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Church Union in Scotland and England.

AT the May Assemblies of the Established and United Free Churches, union between these bodies was the principal subject of discussion. At both Assemblies motions strongly in favour of union were carried. There were, however, small minorities in opposition, and while these did not make an exceedingly strong appearance, so far as newspaper reports revealed, yet the opposition, we believe, is very decided. The probabilities also are that the people are not so enthusiastic for union as the ministers, and the latter may find this to be true yet, to their painful cost. At the same time it cannot be doubted that things have gone very far towards union, and it wont be surprising if the object is ultimately accomplished, though not without dissent.

Personally, we are not in favour of the union movement. Not that we think that the Established and United Free Churches are so very different from one another in respect of the general doctrine preached from their pulpits, or the general modes of worship observed in their Church services, as that they might warrantably keep apart on account of these things. In regard to worship, both have adopted almost universally uninspired hymns and instrumental music, while the doctrine preached in both Churches is, in the majority of cases, Arminianism, if not worse. Adherents to the old paths in doctrine and worship are chiefly to be found here and there in the Highlands. In the matter of any divergences between the bodies—and there are certainly some—we should say that the Established Church is more ritualistic in its tendency, and the United Free Church more rationalistic. Many of the clergy in the Established Church, while they are sounder, say, on the doctrine of the Trinity and of the Person of Christ, are more distinctly "High Church" and even Romish in their views and practices, while, on the other hand, United Free Churchmen, though more definitely Protestant, have imbibed

a greater extent the poisonous errors of the infidel, Higher Criticism, and Socinianism, Christ being frequently spoken of as if He were a mere man. Perhaps it is right to add that there is probably a greater degree of sound evangelical belief among the people of the U.F. Church than among those of the Established, owing to their hereditary connection with the original Free Church of Scotland. Then, there is—or rather has been—a great divergence between the two bodies on the questions of Church and State. The majority of United Free Churchmen were, until very recently, strong Voluntaries, and agitated for years in favour of Disestablishment, many of them maintaining that Church and State connection was un-Scriptural. The change of attitude is extraordinary, and we regret to say that the only adequate solution of the problem seems to be a very material one, namely, the adversity which overtook them by the decision of the House of Lords in 1906. Established Churchmen, if true to their own traditions as descendants of those who refused to “come out” in 1843, are Erastians, and it seems remarkable that they and the Voluntaries can now cordially join hands. We have certainly no objections to see the one party giving up its Erastianism and the other its Voluntarism, but we would like clear evidence of the sincerity of the change. United Free Churchmen, on their part, supply none.

Now, we are not in favour of this union movement, for one thing, because we see no real advantage to the cause of Christ in it. We can only observe confusion worse confounded. The mingling together of the two bodies will naturally tend to strengthen the dangerous elements, and weaken any fairly good elements that remain. The tendency will be more and more to still the voice of conscience, and surrender distinctive views and principles—a grave moral loss and injury to any denomination.

Still, again, we are opposed to this union in view of future possibilities in the way of departure from “the faith.” Our readers are aware that the representatives of the Established Church have drawn up Articles of Union, and that those are of a very latitudinarian description. The new constitution will be of the most elastic kind, and the future united body is to have a great degree of what is misnamed spiritual liberty. There is nothing to prevent its giving up Presbyterianism and adopting Episcopacy or even Romanism. The Established Church has presented these Articles of Union to His Majesty's Government for their approval, as the sanction of the State is necessary, and, should this be granted, another grave evil will be perpetrated. The State will set its seal to what can only be described as an apostacy, and will recognise this new and degenerate organisation as the Church of Scotland.

Still, further, there is a grave accompaniment of this step which cannot be overlooked, namely, the transference of the ancient Church buildings and endowments of the Church of Scotland to

a new body that will have forfeited all right to represent that Church. This will be a further serious evil, the vast dimensions of which we cannot fully grasp. If His Majesty's Government agree to this unwarrantable transference, they will be guilty of a gross act of injustice both from the legal and the moral view point, and it would be unfaithfulness on our part not to raise our protest against it. The real heirs and owners of the property and endowments are those who hold by the true principles and doctrines of the Church of Scotland, and they are, for the most part, outside these larger bodies. A grave wrong will be inflicted if their righteous claims are disregarded. The fewness of their number is altogether beside the point. Wrong is wrong, though there be millions in its favour; and right is right, though there be only a dozen on its side. We are living in an evil time, and it is to be feared that few are remembering to any satisfactory purpose the truth expressed by the inspired Solomon: "Righteousness exalteth a nation, but sin is a reproach to any people."

So much for Church Union in Scotland. As for England, the idea of Church Union seems to be gaining strength there also. Recently a large Conference of Bishops of the Church of England met at Lambeth. They were 252 in number, gathered from various parts of the world. One outcome of their deliberations was a lengthy appeal to Nonconformists for close co-operation, if not actual union. The appeal abounded, to a degree not hitherto seen, in expressions of recognition and goodwill. They recognised the Nonconformists as brethren in Christ, and expressed the belief that God had blessed their labours and services in the cause of Christianity. They declared their willingness to accept official recognition for service from the Nonconformists, and offered the latter, in turn, episcopal ordination, manifestly implying that their present ordination was defective. Some of the Nonconformists, in commenting on the Bishops' appeal, show undue elation and delight. Others, again, handle the matter more cautiously, and do not hesitate to say that it is absorption, not union, that is wanted by the Bishops—a thing, indeed, that is frequently denied by the promoters of supposed union schemes. The *English Churchman*, which represents the evangelical section of the Church of England, criticises the appeal severely, and expresses doubts as to its sincerity.

There are two things we desire to say on the subject. The first is, that diocesan Episcopacy has no warrant from the New Testament, and so episcopal ordination possesses no special authority or virtue. The eminent Bishop Lightfoot, and other distinguished scholars of the English Church, have admitted that diocesan Episcopacy is not in the New Testament, and that it is a subsequent development. Bishops are mentioned in the Apostolic Epistles, but these were "overseers," as the word means, having no higher rank than our Presbyters, ministers, or elders. The Lord Jesus instructed His Apostles and other servants to teach

the nations to observe all things whatsoever He had commanded, and promised His presence to accompany them in this work (Matt. xxviii.). It is will-worship to go beyond the bounds of His commission, and we cannot expect His presence or blessing in indulging in such. We do not deny that some excellent men have occupied the office of bishop, in the episcopal sense, but this Prelatic element is a part of the wood, hay, and stubble that will be burnt up at last.

The second thing we wish to point out is, that the Church of England is at present a hotbed of Ritualism and Popery, that the most of her Bishops are High Church Ritualists, not adhering to the original doctrines and practices of the Church of England at all, and that, therefore, this is no time for union with her. Many of the truly faithful men within her pale are afraid that they will be compelled to leave her altogether. It is the Popish idea of union that is gaining ground in England and elsewhere—the making up of a large outward Church organisation, without any union in the Spirit or in the truth. Many, however, are being ensnared by it; it has such a nice appearance to the eye of sense. Let “Union only in the Truth” be our motto.

Brief Obituaries.

MR. D. MACKINNON, NORTH BALLACHULISH.

IT is with much regret that we intimate, this month, the death of Mr. Duncan Mackinnon, elder, North Ballachulish, who passed away on the 6th August. Mr. Mackinnon, who was several years over the allotted span, was in failing health for some time, but his last illness was comparatively short. He was a Christian of outstanding worth and weight, and an earnest wrestler at the throne of grace. His removal makes a great blank in the community and in the Church, and in the hearts of all who knew and loved him. We extend our deepest sympathy to his widow in her great loss, and hope to have a fuller notice in a future issue.

J. S. S.

MR. JOHN PARKER, M.A., ABERDEEN.

It is with sincere sorrow that we briefly notice this month the death of Mr. John Parker, M.A., advocate, Aberdeen, who passed away at his residence, 52 Skene Terrace, there, on the 16th August. Mr. Parker, who was eighty-four years of age, was a member of the John Knox's Free Presbyterian Congregation, Glasgow, since its beginning in 1896. A humble, sincere follower of Christ, he was deeply interested in the welfare of Church and State, and his death makes a felt blank. But as we hope to have a fuller sketch at a later date, we conclude meantime by expressing our deepest sympathy with his esteemed sister, Miss Parker, in her great loss.

J. S. S.

A Sermon.

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

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

(*Continued from page 20.*)

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"But there is forgiveness with thee."—PSALMS CXXX. 4.  
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I AM now insisting upon the refuge to which the man abased with the conscience of sin betaketh himself; who, when he hath reflected upon God's proceedings in strict justice, according to the tenor of the covenant of works with sinners, and who, when he hath found that, if God should thus mark iniquity, none, even the most godly, should be able to stand, he subjoins this, as a blest after-game in man's deplorable case, "But forgiveness is with thee."

In prosecution of this great truth, that there is pardoning mercy with God, to be a relief for self-condemned sinners, I have spoken to two of the five heads that I proposed to be spoken to upon it. (1) I have spoken to the consideration of that which is pardoned, that is iniquity, sin or transgression. (2) I have spoken to the consideration of the Author of pardon, who it is that pardons sin. And whatever hand ministers have in this, or whatever hand private persons have in it in remitting injuries done to them, yet the text determines God still to be the principal creditor; it's with Thee (says he). "It's with Thee alone that forgiveness is." I entered upon the third thing I proposed to be spoken to, which is the main thing in purpose, that is, to inquire after the nature of this pardon, what this forgiveness of sin which is with God imports. And after a brief touch upon some passages of Scripture whereby pardon of sin is expressed, I proceeded, negatively, to tell you what it is not, where I show that pardon of sin is not to be confounded with men's forgetting of sin, and taking a pardon to themselves; as also, that sin is not to be lightly looked on, as a thing that God lightly passes by, when He pardons it, for He pardons none but upon satisfaction made to His justice by the sinner's surety; likewise that pardon of sin is not to be confounded with God's forbearing, or not inflicting punishment for it for a time, for they may be long forborn who yet may be unpardoned, and whose forbearance is no sign of Divine approbation. Further, it was cleared, that the pardoning of particular sinners, and their restoring in favour, is not to be confounded with a national pardon conferred on a nation whom He may pardon, and yet punish. And lastly, it was cautioned and cleared, that we should not confound the pardon of sin with the removal of sin in the pollution of it; for, though

God strike at the guilt and power of sin both together, yet, whereas pardon of sin is attained before death, some filthiness of sin will remain in the pardoned sinner as long as he is in this life, and pardon of sin may consist with the sight of the filthiness of sin, for which the sinner is abased before God daily.

And this leads me positively to point out what pardon of sin imports. All that I shall say to it in general, before I break in to tell you more particularly what it is, shall be this: ye shall distinguish in sin these two. There is in sin a blot or pollution of the soul and a defacing of God's image thereby; and there is in sin a guilt, that is, an offence done to God by the violating of His law, whereby the sinner becomes obnoxious to the punishment that He hath threatened in His law. These two are clearly distinguishable among men. A child running in a puddle pollutes himself, and, by so doing, he becomes guilty of transgressing his parent's command, and is liable to their correction, or punishment. Now as to these two, the guilt and the blot of sin, there are diverse and distinct operations of God conversant about them; for, as the blot of sin begins to be stricken at in regeneration, so that work is carried on by piecemeal in sanctification, till sanctification be perfected, and end in glorification. Regeneration and sanctification are the acts of God, conversant about the blot and filthiness of sin, but pardon of sin takes not away the being, nor the filthiness of sin, as Antinomians say, but it takes away the guilt of sin, and the guilt of sin being pardoned, the sinner is delivered from the punishment that his guilt deserves. And this is also distinguishable among men; for a person having committed an enormous crime, that crime continues still a filthy thing, and evidences a naughty disposition, yet, when that crime is pardoned, the man that committed it loses not their favour against whom it was committed, and is free from the punishment that it deserves. So a child that hath puddled himself in a mire, suppose the parents forgive the offence, the filth that he hath got in the mire sticks to him still, till it be washed away another way. So I say, pardon of sin takes not away the filthiness of sin, but the guilt of sin. And this I mention not merely for speculation, and information of the judgment, but it says something for their advantage and encouragement, who in the sense of sin are flying to Christ for pardon, that they be not scared, by the pollution of sin, from relying on him for the pardon of guilt. A tender soul, so long as it finds the blot of sin, will readily doubt if the guilt of sin be taken away; but if we take up pardon scripturally, the guilt of sin is done away by pardon, though the blot of sin remains. I confess, the blot of sin must not remain unmourned for, it must not remain unsubdued, or without an endeavour to subdue it, yet it may remain, when the guilt and violation of the law of God by sin is pardoned, and past. That sin may be near thy sight in the blot and pollution, which pardon hath put far off, as to the guilt of it. "In those days, and in that time, saith the Lord, the iniquity

of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found" (Jer. l. 20). Why? "For I'll pardon them whom I reserve." Only let me add that thou who grippest to the pardon of guilt, when yet thou findest the blot of sin remaining, and art mourning for it, remember that pardon must not be only a simple exemption from punishment, but that it is also a restitution into His favour, whom thou hast offended. Thy pardon must not be an Absalom's pardon, that brought him back to Jerusalem, but he saw not the king's face. Thou must not satisfy thyself with that, but thou must be accepted, and come into favour. That was David's prayer (Psalm li. 8), "Make me to hear joy and gladness; that the bones which thou hast broken may rejoice," and verse 11, "Cast me not away from thy presence; and take not thine Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit." But of this I will have occasion to speak in the progress, therefore I leave it.

And having given you this general notion of pardon, I shall proceed to batter it out a little for the clearing of four questions. (1) How the guilt of sin can be separated from the blot of sin, and the sinner pardoned. (2) Whether in pardon the obligation to punishment be so taken off, as the pardoned man falleth under no chastisement for sin. (3) Whether the real passing of pardon be one in the court of Heaven with that which is the court of conscience, or if the truth of pardon depends on the intimation of it to our hearts. (4) Whether, what the Lord pardons, He pardons irrevocably, or whether, upon the contracting of new guilt, the former pardon be made void to the pardoned man. These four questions I shall touch upon as briefly as I can, and sure I am, those of you, whose plight anchor pardon of sin is, ye will not weary to hear them spoken unto.

For the first, having said that the pardon of sin takes away the guilt of sin, while the blot of sin remains, it's a question how that can be, seeing these two are inseparable, it's (as we say) *proprium quarto modo*, an essential property of sin, that it draws under guilt, and makes the sinner liable to punishment. And it's as absurd to say that sin can be without guilt as to say fire can be without heat, or the sun without light, guilt being as inseparable a property of sin as heat is to fire, or light to the sun. But for answer, this distinction will clear it; distinguish between guilt itself and the result of that guilt on the person sinning, as also betwixt God's offence and displeasure at sin, and His offence and displeasure at the sinner. Hence, if we consider guilt in itself, it is inseparable from sin; there is no pardon that God gives unto the sinner that takes away the desert that sin hath in itself of the wrath of God. But if we consider guilt, as it results upon the person sinning and brings him under the lash of God's displeasure, in that respect guilt may be separated from sin. Sin cannot be sin if it bring no guilt with it, yet the pardoning of sin brings

freedom from the actual obligation of the sinner to punishment. Sin hath that evil with it that it deserves wrath, but a free pardon suspends that ill deserving, that it doth not take effect against a sinner that is fled to Jesus Christ. I may illustrate it by a similitude of a massive hammer that is lifted up and falls down by an engine, and crushes that which is under it, and a strong hand holding it up, and keeping it up, that it never falls down. It's as inseparable from sin, to deserve everlasting wrath, as it's inseparable from a ponderous weight falling down to crush that which it falls on, but pardon keeps up that weight of deserved wrath that it falls not down to crush them that are fled to Christ. And this also serves not only for information of the judgment, but to meet with another case incident to the people of God. When they are fled to Christ for refuge, they not only meet with the pollution and blot of sin, but with the guilt and ill-deserving of sin, which troubles them. Being sensible of sin, and essaying to close with pardon, when they look to the dreadful rod of iron, that they know their sins deserve, they cannot get pardon of sin closed with. That's a strong temptation to a tender walker to stand aback, but, in this case, we would distinguish betwixt what we deserve, and the execution of it. A pardoned sinner would remember that it commends God's free grace in pardoning sin, that, whatever his ill-deserving be, he will not get that which he deserves. God will not give him according to his deserving. And though the man, fled to Jesus Christ, may be daily humbled with the sight of the pollution and desert of sin, yet he may be comforted, in the free grace of God, that his ill-deserving shall never take effect to his prejudice.

Now this is a great point, and folk that are in earnest about the pardon of sin, when they are fled unto Christ for pardon, may have many a sad thought about the pollution and desert of sin. The tender walker will, no doubt, say, "I am a vile body, I have that which deserves everlasting wrath, nay that, that God will pursue to root out, though He doth not look on us as an enemy." Because this may be ground of many doubts about this matter, touching the pardon of sin, I shall desire you to take notice of some Scriptural expressions that are very full and satisfactory for pardon, notwithstanding of the pollution of sin, and the desert of sin. And in following this, I would desire you to take a look of these two: one is, how the Scripture declares that pardoned sin is looked on by the creditor, to wit, God; and another is, how it stands with the pardoned man.

For the first, whatever thou feelest who art fled to Christ for pardon, yet O how fully and satisfactorily doth the Scripture speak to thy pardon. I dare not fall on all the Scriptural expressions that hold it forth, but I shall briefly touch on some of them in these four steps. And (1) The Scripture tells that pardoned sin is a blotted out sin, Psalm li. 9, "Blot out all mine iniquities;" and Isaiah xlv. 22, "I have blotted out as a thick cloud thy

transgressions, and as a cloud thy sins." It is an allusion to a man that deletes or blots out of his count-book that which is either paid or forgiven, and hence this phrase tells that pardoned sin is a debt that will never be craved nor called for; it is a debt that God, the principal creditor, hath given over, and will no more call for, seeing it is blotted out. But (2) because it might be supposed that a debt, deleted in a count-book, may be looked on and read, though not to crave the debt, yet to waken resentments, therefore the Scripture goes a further length in the pardon of sin, and tells that pardoned sin is not only blotted out, that it cannot be gotten read, but it is covered and hid out of God's sight, Psalm xxxii. 1, "Blest is the man whose transgression is forgiven, whose sin is covered;" Numbers xxiii. 21, "He hath not beheld iniquity in Jacob, nor hath he seen perverseness in Israel." It is not only blotted out, but it is covered, and so covered as is not seen to be pursued with the punishment it deserves; and here, the Scripture is very copious to express how sin is covered, as that He casts pardoned sins behind His back, or over His shoulders (to speak so) that they shall be no more in His view. Isa. xxviii. 17, "Thou hast cast all my sins behind thy back." And because a man may turn about and see that which is behind his back, therefore pardoned sin is said to be so covered that, as in Micah vii. 19, it is said to be cast not in the shallow places, "but in the depths of the sea." And ye use to say of a thing that is lost irrecoverably, it is tint* as it were in the sea-bottom. But further, because, though a thing be in the depth of the sea, it may be dived after, and sought out; therefore, it is added in that forecited place, Jer. l. 20, "The iniquity of Israel shall be sought for, and there shall be none; and the sin of Judah, and they shall not be found." So that the pardon of sin covers sin, takes it out of God's sight, and puts in the depths of the sea, that though it be sought for, it shall not be found. But (3), if there remain any doubt, how can it be but the Omniscient God must see sin, and seeing it, must be angry at it; therefore the Scripture gives a further account of the fulness of pardon, that it hides God's face from it; as David says, Psalm li. ix., "Hide thy face from my sins;" and it is a notable word, Micah vii. 18, that God passes by, or overpardon transgressions, "Who is a God like unto thee, that pardons iniquity, and passeth by the transgressions of the remnant of his heritage?" Though He be an Omniscient God to see sin, yet, when sin is pardoned, He will (as we used to say) see, and not see, He will see, and misken, as he that passes by that which might irritate him, He will not set his face in that air†; so deals the Lord with pardoned sins in His people. But (4), whereas ye have a cursed distinction of forgiving, but not forgetting of injuries, and temptations may be ready to rise, and say that, though in the sense that I have been speaking of, pardoned sin

* Lost.

† Quarter.

be blotted out, covered, put out of sight, passed by, or over, the Lord will not take notice of pardoned iniquities, to punish them; yet He may remember them by way of grudge against the pardoned person. The Scripture secures us against the fear of that, and tells us that pardoned iniquities are not remembered, Isaiah xliii. 25, "I, even I am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins;" and Jer. xxxi. 34, with the parallel place, Heb. viii., in the new covenant it is said, "I will forgive their iniquity, and I will remember their sins no more." I will remember it judicially no more, to call them to an account for the sin I have pardoned. So that sins being pardoned, they shall be as if they had not been committed, as if they were everlastingly forgotten, no more to be remembered. So much for these expressions, shewing how pardoned sin is looked upon in reference to God, to which many more might be added. And O what a full and satisfactory ground do they afford, that pardon of sin is no compliment, but a real security, and firm ground of confidence. When God hath said all this, who are they who, looking on the pollution, or desert of sin, will take pardon of sin for a compliment, and not look on it as a solid security?

And this will be further clear if, in the second place, we consider how it stands with the pardoned man. For ye may say to me, "Much hath been said for God, and of the fulness of His pardon, and that it is a real security to the pardoned man, but I find it not so with my case"; therefore I shall, in a few words, hint how it stands with thee. Thou who art a pardoned sinner may find much sin and pressures of guilt at thy door, and lying near thy conscience, but the Scripture tells us that it is otherwise with thee than thou apprehend, Psalm ciii. 12, "So far as the east is from the west, so far hath he removed our transgressions from us." That which thy fears and doubts apprehend lying at thy door, and to be as an heavy burden upon thy back sinking thee, a pardon removes from thee, as far as the east is from the west, as far as one thing can be removed from another, as the proverbial speech imports. Thou thinkest thyself to be in a woeful and wretched condition, but the Scripture determines thee to be blest, Psalm xxxii. 1-2, "Blessed is he whose transgression is forgiven," etc. Thou mayest be crying out, "O wretched man, who shall deliver me?" But the Scripture tells thee thou art happy, and ought to thank God through Christ, Rom. vii. 24-25. Thou mayest be drooping, notwithstanding thou art fled unto Christ for pardon, but the Scripture-language of pardon is another thing, Matthew v. 2, "Son, be of good cheer, thy sins are forgiven thee." The power and pollution of sin may make thee droop, but the pardon of sin may make thee "drink and forget thy misery, and remember thy poverty no more." Thy other sores and difficulties may stick to thee and press thee down; but, if thou read the pardon of sin rightly, thou may say, as Isaiah xxxiii.

24, "The inhabitant shall not say I am sick: the people that dwell therein shall be forgiven their iniquity." Since I am pardoned, what can ail me; what can dare at me, or trouble me, since I am forgiven of my sin? In a word, the Scripture declares, that have what thou wilt, or want what thou wilt, though thou should complain, loving-kindnesses are wanting, thou hast not these proofs of love thou wert wont to receive, yet thou wantest not an admirable proof of love that hast pardon; hence is the exclamation, Micah vii. 18, "Who is a God like unto thee, that pardoneth iniquity?" Others may say, "Who is a God like thee in working wonders, when thou broughtest thy people out of Egypt?" But, as for me, I will say, "Who is a God like thee in pardoning sin?" Thus, if we take the Scripture verdict of pardon of sin, as well, in reference to the pardoned man as in respect of God, we will find that pardon is a sure foundation of confidence, and it is so excellent a character that, if we could heed it, believe it, and improve it to the quickening of us to run and secure pardon in the right method (whereof we may hear), we should find that we have here a treasure hid in this field, Christ, a pardoner of iniquity, lying in the bosom of this mercy. The Lord bless what ye have heard.

(To be continued.)

John Brown, of Haddington.*

BY THE REV. D. BEATON, WICK.

(Continued from vol. xxiv., page 205.)

AFTER being licensed to preach the Gospel, John Brown was long in receiving a call. Two congregations invited him to be their minister—Haddington and Stow on Gala Water. He made choice of the former, although it was a smaller and less attractive sphere. It was with no light heart that he undertook the responsibilities of the solemn duties of his life work. In his "Reflections of a Candidate for the Ministerial Office" he writes: "Say, then, my conscience, as thou shalt answer at the judgment-seat of Christ, am I taking this honour of myself, or am I called of God as was Aaron? Is Christ sending me, and laying a necessity upon me to preach the Gospel? While He determines me to follow Providence, and to take no irregular step toward thrusting myself into the office, is He breathing on my soul, and causing me to receive the Holy Ghost? Is He endowing me with tender compassion for the souls of men, and with a deep sense of my own unfitness, and earnest desire to be sanctified and be made meet for the Master's use? In the progress of my education am

* "John Brown, of Haddington," by Robert MacKenzie, M.A. Hodder & Stoughton. 1918. Price, 12/ net.

I going bound in the Spirit, with the love of Christ burning in my heart, and constraining me, rendering me willing cheerfully to suffer poverty, contempt, and hatred of all men, for His name's sake; willing, if possible, to risk my own salvation in winning others to Christ?"

It is recorded that, while the candidates for the vacancy were being heard, an old lady of deep Christian experience, on being asked as to her choice of the preachers, singled out Brown, giving as her reason, "There's a sweet savour of Christ about him." Brown entered on his work as one consecrated to the Master's service, and did not shirk the heavy duties that lay before him. He tells us: "There is a lecture, a sermon, and an evening exercise on Sabbath in the months of November, December, January, and February; and public worship begins at eleven o'clock forenoon. During the other eight months there is a lecture, two sermons, and an evening exercise; and public worship begins at ten o'clock. Only in the east country is there ordinarily no exercise on Sabbath evening. The congregation is visited once, and examined twice every year." The pastoral visitation in itself was no small task, when it is borne in mind that his congregation was drawn from the parishes of Spott, Whittinghame, Dunbar, and Pencaitland, places seven to ten miles apart. Mr. Brown was possessed of a ready wit which helped him at times to overcome opposition. One interesting story is told of his masterly diplomacy in turning an opponent into a staunch friend. The opponent in question had utterly refused to sign Brown's call, and on the occasion of the minister's first visit to the man's house, he gave as his reason the youth of the minister—being "owre young and inexperienced for the work." "That is just what I think myself, David," was the unexpected reply, "but, since all the rest think different, we had better not say much, since it would never dae for the like o' you and me to go in the face of the whole congregation."

As a preacher John Brown occupied a foremost place among the great preachers of Scotland. Even David Hume, the infidel, felt the genuine ring in his message, when he described Brown preaching as "if he were conscious that the Son of God stood at his elbow." Brown's own estimate of his work as a preacher is worth recording. "The morning," he says, "before I was licensed, that awful Scripture, Isaiah vi. 9, 10, was much impressed on my spirit; and it hath since been, I know not how often, heavy to my heart to think how much it was fulfilled in my ministry. I know not how often I have had an anxious desire to be removed by death from being a plague to my poor congregation. But I have often taken myself, and considered this as my folly, and begged of Him that, if it was not for His glory to remove me by death, He would make me successful in His work; for as to transportations, I had not a good opinion of most of them, and I looked on it as so far my mercy that my congregation was so

small. After all, I dare not but confess Christ to be the best Master ever I served. Often in preaching, and otherwise, I have found His words the joy and rejoicing of my heart. He hath often laid matter before me in my studies, and enabled me with pleasure to deliver it. God in our nature, and doing all for us, and being all to us; free grace reigning through His imputed righteousness; God's free grant of Christ and His salvation, and of Himself in Christ, and the believing appropriation founded on that grant, and the comfort and holiness of heart flowing from that, have been my most delightful themes. And though I sometimes touched on the public evils of the day, yet my soul never so entered into these points. No sermons I ever preached were, I think, sweeter to my own soul than those on Psalm cxlii. 7 (first clause); Isaiah xlv. 5 (first clause); Isaiah xlv. 4; lx. 20 (last clause); 1 Tim. i. 15, 16; Rev. iii. 21; and John xi. 28. The little knowledge which I had of my own uncommonly wicked heart, and of the Lord's dealings with my own soul, helped me much in my sermons. And I observed that I was apt to deliver that which I had extracted thence in a more feeling and earnest manner than other matters."

John Brown was a voluminous writer, and, though his works are not much read nowadays, they deserve a better fate. His *Dictionary of the Bible*, which first saw the light in 1769, had been on the stocks for over ten years. Brown was well equipped for the work; his knowledge of oriental languages, classics, history, divinity and natural science was beyond anything possessed by his contemporaries. To this must be added his extraordinary knowledge of Scripture. There were three editions called for in the author's lifetime, and down to 1868 few years elapsed when a publisher did not announce a new edition. His biographer has well said of it: "While it revealed Brown's extraordinary powers, it proved of immense service to biblical study, and was treasured as being a source of information on Bible themes, and acknowledged by not a few as being, in addition, a means of spiritual quickening."

In 1767 John Brown was appointed Theological Professor of the Burgher Secession Church, and his work among his students made a lasting impression upon some of them. There was a faithful, direct dealing, which, though at times disconcerting to the student, showed the fatherly interest of the teacher. "I know the vanity of your heart," he says, in writing to one of his students, "and that you will feel mortified that your congregation is very small in comparison with those of your brethren around you; but assure yourself, on the word of an old man, that when you come to give an account, you will think you have had enough." Among his most famous students may be mentioned the name of Dr. Lawson, Selkirk, whose biography by Dr. Macfarlane is one of the classics of Scottish ecclesiastical biography.

It was not only to his students that John Brown wrote letters

of wise counsel, and admonition, perfumed with the sweet fragrance of gracious piety, but to the sorrowful and distressed, whose burdens were heavy, and whose hearts were sore distressed. He carried on a correspondence with the Countess of Huntingdon on the doctrine of justification by faith, and in one of his letters, as seraphic as one of Samuel Rutherford's, he says: "Truly, noble Lady, let your life have Christ for its all and in all (Phil. i. 21). Let it be a looking to Christ, a coming to Christ, a receiving out of Christ's fulness, a resting on, and rejoicing in Christ; and, *in fine*, a worshipping and serving of the Lord Christ. Amidst all the temptations of a high life, let your meditation on Him be sweet. When you awake, may you still be with Him! What are all the dignities, the glories of creation, in respect of Him, the brightness of His Father's glory, the King, the God of glory? O! sweet to us, the man, God's fellow! the Word made flesh! God bone of our bone, and flesh of our flesh! Our Brother born for adversity! Our Friend that sticketh closer than a brother! Immanuel, God with us! Our Mediator between God and us! Thrice blessed, thrice wondrous, and effectual means of reconciliation! Blessed surety of the better testament, that undertook and paid our infinite debt, till God could take no more! Powerful Redeemer, that takes us as a prey from the mighty, and delivers us, the lawful captives! Blessed Prophet, to whom God hath given the tongue of the learned to speak words in season to our weary souls, and whose words are spirit and life, and, like new wine that goes down sweetly, they cause our dull and dumb hearts to sing! Great High Priest of things to come, that loved us and gave Himself for us! All-prevailing Advocate with the Father, that welcomes us, with all our perplexed cases, and desperate-like cases! Our Prince of Peace, to command deliverance for us, subdue our mighty lusts, defend and support us against every foe!"

(To be continued.)

The late Mrs. Mackinnon,

BREASCLETE, LEWIS.

WE regret to record the death of Mrs. Mackinnon, the wife of Mr. Angus Mackinnon, missionary, Breasclate, which took place, after a very short illness, on 15th May, at the comparatively early age of forty-six years. In her young days she was brought up in the nurture and admonition of the Lord by her parents, who were both consistent, professing people. About the age of twenty-three she came to Stornoway to serve with Mr. Donald Mackenzie, merchant, and it was while in his service that she came under religious concern, and became convinced of her lost condition as a sinner. So much was she impressed with

her awful state that one day in church she fell into unconsciousness, but the Lord, who will not allow his own to be tried above what they are able to bear, by the power and comfort of His Word brought her out of the "horrible pit and miry clay," and put her foot on the Rock, and a new song in her mouth. She was very reticent in her disposition, and only when in the company of intimate friends would speak of her experiences. Her hospitality was well known, as also her discreet and wise manner, especially among her own family. During her short illness she was much composed in her mind, and expressed that everything in this world was nothing to her in comparison with Christ.

Mrs. Mackinnon left a family of six, the youngest being only a few years, to mourn the loss of a loving mother. We extend to her husband our deepest sympathies in his sad and sore bereavement. May the God of all comfort and consolation give him grace and strength in view of the difficult and trying position in which he is placed, and watch over the young motherless children, and bless this dispensation to them all!

N. M'I.

A Letter from Rev. J. B. Radasi,

F.P. MISSIONARY, MATABELELAND.

THE following letter has been received by the Rev. Neil Cameron, Convener of the Foreign Mission Committee:—

F.P. MISSION, BEMBESI,
MATABELELAND, SOUTH AFRICA, 6th July, 1920.

MY DEAR MR. CAMERON,—I received your letter some time ago, together with the enclosed £1, sent by a friend. Many thanks for the same. You will remember that during the War I made a request that one of our ministers should visit us out here, and it was said by the Synod that my request would be considered after the War. I sincerely regret that I forgot to renew my request at the sitting of the May Synod. We would very much like one of our ministers to visit our church here this year—either at the end of August or September—or next year, during the spring. I am sure all our people would be very glad, and they would highly appreciate the visit. It would be a great help to our cause here. It is now a very long time since a delegate was sent to visit our Mission here. I have asked the minister to be sent during spring, as it is not so hot as in summer.

Please send me £5 for the renewal of the lease for another five years—from 1920 to 1925. The lease for the Mission is renewed after every five years. I must now conclude.—With kindest regards to you, yours sincerely,

J. B. RADASI.

AN error by continuance of time can never become a truth, but only the more inveterate error.

Notes of Northern Worthies.

(Many of these Notes were hitherto unpublished.)*

(Continued from page 85.)

A WOMAN, on hearing that some of the saints had a good opinion of her life and conduct, said, "Ah, if I lose myself, they will only lose their opinion, but I will lose my soul."

One spoke of Christ and the believer as having a thread of union between them, Christ holding the one end of the thread and the believer the other. "But," said another person in the company, "that will not do. Christ must have both ends of the thread in His hands, and the believer must be bound in the middle or loop of the thread, otherwise he will soon let go his end and be lost."

A godly man said that the gracious soul in his troubles would be enabled to receive a promise, but shortly thereafter would lose sight of it, and be as needful of another promise as ever. Having got the second promise, he would lose it in like manner, and it would be so on till the day of his death—losing and getting, up and down, light and darkness, death coming on the promises and making them lifeless in his experience, though true in themselves. "But," he added, "they will be all renewed to the soul at death, and the comfort of them will not leave him through eternity."

Rev. John Robertson, Kingussie, was one day calling communicants to the Lord's table, and said: "The man I call to the table is he who has the cleanest life in the whole parish, and yet who finds himself *within* the most unclean man in the whole parish."

Rev. John Kennedy, Redcastle, said that one of the lowest marks of grace, but one of the surest, in all the Bible, was, "We know that we have passed from death unto life, because we love the brethren" (1 John iii. 14).

Rev. Charles Calder, Ferintosh, remarked that the swan was one of the most beautiful of birds, being all white, but that it had (it was said) a black spot on its feet, at which it often looked, and appeared displeased. "So," he said, "is the Christian beautifully clothed in the righteousness of Christ, but, when he looks at himself, he sees many black spots, with which he has reason enough to be ill-pleased."

Rev. Robert Finlayson, Helmsdale, said one day in Bruan: "There are very few witnesses here to-day, but there are plenty stones, and the Most High is able to take them and make 'children to Abraham' out of them."

Mr. John Cameron was minister of Halkirk during the early part of last century, when "the great Mr. Gunn" was minister of Watten. The minister of Halkirk was one of the careless "Moderates" of those days, but a clever, witty man. In his parish there happened to be many godly and gifted people, but in the parish of Watten, it is said, there were not so many, though Mr. Gunn was such an eminent man of God and powerful preacher of the Gospel. It is reported that Mr. Gunn one day said to Mr. Cameron, "How is it that there are so many godly people in your parish, and fewer in mine?" "I'll tell you that," said Mr. Cameron. "My people expect nothing from me: they look to the Lord for everything. But your people expect it from you without looking to Him, and so they are disappointed."

[Perhaps it should be added to this, so as to explain the situation more clearly, that many of Mr. Cameron's people did not go to hear him at all, while many outside Watten came to hear Mr. Gunn, and were spiritually benefitted. Still there was truth in Mr. Cameron's reply. He knew the letter of the Word.]

Jane Mackay, Armadale, an eminent Christian, was saying that, when she was troubled with Satan, the breath of the blessed Spirit on the Word would soon cause him to fly. "But some of my neighbours," she added, "will be kept a whole year from speaking to me or one another by Satan, and there's no word about it."

Peggy M'Diarmid (Mrs. Mackay) said to three young girls who appeared to be very earnest in following the means of grace: "I wish I would see the day when you *would give up*," not meaning attendance on the means, but expectation of salvation by their own efforts.

Some fifty years ago a minister in Wick was one day in the company of a missionary from a distance, and was explaining to the missionary that the Caithness Christians were very much given to doubts and fears about their interest in Christ. While so engaged, they met David Levack, a very worthy but tried man—a "Mr. Fearing," indeed. "Here," said the minister, "is one of them," and they went and spoke to David. The missionary asked him the question, "What is your hope in view of death?" "Oh," he replied in a sad tone, "I have no hope." "Ah!" the other exclaimed, "could anything be worse than that?" "Yes," was David's ready and searching answer, "A false hope!"

It is stated that the last day the Rev. Archibald Cook, Daviot (previously of Bruan and Inverness), ever preached, he said that a class of ministers were to arise in Scotland after his day that would send people in bundles to heaven without regeneration, or a new birth.

(To be continued.)

Memoirs of Elizabeth Cairns.

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

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

(Continued from page 119.)

THIRD PERIOD.

Containing a short account of the progress of the Lord's work on my soul, the straits I came under, with the particular outgates, and more than ordinary manifestations of the love, grace, and condescension of God to me, from the sixteenth to the twentieth year of my life.

HAVING now changed my occupation to other employments in my father's house, which occasioned my being less alone and more in company, as also my labour required more of my mind; this put me into a great strait how to keep my mind with God, and not to slight my business, not knowing so well how to improve that Scripture, “Not slothful in business; fervent in spirit; serving the Lord” (Rom. xii. 11). Yet God being my all and I knew not how to live without Him, I rather chose to forget my business and remember the Lord in the duties of religion, for which my mother did sore threaten me after this manner with these words, “You must go to the fremed (strangers) and be taught, for you will not be taught by me.” With that my spirit was sore cast down, and I knew not what to do; but I had recourse to my God by prayer, and that word came with power, “Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance” (Ps. xlii. 5). With this I felt a power that revived all my spirits, and I was much comforted, for I believed that God was speaking those words to me; for I could say He was my all when He smiled on me, and so the health of my countenance in the midst of all discouragements.

Yet few days after, my father, by way of lamentation, said, “Your sisters are all diligent to gain their bread, and what think ye will come of you?” To which I gave no answer, but went away grieved in spirit, and so cried to the Lord for an outgate. Oh, how distressing was it to me that my parents should thus reflect on me! So I went away to God, and as I was sending up my prayer to Him, there shined a light in my soul, by that word, “Thy bread shall be given thee and thy water shall be sure” (Isa. xxxiii. 16). There came such a power and sweetness along with this word, that now I thought I believed, although I should be

banished from father and mother and all relations, that God would provide for me my daily bread. Thus holy sovereignty saw meet that my dear and gracious parents should thus deal with me, they not knowing how matters were with me, for I always endeavoured to hide myself from the world; but when they came to know that I was troubled in mind, they were both encouragers and helpers to me.

After this I had more opportunity to hear the Gospel; for all the former years of my life I had but few occasions of public ordinances, because of my employment; but now I attended close upon public ordinances, when opportunity offered: but, alas! I could not understand what I heard, for it was not suitable for my case, nor conform to my experiences. I remember one day, after I had been hearing sermon, I sat down to meditate, but could remember little or nothing what I had heard; with this I went to I God by prayer, and pled that He would sanctify my memory that might retain what I heard, whether it was suitable to my case or not.

After this my parents were going to partake of the Lord's Supper, and they advised me to go with them; so I set about preparation and self-examination, in which I came to some composedness of mind, and a reflex light was sent me, by which I did go back to the morning of my day, and got a view of my sins, both of omission and of commission, and was made to examine my state by those marks of grace given in the Scriptures, as also to examine my duties, both as to number, matter, and manner of performance, and all this with enlargement and brokenness of heart in prayer. The place where the Lord's Supper was to be celebrated was a good way off. On the preparation-day, the two texts were wonderfully ordered for me; the one was for my trial, the other for my consolation. The one was, "Who is this that engaged his heart to approach unto me? saith the Lord" (Jer. xxx. 21). The other was, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John iii. 16). This was a sweet day to me; but on the Sabbath morning I was sore straitened, for I could neither pray nor meditate; in the first sermon, I was again revived; the text was, "Unto you, O men, I call; and my voice is to the sons of man" (Prov. viii. 4). The whole of the sermon was good; there was a word in the close of the sermon, with which I hope power came, the word was, "Take Christ in the arms of thy love, and thou shalt have him." With this word there shined a light in my soul, and immediately I arose, and went to the table, believing it would be as the minister said. And while I was partaking, there shined a light into my soul, more bright than the former, and continued in less or more for the space of half a year. Oh, this was a sweet feast to me! And so I came from this solemnity, with my soul lifted up in the ways of the Lord, and running swiftly in the ways of duty.

There was one thing that I much admired, that I understood those sermons so well, and that they suited my case and were so

conformed to my experience, when the sermons at home were not so. During this half year that this light continued, I had many pleasant days and nights in prayer, and when I read the Scriptures, this light so shined on my soul, that I was instructed more in fundamental truths than ever I had been all my life before. Also by reading Mr. Vincent on the Shorter Catechism, it was remarkably blessed for my instruction, and there was such a power came along with this light, whereby my understanding was so enlightened in the knowledge of those truths, so that my whole soul was made to embrace both the truths themselves and the object therein revealed; yet all those years bygone, I was come to little fixedness of state, but was still up and down with sense. When this light and power was present, it was easy for me to believe what God had revealed in His Word concerning man's salvation, with particular application to myself; but when it was withheld, I could believe nothing.

This all passed in the seventeenth year of my life. In the beginning of the next year the light was darkened, and I fell under a new damp. I longed for another communion, and it fell out that an opportunity came, but with a few days' advertisement, which brought me into a great strait, because I had no time to prepare; yet my necessity being great, and also the sweetness of the last communion to my soul, greatly influenced me. So I went away, and all the way that word, "The preparation of the heart in man, and the answer of the tongue, is from the Lord" (Prov. xvi. 1), ruled in my mind all the way as I went. From this I was helped to believe that God could prepare the heart immediately without my endeavours, and so on the Sabbath morning, in secret prayer, I met with that which I could never tell the world of, and the whole of the day was sweet and refreshing, and I came away from this solemnity greatly strengthened and revived.

I remember it was my ordinary to try myself by what I had heard, and there was one thing still I did miss in my experiences, which was that I had never gone through a law-work, nor known what a spirit of bondage was, except some short convictions, and immediately got an outgate again: so when I heard the way of the Spirit of God, His preparing the soul before it embraced Christ held forth in the Gospel, I thought all that I had met with was far short, and that one in nature, by common operations, might attain to all that I had attained to. By this I razed all my hopes, and it pleased the sovereign Lord to withhold those comfortable blinks of divine light and power that I was wont to enjoy; yet, nevertheless, a merciful and gracious God was pleased to manifest the sovereignty of His grace and mercy to me, one of the vilest of Adam's degenerate posterity, in opening my eyes to see a deeper sight of my natural state than ever yet I had seen. Now I was led to see what a happy creature man was, when he came out of the hands of his Maker, and that he was both able and willing to serve his God in all things that He required, without the least breach or failure, as is evident from his first creation,

being created after the image of God, as is clear from Gen. i. 26, 27. But, by the entrance of sin, this beautiful and shining creature, that was the noblest piece of all the lower creation of God, now become the vilest of all creatures, and instead of the image of God, he now got on the image and livery of the devil, and God becomes his enemy, casts him out of His favour, and draws the sword of justice against him. The law, with all its curses is against him, and, oh, now he is made liable to all the miseries of this life, to death temporal, spiritual, and eternal, and to all the wrath and curse of God in hell to all eternity, as is clearly held forth (Gen. iii).

All this was set before me, and I was made to go through every step of man's misery with application to myself, by which I came under such awful impressions of the holiness and righteousness of God as if I had seen the sword of justice drawn and pointed against me, and as if hell had been open before me, and I justly deserving to be cast into it: this being so strongly impressed on my mind, I was seized with great terror. But it pleased a merciful and gracious God to cover these fearful and terrible views from my mind in some measure, yet got no sensible outgate, but remained for several days in great terror, fearing every moment that the earth would open and swallow me up. Yet, for all this terror and confusion that I was in, there was a light in my mind, leading me back by reflection on the former discoveries I had got of the way of salvation by Christ, but I still cast all away, because I thought all my former experiences were but common workings of the Spirit, and that which one in a natural state might attain unto. There was also a broad sight of my actual sin laid before me; here I saw that many a bitter fruit of actual transgression had sprung from the cursed root of original corruption, and I was made to mourn over all my prayers and sweet hours as nothing, yea vile, without God and His grace in them.

Thus I was in great distress, and knew not what to do; but that was brought to my mind, in the third of the Song, from the beginning to the middle of the fourth verse, where the spouse, when she wanted Christ, tried all means, and went to the watchmen, which I take to be ministers; and so I went to the minister of the parish for advice. I told him my case, but he gave me little answer, and what he said was not suitable to my present exercise, and instead of opening up the remedy, he razed all my hopes of mercy, which increased my terror and confusion: but in the way, between his house and my father's, that word was brought to my mind, "Because with lies ye have made the heart of the righteous sad, whom I have not made sad," etc. (Ezek. xiii. 22). What to make of this I did not know, but there came along with the word a mistrust of what the minister said to me; yet I remained all that night like one distracted, and when I was in this great distress, holy sovereignty appeared for my relief, and sent that word with light and power, "I am the way, the truth, and the life," etc. (John xiv. 6). By which God, in mercy to me, composed

my mind, and enlightened my understanding in the great mysteries of salvation by Christ. Here I was made to see what Christ had done, that so He might be the way, the truth, and the life, to sinners to come to God by. Here I saw that He veiled His glory for a time, by taking unto Him man's nature, being born of a woman, and travailed through a wilderness life, attended with all those sinless infirmities that man's nature is liable unto, wherein He fulfilled the law, and died a cursed death, and bore the wrath of God that an elect world did deserve, and had the sword of divine justice sheathed in Him, according to Zech. xiii. 7, "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the Shepherd," etc.; and that He was buried, and the third day He arose again, and ascended, God and man glorified in one person, accepted and exalted at the Father's right hand, and as the Head and Representative of all the elect, and gave the Spirit in a more plentiful measure, according to His promise to His disciples, as in John xvi. 6, 7, "For if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." Here also I saw that the Spirit is the applier of the whole of the redemption purchased by Christ; all this I was led to see in a clear light, and I felt greater power than ever formerly, and much more than I can here mark down.

After this I was labouring to understand how this redemption was applied, and for whom it was designed. Lo, here I was led to travel, as it were, between Mount Sinai and Mount Zion!

This light and power did so enlighten my mind, and put my soul in such capacity, as to take up the completeness of that redemption, as every way answerable to every step of man's misery by the Fall.

And while I was rejoicing in this view of all those sweet discoveries, this question arose in my mind, Christ did all this but for a remnant, but how knowest thou that thou art one of them? Here my greatest difficulty did arise: there were two places of Scripture brought to my mind—the one is, "All that the Father hath given unto me, shall come unto me" (John vi. 37); the other was, "In that day, there shall be a fountain opened for the house of David, and for the inhabitants of Jerusalem, for sin and for uncleanness" (Zech. xiii. 1). From this I saw that there was a certain number given by God the Father to Christ, and none but they would have access to the fountain opened to the house of David and for the inhabitants of Jerusalem. Oh, here I knew not what way to take it, that I might know if I was one of the Father's gift to the Son.

After this, I compared myself with those marks of grace given in Scripture, according to the conditional promises. Here I was led back, by a reflex light, to the dyke, the stone, and the hill-side, places where I had been informed in the way of salvation by Christ, and had felt the power of grace determining my soul to embrace Him, as the forementioned light cleared up to me by the

Scriptures. Here I thought to have founded my faith and hopes of salvation, by this rational reflection, because I found in my experiences those marks of grace that the conditional promises did require: and while I was comforting myself with these things, that question was brought to me, Did you not cast away all those former attainments as delusions, and as what one in nature might attain to, and how dare you then venture to comfort yourself by them? With this again I razed my hopes, and for all that Christ had done for sinners, I could take no comfort from it, because I could not win to know if I was one of them the Father had given to the Son to be saved by Him.

After this, I was in great distress for several days, still crying to God for an outgate: so it pleased a gracious God to display His sovereignty for my relief, which was one night, in secret prayer, I was so raised in my soul that in some measure, I may say, whether in the body, or out of the body, I cannot tell; but this I do remember, I was turned to behold the glory, from which there shined a light unto my soul that strengthened and capacitated it to behold glorious objects and inexpressible mysteries that were represented to my view; and here I was allowed, as it were, to come near God, and got a soul-satisfying blink of His glory, and would have been content to have lived so to eternity. And while I was thus beholding and enjoying, it was darted into my mind, as if a voice had spoken to me, "Thy name is written among the living in Jerusalem," and immediately the veil covered the glory which I beheld. After all this there remained a light on my soul for a whole year; but sometimes it shined brighter than at other times.

(To be continued.)

"THA iad ag innse dhomhs', Iain," arsa neach àraidh r'a mhac, "gum beil an abhuinn Chluaidh (*Clyde*) gu math ain-leathain ann am badan. Cionnus idir a gheibhear air te dhe na soithichean mòra a thoirt gu tèaruint' a nios gu ruige Glaschu?" "Tha doigh ac' air sin," fhreagair Iain, "le bhi cleachdadh soithichean beaga ris an can iad *tugs*. Bithidh aon *tug* a' dol air thoiseach air an t-soitheach 'g a tarruing air aghairt agus 'g a seòladh, agus bithidh *tug* eile 'n a deigh 'g a tarruing air ais. Tha i mar so air a cumail teann anns a chùrsa shàbhailt." "Seadh, dìreach," thuirt a' chéud neach, "Sin agadsa, Iain, mar a tha 'n anam gràsmhor air a ghleidheadh bho bhi 'deanamh long-bhriseadh air cùrs' abhuinn na beatha so. Tha an Spiorad Naomh a' dol air thoiseach air, 'g a sheòladh agus 'g a thoirt air aghairt ann an slighe na naomhachd, am feadh tha 'n fheòil a' streap r' a chùlthaobh 's a' deanamh na dh' fhaodas i gu 'chumail air ais. 'Tha an fheòil a' miannachadh an aghaidh an Spioraid, agus an Spiorad an aghaidh na feòla.' Eadar an dà chumhachd so, tha 'n anam air a chumail teann anns an t-slighe, agus, mar a tha e cinnteach gun toir an Spiorad buaidh fadheoidh, bheir se e gu tèaruinte a dh'ionnsuidh an caladh a's miannach leis."

Cha'n'eil Diteadh do Phobull Taghta Dhe.

LE MR. EOIN UELSH.

(Air a leantuinne o t. d. 124.)

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

A RIS, “Lagh Spioraid na beatha” (oir tha Spiorad agus beatha anns an Tighearn ud a ta air éiridh a bhàsaich air crann, agus tha buaidh na’s leòir ann gu mise a shaoradh o pheacadh agus o bhàs) a ta ann an Iosa Criosd,” (Cha’n’eil beatha ann an ainglibh no ann an naoimh a’s urrainn mo bheothachadh, agus cha’n’eil spiorad a’s urrainn beatha thabhairt do m’anam, ach Spiorad Iosa a bha aon uair marbh, ach a’ nis a tha beò, agus a’ rioghachadh ann an glòir), rinn e mise a shaoradh. Bha mi am thràill do’n pheacadh agus do Shàtan a roimhe; ach a nis Spiorad na beatha, a ta anns an Tighearn ud a bha air a cheusadh agus a ta air a ghloireachadh, air an d’rinn mise greim trid creidimh, rinn e mo shaoradh o’n trailleileachd so; air doigh’s gu’m bheil mi nis air mo dheanamh am’ shaor fhear-baile “de’n uadh Ierusalem sin, o lagh a pheacaidh.” Cha d’fhuair lagh prionns’ riamh a leithid do dh’umhlachd o iochdaran sam bith anns an tìr, ‘sa fhuair am peacadh uam-sa ann an uile bhuill mo chuirp, gus an do sheall mi air an Tighearna Iosa air a cheusadh, agus ri a bhàs agus ais-eiridh; ‘an sin thug e áithn dhomh, agus thug mise umhlachd dha-san; thug esan gealladh, agus chreid mise; bhagair esan, agus sguir mise. Mar sin, bha mi roimhe am’ thràill air mo reic fuidh na pheacadh; ach a’ nis, a pheacaidh, feudaich tu a bhi a’d’ ain-tighearn thairis orm, gu thabhairt orm umhlachd a thoirt dhuit ann an aghaidh mo thoil; ach cha’n fhaigh thu gu bráth an umhlachd thòileach sin a bha agad roimhe. Agus mu’n bhas. Tha da bhas ann, bhraithre, a cheud agus an dara bas; labhair e uime anns a cheud rann, far am bheil e ag radh, “Cha’n’eil díteadh air bith do’n dream a tha ann an Iosa Criosd”; ‘se sin, cha d’theid anama na’m muinntir thaghta gu brath do’n aite ‘sam bheil anama na’n droch dhaoine a’ dol; do bhrigh’s gu’m fritheil na h-ainglean air a mhuinntir thaghta an uair a gheibh iad bàs, agus giulainidh iad an anama a dh’ionnsuidh uchd Chriosd, far an luidh iad fuidh an altair, gus am bi aireamh am braithrean air an coimhlionadh: ach feithidh na droch spioradan air a mhuinntir a chuireadh air cùl an uair a bhasaicheas iad, agus bheir iad air falbh an anama a dh’ionnsuidh na’n doimhneachdan gun chrìoch a tha’n iochdar na’ h-ifrinn’, far am bi iad air am pianadh gu saoghal na’n saoghail.

‘Nis ma ta, thus a tha ann an Criosd cha bhlais thu gu siorruidh air an dara bàs; ach, air son a cheud bhàs c’ionnas a tha thu air do shaoradh? Freagram, tha thu air do shaoradh o’ na mhallachd, agus o ghat a bháis’ air doigh’s gu’m feud thu imeachd air cùl-

thaobh a bháis, agus a dhol a dh'ionnsuidh glòir gun chrìoch : uime sin a cheud bhás so, cha bhás dhuit-sa e a tha ann an Crìosd, ach na's roghnaichte is slighe, no aiséig e gu dol a steach a dh'ionnsuidh na beatha sìorruidh ; cha chan mi ach so riut, na'm b'áill leat a bhi cinnteach thu bhi air do shaoradh o'n bhás, an sin feumaidh tu an tús a bhi air do shaoradh o na pheacadh, le lagh Spioraid na beatha, agus feumaidh tu aithne a bhi agad air-san a tha tabhairt an t-saorsainn so dhuit, 'se sin, an Tighearn Iosa a mhàin. 'Nis, bithidh mi ag crìochnachadh.

Ach so tha mi fágail maille ribh, eadhon mu theistean air an fhirinn so, a tha air a sgrìobhadh agus air a sealladh 'an so leis an Spiorad Naomh ; agus ciod e sin ? Tha sibh uile do dha sheòrsa, agus tha sibh uile a' dol air da shlighe, agus tha da fhear-iùil agaibh, agus thig sibh uile a dh'ionnsuidh da chaochladh dh'aite.

'Ni mi so na's ro-shoilleir' dhuibh ; tha cuid agaibh ann an Crìosd, agus tha sibh aig imeachd anns an t-slighe gu neamh, agus a dh'ionnsuidh Mhic Dhe a tha 'nis a' rioghachadh anns na neamhan, agus aig deas-lamh Mòrdhalachd Athair ; agus tha cuid agaibh fathasd annaibh fein, agus ann an nadur, oir cha robh sibh riamh anns a Mhac. 'Nis, sibhse a ta ann an Crìosd, agus a tha ag imeachd a chum neamh, tha Spiorad Iosa agaibhse gu bhi na fhear-iùil dhuibh, agus 'se an t-slighe dh'ionnsuidh am bheil e 'g'ur treorachadh, an tús, a dh'ionnsuidh sealladh air do pheacaidh agus do thruaighe. 'San dara h-àite, treoraichidh se thu a dh'ionnsuidh na fola, agus a chum an Eadar-mheadhonair, agus a dh'ionnsuidh rìgh-chaitheir na'n gràs, a chum an sin gu'm faigheadh tu gràs agus tròcair ann an àm feum. 'San treas àite. Tha a 'ga do tabhairt a steach trid na fola, a dh'ionnsuidh gaol an Athair, a chuir am Mac a chum basachadh air do shon, an uair a bha thusa a'd' namhaid da : a dh'ionnsuidh gradh a Mhic, an Tì, le a bhás, a rinn thusa rèidh ri Dia, agus a shaor o'n fhearg thu : a dh'ionnsuidh gradh an Spioraid Naoimh, a thainig o neamh a'd' ionnsuidh, a chum sgeul aoibhinn na slàinte innseadh dhuit.

'San aite mu dheireadh, Tha e a' tabhairt a mach toraidhean maith annad ; an leithid agus gràdh, aoibhneas, sìth, fad-fhulangas, etc., agus sibhse, a ta annaibh fein, cha'n eil a bheag agaibh gu'r treorachadh ach gliocas na feola, an ni a ta na naimhdeas do Dhia. Na smuainichibh air son na feola, deir an Spiorad ; ach their an fheoil an aghaidh sin. Mar sin tha'n Spiorad 'ga do tharruing air aon slighe, agus tha'n fheoil 'ga do tharruing air slighe eile : 'nis bi'dh aig an da shlighe so da chaochala crìoch, fada eadar-dhealaichte o cheile ; oir mar a tha eadar-dhealachadh mòr eadar thus' a tha ann an Crìosd, agus thus' a tha anns an fheoil, thus' a tha anns an t-slighe gu neamh, agus thus' a tha anns an t-slighe gu ifrinn. 'Nis, mar a tha eadar-dhealachadh mòr anna so uile, mar sin tha eadar-dhealachadh na's ro-mhò eadar iad ann an crìoch dheireanach, ann an ais-eiridh, agus ann am breitheanas ri teachd, aig a chrìoch.

Thusa tha ag imeachd a réir an Spioraid, mar a ta thu beo ann

an Crìosd, mar sin bàsaichidh tu ann an Crìosd. Air an aobhar sin tha mi fágail na teisteanas so maille riut, a tha agam o Dhia ann a fhocal, thusa, a ta air do threorachadh le Spiorad Iosa ann an cùrsa do bheatha, gheibh thusa bas ann an Crìosd; agus thusa a tha annad fein, ma dh'fhanas tu mar sin (oir na leigeadh Dia gu'n comb-dhùnainn-se dìteadh sìorruidh a h-aon agaibh) feudaidh tu pilltinn a dh'ionnsuidh Dhe, agus feudaidh an Tighearn gu h-athghearr, agus ann an tiota, do chridhe a chaochladh, agus is urrainn guth Mhic Dhe, le aon fhocal do thogail o na mairbh, agus a mach a uaigh a pheacaidh; agus feudaidh tu a bhi annad fein, ann an nádur, agus anns an fheoil, 'nis air a mhaduinn so; gidheadh co is urrainn innseadh nach feud thu a bhi ann an Crìosd mu'n tig an fheasgair. Air an aobhar sin gu ma fada gu'n robh a uamsa radh mu neach sam bith agaidh gu h-ìomlan gu'm bi sibh air bhur dìteadh. Agus ge' nach do bhlais sibh riamh fathasd air mìlsead na fola sin, gidheadh gu ma fada gu'n robh e uamsa comb-dhùnadh no a radh, gu'n d'theid sibh a dh'ionnsuidh dìteadh.

Ach so tha mi fianuiseachadh dhuibh, agus ann an so tha mi a' fosgaladh geata' rioghachd neimh dhuit-sa tha ann an Crìosd, agus nach 'eil ag imeachd a réir na feola, ach do reir an Spioraid. Ach dhuitse nach 'eil ann an Crìosd, ach anns an fheoil, tha mi a' tabhairt fianuis dhuit, co fhad 'sa tha thu anns an fheoil, tha geata' na flaitheanas dìhte ort, agus tha geata' na h-ìfrinn fosgailte dhuit. Air an aobhar sin (mo bhraithre) tha mi 'g radh, gu'm bheil àireamh agaibh do nach b'aithne riamh fathasd ciod e sin Spiorad Iosa: Tha mi 'g radh, cha tabhair mise breith air a h-aon agaibh, ach b'aill leam gu'm biodh sibhse a' tabhairt breith oirbh fein, a chum's nach bi breith air a tabhairt oirbh. Ach ann an so tha mi a' tabhairt fianuis duibh, ma bhitheas sibh beo anns an fheoil, agus gu'm faigh sibh bàs anns an fheoil, cha'n fhaic sibh gu sìorruidh neamh. Agus a chum's nach can sibh anns an la mhòr sin nach d'fhuair sibh rabhaidh, air an aobhar sin tha mi ann an so a' gabhail na neamhan agus an talamh mar fhianuis, tha mi gabhail na ballachan agus na puist chloich so mar fhianuis, tha mi a' gabhail a ghrian so a tha 'dealradh an sud, agus bhur coguisibh fein, gu bhi na'm fianuisibh eadar sibhse agus mise, gu'n d'innis mi dhuibh uile chomhairle Dhe, co fhad 'sa dh'fhoillsich e dhomh e; agus a 'nis gu'm bheil mi 'a labhairt na firinn ann an Crìosd, agus nach 'eil mi deanamh breug; thus' a tha beo agus a bhasaicheas anns an fheoil, gu'm basaich thu ann an ìfrinn gu sìorruidh suthain. Ann an so tha mi tabhairt dhuibh fianuis air a so, a chum's nach abair a h-aon agaibh gu'n robh mi am fhear-brathaidh do bhur n-anama', ach dh'innis mi dhuibh bhur cunnart am feadh a bha mi maille ribh: oir c'uime am bithinnse ciontach ann am fuil neach sam bith? Uime sin ge nach faigheadh sibh riamh na's mo do rabhaidh na searmonachadh an dearbh là so, tha mi a' gabhail na flaitheanas agus an talamh, agus an tigh so, mar fhianuisean, gu'm bheil mise saor de'r fuil.

Oir dh'innis mi dhuibh mur bi sibh ann an Criosd mu'n d'theid sibh as an t-saoghal so, agus ma dh'fhanas sibh annaibh féin, ann an staid nàduir, agus anns an fheòil, nach faic sibh gu siorruidh beath bhith-bhuan, ach gu'n tig sibh a chum diteadh. Ann an aghaidh sin, tha mi 'g radh ruitsa a tha ann an Criosd, agus nach 'eil aig imeachd a reir na feola, ach do reir an Spiorad ; ge d' tha corp peacaidh an taobh a stigh dhuit, a tha ga d' thabhairt am braigdeanas air iomadh àm, agus ge do tha lagh ann do bhallaibh a' cogadh ann an aghaidh lagh d' inntinn, agus ge do bhiodh tu air do reic fuidh na pheacadh, agus air do chomh-èigneachadh gus an nì sin a dheanamh nach b'àill leat, agus gus a nì sin a bàill leat a dheanamh, fhagail gu'n deanamh, fathasd tha mi a' tabhairt fianuis dhuit, agus gabh an comhfhurtachd so ad' ionnsuidh féin, ma tha t-iarrtuis an geall air a bhi aig imeachd do reir an Spioraid, agus ni-hann a reir na feòla, bheiream-sa cinnte dhuit nach bi peacadh do nàduir gu bràth comasach air do dhìteadh.

'Nis, a mheud agaibh 's nach robh riamh ann an Criosd, 's nach d'imich riamh do reir Spiorad Iosa, tha mi guidhe oirbh a theachd d'a ionnsuidh, agus abraibh. A Thighearna ionmhuinn, thoir dhomh deoch dheth t-fhuil a chum tart m'anam seargte a chasgadh, agus a chum mo shaoradh o'n fhearg a ta ri teachd ; agus thoir dhomh mo làn dheth d'fheòil, a chum's nach bàsaich mi gu siorruidh ; cuir a nuas do Spiorad gu mo theorachadh anns an t-slighe chumhang agus aimh-leathan sin a ta treorachadh gu beatha ; pill mi, Thighearna, agus bithidh mi air mo philleadh, iompaich mi, agus bithidh mi air m' iompachadh. Thighearn, ma's àill leat, 'surrainn thu mo dheanamh glan.

'Nis, an d'thig sibh g'a ionnsuidh (a mhuinntir mo chridhe) oir tha mise a toirt cinnte dhuibh gu'm bheil e na Thighearn tròcaireach, agus thainig e a thearnadh pheacach, agus thug e maithneas do pheacaich mhòr, agus their e riutsa, ma tha thu ad pheacach mòr, 'S àill leamsa tròcair mhòr a dheanamh ort ; agus ma mbaith mi mòran dhuit, an sin gràdhaichidh tu mi gu mòr.

'Nis, air do shonsa a tha ann an Criosd a cheana, tha mi a 'guidh' ort bi taingeil do Dhia, anns gu'n do thaisbean e dhuit tròcair co mòr, agus dean gairdeachas ann an saor-ghràs a Mhic Iosa Criosd, a cheannaich thu 'o na pheacadh, agus 'o ifrinn, agus imich àiridh air a ghairm-san leis am bheil thu air do ghairm ; fan annsan, agus fanaidh esan annad-sa ; agus foghlum gach latha do thaghadh a dheanamh cinnteach. Cleachd uile mheadhoinean aoraidh-san gach latha ; mar iad so, éisd am focal gu subhach, smuainich air a là agus a dh'oidhche ; biodh briathran à ghràis ann do bheul, dean faire agus ùrnuigh do ghnàth, agus anns gach uile nithe bi taingeil, oir is e so toil Dhé ann an Iosa Criosd ad' thaobh. Rach tric a dh'ùrnuigh, agus ruith le gairdeachas a dh'ionnsuidh an Athair, agus a chum an Eadar-mheadhonair, agus a dh'ionnsuidh fuil a chumhnaint nuadh, agus a dh'ionnsuidh beinn Shion, agus a dh'ionnsuidh an Uain Criosd Iosa : oir na'm b'aithe dhuit cia taitneach 'sa tha thu dha-san, tha mi cinnteach

gu'n gabhadh tu tlachd ann a bhi labhairt ris na's tric, agus na's faide na tha thu a' deanamh. Mar so feudaidh tu a theachd an uair as àill leat, agus tha fios agam nach àicheadh an t-Athair dhuit a bheag sam bith a dh'iarras tu air ann an ainm a Mhic Criosd Iosa.

Agus mu dheireadh do' na h-uile, na di-chuimhnich Eaglais bhochd Dhia; ach thusa a tha ad' bhall de'n chorp sin, tha mi guidh ort gu'n gabh thu cùram mu na chuid eile do bhùill a chuirp sin; dean ùrnuigh air a shon, oir cha'n 'eil mi aig agairt a bheag oirbh ach ùrnuigh, agus cha'n 'eil innealaibh eile chogaidh againn ach ùrnuigh. Agus deanaibh ùrnuigh gu'n éireadh an Tighearn suas, agus gu'n deanadh se e féin aithnichte o neamh, agus gu'n dionadh se eaglais bhochd, agus gu'n tilgeadh se a naimhde bun os cionn. 'Nis cha chan mi tuille, ach tha mi 'g'ur n-earbsadh uile ri beannachadh Dhé ann an Criosd Iosa. Dha-san, maille ris an Athair, agus ris an Spiorad Naomh, gu'n robh gach uile mholadh, urram, agus glòir, uaith so a mach agus gu siorruidh. Amen.

Notes and Comments.

Rome Britain's Enemy.—Rome's world policy in recent years is so manifestly anti-British, that even such charitably-minded, high-class journals as the *Spectator*, etc., have had to speak out. We cull the following from a recent issue of the *Spectator*:—

"Nothing came as a greater surprise to the ordinary British Protestant than to find the Roman Catholic Church ranged in the Great War on the side of his enemies. He was loath to believe the patent facts. But when Roman Catholic Ireland revolted, when Roman Catholic Quebec alone of the Canadian provinces opposed Conscription, when the Roman Catholic Archbishop in Australia led the successful fight against Conscription, and also supported Sinn Féin, when the Pope joined in the German 'peace offensive' of the summer of 1917, and his subordinates used his Note to produce sedition and mutiny among the Italian troops at Caporetto, and when the Pope had not a word to say against German violations of the ordinary law of humanity, even the most tolerant of Protestants could not help putting two and two together and concluding that the Vatican must be the centre of an anti-British and anti-democratic movement. It could not be a mere accident that the Papal Master of the Robes, Monsignor Gerlach, was discovered to be the head of a series of foul plots which led, among other things, to the destruction of two Italian battleships. Nor was it by chance that, when General Allenby captured Jerusalem, the *Tablet's* Rome correspondent had to write: 'Jerusalem liberated, and not a bell rang in Rome.' No. The Vatican favoured our enemies and regretted our victory."

The Scotland Temperance Act.—As it is now generally known, this Act, passed in 1913, comes into operation this year.

Our Synod has unanimously recommended our people to vote for prohibition. There are three options given to the voter: (1) the number of licences to remain as at present; (2) the number to be reduced; or (3) no licence at all. If one-tenth of the voters of a district present a requisition to the authorities for a poll, then arrangements must be made to take it. In order that this vote may be of any use, it is necessary that 35 per cent. of the voters of an area should vote, and, of those voting, that 55 per cent. vote for "no licence," otherwise it will not be carried.

"Free Catholics" in England.—These are not Roman Catholics, or High Church Ritualists, but Nonconformists who have actually formed a society for what they call "the Catholicization" of Nonconformity. One of their leaders is a Dr. Orchard, a Congregational minister in London, to whom we think reference has already been made in this Magazine. He and his associates urge a return to the Mass and other superstitious rites of the Church of Rome. At a recent Conference, they had a daily celebration of the Mass. This development clearly shows that the unrenewed heart of Nonconformity has a bias towards Popery as well as that of the Ritualistic party in the Church of England. The *Bulwark* believes that this movement "will die under the weight of the laughter and contempt it is provoking." We believe nothing of the kind; such is a very superficial view of the matter and of the times in which we live. Something more powerful than human laughter is needed to subdue "old Adam," namely, the power of God, which in solemn judgment is not much exercised upon the evil hearts or ways of the present generation.

Church Notes.

Communion.—Stratherrick (Inverness), Ullapool (Ross), and Vatten (Skye), first Sabbath of September; Broadford (Skye), and Strathy (Sutherland), second; Applecross (Ross), Stoer (Sutherland), and Tarbert (Harris), third; Laide (Ross), and North Tolsta (Lewis), fourth. John Knox's, Glasgow (Hall, 2 Carlton Place, South-side), and Ness (Lewis), first Sabbath of October; Gairloch (Ross), second; Scourie (Sutherland), third; Lochinver (Sutherland), fourth; and Wick (Caithness), fifth.

Synod Protest against Matrimonial Causes Bill.—The following Protest has been sent to the Prime Minister and others in authority:—"The Committee appointed by the Synod of the Free Presbyterian Church of Scotland views with the deepest concern the prevailing tendency of modern times to treat lightly the binding nature of the marriage tie. This tendency has materialised in the effort to pass the Matrimonial Causes Bill through Parliament, and the Committee, realising the danger to the social life of the nation, would most seriously impress upon those who are responsible for this Bill the necessity of remembering that God's Word is the supreme and infallible guide in questions

of this nature. Its guidance on the matter is quite plain, and no legislation, however widely supported, can relieve the consciences of those who ignore its teaching. Many plausible but invalid arguments may be employed to put asunder those whom God hath joined together, but His Word plainly teaches that, except for (1) adultery (Matt. v. 32), and (2) wilful desertion (1 Cor. vii.), divorce is unscriptural and sinful."

Southern Presbytery.—Protest against Attendance at Mass by King and Queen.—The following Protest has been forwarded to the Secretary for Scotland, to present to His Majesty the King:—"The Southern Presbytery of the Free Presbyterian Church of Scotland beg most respectfully but earnestly to protest against the recent action of their Majesties, King George and Queen Mary, in attending Mass in connection with the funeral of the late Empress Eugenie. The Presbytery hold that such attendance is inconsistent with the Protestant profession and obligations of their Majesties, and that no personal or family connection with any Roman Catholic personage, however high in rank, nor consideration of courtesy and sympathy, can justify countenance given to one of the most superstitious and delusive ceremonies of the apostate Church of Rome. The Presbytery would most humbly remind their Majesties that they are under solemn obligation to be faithful witnesses for Protestant truth and worship, and that their example in the case stated is fitted to weaken the hands of those who desire to uphold the Protestant constitution of the realm, and 'the faith once for all delivered unto the saints.'"

Appeal by North Uist Congregation.—The following appeal for help with regard to a new meeting-house has been issued:—"The North Uist Congregation has had an honourable and praiseworthy record as a faithful, loving, and estimable unit of the Free Presbyterian Church of Scotland since its formation in 1893. It has borne itself through many years of conflicts and changes with admirable fortitude, kept the faith, and proved its loyalty, without a blot on its escutcheon. A substantial, commodious, and valuable church and manse have been built at Bayhead, and a new meeting-house at Hogary. The debt on these buildings will be paid, all going well, within two years.

"This year it became imperative to pull down the old thatched meeting-house at Claddach Kirkibost, and to endeavour to raise on its time-honoured site a larger and more modern one. Work on it is proceeding. It will cost about £200. As it must be occupied by the beginning of winter, an earnest appeal for help is hereby made to all kind friends and sympathisers everywhere.

"Subscriptions will be gladly received and acknowledged by John Macdonald, Esq., Dusary, Locheport, North Uist."

The Presbytery endorse this appeal.

(Signed)	D. N. MACLEOD, <i>Moderator.</i>
(")	NEIL MACINTYRE, <i>Clerk.</i>

Winnipeg Church Building.—A CORRECTION.—In the Canadian Mission Report it was stated that the church building of our congregation in Winnipeg had been burnt down. This was not the case, for though there had been a fire, there had not been any material damage done. The frame house on the lot, however, has been sold, and removed by the purchaser, and it is the intention of the congregation to build on this site. The name and address of the Treasurer, as given in last Magazine, is Mr. Wm. Sinclair, 77 Walnut Street, Winnipeg, who will be pleased to receive and acknowledge any contributions to the Building Fund.

Deputy to Canada.—It is now arranged that Mr. Malcolm Gillies, the Synod Deputy, will (D.V.) leave for Canada by the S.S. "Empress of France," on the 22nd September. Steps are proceeding with a view to the license and ordination of Mr. Gillies.

Acknowledgment of Donations.

MR. ALEX. MACGILLIVRAY, General Treasurer, Glenurquhart Rd., Inverness, acknowledges, with thanks, the following donations:—

Sustentation Fund.—Miss E. Mackay, Grantown-on-Spey, 6/; Per Mr. W. Macleod, Clashnessie—Nurse B. M'Leod, Boston, Mass., U.S.A., for Stoer Congregation, £1; Per Executor of the late Mr. Finlay Maciver, Inverness, Legacy, £50; Mr. A. Macphail, Duncholgan, Lochgilphead, 10/; Mr. K. Cameron, for Soay Isle Fund (omitted from previous issue), £1 10/.

(Remainder of Acknowledgments are held over till next month.)

The General Treasurer regrets the omission of 13/3 for the Aged and Infirm Ministers' Fund in the Financial Statement of Scourie Congregation.

Rev. M. Morrison, Lochinver, acknowledges, with thanks:—5 dollars from Mr. John Mackenzie, Moricetown, B.C. (per Mr. K. Macrae, Achnacarnin), for the Stoer Sustentation Fund; also, for Lochinver Manse Building Fund, £1 from Mr. George Mackenzie, Barvas, Sask., and 10/ from Mr. James Macleod, Kerracher.

Rev. Neil Cameron, Glasgow, acknowledges, with thanks, the following donation:—"In Memory of a deceased beloved Brother and two Sisters who took great interest in the Jews," £100, to be used for the circulation of the Scriptures among them by the Trinitarian Bible Society, London; also, for St. Jude's Sustentation Fund, 10/ (two months), from M. M. L.

Mr. H. S. MacGillivray, Bay View Boarding House, Dunoon, acknowledges, with thanks, the following donations for Dunoon Church Purchase Fund:—Dr. Boyd, Dunoon, £5; Miss J. Mackay, Edinburgh, 10/; Per Rev. J. S. Sinclair—C. Rodger, Esq., Helensburgh, £3 3/; N. Shaw, Cumbræ Lighthouse, 5/; and "Psalm 53," 5/.

Mr. J. Adamson, Helmsdale, acknowledges with thanks, 28/3 from "A Friend," U.S.A., for Helmsdale Sustentation Fund.

Mr. A. Maclean, 16 Marchmont Crescent, Edinburgh, Treasurer of Edinburgh Building Fund, acknowledges with thanks, the following donations:—C. Rodger, Esq., Helensburgh (per Rev. J. S. Sinclair), £3 3/; J. A. S., Middlesbro', 10/; "A Friend," Stoer, 21/; Nurse B. Macleod, U.S.A. (per General Treasurer, Inverness, and Mr. W. Macleod, Clashnessie), £1.

Rev. J. S. Sinclair acknowledges, with thanks, £1 from Miss D. Macleod, of Strathly Point, for Rev. J. B. Radasi's work; also 4/ from Mr. Rod. Kerr, Recharn, Lochinver, for the "Little Girl in Standard V."; and £1 from "Thank Offering," for John Knox's Sustentation Fund.

Inverness Free Presbyterian Manse Purchase Fund.—The Treasurer of the above Fund thankfully acknowledges the following donations:—"F.P. Friend," Resolis, 10/; "Friends," Dingwall, £1; "A Friend," Edinburgh,

10/; Mr. A. Munro, Nedd, Lochinver, 10/; Mrs. J. White, Prestwick, £2. Per Rev. Jas. S. Sinclair, Glasgow—C. Rodger, Esq., Rossland, Helensburgh, £3 3/. Per Mr. Charles M'Lean, Inverness—"A Friend," Kyle, £1. Per Miss C. A. Murchison, Inverness—Mr. F. Macdonald, 10/, Mr. J. Macleod, 10/, and Mr. Peter Mackenzie, 10/, all of Kinlochewe. Per Mr. Hector Morrison, Scourie—Mrs. E. Ross, Scourie, £1, Mr. Hector Morrison, Scourie, 10/, Mr. D. M'Leod, Badcall, 10/, and Miss Bella Ross, 2/6, Mr. Rod. Corbet, 4/, Mrs. A. Mackenzie, 5/, Mr. John Mackenzie, 5/, Mr. Simon Mackenzie, 5/, Mr. Angus M'Leod, 5/, and Mr. Hector Ross, 5/6, all of Ardmore. Per Captain N. Macdonald, Glasgow—"F.P. Friend," Glasgow, £1. Per Mr. James Campbell, Inverness—Mr. Rod. M'Lean, Inverness, 5/. Per Miss K. Campbell, Inverness—Miss Macdonald, Viewhill, Kirkhill, 5/, and Mr. Geo. Macdonald, Kirkhill, 5/. Per Rev. E. Macqueen—Mrs. Burns, Balquhiddy, £1, "A Friend," £2, Mrs. Moffat, Glenelg, £1, Mr. D. W. Macdonald, 3 Konigs Platz, Cologne, Germany, £5, Mrs. S. Fraser, Strathpeffer, £1, "A Friend," Breakish, Skye, 10/, "A Friend," Dornoch, 10/, Mr. John Campbell, Creich, 10/, "A Friend," Breakish, 5/, "A Friend," Bonar, 5/, "A Friend," Broadford, 2/6, "A Friend," Lairg, £1, and Nurse B. Macleod, Boston, Mass., £1 (per Mr. W. Macleod, Clashnessie).

The Magazine.

Price of Magazine.—The price of the Magazine for the year is now 4/; postage extra of 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.

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(A large number of Subscriptions, etc., are held over till next month.)