

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

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The Atonement: Its Necessity.

(Continued from p. 245).

IN the preceding article (p. 242) the necessity of the atonement was touched upon. In this article we proceed to give a brief historical sketch of this important doctrine. Athanasius whose fame as a defender of the true Deity of the Lord Jesus Christ is well known viewed the atonement in connection with the consequences of sin; the atonement was the destruction of death, the wages of sin. This was important so far as it went but according to Dr. Smeaton he stopped short at man's liberation from the penal consequences of sin but did not refer to the reparation of the divine honour. He thus did not put the necessity of the atonement on its true foundation. Thus he says: "God could have simply spoken, and destroyed the curse without the incarnation at all. But it is necessary to consider what is profitable for men, and not reckon in all things what it was possible for God to do" (*Orations against the Arians*). Athanasius also failed in his doctrine of the atonement to give due place to the positive element of vicarious obedience and the position of the Second Adam under the law. "It [Athanasius' view] acknowledges the curse," says Dr. Smeaton, "and sees a provision for its removal; but it leaves untouched the positive demand or inflexible claim of the law, which the entrance of sin neither revoked nor modified" (*The Apostle's Doctrine of the Atonement*, p. 496). Athanasius's great contribution to the theology of the Church was the emphasis he laid on the supreme dignity of Christ. This truth exercised a great influence on

the minds of the theologians in their approach to and discussions on the doctrine of the Atonement. The divine dignity of the Lord Jesus it was argued put Him in a position such as a mere man could never occupy thus conferring infinite value on His sacrifice. This truth, though held from the beginning was now brought into prominence. The outstanding theologians of the Church while contributing to the truth by emphasising this aspect and stressing the bearing of the atonement on men as captives under Satan failed to lay emphasis on the divine rights. This failure on the part of such eminent men as Athanasius and Augustine¹ to apprehend the demands of divine justice led them to the view that God could have redeemed men from their captivity without an atonement.

It was not until near the end of the eleventh century that the true doctrine on this important subject was clearly stated by Anselm in his great work—*Cur Deus Homo*?² In reference to Anselm's great contribution to Christian theology Dr. Smeaton says: "Anselm goes back to the idea of sin, and sketches a theory of the atonement, of which we may say that it took in all the scattered parts of truth found in the previous discussions, but made an immense advance on them, as it put the atonement in connection with the magnitude of guilt The peculiar distinction belonging to Anselm's theory, contrasted with all that preceded it, and with most theories that succeeded it to this day, was, that he viewed the atonement with *sin as such*, and not merely in connection with the *consequences*. He based his argument on the magnitude and enormity of sin. The infinite

¹It is evident from quotations given by Dr. Shedd in his *Hist. of Christian Doctrine* (II. 258), that Augustine sometimes accepted the doctrine of the necessity of the atonement; and at other times did not.

²This is a small treatise but recognised as one of the great masterpieces of Christian theology. The title is usually translated, *Why God became Man*?. This is more strictly a paraphrase than a translation and does not bring out its true meaning. The book does not deal with the general design of the incarnation or the benefits flowing from it. It deals with the necessity of satisfaction to divine justice if sinners are to be saved. Hence Dr. Smeaton's translation: *Why a God-Man?* is preferable. It is not to be forgotten that amidst the gold of *Cur Deus Homo*? there is some rubbish of pure speculations.

evil of sin is the great thought that at once confronts us at the commencement of the treatise" (*Apostles' Doctrine of the Atonement*, pp. 511-12). Starting with the fact of sin which must be expiated, if there is to be salvation for sinners, Anselm undertakes to prove that man could not be saved without such a satisfaction as a God-Man alone could give. The central point of Anselm's doctrine is that sin is an infinite evil. God is wronged by sin and robbed of His rights and the Holy One owes it to Himself to vindicate His glory. It has been argued against Anselm's position that man cannot be said either to give or take away from God but as Dr. Smeaton points out that the criticism would have some force if it was God's *essential* glory that was in view but it loses its point when it is borne in mind that it is His *declarative* glory that is referred to. Anselm laid the foundation well and though he did not say much of the application of the atonement by faith no one can deny that this truth underlies what he says. It was reserved for the Reformation age to give full expression to it.

The great awakening of men at the Reformation out of a long slumber set them to study God's Word and take an interest in its teaching such as they had never known until they came under the quickening power of the Spirit of God. Under the teaching of the divine Spirit awakened sinners were confronted with the awful nature of sin. How could God be just and justify the ungodly was a living question? In Luther we see this living consciousness of guilt gnawing at his heart, bringing him face to face with a holy God, and a broken law. The extent of the claims of that law was overwhelming and the prospect of ever meeting them eternally hopeless so far as creature effort was concerned. "When the law comes," says Luther, "and accuses thee for not keeping it, point to Christ and say: 'Yonder is the Man who has fulfilled it, to whom I cling, who fulfilled it, imparted His fulfilment to me; and it must be silent.'" Under Luther's teaching the Lutheran Church held firmly the absolute necessity of a satisfaction for sin. Luther with his profound views of the evil of sin and the inflexible claims of God's holy

law repudiated with abhorrence the idea of men being saved by God's absolute omnipotence without satisfaction being rendered.

When we come to the Reformed Church the same unanimity on the necessity of the atonement is not found among the leading theologians. Calvin in his *Institutes* (ii. 12,1) and in his *Commentary* (John xv. 13) speaks of the possibility of redemption in an absolute way. A leaven of this lingered down to the time of the Second Reformation and we find Dr. Twisse, the prolocutor of the Westminster Assembly, and Samuel Rutherford held this view. In giving their support to it viz. that God might, in His sovereignty have pardoned sin without an atonement we see the great danger of emphasising one divine attribute at the expense of another and thus upsetting the balance of divine truth. Twisse and Rutherford* emphasised the divine sovereignty and divine power at the expense of divine justice and erred in overlooking that justice is an attribute which *must* punish sin either in the transgressor or in a substitute. The rise of Socinianism, however, had a beneficial effect. The tremendous onslaught of the Socinians on the Anselmic doctrine opened the eyes of the Reformed theologians and made them take up a more decided attitude on the doctrine of the necessity of the atonement.

In coming to our own day the doctrine of the necessity of the atonement is, of course, flouted by Modernist theologians. They have no place in their teaching for an atonement at all. The cross is an offence to them and the shedding of blood on Calvary's cross they cannot away with. It may be safely said, however, that all who have been taught to see, even in measure, the awful enormity of sin and to feel in their conscience the inflexible claims of divine justice will have no difficulty in accepting the foregoing doctrine.

*Dr. Twisse held that the Atonement was only *hypothetically* necessary. Those interested in this subject will find it treated by a master mind in Dr. Owen's *Dissertation on Divine Justice* (Works, x. 481).

In concluding this article it may be necessary to point out that when we speak of the necessity of the atonement it is not meant that God was under necessity to provide an atonement. All the provision of salvation is of free and sovereign grace and God was under no obligation by anything that is in man to provide an atonement. What is really meant is that in the salvation of sinners it was absolutely necessary that there should be salvation before any sinner could be saved.

How the Reformation Happened.

AT a time when it is becoming fashionable to decry and belittle the work of the Reformers, it is meet for us who call ourselves Protestants to refresh our memories, and enlighten the young generation of Scotsmen as to the mighty upheaval in Church and state that is called the Reformation. It was the work of the Almighty and not of men although they were used as honoured instruments. If it had been of human origin only it would have come to naught as it had to contend with and overcome fearful opposition. It was not by the sword of the princes of the world that it was victorious, but by the sword of the Spirit which is the Word of God. Both spiritual and secular despotisms exerted their utmost strength to strangle the young movement at its birth, as Herod and the Pharisees sought the life of Christ, but in vain because it was a movement from on high. Germany was the cradle of this awakening, although it is to be feared the doctrines of the Reformation have little place there to-day; and those evangelical pastors who resist Hitler are being constantly harassed and persecuted. The Pope and Emperor were allies against Luther who was only a poor man's son, his father being a miner. All the pomp and glory of this world were arrayed on one side. On the other side was the Truth represented by the Bible and its exponent, Luther. There was outward uniformity in Church and state under the two heads I have mentioned who represented the temporal and

spiritual powers. Europe was not divided into the modern kingdoms which have only, comparatively recently, achieved national unity such as Germany and Italy. Some look back wistfully to the days when Europe was one and national frontiers were not so sharply defined, but these mistaken admirers of the past forget what a sink of corruption Europe was politically and morally. The teachers of the people in spiritual matters led scandalous lives. Their attention was directed to outdoor sports, such as hunting and fowling more than to the spiritual edification of their flocks. Avarice, ambition and sensual appetites such as gluttony, drunkenness, and uncleanness were their ruling passions. Their houses were full of children, although celibates, and no books were to be seen in their residences although plenty of gold and silver was displayed. Consequently ignorance and illiteracy prevailed among all classes. Fables and legends of the lives of the saints were the fare that was served from the pulpits by ignorant monks and friars. The Reformation made a clean sweep of all abuses and superstitious practices as well as false doctrine. The Church was re-made both in belief and practice. There was an intellectual revival which opened the door of knowledge and prepared the way for a spiritual revival on a vast scale covering all the nations of Europe although they weren't all affected to the same extent. Spain and Italy renounced the writings of the Reformers and the Bible which left them in degradation and inertia for centuries under the sway of the Vatican. The Papal States in the centre of Italy were notorious for illiteracy and poverty and lack of modern transport. Those states which embraced the new doctrines sprang into life which manifested itself in industrial activity of every kind where before there had only been sloth and lust. The Scriptures began to be studied in the original languages by all the Reformers, and thus the errors of the Vulgate as used universally in the services of the Roman Church were gradually purged away. The invention of printing gave a stimulus to the multiplication of the Bible in the vernacular tongue of every nation. The humblest peasant, at the end of his daily toil in

field or woodland, could read and study the holy oracles without appealing to priest or Pope, having the witness of the Spirit in his own breast as to the truth of God's Word. The authority of the church was transferred to the Bible, which became the only rule of life instead of as previously the commandments of men. This spiritual movement could not but have an effect on politics. It introduced liberty and citizen rights which had been unknown before. Peer and peasant were seen to be equal in the sight of God although distinguished among men in the world. The ancient masterpieces of the Greek and Latin writers of the golden age in literature were rediscovered and eagerly perused, which broadened and cultivated and refined the scholars who perused them, who in turn imparted their knowledge to students of divinity instead of the barren disputations of the schoolmen which had sufficed for the Middle Ages.—*D. J. M.*

Noted Men among the Covenanters : Alexander Peden.

II.

(Continued from p. 305).

SOMETHING must now be said about Peden's preaching. His friend Sergeant Nisbet gives us a pen picture of him as a preacher: "Such was the weighty and convincing majesty that accompanied what he spoke, that it obliged the hearers both to love and fear him. I observed that between every sentence he paused a little, as if he had been hearkening to what the Lord would say unto him, or listening to some secret whisper. And sometimes he would start, as if he had seen some surprising sight." Two sermons of considerable length have come down to us. They were preached at New Luce in 1682 when he was a fugitive. Who first reported these sermons is unknown but they were lovingly transcribed by John Howie of Lochgoin and were published by him in 1779. The text of the first is: "But when the husbandmen saw the son, they said

among themselves, This is the heir; come, let us kill him, and let us seize the inheritance" (Matt. xxi. 38). Here is a quotation: "Now, people of God in Scotland, what are ye doing when such dreadful wrath of God is at the door in Scotland? He is not worth his room in Scotland the day that prayeth not the half of his time, to see if he can prevent the dreadful wrath that is at your door, coming on your poor motherland. Oh, sirs! ye must pray ploughing, harrowing, and shearing, ay, and at all your labour, ay when ye are eating and drinking, going out and coming in, and at all your employments; there never was more need than now. Oh, that noble life we might have of communion with God! Oh, sirs! it is He that makes heaven pleasant; it's communion with God that makes heaven pleasant. Will ye long to be there, O people of God? From the words of the text He would have fruit from you in this countryside, and from thee, O Glenluce. He sent thee first a crumb, and then He sent thee many a faithful turn of His servants while they were on the mountains, and now He hath sent me to thee this day, to bid thee pay Him his fruit; and little hath He gotten from thee, O Glenluce; for which He shall make many places waste in thee, O Scotland, ere long. But I'll tell you what is for you persecuted sufferers: crowns, crowns of glory ye shall wear ere long and a remnant of you shall be preserved in all the sad days that are coming on Britain and Ireland."

The second sermon is on the words: "But we trusted that it had been He which should have redeemed Israel" (Luke, xxiv. 21). "Where is the Kirk of God in Scotland to-day?" he asks. "It is not among the great clergy folk Sirs, I'll tell you where the Kirk of God is—wherever there is a praying lad or lass at a dyke-side in Scotland. A praying party will ruin them. Yet, sirs, a praying party shall go through the storm. But many of you in this country side ye ken [know] not these things. The weight of the broken Kirk of Scotland never troubles you. The loss of a cow, or two or three of your beasts, or an ill market-day, goes nearer your hearts nor all

the troubles of the Kirk of God in Scotland. Well then, thou poor body, that will resolve to follow Him, pray fast; if there were but one of you, He will be the second; if there be but two of you, our Lord will be the third. You need not fear that ye shall want company; our Lord will be your company Himself. He will condescend as low as you like to you that will resolve to follow Him in this stormy blast that is blowing upon His poor Kirk in Scotland the day. But there is some of you that is come here the day, the next day, when ye cannot get a meeting of this kind, ye will run away to your hirelings again. Take heed, sirs, do not mock God; these indulgencies* will lead you away from Christ as well as the curates. Oh, the base drag the Kirk is getting from many of the ministers in Scotland in our day. About thirty-six years ago, our Lord had a great thick backing of ministers and professors in Scotland; but one blast blew six hundred of our ministers from Him at once, and they never came back to Him again. Yea, many lords and lairds and ladies followed Him then, but the wind of the storm blew the ladies' gallantries in their eyes and their ears both, which put them both blind and deaf, that they never saw to follow Christ since nor to hear His pleasant voice."

We come now to the period in Peden's life when he was a prisoner on the Bass. This Rock had many eminent witnesses for the truth as prisoners during the times of persecution. Among these may be mentioned: James Fraser of Brea; Thomas Hog, Kiltearn; John Blackadder who died on the Rock and Alexander Shields, the author of the *Hind Let Loose*. Peden spent four years and three months on the island. Most of the time he was kept a prisoner within the prison walls. The cells were damp and cold; the food was scanty and the jailors were brutal in their conduct. At length he appealed to the Privy Council intimating to them that "through sickness and great infirmity of body and want of maintenance he had been reduced to great extremity, so that his present lot is exceeding sad and

*The Indulgencies which were issued by the Privy Council and which the more faithful of the Covenanters refused to take advantage of.—*Editor*.

lamentable." In October, 1677, he was released from the Bass Rock but he had to lie another fifteen months in the Edinburgh Tolbooth. From the Tolbooth he was sentenced to banishment with sixty others. Peden cheered his companions with the words: "The ship is not built that will take us over the sea to the Plantations:" and his words proved true. They were taken to London but the master of the vessel which was to take them to America when he learned that they were decent Christian men who were being banished for their religion refused to take them in his ship. When Peden returned to Scotland is not known but from traditions handed down it seems he spent some time in different places in England.

We come now to two incidents in Peden's life in which Richard Cameron and James Renwick figure that must not be passed over. Peden though a Covenanter of the Covenanters was not a follower of Richard Cameron. But the bond of true Christian love bound them together. One day, when hard pressed, weary and worn, he lay down on the moor near to Cameron's grave, and wishing to die, he said with tears: "Oh, to be wi' Ritchie! [Richard]." When some years later he felt death drawing near he was heard saying: "Carry me to Airmoss, and bury me beside Ritchie, that I may have quiet in my grave; for I have had little in my life."

The Society People or Cameronians were suspicious of Peden and he, on his part, was suspicious of them, so that the youthful James Renwick and he did not pull together. In anticipation of the near approach of death Peden sent a message to Renwick and the interview between the two is recorded in the *Biographia Presbyteriana*. "Sit down, sir," said Peden to the brave but youthful standard-bearer, "and give me an account of your conversion, and of your call to the ministry; of your principles, and of your taking such singular courses in withdrawing from all other ministers." Mr. Renwick did so. The aged Peden having heard what the young witness had to say for himself said: "Ye have answered me to my soul's satisfaction, and I am very sorry that I should have believed any such ill reports

of you, which have not only quenched my love to you, but made me express myself so bitterly against you; for which I have sadly smarted. But, sir, ere you go, you must pray for me for I am old and going to leave the world." Renwick offered prayer for the aged Covenanter and enjoyed great liberty in his pleading for him. When he had finished Peden took him by the hand, drew him to himself and kissed him, saying: "Sir, I find you a faithful servant to your Master; go on in a single dependence upon the Lord, and ye will win [get] honestly through, and cleanly off the stage, when many others that hold their head high will fall, and lie in the mire, and make foul hands and garments." Peden then prayed for Renwick and the two parted—Peden soon to die a natural death and Renwick to enter heaven by the scaffold. Peden died on the 26th January, 1686, and he was interred in Auchinleck churchyard but six weeks afterwards a troop of dragoons came and took up the coffin. It was broken open and the shroud torn from the body. The wind blew it to an adjacent tree. The soldiers took the body to the place of public execution at Cumnock to hang it in chains there but in this they were prevented by the Earl of Dumfries. He told the leader of the dragoons that "the gibbet was erected for malefactors and murderers, and not for such men as Peden." So they buried him at the gallows' foot. After the Revolution the gallows' hill ceased to be the place of execution and the people began to bury their dead there. A small monument was erected to his memory but later in 1891 a handsome monument of Aberdeen granite was erected beside it.

There is a twofold disease in the understanding, which is discovered, when Christ, in the exercise of His prophetic office, commands light to shine out of darkness into the soul: (1) *Blindness*, whereby it sees not spiritual objects at all in their true nature. (2) *Delusion*, the consequence of this blindness; whereby it forms delusive judgments concerning spiritual things, as well as with regard to external and sensible objects.—*Dr. Love.*

The Necessity of True Repentance.

By REV. JOHN COLQUHOUN, D.D.*

BY the necessity of repentance, is meant the need that a sinner has of it, as that which is indispensably requisite for him. A sinner must either repent or perish. He acts most unjustly, as well as unreasonably, if he continue impenitent. Besides, he is under infinite obligations to repent. Now true repentance is necessary, or indispensably requisite, chiefly on the following accounts:

1. It is necessary, because the Lord in his holy law, hath peremptorily required it. It is one of the duties, required in the first commandment of the moral law.† It is more expressly commanded, both in the Old Testament, and in the New. "Thus saith the Lord God, Repent and turn yourselves from your idols; and turn away your faces from all your abominations" (Ezek. xiv. 6). God "now commandeth all men every where to repent" (Acts, xvii. 30). True repentance then is necessary, for it is peremptorily commanded by the Lord. It is a duty, from the performance of which, no individual can plead an exemption; an exercise, which on no account whatever, can be dispensed with. All are commanded to repent, and therefore all are bound, in obedience to the Divine command, to exercise true repentance. This high command was often repeated, not only by the ancient Prophets and John the Baptist, but by our Lord Jesus Himself and His Apostles.

2. True repentance is indispensably requisite, because all have sinned. All men are sinners, and therefore all need repentance.

*Dr. Colquhoun was an eminent minister of the Gospel. He was minister at Leith and was the author of many books highly appreciated by the Lord's people. We have already given extracts from his work, *View of Evangelical Repentance*.—See Magazine, xxxv. 149, 187, 256, 299, 340; xxxvi. 212.

†In the Larger Catechism of our Church, we are taught that, 'Believing and trusting' in God, 'being careful in all things to please him, and sorrowful when in any thing He is offended,' are among 'the duties required in the first commandment;' and that 'unbelief, distrust,—in corrigibility,—and hardness of heart,' or impenitence, (according to Romans ii. 5. there quoted), are among 'the sins forbidden' in it. *Larger Catechism*, Quest. 104, 105.

A sinner cannot otherwise be saved from the love, and power, and practice of sin, than by being enabled to repent of sin. He cannot serve the Lord acceptably, except he turn from all iniquity to Him. Nor can he have communion with Him, but in proportion to the degree of his repentance, for having sinned against Him. The law as a covenant of works, condemns every sinner who is under it; and consequently it can justify none, who has but in a single instance transgressed it. The unnumbered multitude of a sinner's transgressions, though it cannot add to the certainty, yet will add to the greatness, of his condemnation, and should therefore add to the depth of his repentance. Could a man be found, who had but in a single instance, failed of yielding perfect obedience, even such a man would need repentance. He could not be saved without it. How necessary, then, is repentance for that sinner, whose iniquities are more in number, than the sand on the sea-shore!

3. To repent of sin is needful, because all the children of Adam, have destroyed themselves by sin.—“O Israel, thou hast destroyed thyself” (Hos. xiii. 9). “Return unto the Lord thy God; for thou hast fallen by thine iniquity” (Hos. xiv. 1). The dreadful curse of the violated law, is denounced against the impenitent sinner. “The wrath of God abideth on him.” Death in all its extent closely pursues him. Everlasting destruction awaits him. His judgment lingereth not, and his damnation slumbereth not—” (II. Pet. ii. 3). That great and terrible God, whom he has, times and ways without number, insulted, is at once the witness, the judge, and the avenger, of all his crimes. The sinner cannot hide so much as one of his transgressions, from God's omniscient eye. He cannot resist His infinite power, nor endure His fiery indignation. Can his hands be strong, or can his heart endure, when this most tremendous sentence shall sound in his ears, Go, “ye cursed, into everlasting fire, prepared for the devil and his angels?” These are the words of Him who hath said, “Heaven and earth shall pass away, but my words shall not pass away.” Now except the sinner repent, he shall inevitably and eternally perish, under the endless execution of

that unspeakably dreadful sentence. After his hard and impenitent heart, he treasures up unto himself, wrath against the day of wrath" (Roms. ii. 5). Ah! secure sinner, you have departed far from the Lord; your soul is pledged, that you will return to Him by repentance. But if you return not, your precious pledge is lost,—irrecoverably lost. To this point, the all important matter is brought;—Repent, or perish for ever. How shall you be able to grapple, through all eternity, with almighty vengeance, with the overwhelming wrath, not only of God, but of the Lamb? (Is. xxxiii. 14). This gracious and compassionate call, is now addressed to you, "Repent, and turn from all your transgressions; so iniquity shall not be your ruin" (Ezek. xviii. 30).

4. True repentance is necessary, because God has pledged His faithfulness, that He will execute the tremendous sentence of His violated law, upon all who live and die impenitent.—"Except ye repent," says the Lord Jesus, "Ye shall all perish." Without evangelical repentance, salvation is impossible; damnation is inevitable. "God is angry with the wicked every day. If he turn not, He will whet his sword; He hath bent His bow and made it ready" (Ps. vii. 11, 12; ix. 17). "Hath He said and shall He not do it? or hath He spoken, and shall He not make it good?" (Numbs. xxiii. 19). If the sinner, then, do not turn from his sins by sincere repentance, God has pledged His faithfulness that he shall perish. Either his iniquities or his soul must go. To turn to the Lord, or to burn in the fire of His fierce indignation, is the awful alternative. Happy should the impenitent sinner be, if his transgressions would part from him at the grave; but, they shall lie down with him in the dust (Job, xx. 11): or if they should lie down with him there, and would never rise again; but God has said That, he "shall bring every work into judgment, with every secret thing" (Eccles. xii. 14). Nothing can be hid from the omniscient Judge. Nor is he capable of forgetting the least insult, that ever the impenitent sinner offered to his glorious majesty. All are open and go before to judgment. As God is true and cannot lie, the finally

impenitent sinner shall spend all eternity, in "the lake which burneth with fire and brimstone." "The smoke of his torment, shall ascend up for ever and ever." If there is any meaning in words; if any idea of eternal torments, can be conveyed by human language; then, the wicked "shall go away into everlasting punishment" (Matt. xxv. 46). "Consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver" (Ps. l. 22).

5. To repent of sin is indispensably requisite, because God's determination to execute upon impenitent sinners, the awful sentence of his violated law, is highly just and reasonable.—Every sin, because it is committed against the infinite Majesty of heaven, is objectively an infinite evil. But an infinite moral evil, justly deserves an infinite natural evil, or in other words, an infinite punishment. And seeing a finite creature, is incapable of suffering an infinite punishment, except in an infinite, or which is the same, an eternal duration; it is just, it is reasonable, that the punishment of the finally impenitent, should be eternal. God's resolution, then, to execute this most dreadful punishment upon such a sinner, is most equitable and reasonable. Besides, every sinner who persists in impenitence, excuses himself, and by excusing himself, he condemns God. "Wilt thou," said the Lord to Job, "disannul my judgment? Wilt thou condemn me, that thou mayest be righteous?" (Job. xl. 8). Why does the sinner transgress the law of God, if he does not account it too strict? Does he say that he has not transgressed it deliberately, but only through inadvertence? Then why does he not repent? His vindication of his continuance in sin, implies at once, an unjust censure of the law of God, as incompatible with his happiness, and an injurious censure of the justice of God, in condemning sinners to eternal punishment. Now, should the Lord save the sinner, who thus persists in condemning him, he would seem to plead guilty to the charge. Every hope which a sinner cherishes, of salvation in impenitence, proceeds on the blasphemous supposition, that God, in order to favour an impenitent rebel, will consent to his own dishonour. Except a sinner, then, in the

exercise of true repentance, be disposed from his heart to say with Daniel, "O Lord, righteousness belongeth unto thee; but unto me confusion of face, because I have sinned against thee" (Dan. ix. 7); he must become a sacrifice to the injured honour of the law, and the justice of God. Nothing can be more equitable, nothing more reasonable.

(To be continued).

Does our Inability free us from our Accountability? ¹

IT is a maxim in philosophy, observes an acute and profound writer,² that no more causes should be admitted than are both true and sufficient to account for the effects. And it is equally clear, that if supernatural influence is necessary to repentance and other holy exercises, then man has not the ability to repent without such aid. It is manifestly a contradiction to assert that man is able to commence the work of holiness by his own exertions, and yet that he cannot do this without divine aid. Every text, therefore, which ascribes regeneration to God is a proof of man's inability to regenerate himself. I reassert it, that man has no power whatever to come to Christ, or to repent, or to believe savingly, and that they who teach otherwise are inculcating erroneous doctrine—doctrine in direct opposition to the experience of the Church of God and the Scriptures of truth. Let me now notice a few popular objections to these assertions, and reply to them.

¹The above extract should be read in connection with the article in a former issue on "Pelagianism and Semi-pelagianism." It is taken from a pamphlet entitled: *Human Ability: A Delusive Figment* by the Rev. William Parks, a Calvinistic minister of the Church of England. The most satisfactory treatment of this subject we have come across will be found in Dr. Cunningham's *Historical Theology*, I. 588, etc.

²"Theological Essays," (First Series) reprinted from the *Princeton Review*, and edited by Dr. Fairbairn, Professor of Divinity, Aberdeen (afterwards Principal Fairbairn of Glasgow Free Church College).

Objection.—Common sense tells us that whatsoever we are commanded to do, we must have power to do. We are commanded to repent, therefore we have power to repent, etc. Answer.—This is fallacious reasoning. The law was promulgated by God for man's instruction, and yet we are told by inspired authority that no man can keep the law. Amidst thunders and lightnings the voice of words was heard, "Thou shalt not covet!" and yet we are told by an inspired apostle that every man covets or has coveted; that no man has ever kept or can keep the law spiritually; and that it is totally out of the question that any man can be justified by the law. What has common-sense to say to this awful fact? Does not God pronounce a curse upon every one who continues not in all things written in the law to do them? (Deut. xxvii. 26; Gal. iii. 10). And where is the man who has done these things, or can do them? The man that doeth them shall live by them; but where is he? Reader, are you he? Am I he? Nay, we are both breakers of the law in ten thousand instances. Every individual born of Adam is in the same predicament; so it cannot be true that we have power to obey everything that is commanded. It is clear that God gave the law to man in the flesh, and yet that man did not and could not obey it. What, then, becomes of the objection, that "where anything is commanded, it must follow that there is power to obey?" The fact is, God must necessarily command what ought to be, not what man can perform. God being all holy and all pure, He cannot but command all holiness and all purity; but it by no means follows that we poor, sinful creatures can be all holy and all pure likewise. And further, if God's commands do not humble us in the dust, and make us look unto the Fulfiller of all righteousness, being convinced that we cannot keep the laws of God in His sense of keeping them, we have never been taught by God the Holy Ghost! In short, "the argument from the command to ability manifestly goes to undermine the whole Gospel, and overthrow all the revealed principles of the moral government of God." Let, then, those who would

thus deceive their own souls by fleshly reasoning see to it, for assuredly they are in a most awful snare!

Objection.—But we read of parties who walked in the precepts of the law blameless. Did not they keep the law? Answer.—They kept the letter of the law as many now do, and thus were externally blameless; but that their observance of the law was not perfect, and that consequently they felt themselves guilty of breaking the law, is manifest from the fact of Paul himself flinging to the winds the sort of righteousness he had attained to by such blamelessness (Phil. iii. 6-9). The sentence, "By the law shall no flesh be justified," is of itself enough to expose the fallacy of the objection, "where a command is given, there must be power to obey."

Objection.—But how can man be culpable for his enmity against God if he has no power to love Him? Answer.—I ask, in my turn, is a perverse and wicked subject not culpable for his hatred of, and disobedience to, a kind and benevolent monarch, because he cannot love him? Is a depraved son not culpable for hating his father because he cannot love him? Most assuredly both are highly culpable, notwithstanding their inability to love; and, simply because they are free agents, they have done and do just as they please. Let me illustrate this for the objector. A good and kind father brings up his son with all care and affectionate solicitude, but the son has got a depraved taste and a perverse disposition; he keeps low company and freely indulges his lusts. The longer he pursues his wicked course, the more estranged does he become from his father. His moral power to be obedient and to love becomes every day weaker and weaker; he, in fact, hates his father, and cannot bring his heart to love him. Such has been the career, and such the miserable experience of many a young man. Now, tell me, is this son not culpable? Does his want of ability to love his father render him excusable? Assuredly not; but, on the other hand, the more inexcusable, the more deeply culpable is he, the less power he possesses to obey and to love! It is so precisely with the impenitent sinner and his Creator. God has been kind and good to him; He has

showered down innumerable blessings upon him; He has given him food and raiment, and all good things to enjoy; but the sinner is perverse and wicked, and will keep bad company, and will give rein to his lusts and passions, and will please himself. The consequence is, the longer he pursues his wretched course, the greater his inability to love and to obey, and the more intense his enmity to holiness and to God. Surely this sinner is not excusable because he has no power to love or to obey! No; but on the contrary, the greater the inability, the greater the guilt. Impenitent sinner, it is so with you. You have had a good God to rule and direct you, but you would have none of Him; you would please yourself; and now you have no more power to reform and to love God than you have to make a world. And yet you are in nowise excusable. Yea, the greater your inability, the greater your guilt! Believe me, till men see these things they will never appreciate free grace; they will never understand that faith is the gift of God; they will never perceive the necessity for an Almighty Saviour plucking men as brands out of the burning!

Objection.—But are men to do impossibilities? It would be out of all character to insist upon a man walking who had no feet, or working who had no hands. Answer.—Men are not expected to do impossibilities; that is not the question. But the question is, Are men culpable for not walking or not working? If a man never had hands or feet, it could not be expected of him to walk or work; but suppose a man to mutilate himself, to cut off his hands or feet for the purpose of avoiding walking or working, would not he be culpable? Would not the moral obligation to walk and to work be fully upon such a man, though he had lost the physical power? Most certainly. So it is with man and God. Man has mutilated himself—he has ruined himself—of his own free will, for he has done as he pleased; yet the moral obligation to serve God remains the same. God requires no physical impossibilities. He does not require an infant to build a house, or an ungifted man to paint a beautiful picture, or carve a splendid statue; but He is fully justified in blaming

men for their sins, and regarding them as culpable for their hatred of Him; for though they have no power to do otherwise, their federal head (Adam) once had, and they themselves have ever since been doing just as they pleased, in adding sin to sin. It would be quite different if men were under a necessity to sin; but this is not the case. Every man, when he sins, follows the bent of his own inclinations. He sins freely. And he knows he would rather gratify his passions than live a life of holiness.

Objection.—“I cannot change my own heart, and yet God condemns me for not doing so!” Answer.—Thou hypocrite, out of thine own mouth will God judge thee! You know right well that you do not want your heart changed. You are pleasing yourself. You love darkness rather than light; you love sin rather than holiness, and why should you dare whine out this insincere objection? You—if God does not change you—you will stand at the last day with that liar in the parable who made the miserable excuse for not employing his one talent, by saying that God was rigid, and austere, and unjust! If you think that God will condemn you for not changing your heart, why don't you set about trying to do it? But you never stir in this direction. If you desire to be changed, there is nothing to prevent you going to God; coming to Christ, that you may have life; for the desire is change itself. But you desire nothing of the kind. You love your sins. You are unwilling to come to Christ, because you love something else better. You love this present world, and are as free as the air you breathe in the service of your sins! Human inability is nothing but human unwillingness to serve God.

Objection.—There can be no merit or worthiness in our standing if we have not power to fall. Answer.—Alas, that men should be ever harping upon the string of human merit! What merit can we possess, who derive all our will and power to do good from God? Suppose a child at school to be given a difficult sum in arithmetic to do—a sum beyond his natural capacity—and suppose the master does it for him, what merit would the

child possess? or what credit could he lay claim to? None. It is precisely so with poor man and God. God has set man a difficult sum to work, but God works it Himself for His pupil; then what merit does the pupil possess? what credit can he lay claim to? None. That men have power to fall if they choose or please is beyond dispute; but if they will not choose or be pleased to fall, is there no worthiness in them? Yet, after all, it is a worthiness derivable from Another.

Objection.—If men are compelled to act—to sin or be holy—against their wills, then all accountability is destroyed. Answer.—Men are not compelled to do anything of the sort. They do just as they please. The man who sins pleases himself. The man that is holy pleases himself. The latter has been drawn by the sweet bands of love towards God; he has been made willing in the day of God's power. The former has not had the favour extended to him, and herein lies the difference; but as for compulsion or necessity, it is out of the question. So accountability remains in its full force. Fallen man, as it has been observed by Dr. Twisse, has a power to abstain from particular sins; but he has no power to abstain from them in a gracious or holy manner. Thus Judas, had he chosen, could have refrained from betraying Christ, but not in a holy manner, i.e., from principles of faith and love. In other words, it was perfectly consistent with Judas's continuing a wicked man, that it should have pleased him to refrain from his act of treachery; and had it thus pleased him, he could and would have abstained from it. But there is no conceivable act or state of the natural man, no desire of salvation, no resolutions to be holy which do or can produce faith and love. There is a gulf between the two (i.e., between the natural man and faith and love) which nothing can fill but the renewing work of the Holy Ghost.

The sum of all is this, viz., no unregenerate man can change his own heart, yet he is not on that account rendered excusable. Man is a moral agent, and free in all his sinful actions. He does just as he pleases, and wills as he pleases; and unless changed by the miraculous power of God's Holy Spirit, must

be at last condemned, and condemned most justly. Moral inability is the very essence of sin, for it arises from unwillingness to obey and love the All Good. If a man is unwilling to do an act, it is folly or hypocrisy for him to complain that he is unable; yet this is positively the condition of all men by nature: they don't want to serve or to love God, but when told the whole truth, they strive to fasten the blame upon God, saying, "Why dost thou find fault? for who hath resisted thy will?" They forget that they have ruined themselves; and that instead of it being true, that where there is inability there is no blame, the very reverse is the fact, viz., where there is the greatest inability, there is the greatest amount of guilt.

No marvel that there are so many deluding themselves and their hearers by preaching up human ability; men do not understand their position with respect to God. No marvel that there are so few admirers of free and sovereign grace. Men fancy they have the power to dispense with any extraordinary aid—that they can as easily love God as hate Him. Miserable and deluded men! You have no power whatever to come to Christ. You have no ability whatever to obey God. You are helplessly ruined. You are totally alienated from God. You cannot believe and repent to the saving of your souls; and yet God's curse is upon you for your inability, and that most justly and righteously! If ever you are saved, you must come with all your heart and soul unto Jesus Christ as a complete Saviour; and if ever you do this, you will have been wrought upon by the sovereign grace of Him who will have mercy on whom He will have mercy! Man's sin is his own. Man's salvation is all of God.

Some Sayings of Athanasius.

1. Miserable are those who measure the authority of a doctrine by the numbers receiving it. Truth always overcomes, though for a time it is found among the few. He who, for proof, betakes himself to numbers, confesses himself conquered. Let

me see the beauty of truth, and immediately I am persuaded. A multitude may overawe, but cannot persuade. How many myriads could persuade me to believe that day is night, that poison is food? In determining earthly things we do not regard numbers, shall we do so in heavenly things? I reverence numbers; but only when they produce proof, not when they shun inquiry. Can you confirm a lie by numbers?

2. He strips us of the raiment of skin which we put on in Adam, that, in its place, we might be clothed with Christ. He allows His garments to be divided, that we may have the undivided Word of the Father.

3. The Saviour is delivered up, and being so, He shrinks not from death, but hastens to meet it, pursuing the flying serpent.

4. It will matter little to the faithful what their sorrows may have been in this vain world, since no trace of them will remain when they enter on that ineffable peace which is in store for them in the life to come.

5. I can do nothing without the help of God, and that from moment to moment; for when, so long as we are on the earth, is there a single instant in which we can say that we are safe from temptation or secure from sin?

6. We need grace alike to keep us from breaking the weightiest commandment of the law, and from falling into the most trifling vanity of the age.

7. The truly humble Christian does not inquire into his neighbour's faults; he takes no pleasure in judging them; he is occupied wholly with his own.

8. True religion abhors all violence; she owns no arguments but those of persuasion.

9. The will of Jesus Christ is, that those who belong to Him should walk exactly in His footsteps; that they should be, as He was, full of mercy and love; that they should render to no one evil for evil, but endure, for His sake, injuries, calumnies, and every outrage. To them all anger and resentment should be unknown.

10. I would not have you ignorant that there is a second epiphany, illustrious and divine, not in lowliness, but in His own glory; not in poverty, but in His own majesty; not to suffer, but to bestow the fruits of His cross, that is, resurrection and immortality; not to be judged, but to judge according to the things done in the body; to give the kingdom of the heavens to the righteous, but the everlasting fire and the outer darkness to the evil-doers.

The late Mrs. Robertson, Edinburgh.

IT is reported that the late Dr. Kennedy said in a sermon preached at Fearn in 1881 that a judgment was falling on the Church in Scotland which would manifest itself in five ways. The *first* of these was that "the Lord would remove most of His living witnesses and great blanks would be left unfilled in the Church." This is taking place.

When the "trees of righteousness" are few the removal even of one will cause a great blank, and such a blank has been made in the Edinburgh congregation by the death of Mrs. Robertson, Captains' Road. Mrs. Robertson was a daughter of the late John Macdonald, Gairloch, who was so well known throughout the Church, north and south. He was one of the noble band of elders who met at Achnasheen in 1893 when the Free Church Assembly was sitting in Edinburgh. At that meeting these men, who trembled for the Ark of God, firmly resolved that unless the Assembly would rescind the Declaratory Act which was assed the previous year into a binding law and constitution of the Church, they would separate themselves from that Church and hold private meetings of their own. We can well understand the relief it must have been to them to see a Church set up and firmly established on the original constitution of the Free Church, free from all the trammels brought into it by the Rainy party. John Macdonald cast in his lot with the Free Presbyterian Church and firmly adhered to it until he was removed to the Church above. His daughter, Mrs.

Robertson, faithfully followed in her father's footsteps, for whom she had the greatest admiration. We may rest assured that with such a godly father she saw the example of real piety in her young days and was taught in the doctrines of God's Word. She told herself that the example she saw and the admonitions she then received from her parents made a deep impression on her young mind and believed she would be accountable to God for them. She related to a friend that on one occasion she was presented with a ticket to go to a picture house and though she was not in the habit of frequenting these synagogues of Satan yet, not to offend her friend, she went. When the first picture appeared on the screen she saw clearly written over the whole picture "man's chief end is to glorify God." She hurried, at once, out of the building and never entered such a place again.

After her marriage with Mr. Robertson they resided in Edinburgh. Whether before or after her marriage the saving change took place we are not able to say, but that such a change took place was evident to all who knew her. She confided to the friend already referred to, that the passage of Scripture by which she got deliverance was: "I, even I, am He that blotteth out thy transgressions, for mine own sake, and will not remember thy sins" (Isaiah, xliii. 25). She was received as a member in full communion fifteen years ago, and her walk and conversation ever since proved that she was one "who delighted in the law of God after the inward man." What encouraged her to come forward to make a public profession was hearing the late Captain MacLeod speaking from the words: "Though my house be not so with God, yet He hath made with an everlasting covenant, &c."

It is not too much for us to say that Mrs. Robertson had as bitter a cup to drink as anyone we ever knew, yet no one ever heard a murmur or complaint from her against the Lord's dealings with her. To the friend already mentioned she said that the words: "I will bear the indignation of the Lord because I have sinned against Him" shut her mouth. When weak in

body and distressed in mind on account of much trouble in the family (son and daughter) the Word of God was her strength and comfort, especially the words: "Those that are broken in their hearts and grieved in their minds, He healeth and their painful wounds He tenderly upbinds" (Ps. cxlvii. 3). She was no stranger to the fiery temptations of Satan and he evidently made a fierce assault after the first time she sat at the Lord's Table but she got the victory through these words: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it" (I. Cor. x. 13). She spoke of the last communion she attended as a time of much refreshing to her soul and was enabled to rise above all her earthly troubles.

The end came suddenly. The immediate cause of death was heart trouble from which she suffered much for years. She attended the service in the Church on Friday, New Year's day and on Saturday after breakfast as she was sitting on the couch conversing with her husband she swooned away and in a few minutes, entered we believe, the joy of her Lord when her sorrows and sighings were ended and "where the inhabitants shall not say, I am sick."

May the Lord in His infinite mercy and power raise up sons and daughters in place of those who are removed to repair the breaches on the walls of Zion. To her bereaved husband, who is left lonely, and to her son and daughter we tender our sincerest sympathies in their great and sore loss and may the "Brother born for adversity be their Friend and Comforter."
—N. M.

What a mercy to have a religion of the right kind! What a very great mercy to have a religion of the right kind! What an extraordinary great mercy to have a religion of the right kind!—*William Tiptaft.*

Seirbheis Chomanachaidh Leis an Urramach Aindrea Gray.

AN TREAS BORD.

FEUCH an dàna leam a ràdh ribh, am màireach mar an diugh agus na's ro-phailte gu mór. Seadh atharraicheamaid diadhachd a' gheòcair agus abramaid ithibh agus òlaibh agus canaibh, bithidh am màireach mar an diugh. O 'se beatha bheannaicht' a bhitheadh ann gu 'm b' aithne dhuinn esan, mu 'n siubhlamaid, agus nach bitheamaid ann na's mò. Tha mi smaointeach gu'n a bhi dol a stigh ro fhad ann an diomhaireachd-an nèamh gu bheil sia ceisdean a chuireas Crìosduidh, 'n uair a gheibh e stigh an sin an toiseach.

'Se cheud cheisd, "Am mis a th' ann? Am mis' a th' ann? An creutair mallaicht a luidh am measg choireachan, agus a nis air mo dhèanamh mar sgiathaibh colomain, air an còmhdaichadh le h-airgiod, agus iteagan le h-òr buidhe?" O sibhse aig am bheil sùil ri nèamh, thugaibh comhfhurtachd dhuibh fhéin le so, gu bheil an làtha teachd, agus O ciod an làtha tha sin, a dh'aobhraicheas a cheisd "Am mis' a th' ann?"

'Se 'n dara ceisd: "An le esan a th'ann? An e so esan air àrdachadh?" Bheir a cheud sealladh de Chrìosd orra a ràdh, "An e so esan a chunnaic mi ann an ùrnuigh agus anns na sacramaidean, agus ann an searmonachadh? O ciod e na smuaintean a bhitheas agaibh, 'n uair a gheibh sibh a' cheud uair an aon bheannaicht' ud 'nur gairdeanan, agus a ghlaodhas sibh a mach: "Nis tha mi saibhir: Nis tha mi làn; nis tha mi gu sìorruidh air mo dhèanamh suas? Bithidh sibh an sin air ur n-eigneachadh gu glaothaich a mach, "Cum air ais do làmh, a Chrìosd bheannaicht' chan urrainn domh 'n còrr a chumail."

'Se 'n treas ceisd, "An e so an co-chomunn a bha agam air thalamh? An e so an t-aran da-rìreadh, an t-aran beannaicht' sin a tha shuas? 'Se aran de sheòrsa eile, agus de bhlas eile th' ann." Agus tha mi smaointeach na'n tigeadh ainglean a nuas bho nèamh do 'n eaglais so, agus gu'n fòisicheadh iad air

labhairt mu bhlas an arain a tha shuas, gu'n eriochnaicheadh iad le sin ann an *Eabh.* xi. 32. "Ciod tuilleadh a their sinn? oir theirgeadh an ùine dhuinn."

'Se 'n ceathramh ceisd, "An e iadsan a th'ann? Tha mi smaointeach na'm bitheadh dithis a tha 'nan suidhe an so, agus a tha mion-eòlach air a chéile, air an grad atharrachadh gu nèamh, gur e cheud cheisd a chuireadh iad. "An e so esan a bha mi 'nam shuidhe maille ris? An e so esan a shaltair fo 'chasan fuil an Uain?" Tha mi smaointeach gu'm bi cuid de dh'ùine nan Criosduidhean air nèamh air a chaitheamh ann an ceasnuachadh eadar Criosd agus iad féin. "'Nuair a thug mi cuirm dhuit aig a leithid so a dh'òrdugh nach d' rinn mi gu math? 'Nuair a chum mi air ais thu nach d' rinn mi gu math? 'Nuair a dh'irislich mi thu nach d' rinn mi gu math? 'Nuair a thog mi suas thu nach d' rinn mi gu math? Agus 'n uair a chuir mi thu do a leithid so a dh'àit' dhe mó shaoghal nach d' rinn mi gu math?" An sin bithidh tu air do cho-éigneachadh gu glaothaich a mach, a chum a ehliu 'san, "O Chriosd luachmhor rinn thu na h-uile nì gu math."

'Se 'n còigeamh ceisd, "An e so beannachdan nan naomh?" Chan aithne dhomh aon a théid do nèamh nach 'eil foillseachadh dorch' aca air roimh làimh. Ach O ciod e'n sealladh farsuinn a bhitheas ann 'n uair a thig Criosd chum a' gheata agus a their e "Fàilte a chàrdean!" Ciod e'n sunnd a bhitheas an sud, 'n uair a ghabhas Criosd sibh 'na ghàirdeanan. Ciod e mór-aobhneas gràidh a bhitheas an sud? An cuala sibh riamh a leithid?

'Se 'n t-seathamh agus a' cheisd dheireannach, "Am bi e mar so a ghnàth?" Ciod 'ur beachd air sìorruidheachd a chàirdean? An do ghairm sibh tìm an-ìochdmhor? O tìim an-ìochdmhor nach luathaich do cheum chum agus gu'n tig sìorruidhachd fhada. Na 'm bitheadh e 'nur comas nach giorraicheadh sibh ùine, ach O 'se droch cunntair a tha ann an gràdh. Measaidh e h-uile mionaidd a tha e bho Chriosd 'na shìorruidheachd, 's nach droch cunntas sin? Agus cunntaidh gràdh mìle bliadhna na shealladh mar aon latha, agus nach droch cunntas sin? Ach O tha móran anns an dà fhocal sin, *Esan* agus *Mise*. Anns an oidhe anns

an do bhrathadh e ghlac e'n cupan. Tha mi smaointeach gu bheil na h-uile nì is urrainn na h-ainglean a ràdh air a ghabhail a stigh anns na foelan sin *Esan* agus *Mise*. Anns an oidheche 'san do bhrathadh Mac Dhé, dara pearsa na Trianaid bheannaichte, esan aig an robh a thlachd anns a 'chuid a dh' àitichear de'n talamh, ma's robh an talamh ann. Nach b'e sin am focal beannaicht', "Mo Dhia, mo Dhia, carson a threig thu mi?" Mur a bitheadh Crìosd air a thréigsinn, bhitheamaid air ar thréigsinn tre'n t-siorruidheachd. Tha sinn a' leughadh mu rìgh, aig a' bhàs, a dh'fhàg a chridhe aig a mhnaoi, mar neamhnaid luachmhor. Cha mhol mi an nì; ach so faodaidh sinn a ràdh, Ghabh ar Rìgh luachmhor a chridhe, agus leagh e 'na fhuil e, agus thubhairt e ri' chàirdean, "Olaibh-se uile dheth." O beannaichibh e air son gu'n robh *uile* ann. 'Se 'n cupan so an Tiomnadh Nuadh. Tha mi smaointeach an t-anam nach ith le creidimh gu bheil e 'g itheadh puinnsean, oir 'se Crìosd an caraid as fèarr agus an nàmhaid as miosa is urrainn dhuìt a bhi agad.

Co-dhùnaidh mi leis na trì na ceithir de nithibh so a tha fìor mu Chrìosd luachmhor so, agus a tha umainn féin mar an ceudna.

An toiseach. Tha e fìor nach urrainn sibh Crìosd luachmhor a mholadh gu leòir, agus sibh féin a mholadh tilleadh 'us beag. Bu mhath leibh, ged a b' ann le bhur fuil, Crìosd luachmhor a mholadh gu bràth. Cìod is aobhar nach 'eil focal ann an nèamh ach a h-aon, "Halleluiaidh! dha-san a tha 'na shuidhe air an rìgh-chathair?" Bheir mi na h-aobharan so air.

(1) Tha mòran tosd agus beagan còmhraidh air nèamh.

(2) Mòran ioghnaidh agus beagan bruidhneadh.

(3) Tha 'n Crìosduidh air a theannachadh le cearcal de dh' ioghnaidhean, tha na h-ainglean a' gabhail ioghnaidh air an làimh dheis, agus na creidhich a' gabhail ioghnaidh 'n uair a dh'amhairceas iad orra fhéin; seadh, chan 'eil mìr dhe 'n bhaile sin nach e ioghnadh a th' ann. O na spioradan oirdheare so! na tobraichean so! an obair thaitneach a th 'n sin!

'Se 'n dara nì, tha mi smaointeach, a their sibh mu Chrìosd agus umaibh fhéin; chan urrainn sibh Chrìosd luachmhor a

ghràdhachadh ro mhór agus sibh fhéin ro bheag. O air son crìdhe air a dhèanamh farsuinn gus a ghràdhachadh! Cìod e' nì a th' ann, smaointichibh, Crìosd a bhi eadar bhuir cìochaibh?

'Se 'n treas nì, "Chan urrainn mi earbsa tuilleadh 'us mór a chur an Crìosd agus annam féin tuilleadh 'us beag." Theirinn so riut, Am bheil feum 's am bith agad? O their thusa, tha iomadh. Tha mi ag ràdh, gu bheil ainm aig Crìosd gu bhi coinneachadh ri d'fheuman uile. Agus ged a dh'fhaodas an ràdh so bhi iongantach, gidheadh tha dearbh-bheachd againn gu bheil e fìor. Am bheil feum agad dha nach urrainn Crìosd freagradh? Thoir ainm air agus thoir do Chrìosd e, agus nì esan a mach dhuit e.

'Se 'n ceathramh nì a dh'fhaodas sibh a ràdh, "Chan urrainn mi smaointeachadh tuilleadh 'us mór mu Chrìosd luachmhor, agus ann an seadhan tuilleadh 'us beag umainn fhéin." Dh'fheòraichinn a' cheisd so dhiot, Cò dh'ionnsuidh a bha do cheud smuaintean an diugh? Bu droch comharradh e, mur a d'fhuair Crìosd do cheud smuaintean an diugh, agus mur a faigh e do smuaintean deireannach an diugh. Nis, a chàirdean, tha sinn a' dol a dhealachadh; an saoil sibh an coinnich sinn a rìs? An suidh sinn uile sìos aig a' bhòrd bhò nach éirich sinn gu bràth tuilleadh? Nis, bitheadh e beannaicht', agus beannaicheadh e' òrduighean dhuibh.—*Eadar-theangaichte le I. M.*

Nadur an Duine 'na Staid Cheithir Fille.

AN STÀID SHIORRUIDH : NO, STÀID SONAIS,

NO TRUAIGHE IOMLAN.

Mu Bhàs.

(*Air a leantuinn bho t.d., p. 316.*)

"Oir a ta fhios agam gu 'n toir thu mi gu bàs, agus a chum an tighe a dh' òrduicheadh do gach uile bheò."—IOB xxx. 23.

'San àite mu dheireadh, O bithibh fo churam mu mhuinntir eile gu h-àraid m'ur luchd-dàimh, chum nach buanaich iad 'nan staid pheacach nàdurra, ach gu 'm bi iad air an toirt gu staid

slàinte; air eagal gu bi iad air am fuadachadh air falbh 'nan aingidheachd aig a' bhàs. Ciod nach dèanadh sibh a chumail bhur càirdean o bhàs obann agus ainneartach? Ach, mo thruaighe! nach 'eil sibh 'gam faicinn an cunnart a bhi air am fuadachadh air falbh 'nan aingidheachd? Nach 'eil am bas a' tarruing dlùth dhoibh, eadhon do 'n chuid as òige dhiubh? Agus nach 'eil iad 'nan coigrich do fhìor dhiadhachd, a' mairsinn anns an staid sin anns an d' thàinig iad do 'n t-saoghal? O! dèanaibh cabhag air an aithinne spìonadh as an teine, mu 'm bi i air a losgadh gu luathre! Tha bàs luchd-dàimh gu tric a' fàgail gath ann an cridheachan na muinntir a dh'fhàg iad 'nan déigh, a chionn nach d'rinn iad air son an anama marbha cothrom aca; agus gu bheil a nis an cothrom air a thoirt gu bràth as an làmhan.

Chunnaic sinn taobh dorcha an neòil ag amharc ris na daoine an-diadhaidh, 'nan dol a mach as an t-saoghal: Gabhamaid a nis beachd air an taobh shoilleir dheth, a' dealradh air na daoine diadhaidh, mar a tha iadsan a' dol a steach d' n staid shìorruidh. Ann an labhairt mu 'n earraun so; daingnichidh mi an teagasg so; freagraidh mi nì a ta air a chur 'na aghaidh; agus an sin nì mi cleachdamh iomchuidh air an iomlan.

Chum *Daingneachadh*, Biodh e air a thoirt fainear, ged tha a bhi dol a mach as an t-saoghal so le bàs, 'na shealladh cagallach do dhaoine bàsmhor: agus ged tha teachd geàrr anns a' bhàs a' tarruing truaighe cagallach 'na chois; Gidheadh ni na nithean a leanas staid nan naomh 'nam bàs, sona agus dòchasach.

Air tùs, Tha fìor charaid maith aca rompa 'san t-saoghal eile; 'Se Iosa Criosd, an caraaid as fèarr, Tighearn an fhearainn sin gus am bheil am bàs 'gan giùlan. 'Nuair a chuir Ioseph fios air 'athair, teachd a nuas d' a ionnsuidh do 'n Eiphit, ag innseadh dha gu'n d'rinn Dia e 'na uachdaran air an Eiphit uile! agus a chunnaic Iacob na carbadan a chuir Ioseph g' a giùlan dh' ath-bheothaich spiorad Iacoib; rùnaich e gu suilbhir dol air an turus, *Gen. xlv. 9, 27.* Tha mi smuaineachadh, 'nuair a tha 'n

Tighearn a' gairm duine diadhaidh a mach as an t-saoghal so, gu bheil e cur a leithid de nuaidheachd d'a ionnsuidh, agus a leithid de chuireadh caoimhneil do 'n t-saoghal eile, is nam bitheadh creidimh aige gu chreidsinn, gur éiginn d'a spiorad ath-bheothachadh, 'nuair a chi e carbad a' bhàis, a ta teachd gu ghiùlan an sin. Is fìor, gun amharus, gu bheil deuchainn chudthromach aige ri dhol troimhe! "An déigh bàis, am breitheanas!" Ach tha staid nan doine diadhaidh gu h-uile dòchasach oir is e Tighearn am fearainn am fear-pòsda, agus is e 'm fear-pòsda am Breitheamh: "Thug an t-Athair gach uile bhreitheanas do 'n Mhac." *Eoin* v. 22. Agus gu cinnteach tha staid na mnà dòchasach, 'nuair is e fear-pòsda féin a breitheamh: eadhon a leithid a dh'fhear pòsda as leis am fuath cur air falbh. Chan 'eil fear-pòsda 'sam bith cho gràdhach agus cho caomh r'a chèile, 's a tha 'n Tighearn Iosa Crìosd r' a chèile-san. Shaoileadh neach, gu 'm bu ro ole am fearann do nach rachadh bean gu toileach, far an e a fear-pòsda is uachdaran agus is breitheamh ann. Thuilleadh air so, Is e am Breitheamh am Fear-tagraidh, 1 *Eoin* ii. 1. "Tha fear-tagraidh againn maille ris an Athair, Iosa Crìosd am firean." Agus, uime sin, cha ruig iad a leas eagal a bhi orra gu 'n cuirear air an ais iad, agus gu 'n tuit iad ann an dìteadh. Ciod a dh'fheudas a bhi ni 's fabhraiche air an son? An urrainn doibh smuaineachadh, gu 'n toir esan a tha tagradh an èise, binn a mach 'nan aghaidh? Gidheadh, a thuilleadh air so, is e 'm Fear-tagraidh am Fear-saoraidh; tha iad air an saoradh le fuil luachmhoir Chrìosd, 1 *Phead.* i. 18,19. Mar sin 'nuair tha e tagradh air an son, tha e tagradh 'aobhair féin. Ged dh' fheudas fear-tagraidh a bhi neo-chùramach mu chòir an tì a bheir gnothuch dhà r'a dhèanamh, gu cinnteach ni e na dh' fheudas e a dhion a chòrach féin, a cheannaich e le airgiod; agus nach dion am Fear-tagraidh aca-san ceannach 'fhola féin? Ach a thuilleadh air sin uile, is e 'm Fear-saoraidh an *ceann*, agus is iadsan a *bhuill*, *Eph.* v. 23, 30. Ged a bhiodh aon cho-socharach is gu 'n leigeadh e as d'a cheannach féin, gun seasadh suas gu chòir a' dhion; gidheadh gu cinnteach, cha dealaich e ri ball d'a chorp

féin. Nach 'eil air an aobhar sin an staid-san dòchasach ann am bàs, a ta cho dlùth so air an ceangal agus ann an dàimh ri Tighearn an t-saoghail eile, "aig am bheil iuchraiche ifrinn agus a' bhàis?"

Air a leantuinn.

Literary Notices.

THE TEN COMMANDMENTS: MEDITATIONS ON THE DECALOGUE BY Frederick Henry Wright. London: Sovereign Grace Union, 31 Imperial Buildings, Ludgate Circus, E.C.4. Price 2/6d. post free.

This book by Mr. Wright who was a Minister of the gospel at Carmel, Fleckney, and Hope Chapel, Rochdale, treats its great theme with a freshness and variety that awakens interest in the reader and edifies him at the same time. The sins condemned by the commandments are marshalled and their condemnation set forth in simple and arresting language and the various modern phases of these sins are exposed with candour and loyalty to Scripture. It is necessary to point out, however, that the doctrine of the believers' relation to the law does not receive the treatment it deserves. To say for instance that the believer, being freed from the law, seeks grace whereby he may *obey the precepts of the gospel* (p. 136) does not do full justice to the doctrine of the believers' relation to the law. The doctrine as taught by the Westminster Divines (Confession, chap xix. secs. 6 and 7) and which is quoted on another page is, we believe, the true doctrine on the subject. We cannot enter into a discussion on this subject in the space of a short review but must content ourselves with the quotation referred to.

THE ANTI-CHRIST IDENTIFIED BY J. A. Kensit. London: Protestant Truth Society, 31 Cannon Street, E.C.4. Price 6d.

This pamphlet is useful in presenting its readers with reasons for identifying the Pope as Anti-Christ. In support of this view the opinions of Wickliffe, Luther, Calvin, John Knox, etc., are quoted and Scripture is advanced in proof of the same contention.

THE HOLY SPIRIT: HIS DEITY, PERSONALITY, AND OPERATIONS
BY the Rev. Thomas Houghton. London: B. S. Taylor,
23 Bedford Street, Strand, W.C.2. Price 2/6d.

This is an excellent book on the great theme with which it deals. Mr. Houghton has done a good service in reprinting in volume form these articles which appeared in the *Gospel Magazine* of which he is editor. The subject is treated with that reverence which all true Christians must feel is in keeping with the august theme with which it deals. It does not treat the subject with the fulness and comprehensiveness that say, Owen and Smeaton deal with it but notwithstanding it is very full in its treatment. It gives no countenance to certain phases of the Keswick teaching, the Higher Holiness Movement and the Pentecostal League teaching. The Wesleyan doctrine of sanctification by faith and the "guidance" of Buchmanism are also condemned. The book will prove helpful as a popular exposition of the doctrine of the Holy Spirit. There are some excellent statements which, if space permitted, are worthy of quotation in which Sabbath desecration, neglect of family worship, worldliness in religion are faithfully and unsparingly condemned. While we have read the book with the greatest of pleasure we are not satisfied with some of Mr. Houghton's statements on the doctrine of sanctification (pp. 73, 74) such as that all believers are equally sanctified and equally justified. The doctrine of sanctification as set forth in the Confession is as follows: "They that are effectually called and regenerated, having a new heart and a new spirit created in them, are farther sanctified really and personally, through the virtue of Christ's death and resurrection, by His Word and Spirit dwelling in them; the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified, and they more and more quickened and strengthened in all saving graces, to the practice of true holiness, without which no man shall see the Lord. This sanctification is throughout in the whole man, yet imperfect in this life; there abideth still some remnants of corruption in every part: whence ariseth a continual and irreconcilable war; the flesh lusting

against the Spirit, and the Spirit against the flesh. In which war, although the remaining corruption for a time may much prevail, yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome: and so the saints grow in grace, perfecting holiness in the fear of the Lord."

A few printers' errors have been noticed:—line 15 from foot of p. 32 *the* should read *they*; last line on p. 155 *Shaff-Herzog* should read *Schaff-Herzog*; line 10 from foot of p. 190 *their* should read *there*.

LIFE AND SERMONS OF THE LATE REV. J. R. ANDERSON, MINISTER OF THE GOSPEL, GLASGOW (1834-1859) edited by H. B. Pitt, Trowbridge. Price 2/- post free. Vol. II.

Many of our readers are familiar with the sermons of Rev. J. R. Anderson. The present volume contains a fuller account of his life than that of Rev. Neil Cameron published in a former volume. The volume under notice contains a diary of two visits to Caithness and has a portrait of Mr. Anderson. Here is a brief record of a spiritual experience at Dunbeath: "I was plunged into the mire, and had to cry for cleansing. I saw that I may not reprove another for a deed, unless the principle of it in me be mortified: and I may not find fault for the want of a grace, unless its fruit appear in my life." The sermons, needless to say, are faithful in a scriptural sense and appeal to the conscience. The book may be had from R. W. Anderson, 29 St. Vincent Place, Glasgow, or from H. B. Pitt, 4 Clarendon Road, Trowbridge, Wilts, price 2/- post free.

Notes and Comments.

Dancing at Dornoch.—Dornoch is again in the news over dancing. It seems that the devotees of dancing continued their pleasures in the Territorial Hall until 11.15 on Saturday nights. Provost Murray brought forward a motion at the Town Council that the hour be limited to 10.30. This was sent to the County

Council of Sutherland which made a recommendation to the Territorial Army Association not to let their halls later than 10.30. This shortening of the devil's time by three quarters of an hour did not appeal to those for whom it was intended. In a press interview Provost Murray is reported as saying: "Let the young folk have their fling. I have no objection, providing the dances finish at a reasonable hour." He further added: "I am not one who is out to down recreation of this kind, but I feel that all good children should be home by midnight on Saturday." We need make no comment: the above speaks for itself but we may add that Provost Murray after suspension by the Dornoch session was received into communion with the Free Church at Rogart and that he has occasionally been conducting services there.

Decisions in the Wrong Direction.—During recent months two or three of the town councils of Highland towns have made decisions that do not make for the cause of truth and righteousness. Tain Council, by a majority, decided to withdraw their bye-law prohibiting golf on the Sabbath and from the result of the recent municipal election the ratepayers, at least too many of them, seemed to support this decision. It is to be hoped that the Golf Club will show more respect to the Fourth Commandment. At Oban Town Council an extraordinary motion was proposed and carried that the "kirkin'" of the Council should take place in the Roman Catholic Cathedral but fortunately there was such a storm of protest by the ratepayers that "the kirkin'" was indefinitely postponed. Dornoch Town Council passed a motion requesting the County Council of Sutherland to restrict dancing in the Territorial Hall in the town to 10.30 p.m., on Saturday nights. The former hour was 11.15 p.m. Satan himself must have grinned at this spineless effort to weaken his kingdom.

Mr. Brider's Mission.—We have pleasure in again calling attention to Mr. Brider's praiseworthy work in connection with the Navy, Army and Air Forces of the country. Though

enfeebled in health he is still carrying on the good work manfully. Mr. Brider takes nothing from the Funds of the Mission for the support of himself and his wife but is dependent on kind friends whose hearts may be touched by the Lord. We are pleased to see in the list of subscribers to the work that Scotland is represented.

Church Notes.

Communions.—*January*—Last Sabbath, Inverness. South African Mission—The following are the dates of the communions—Last Sabbath of March, June, September and December. *Note.*—Notice of any additions to, or alterations of, the above dates of Communions should be sent to the Editor.

Day of Humiliation and Prayer.—The Presbyteries of the Church have appointed Wednesday, the 15th day of December, as a Day of Humiliation and Prayer. The many tokens of God's displeasure against us as a nation on account of our grievous departures from the truth of the gospel should indeed cause us to humble ourselves and to confess our sins before God.

Ordination and Induction at Lochinver.—On the 25th October the Western Presbytery of the Free Presbyterian Church of Scotland met at Lochinver for the purpose of ordaining and inducting Rev. Alexander Macaskill, to the Assynt charge.

The Rev. John Colquhoun, Glendale, moderator of Presbytery, presided and preached an appropriate discourse in which he emphasised the duties of a watchman for souls and the accountability of both himself and his hearers from Ezekiel iii. 17-19. After divine worship Rev. A. Beaton, interim moderator during the vacancy, gave a narrative of the steps which led to the ordination, and after Mr. Macaskill satisfactorily answered the questions and signed the formula he was ordained to the office of the ministry by prayer and the laying on of the hands of the Presbytery, and thereafter inducted to the pastoral charge

of the F.P. congregation of Assynt. Afterwards the newly ordained minister was suitably addressed by Rev. D. M. Macdonald, Portree, and the congregation by Rev. A. Beaton, Gairloch, while Rev. D. J. Matheson, Lairg, who was associated with the Presbytery, led in prayer.

Among the large gathering in the church were many friends from other Free Presbyterian congregations. The Call which was signed by 374 members and adherents was unanimous and the proceedings throughout were most harmonious. May the Holy Spirit be poured forth in rich measure on both pastor and people and may he be given many souls for his hire in Assynt and elsewhere.

The proceedings were then brought to a close by the singing of the last three verses of Psalm 122, and an opportunity was given to the congregation to shake hands with their minister as they were going out of the church.—*D. M. M.*

Collection.—The Collection for this month is for the Aged and Infirm Ministers', Widows', and Orphans' Fund.

Acknowledgment of Donations.

Mr. J. Grant, 4 Millburn Road, Inverness, General Treasurer, acknowledges with grateful thanks the following donations:—

Sustentation Fund.—Mrs McK., Grosse Ile., Mich., £1; Miss B. McK., Brechin Castle, £1; Miss J. C., Pine View, Carr Bridge, £1; Mrs H. N., Fort William, Ontario, 11s 11d; Miss G. McL., Arrina (o/a Applecross), £1 10s.

Home Mission Fund.—Miss M. H., Tobermory, 10s; Miss M. McK., Strathgarry Lodge, Blairathole, 6s; Mrs McL., Cromalt, 5s.

Colonial Mission Fund.—Mr D. Beaton, Matiere, King Country, New Zealand, from Self and family, £8 15s (less Exchange).

Legacy Fund.—Received with grateful thanks from Mr Peter MacAskill, Executor of the late Mr Murdo MacLeod, F. P. Missionary, Kyles, Scalpay, Harris, the sum of £20 on behalf of the Sustentation Fund, per Mr Norman Mackinnon, Collector, East Tarbert.

Jewish and Foreign Missions.—Anon., in memory of the late Mr & Mrs M. McLeod, Kishorn, Rossshire, per Rev. F. MacLeod, Dornoch, £20; J. McK., Kelwood, Manitoba, £1 12s 3d; A Friend,

Gairloch, £1; Mrs N. McK., Grosse Ile., Mich., U.S.A., £1; Miss G. Coop, Glenoris, Meade Street, Glen Innes, Australia, 15s; Miss M. H., Tobermory, 10s; Miss J. C., Carr Bridge, 10s; Miss M., Lambeth Palace, per Mr R. Sinclair, London, £1; Miss M. A. M., Dorking, per Mr R. Sinclair, London, £1; Miss McD., Dorking, per Mr R. Sinclair, London, £1.

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Borve (Harris) Meeting House.—Rev. D. J. MacAskill, acknowledges with sincere thanks the following donations:—Friend, per Mr J. McCuish, 15s; Mrs McL., Geocrab, 10s.

Dingwall Church Building Fund.—Mr S. Fraser, Timaru House, Strathpeffer, acknowledges with sincere thanks the following donations:—C. F., Glasgow, £2; Friend, Carr Bridge, £1; Friend, Gairloch, 10s; K. C., Inverness, £1; Mrs M., Inverness, 10s, per Rev. D. A. Macfarlane; Miss M., 10s; Anon., Oban, £3, per Mr K. Matheson; G. M., Kinlochbervie, £1.

Edinburgh Manse Purchase Fund.—Mr A. MacAulay, 20 Leamington Terrace, acknowledges with grateful thanks a donation of £1 from Miss Campbell, late of Edinburgh, per Rev. N. McIntyre.

St. Jude's Congregation, Glasgow.—The Honorary Treasurer begs to acknowledge with sincere thanks the following donations for the Sustentation Fund:—M. G. Anderson, China Inland Mission, Huntung, Shansi, £10; R. A. Anderson, 29 St. Vincent Place, Glasgow, £10; Miss M. H., Tobermory, £1.

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Uig (Lewis) Manse Debt Fund.—Mr M. McLennan, Treasurer, acknowledges with sincere thanks the following:—J. M., Kelvin Home, Glasgow, 10s; Mrs McL., Kneep, Uig, 10s; C. M., Helensburgh, £1; Congregational Collection, £25.

Fort William Church Purchase Fund.—"A Friend," Kames, £1; Mr Murdo MacKenzie, M.A., Wick, £1; Mr Livingstone, Stockton-on-Tees, £10; Mrs Crowe, Weybridge, Surrey, £5; "Rhumore," £1; Miss Sinclair, Weybridge, Surrey, £1; Mr & Mrs Wm. MacLeod, Glenmorvern, Drimnin, "In memory of Mother," 10s; Rev. D. J. MacAskill, M.A., £1; Miss MacLeod, Edinbane, Skye, 10s; Miss Campbell, per Rev. N. McIntyre, 10s; Miss A. Macdonald, Glen Nevis School, £1; Mr D. Gillies, Alma Road, Fort William, £1; Mrs Rankin, Mamore Cottage, Fort William, £2; Mr & Mrs M. Stewart, Nevis Bridge, Fort William, £2; Mr & Mrs Sutherland, Callart Cottage, Fort William, £1; Rev. D. J. Matheson, Lairg, 10s; D. M., Lochalsh, £1; Mrs G., Lochalsh, 5s; Mr D. Mackinnon, High Street, Fort William, 5s; Miss Macleod, 1 Linne Road, Fort William, 10s; Mr J. Macleod, 1 Linne Road, Fort William, £1; Mrs MacLeod, Duartbeg, Scourie, 10s; Mrs Fraser, Inverloch Village, 5s; Mr W. J. Cairns, Belfast, £1.

South African Mission—Clothing Fund.—Mrs Miller, 7 West Banks Terrace, Wick, acknowledges with grateful thanks the following donations and material:—Mrs McL., Ross Avenue, Inverness, £2; 22 cuts wool from Friends, Inverness; Miss McC., Kames, £1; Friend, Greenock postmark, 10s.

South African Mission—Well Sinking Fund.—Rev. Dr. R. Macdonald, acknowledges with sincere thanks donations of 10s. and £1 received from Glasgow Friends.

The Magazine.

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