. Duncan Mackenzie, 5/, Mr. D. Macrae, £1, Mr. A. Mackenzie, 5/, Mr. H. Mackenzie, 1/, Mr. Wm. Fraser, 2/6, Mr. K. Mackenzie, 5/, Mr. R. Gunn, 2/, Mr. A. Mackenzie, 10/, Mr. D. Fraser, 2/6, Mr. John Campbell, 2/6, Mr. John M'Iver, £1, Mr. H. Mackintosh, £1, Mr. J. Campbell, 2/6, Mr. D. Mackenzie, 2/6, Miss Mary Mackintosh, 5/, Miss Kate Mackintosh, 5/, Miss Annie Mackintosh, 5/, Mrs. Mackenzie, 2/6, Mr. Ken. M'Leod, 3/, Mr. John Mackenzie, 4/, Mr. John Macdonald, 10/—all of Gairloch—total, £7 5/.

The Magazine.

Price of Magazine.—The price of the Magazine for the year is now 4/; postage extra, 1 copy, 1/; 2 copies, 1/6; 3 copies, 2/; postage extra of 1 copy to all countries abroad, 6d.; 2 copies, 1/; etc. Total annual price of 1 copy at home, 5/; abroad, 4/6.

Subscriptions Received for Magazine.—Mrs. MacPherson, Dover St., Glasgow, 5/; Miss Macdonald, Knockline, N. Uist, 2/; R. Kerr, Recharn, Lochinver, 1/; Miss M. Macleod, Branahue, Stornoway, 4/4; Miss Maclean, Dingwall, 36/9; D. Fraser, Muirnich, Gorthleck, 14/; Miss Beaton, Glasgow, 5/; J. Macleod, Inchadamph, 5/; Mrs. D. G. Mackenzie, Shildaig, 5/; R. Macleod, Badralloch, Ullapool, 5/; G. Fletcher, Bellanoch Bridge, Lochgilphead, 5/; N. Adshead & Son, Glasgow (sales), 86/7; J. Macdonald, Port of Ness, Stornoway, 20/; M. Macrae, Ardroe, Lochinver, 5/; W. Mackay, Kinbrace, 5/; M. Mackay, Manchester, 5/; Miss E. Mackay, Grantown-on-Spey, 10/; Mrs. W. Macdougall, Lanark, 5/; J. K. Popham, Brighton, 5/; D. Maclellan, Kincardine, Ontario, 5/3; Miss M. Macleod, Golders Green, London, N.W., 6/; D. J. Macleod, S. Arnish, Raasay, 10/11; H. Ross, Reay, 2/; J. Macrae, Tenby, Manitoba, 4/6; James Hymers, Thurso, 5/; Mrs. Mackenzie, Brackloch, Lochinver, 5/; Miss M. Urquhart, Cullicudden, 10/6; Per above—Mrs. Mackenzie, P.O., 5/3; M. Gillanders, sen., Milton, Applecross, 5/; Mrs. Mackenzie, Achintee, Strathcarron, 5/; E. K. Macdonald, Moss, Ullapool, 5/; Miss Mackay, Inchcape, Rogart, 5/; E. Leslie, Park Hill, Ont., 4/6; Per above—Miss B. D. Ross, 4/6; Miss F. Maclean, Balemore, N. Uist, 5/; Miss Carmichael, Lonbain, Strathcarron, 5/; J. Mackay, Dalnessie, Lairg, 5/; Dr. N. A. Macewan, Wigtown, 10/; Miss C. MacGregor, Stornoway, 5/; Miss K. Macleod, Lockerbie, 2/; Mr. Beaton, Waternish, 4/6; J. Adamson, Helmsdale, 6/8; H. Brown, Craw, Lochranza, 5/; Mrs. Mackillop, Glasgow, 5/ (omitted from previous issue); Miss MacCulloch, Paisley, 5/6; G. MacIver, Strathconon, 5/; A. Maclellan, for St. Jude's Collectors, 78/; Per A. Mackinnon, missionary—Mrs. MacIver, 28 Breasclete, Lewis, 5/; Miss Yeudall, Kingsmills Road P.O., Inverness, 18/2; M. Mackenzie, Annat, Torridon, 5/; A. Matheson, Woodside Cot., Polesmuir, Skelbo, 4/; Mrs. A. Mackenzie, Balchladdich, 5/; S. Davidson, Inverness (bound vol.), 4/6; D. A. Stewart, Oban, 5/; Mrs. Mackenzie, Foremost, Alberta, 4/6; A. Rankine, Fort William, 5/; A. Murray, Morness, Rogart, 5/; Miss M. Macleod, Downham, Norfolk, 3/8; Miss Maclean, Quay House, Tanera, 5/; Mrs. J. Campbell, Brattleboro, U.S.A., 4/6; Mrs. J. Mackay, Railway Cottages, Stromeferry, 2/; Miss K. Sansum, London, S.W., 5/; R. Macleod, Newfield, Elphin, 5/; D. MacColl, P.O., Uddingston, 4/; Misses Urquhart, Balblair, Invergordon, 11/4; Miss Maclean, Buckingham Terrace, Hillhead, 5/; Miss B. Morrison, Clashmore, Lochinver, 10/; Rev. H. W. Ramsay, Grafton, N. S. Wales, £1; A. MacPhail, Farr, Daviot, 5/; Per H. Morrison, Scourie—"Friend," £1; J. Macleod, Achillie, Rogart, 5/; A. Burnett, Seafiel, Kishorn, 5/; also, per above—Miss M. Cameron, Auchintraid, 5/; M. Turner, Dumbarton, 19/; J. Mackay, Shore Street, Hilton, Fearn, 10/; "F.P.," Chicago, U.S.A. (Mag. Fund), £1; R. Macfarlane, Uiskeva, Benbecula, 5/; J. Macleod, Bridge End, Lairg, 17/6; D. Morrison, Saskatoon, Sask, 4/6; Miss Mackenzie, 30 Newark St., Greenock, 5/; Mrs. W. Black, Melness House, by Lairg, 5/; D. Gunn, Calder, by Thurso, 5/; J. MacGregor, Rhidarroch, Ullapool, 5/; D. Cameron, Pine View, Carrbridge, 5/; W. Mackay & Son, Inverness, £6 4/7; A. Maclellan, for St. Jude's Collectors, £4 4/.

Free Distribution to Soldiers and Sailors.—M. Mackenzie, Annat, Torridon, 2/6; D. A. Stewart, Oban, 5/; "Friend," Rogart, 15/; Miss Sansum, London, 5/; Misses Urquhart, Balblair, 3/8; "A Friend," Scourie, 4/; Miss M. Mackenzie, Greenock, 15/; Mrs. W. Black, Melness House, by Lairg, 15/.

(Several Subscriptions, etc., are held over till next month.)