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### Meeting of Synod.

THE Half-yearly Meeting of the Synod of the Free Presbyterian Church of Scotland was held at 12 noon in the Free Presbyterian Church, Inverness, on Tuesday, July 8th, 1902. There was the following sederunt:—From the Northern Presbytery—Revs. Donald M'Farlane, John R. Mackay, George Mackay, Neil M'Intyre (Moderator), and Donald Beaton, ministers; with Messrs. Neil M'Kinnon, Portree; John Mackenzie, Gairloch; Alexander M'Lennan, Raasay; and Lachlan Maclean, Inverness; elders. From the Southern Presbytery—Revs. Neil Cameron, James S. Sinclair, Alexander Stewart, and John Macleod (Clerk), ministers; with Messrs. Angus Macdougall, Oban; Allan Maclachlan, Glasgow; and Walter R. T. Sinclair, Edinburgh; elders.

The Moderator (Rev. Neil Macintyre) preached from 1 Timothy vi. 12, "Fight the good fight of faith and lay hold on eternal life." Thereafter he constituted the meeting with prayer. The roll was called and the Minutes of last Synod were read and approved of. Mr. Murdo Morrison was appointed officer of court. A Committee on Bills and Overtures was appointed, consisting of Revs. J. R. Mackay and D. Beaton, ministers, with Mr. N. Mackinnon, elder, from the Northern Presbytery; and Revs. N. Cameron and A. Stewart, ministers, with Mr. A. Maclachlan, elder, from the Southern Presbytery. These, along with the Moderator and Clerk, were instructed to prepare business for the evening meeting. Revs. J. R. Mackay and D. Beaton were appointed to examine and report in the records of the Southern Presbytery, and Revs. N. Cameron and A. Stewart in the records of the Northern Presbytery. The Clerk then intimated that the Marquis of Salisbury had replied to the communication sent him by last Synod anent a day of humiliation and prayer on account of the long continuance of the South African War, and that he had said that while he did not see his way to advise His Majesty to appoint

such a day, he saw no reason why the Synod should not on its own account keep it.

The Synod agreed to meet again in the evening at Seven o'clock. The meeting was closed with prayer.

The Synod met at Seven p.m. in terms of adjournment. The sederunt was the same with the addition of Revs. Alexander Macrae and Ewen Macqueen, ministers. After devotional exercises, conducted by the Moderator, the roll was called, and the Minutes of the former sederunt were read and approved of.

The report of the Committee on Bills and Overtures was read. It was decided to take up the business of the evening in the order recommended. A verbal report was given by the examiners of records that with the exception of some minor errata the Minutes of the Presbyteries were carefully kept.

The Synod considered an overture from the Northern Presbytery, praying that the Presbytery should be divided into two new Presbyteries, one for its eastern district, and the other for its western, the eastern district to include the counties of Caithness and Sutherland with the parts of Ross and Inverness east of the watershed, the western to include the rest of the present field of the Northern Presbytery. The prayer of the overture was granted, and the two new Presbyteries, to be called the Northern and the Western, were instructed to meet at Inverness the following day, Wednesday, July 8th. It was agreed that the new Northern Presbytery should not be held to be the representative of the Presbytery now divided, and that the records of the Presbytery, duly closed by the Synod's orders, should become Synod property. Each of the new Presbyteries was instructed to appoint a moderator and a clerk for itself, and to transact any necessary business.

The next matter that called for consideration was the manner in which Presbyteries had executed the instructions of previous Synods. The case of Harris was taken up. The Synod, in November, 1901, remitted to the Northern Presbytery the question of whether there was or was not any need to have a missionary at Finsbay in that congregation. The Presbytery considered the question and came to the conclusion that a paid agent was needed in that quarter, and reported accordingly to the Synod. Rev. Messrs. Cameron and Sinclair of the Southern Presbytery reported that the Presbytery had examined session records and congregational financial statements, and had recommended to all the congregations and stations to have the accounts audited and printed. The Synod then instructed moderators of charges and stations throughout its bounds to see to it that financial statements be audited and forwarded to clerks of Presbytery. It was also decided to instruct the managing bodies in congregations to be careful to devote special collections to the special purposes for which they were appointed.

It was agreed that the collections appointed by the Synod from year to year should be made in the usual order and for the usual objects. 1. Organisation Fund, 1st Sabbath of August. 2. Catechists and Missionaries, 1st Sabbath of October. 3. Students' Aid Fund, 1st Sabbath of December. 4. Building Fund, 1st Sabbath of February. 5. Jewish and Foreign Missions, 1st Sabbath of April. The Annual Financial Statement (printed in this number) was then read. Thanks were given to the treasurer and auditors for their work, and the statement was ordered to be published in the Magazine. Mr. Macfarlane intimated that a legacy of £1000 had been left him by the late Mr. Neil Maclean, 9 Danube Street, Edinburgh, in behoof of the purposes of the Church. He suggested that as the ministers' salaries had been reduced for several years from £160 to £130 some addition should be made, and that some of the missionaries should also be helped. An advisory committee was appointed to act along with Mr. Macfarlane and to report to next meeting of Synod. The committee consisted of Revs. J. R. Mackay, A. Stewart, and A. Macrae, and Messrs. A. Maclachlan, N. Mackinnon, and L. Maclean, with Rev. Mr. Macfarlane, convener. The auditors of Synod's accounts were reappointed.

A fraternal reply to the letter received from the Associate Synod of North America was next read by the clerk. It was generally approved of and ordered to be sent. As the Associate Synod's letter did not express exactly the views of this Church on the relations of the State to Christ, the reply laid emphasis on Christ's Headship of authority as well as power, in virtue of which it is incumbent upon nations as well as individuals to acknowledge Christ and to further His cause on earth.

In view of the termination of the War in South Africa, the Synod desired to enter in their records an expression of gratitude to God for His goodness in turning war into peace, and also a thankful acknowledgment of the answer thus given to the special prayers that had been offered for this end. In connection with the Coronation of King Edward, the Synod took notice of the remarkable interposition of Providence whereby, owing to the King's unexpected illness, the Coronation had to be postponed two days before the appointed time, and they observed the voice of God as speaking to this and other nations in the matter. In prospect of the Coronation yet to come, a committee consisting of Revs. J. R. Mackay, D. Beaton, A. Stewart, J. S. Sinclair, and the moderator, was appointed to draw up a suitable address to the King.

A report was presented by the Committee on the Canadian Mission, recommending that the Rev. Neil Cameron, Glasgow, be allowed three months' leave of absence in order to visit the stations in Canada, and that an elder should be sent along with him. It was agreed that this should be done, and that Mr. Allan Maclachlan, elder, Glasgow, should accompany Mr. Cameron, as

fellow-deputy. A committee consisting of the moderator, Revs. J. R. Mackay, and J. S. Sinclair (convener), was appointed to make provision for the supply of ordinances at St. Jude's, Glasgow, during the minister's leave of absence.

The education of the students next occupied the Synod's attention. It was agreed that our divinity students, including Mr. John B. Radasi, native of Kaffraria, should attend classes at Inverness with the Rev. J. R. Mackay next winter, studying Hebrew and Systematic Theology, and reading daily new Testament Greek; that this course should be taken for two years, and that for the third, a course of Church History and New Testament Exegesis should be taken. At the beginning of the first and second sessions in Theology, it was decided that one of the ministers of the church should examine the students on their knowledge of the Confession of Faith, one half of the book each year. It was agreed that only one Hebrew class should be conducted each year by Mr. Mackay, and that the admission of students should be regulated accordingly.

A communication from the General Assembly of the Free Church was next submitted, intimating on its part the appointment of a Committee anent union with this Synod, with instructions to consider how the prayer of overtures anent union might be given effect to. The Synod considered this matter, and came unanimously to the following deliverance, which was moved by the Rev. Neil Cameron, Glasgow, and seconded by the Rev. George Mackay, Stornoway: "The Synod respectfully acknowledges receipt of an extract of minute of the General Assembly of the Free Church of Scotland anent union with the Free Presbyterian Church, but considers the matter of union premature; declares its firm adherence to the position taken up by this Church in 1893, and its sense of the necessity of maintaining unimpaired the doctrines and principles set forth in its Deed of Separation, and further declares its willingness to receive any who may be ready to homologate the same." The annual instructions were given to ministers to inform their congregations of the principles and testimony of this Church.

It was decided in future to arrange at the November Synod for the supply of ordinances to fishermen on the East Coast during the fishing season. A request from Kinlochbervie to be supplied with a missionary for some time to labour between Kinlochbervie and Scourie was favourably entertained, and the deputy of the people at Kinlochbervie, Mr. John Macleod, was requested to attend the meeting of the Northern Presbytery to-morrow in this town.

The Synod agreed to meet again at Glasgow, on Tuesday after the second Sabbath of November, at 12 noon. The meeting was closed at 11 p.m. with singing the last three verses of Psalm 122nd and prayer.

## A Sermon

BY THE LATE REV. JOHN LOVE, D.D., GLASGOW.

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 "This is my commandment, That ye love one another, as I have loved you."—JOHN xv. 12.  
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THAT solemn form of expression, "He that hath ears to hear, let him hear," may be applied with peculiar force to the consolatory speeches of the dying Saviour. Much sweetness is laid up here; but it is a sweetness sealed up from the unbelieving world. None can intermeddle with these consolations, but the broken-hearted disciples of Christ. Happy is that man, whose ears have been opened to catch the vital sound of the compassionate, holy voice of Jesus, in these discourses with which the text stands connected.

The springs of consolation, here opened to the disciples of Christ, are principally these three:—The prospect of being with Christ eternally, in the immediate presence of God: The superior excellence of Christ's presence, by the abundant influences of His Spirit, after His glorification, above whatever comfort could be derived from His bodily presence, in a humbled state: And the glorious victory of His cause, and enlargement of His spiritual kingdom, by the thorough conversion of many souls.

In subserviency to all these joyful prospects, we find the holy Redeemer, in the preceding chapter, insisting much on the importance of obedience to His commandments, as the genuine proof of sincere love to His Person. But, that the disciples might not hesitate, from consideration of the difficulty of the service of Christ; and might not take occasion, from these exhortations, to entertain high imaginations of their own strength, He turns His discourse into another channel; and, in the first seven verses of this chapter, gives them very clear and solemn instruction, as to the mysterious way of their attaining to that pure obedience which He so much inculcates. Having done this, He returns to His former strain of pressing exhortations on this subject. And, that their humble endeavours might take a particular aim, He selects one particular precept, which, in the text, He impresses with all that dignity, authority, and force of persuasion, which the lips of such a Master, in such circumstances, could give it: "This is my commandment, that ye love one another, as I have loved you." As though He had spoken thus: "My dear disciples and friends, I have dealt very familiarly with you. These years past, you have been admitted to intimate acquaintance with me. Much you have seen of what I am, and of what is in my heart towards you. Now I am going to the cross to die, and to heaven to plead for you. I have been healing

your sorrows, and showing you the consolations which shall flow from my departure. I have also warned you of the necessity of your aspiring after higher degrees of love to me, and obedience to my words, than hitherto you have attained. Are you not willing to comply with my counsels? Here, then, is one injunction, which it will be your wisdom specially to regard. I am leaving you behind me; and you are to be exalted to situations of high trust in my kingdom. This is my dying charge to you, my bereaved family, 'Love one another:' Be closely cemented together: Beware of divisions: Let the whole extent of my expanded kingdom be knit together in your persons: Let your union be of a superior nature to the combinations of worldly men: Love one another, not as the world loveth, but 'as I have loved you:' Transmit the example of love like mine, to all after generations of my people."

Such, my brethren, is the general sense of the passage. But, I hope, you are desirous to enter more minutely and fully into this subject. Come, then, and let us be at some pains about the following things:—

*First*—Let us inquire into the peculiar nature of that mutual love, which unites true Christians together.

*Second*—Let us consider how this love should be influenced by the authority and example of Jesus Himself.

*Third*—Let us endeavour to make a practical improvement of the truths which shall here present themselves to our view.

I.—Let us begin with an inquiry into the nature—the peculiar nature—of that mutual love which is the bond of union among sincere Christians.

Will it be accounted strange, if I say that there is a mystery here,—a mystery, into which the unbelieving world cannot penetrate? Yes, my friends, it is so: Those ligaments, those ties, which connect the members of Christ's mystical body, are of a mysterious nature. But why should this seem strange, when we are baffled, if we attempt to explain how the various parts of the human body, in union with the same soul, are united with one another, so that they cannot be separated without exquisite pain?

"Are you going, then, to preach mysteries?" Yes; I cannot preach a word of the Gospel—I cannot preach of what some reckon the low, trite subject of brotherly love among Christians—without attempting to unfold a mystery which angels look into with wonder.

My brethren, our chief difficulty on this subject is at the very entry of it. Here is the difficulty,—to ascend to the Source and Spring of this Divine affection. Are you acquainted with God? Can you climb up into the secret of His presence, into the holiest of all? Then you will be enabled to understand the origin, the nature, the symptoms, and the properties of Christian love.

Let me borrow a similitude from a subject which has lately

excited some public attention. We have heard a great deal about the source of the river Nile. I will compare Christian love to this glorious river. It was known long ago, that the source of that river lay far remote, in a country seldom visited—a country not to be explored without difficulty and danger. There, secreted from ordinary eyes, in a high-seated plain, burst forth the springs of the Nile. Gradually fed from the earth and skies, it pursues a long, winding, intricate, and sometimes dreadful course, through mountains, rocks, and vallies. At length, though guarded by many ridges of mountains, it finds a little gradually-extending plain, over which, as far as nature will permit it, at proper seasons, it diffuses it's fertilizing overflow of waters. Then, as if conscious of it's beneficence, it rides on in calm triumph, till, by a number of magnificent mouths, it reaches it's parent ocean. Like to this river, is that holy stream of Christian affection, of which we now speak. *It's* source is high and secret, in those regions of celestial truth, which are seldom really visited, and which the eye of the mere philosophical vulture never saw. Springing from this high source, the stream of Christian love holds on it's course, through many intricacies of temptation; sometimes through dreadful cataracts, till it reaches the valley of deep humiliation. Then, the ridges of worldly lusts, which confined it's course, gradually retire; and the Christian's benevolence, swelled by floods of heavenly influence, overflows, and enriches a neighbourhood, more or less extensive according to the disposal of the sovereign God. At last, having finished its beneficent course, with calm triumph, and with many acclamations of praise, it rests in the bosom of that God, who is the ocean of love.

But, let me speak in more plain language.

1. The love of true Christians, to each other, originates in their peculiar knowledge of God.

It originates in such a knowledge of the glorious God, and in such a faith towards Him, as at once delights, humbles, and purifies the heart. To this view of the subject, the following passages direct us: 1 John iv. 7. "Love is of God; and every one that loveth is born of God, and knoweth God:" Verse 16, "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him." 1 Peter i. 22, 23. "Seeing ye have purified your souls in obeying the truth, through the Spirit, unto unfeigned love of the brethren: see that ye love one another with a pure heart fervently, being born again—" Col. iii. 12. "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering."

The love of Christians rises in their breasts in a Godlike manner. Think a moment of the love of the blessed God. The primary idea of the Godhead is self-existence. What is next? The possession of an unbounded beauty, glory, and felicity within itself. Here is the fountain of that holy benevolence which

belongs to God. God, being infinitely rich in spiritual glory, and full of just admiration of Himself and delight in His own beauty, is gloriously inclined to make an eternal display of His own excellence, to impart to other beings a likeness of His own purity and felicity, and to delight therein. This is the origin of all that love, which shines in the works of creation and redemption. The goodness of God is the rich overflowing of infinite perfection, and infinite happiness.

But, can the love of mean, dependant beings spring forth in so exalted a manner? Yes, my friends: according to the state, measure, and capacities of a creature, the benevolence of every true Christian is like that of God; for it springs up thus:—His mind is enlightened to look into the transcendent glories of the Divine Being; with these glories his heart is deeply enamoured: He seeks for a way of access to God; and he finds it in the Gospel: The love of God in Christ emboldens him to draw near: On the footing of the blood and righteousness of Jesus, he appropriates—what? The Godhead; the vast treasures, the all-sufficiency of Jehovah. God is now his. Can his heart remain any longer little and contracted? No, surely: His spirit now acquires a prince-like, or rather a God-like dignity. Do worldly objects appear great in his eyes? No; their lustre is gone, and with it all the mad lusts of the flesh and of the eye. But doth this exalted creature look big in its own eyes? No. “What am I?” “Whence is this to me?” “I am a man of unclean lips;” “I am the chief of sinners: I, as a sinner, have no dignity to descend from, like that from whence God hath come down to me. But let the deepest humility show that I have known his majesty and his condescension: Let me meet with transport every shadow of his glory in my brethren around me.”

Do you, my friends, understand and believe these things? I hope you do: If so, you will not be surprised, that I ascribe to the love, whose origin I have marked out.

2. The following properties:—A peculiar delicacy, purity, sweetness, expansion, strength, and permanency.

Let me explain a little these terms.

I say of Christian love, It hath a peculiar *delicacy*. It is not a promiscuous fondness. There is in a Christian's heart, a goodwill which takes a very wide range. But I now speak of the mutual affection of Christians to each other as Christians. And of this I say, it is delicate. There must be more in its object, than a mere saying, “Lord, Lord.” There must be probable symptoms of real grace. “Grace,” said Paul, “be with all them that love the Lord Jesus Christ in sincerity.” “When Barnabas came to Antioch, and had seen,” says the historian, “the grace of God, he was glad.”

This love hath in its nature a heavenly *purity*. Worldly men sometimes love one another. But their love is carnal, it is sordid, it grovels in the dust. They can wish others to be happy in no

higher way than they make choice of for themselves. The worldly man, when in a good humour, wishes well to his neighbours; that is, he wishes them good health, riches, honours, pleasures of this life. But what is the breath of Christian love, in reference to its objects? Let the public benedictions of the Old and New Testament declare it. "The Lord bless thee, and keep thee. The Lord make his face shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace." "Grace, mercy, and peace be multiplied unto you."

Is it saying too much of love like this, to say that it is *sweet*; that it hath a heavenly sweetness in its bosom, that it hath raptures and ecstasies? Yes, my dear brethren, this holy affection can produce sweeter ecstasies than the voluptuary ever felt. Did Paul feel no rapture, when he said, "O ye Corinthians, our mouth is open to you, our heart is enlarged. Ye are in our hearts, to die and live with you: great is my glorying of you. I am filled with comfort, I am exceedingly joyful in all our tribulation?" Felt he no rapture when he thus addressed the Thessalonians: "What thanks can we render to God for you, for all the joy wherewith we joy for your sakes before our God?" Felt he no rapture when he wrote thus to the master of a fugitive slave: "I beseech thee for my son Onesimus, whom I have begotten in my bonds: thou therefore receive him that is mine own bowels?" I pity the man whose heart says: "How can these things be?"

The Christian's love is *capacious*. There is room in his heart for all the saints, and for millions more; yea, for as many worlds of holy beings, as the philosopher can imagine from inspecting the starry heavens, were God pleased to create and to sanctify so many.

The principle which I describe is *strong*; strong, to conquer discouragement, from much unkindness, from many blemishes; strong, to meet the frown of the proud world, and to cleave to God's people, amidst disgrace and danger. "This love is strong as death. Many waters cannot quench it, neither can the floods drown it."

The principle which I describe is *permanent*, "In summer and in winter shall it be." It shall out-last the course of day and night. It shall survive the ruins of nature. It shall rise in fresh lustre from the grave. It shall bloom in the Paradise of God, for ever and ever. Such is Christian love; such is its origin; such are its properties! Is it necessary to add,

3. That it is prolific of the noblest fruits?

He who carries about in his breast this sacred fire cannot loiter, he cannot trifle. It will rouse him to beneficent activity. He will not spare his sweat or his money, who is disposed to pour out his blood "for the brethren." Their sorrows and joys he makes his own. Such fruits will spring forth from this well cultivated principle; they will spring forth naturally, with abundant luxuriance, and with delicious fragrancy. "Thy plants are an

orchard of pomegranates, with pleasant fruits; camphire, with spikenard; spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices: a fountain of gardens, a well of living waters, and streams from Lebanon." Or, in the plainer, but not less fervid language of the Apostle, "Love suffereth long and is kind; love envieth not; love vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth: Beareth all things, believeth all things, hopeth all things, endureth all things."

II.—I have given a very imperfect, but, I hope, a true and just representation of the love, which genuine Christians cherish and express towards each other. And now, are you not sensible, my brethren, that it was worthy of the great Redeemer, even in those awful circumstances, to spend some of His precious moments and words on this subject, and to rouse His disciples to the study of this holy affection, by His authority and His example?

What must be the power of the commanding voice of Jesus, and of His attracting pattern, on souls that know Him? For such I have already supposed those souls to be, in which this love of the brethren is seated. They have known the glories of His Person as the Incarnate God; they have felt the charms of His love; how then must they feel the weight and power of these words, "This is my commandment, that ye love one another, as I have loved you?"

The school of Christ is the school of love.

But can love be taught; can love be influenced by authority? It is not an unforced, spontaneous effusion of the heart?

I grant, there is a kind of lawless love, which depends on the wild motions of an ungovernable fancy; which often disdains all control. And miserable are those deformed souls, which are hurried forward by the caprices of love, or rather, lusts of that kind. But the love of Christians to each other is capable of law. And though it is at once an effect of Divine influences, and a spontaneous effusion of the heart, yet it is cherished and exercised suitably to the regular order of the faculties of the soul. Therefore, this, as well as other graces, is not only promised and bestowed, but also enjoined and inculcated on the minds of Christians.

And, among the motives which impel believers to the study of this grace, those pointed out in the text hold a principal place. The law of love is justly denominated the "law of Christ." Never was such love to men exhibited by created beings, in heaven or earth, as was displayed by the man Christ Jesus.

A gracious sense of this authority and example will promote the exercise of love in Christian souls:

1. Because it will fire them with a generous ambition to excel and abound in this exercise. Who is the Judge, who is the

pattern of excellence? He, who in the text requires Christians to love one another. To whom, O Christian, owest thou thine all? Who, what is it that hath saved thee? Jesus Christ and His love. Away, then, with thy coldness and languor: rest not in thy present attainments; look to this high standard; be ashamed of thyself, and press forward.

2. But, if thou groanest under the pressure of a corrupted nature, and feelest the sentence of death in thyself, in this, as in all other respects, consider the commandment and the example of Christ, as warranting and inviting thee to apply to His inexhaustible fulness of grace. Thy heart is cold, dead, barren, and perverse. But there is in Christ life and fire enough to transfuse His likeness into thy soul. His command is designed to press thee on, to make application to Himself, as the Author and Finisher of love.

3. But thou feelest not only a want, an indisposition,—thou labourest under the forcible opposition of contrary temptations. The low state of religion among the people of God, their obstinacy in courses of backsliding, perhaps their ingratitude, frowardness, and injurious behaviour towards thyself, together with the subtle influence of the accursed parent *hatred*, concur to damp thy affections, and alienate thy heart from many of thy Christian brethren. Is it so with thee? And wilt thou thus lie down, overcome of evil? Think of thy Redeemer's patience and free compassion; think of His authority; think of His power. Do violence to the remains of thy corrupted nature. Gain a fresh victory over these oppositions: and then I should be glad to be near thee, to feel the fragrance of that consolation and sweetness, with which Christ will soon perfume thy victorious soul.

4. And when, according to the measure of an imperfect state, thy love begins to be perfect, and to cast out servile dread, and to assure thy heart before Him; then, fear not to indulge a humble self-approbation. The command and example of thy Judge secures His approbation of every step thou advancest in this path. He, the Judge of worlds, the Prince of eternity, will say, "Well done, inasmuch as thou didst it to one of the least of these my brethren, thou didst it to me." Thou shalt receive a full reward,—a reward, in kind, suited to the nature of this holy affection. Thy love itself shall be made perfect in heaven. There, shalt thou feel a warm return of love from Christ Himself, and the assembly of the righteous. There shalt thou see, there shalt thou feel, throughout eternity, the happiness of those excellent ones of the earth, in whom was all thy delight.

III.—And now, ye Christ-like lovers of the brethren, what APPLICATION shall we make of this subject?

1. Will it be improper to take a humbling view of the matter, and to open afresh the springs of godly sorrow? What was each one of us before grace arrested us? Were we not enemies of God, and enemies of His people? The tender heart of Paul was often dissolved in contrition, when he reflected on his cruel

opposition to the children of God, whom he afterwards so much esteemed. How moving are those words of his? "Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him." I doubt not but his cheeks did run down with tears, in the midst of his enemies, when he repeated these words.

But it may be, this thought is rising in some one's breast: "God be thanked, I never was an enemy to God's people." Sayest thou so? Then I must take up the fan of the sanctuary, and endeavour to make a separation between the precious and the vile.

2. Hear, then, the Word of the Lord. There is such a thing as a false, a feigned, a spurious love to the brethren. A man may think he loves the children of God, and yet may be deceiving himself. "Let us not," saith John, "love in word, neither in tongue, but in deed and in truth." There is, then, a falsely pretended love to the saints. And this flows out very plentifully, while it costs nothing: it is less worth than money, even in the possessor's estimation. But there is a still more alarming view of the subject. "Though I speak with the tongues of men and of angels, and have not love:—Though I understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not love:—Though I bestow all my goods to feed the poor, and give my body to be burned, and have not love, it profiteth me nothing." Yes, my friends, there may be not only much speculation, but there may be such liberality, and such heroism in the cause of religion, as these last expressions imply, where there is not the least spark of true Christian love. We have heard of a proud Roman holding his hand in the fire till it was burnt off, to impress a foreign king with high ideas of the Roman valour. We have heard of other Romans voluntarily devoting themselves to instant death, for what they called "the public good." And may not a carnal zeal in the cause of religion, operate as powerfully as in a cause merely worldly?

You will say then, "What shall we do? Is it possible, at this rate, to know sincerity from hypocrisy?" It is possible. It is possible for a Christian to be firmly assured of the sincerity of His love. But it is possible only in one way; in the way of a close and impartial self-examination, attended with earnest cries for the special light of the Spirit of grace. Let us, then, now bring the matter to a trial.

"We know," saith the apostle, "that we have passed from death to life, because we love the brethren." If, then, thou art a true lover of the children of God, thou hast entered into this, as well as other graces, "by the strait gate:" And it hath cost thee a sharp struggle to get into it. Say, then, didst thou ever feel in thyself an entire want of all good, and a fulness of all evil; and

consequently, a real reigning opposition of heart to God, and His people? Feeling thyself thus, didst thou ever groan as one utterly helpless, in extreme misery? Didst thou ever, with a trembling heart, condemn thyself, as one worthy to be cast forth into the lowest hell? Thus, self-condemned, and unable to move towards Christ, unable to spin faith, like the spider, out of thine own bowels, hast thou waited on the sovereign God for a saving pull of His arm? And hast thou found a new, supernatural power opening thy heart, changing thy inmost powers, and drawing thee with a sweet violence to the glorious Saviour? Having come to Jesus, hast thou received from Him the spirit of love? Hast thou found that spirit kindling in thy breast a new celestial warmth of affection? Dost thou habitually esteem these Divine influences, and the holy affections thereby produced, far above gold and silver, and all the best things of this world? Is thy love to the saints kept alive, cherished, and revived, from time to time, by power not thine own? Dost thou bewail the imperfection of thy love, and humbly renounce all dependence thereon in the matter of justification? Deal faithfully with thyself: and if thou canst give a fair answer to those questions, I will undertake to prove by Scripture, that thou art no hypocrite, but one who doth sincerely love God and His children. For this purpose, I briefly rehearse the following Scripture expressions: "The Lord hath anointed me,—to proclaim liberty to the captives,—to appoint to them that mourn in Zion, to give unto them beauty for ashes,—that they may be called trees of righteousness, the planting of the Lord, that he might be glorified. Blessed are the poor in spirit. Blessed are they who mourn. Blessed are they who do hunger and thirst after righteousness. The Son of man is come to seek and to save that which was lost. If any man thirst, let him come to me and drink. He that believeth on me,—out of his belly shall flow rivers of living water. The fruit of the Spirit is love. Ye are taught of God to love one another."

But if, after all, any person here present will deceive himself, "his blood be upon his own head." I hope the Lord will not require it at my hand.

On the contrary, if anyone now begins to fall under a well-founded conviction of hypocrisy, I entreat that person not to resist or stifle that conviction. Consider that you may yet be pulled up out of the horrible pit. The outlines of the way in which an unrenewed sinner may be brought into a gracious state have been marked out in the questions which I just now proposed.

But I return to those who are indeed the people of God. You have been with Jesus at His table. Let this be manifest in the fresh fervour, sweetness, and spirituality of your affections towards each other. You have seen the dying love of Christ. Are you not ravished with it? Are you not ashamed of your distance from perfect likeness to Him? Are you not longing for that

period when you shall feel flames of love like to those which were in the heart of Jesus upon the cross—which are now in His heart in the midst of the throne? Hasten forward, my friends, to your own country. Pity those who are strangers to these matters, and strive for their recovery.

That we may all meet hereafter in the kingdom of perfect light and love, and that, while sojourning on earth, we may exemplify the love of Christ, may God grant; and for this purpose may He bless what hath been now spoken. Amen!

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## The Canadian Mission.

OUR readers will be interested to observe in the report of the Synod Meeting given elsewhere that the Rev. Neil Cameron, St. Jude's, Glasgow, has been appointed to go to Canada to visit our new mission field there, and that Mr. Allan MacLachlan, elder, has been asked to accompany him as a fellow deputy. These brethren set sail by the steamship *Lakonia* on Friday forenoon, the 25th July, and we trust that by the time this number is in the hands of most of our readers they will have safely reached Montreal, their port on the other side of the Atlantic. Their final destination, however, is Bruce County, Ontario, and this will involve another day's travelling by rail. We are sure that it is the earnest prayer of the Church that the Lord will carry them in safety and comfort to the field of their labour, and that He may prosper them in the work they have been sent to perform.

The circumstances which have led up to this mission are simple in character, and are familiar to all who have been attentive readers of this Magazine since its start. Shortly after Messrs. Macfarlane and Macdonald lifted a testimony for the truth in 1893, Mr. George Forrest, Brucefield, Canada, an aged and attached friend of the principles of the Church of Scotland Free, wrote a friendly and sympathetic letter to, if we remember rightly, the late Mr. Macdonald, expressing his entire approval of the step of separation that had been taken for the truth, and informing him that the testimony which had been raised had some sincere friends in Canada. The Rev. John R. Mackay was instructed by the then Presbytery to acknowledge the kind expression of sympathy. Mr. Forrest replied, and gave an interesting account of the position he and his friends occupied in Canada. This letter appeared in our issue of September, 1896. He showed that they had been compelled from love to Free Church principles to take up a separate position there. There had been two unions in Canada; one between the Free Church and United Presbyterians in 1861, and the other between the Canadian Presbyterian Church as then constituted and Established Churchmen in 1875. One minister, the Rev. L. Macpherson, and quite a number of people refused to enter the first union, but owing to troubles that

arose in connection with the matter, he at last joined the Canadian Presbyterian Church. When, however, the second union was carried through, Mr. Macpherson and another minister, the Rev. J. Ross, along with two elders, one of whom was Mr. Forrest, firmly voted against it, and within a few weeks of its consummation, organised themselves into a separate presbytery. These ministers are now dead ; but those who remain of their followers still meet together in little groups, here and there, throughout the country. They have had occasional supply from one or two stranger ministers, but have no stated ministerial help. In these circumstances, they addressed a letter to the Synod of our Church last year, asking to be embraced as part of our mission field, and requesting us to send across a minister for some weeks to preach and dispense ordinances, and promising to pay all expenses. The letter was signed by 49 names. These names indicate that most of the bearers of them are either natives or descendants of natives of the Highlands of Scotland. This circumstance should draw out with increased interest the sympathies and prayers of our Highland people.

It is not easy for us as a Church to spare even one of our ministers for a few months, so many are the calls in the home field, but it is not the easy task the Lord always calls His people to perform. We live in troublous, backsliding times when faithful ministers of truth are few, and if we feel the pinch of limited supply ourselves, we should not be slow to sympathise with, or to help, as far as possible, those who are even in a more deserted case than we are. We ought to regard all who love the truth as it is in Jesus, wherever they are, as brethren beloved, and to seek their interests even as our own. Sometimes people of a selfish spirit say, "Attend to your interests at home first ; convert the people in your own country first, and then go to another." This is not the voice of true charity. The love of Christ embraces the whole election of grace throughout the world, and it has been often observed that individuals and churches have received a special blessing for themselves in praying and labouring for the interest of others that required their help at a distance from their own immediate field.

We have no doubt, therefore, that all among us who desire the prosperity of Christ's kingdom throughout the length and breadth of the world will be diligent in prayer at a throne of grace that the Lord would make the visit of our brethren to Canada a season of special blessing, and that He would richly own and bless the preaching and other labours of Mr. Cameron among our friends there. We believe that all who truly fear the Lord in our new mission field will be anxious not only or merely for the establishment of a sound Presbyterian organisation in their midst, but also for the advancement of Christ's kingdom in the conversion of souls and the spiritual edification of the body of Christ, and surely it is more than worth a minister's pains to go round the whole

world if he be instrumental in the salvation of one immortal soul. May the Lord grant in the riches of his free and sovereign grace that souls may be born in Zion in connection with the present mission, and that the people of God may be abundantly revived, comforted and edified! O that he would hasten the glorious time when all the nations and principalities of the world shall be made subject to Christ and shall acknowledge Him as their adorable Redeemer and King!

We expect our deputies back (God willing) in the course of three months. During this time the supply of the pulpit of St. Jude's devolves on the ministers of the Church, and it will be the utmost endeavour of the Committee appointed to see to the constant regularity of this supply.

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## Letters of the late Captain Ross, Wick.

BEAUFOY STREET,

PULTENEY, *March*, 1892.

Many days Jacob was going in the Christian profession before he was right \*crooked. What a fine time he had when he saw a ladder from heaven to the earth, and the angels descending and ascending, and the Lord at the top! What rejoicing he got! He was never so near heaven in his mind before. He got a real Bethel, and had need to get cash from heaven for his journey. He had a long journey to go, and had never gone the same way before. But the Lord was leading him in the right way till he came to the very place he was seeking. We do not know all the thoughts that went through his mind on the way; but the dream he saw at Bethel gave him strength all the way. Perhaps he had some doubts and fears that robbers were in the way. But the Lord had help near him. Who met him but Rachel? and when she told him who she was, what joy came to his heart! This is the way the Lord deals with His people when they have a great work to do. The Lord will give food for the journey, as Joseph gave to his brethren. When Jacob heard Rachel's story as to what she was, his heart leaped for joy, but not so much as at Bethel. The creature will see more glory in what the Lord reveals from heaven than in what he hears from man although he is relieved from his trouble at the time, and praises the Lord for the deliverance.

Like Israel encamping at Elim, where there were so many wells of water to quench their thirst and a lot of palm trees, Jacob forgot the trouble he went through when he got many temporal comforts. He thought he was right as to the way in which he

\*The meaning is, "before he was thoroughly sensible of his crookedness or sinfulness."—ED.

got a great lot of cattle, but he got a lot of trouble also to keep down his pride. He was becoming rich in everything, and was intending to remain where he was; but Laban began to envy him. His troubles began because the Lord would not leave Jacob there, for He had promised the land of Canaan to Abraham. Jacob would have to go back. He thought as many of the Lord's people do in every age; they think that, when they get plenty of what pleases their own minds, they may take rest like Israel in the wilderness. When they were near the promised land, and thought they were to be in it in a short time, the Lord turned them back till they were near the Red Sea to make them weary of themselves; and they were giving up hope ever to reach the promised land. Thus was Jacob led by the Lord as soon as he left Laban. He thought he was now safe from trouble, but Jacob could not be without trouble. The Lord sent Laban after him and he was also told that Esau was coming with 400 men. O what a shock! Nothing for him now but ruin! His wives, children and himself to be killed by his own friends! He thought his own heart caused all this, but not so. It was the Lord's purpose toward Jacob to put him into trouble. But see how near the Lord was to him when He blessed him and made him go halting all his life long. His troubles were not yet over. He lost Joseph, and when he was to lose Benjamin, he said, "All these things are against me," whilst everything was for his good. Did you think the Lord would take you to the promised land of heaven without sanctifying you? The Lord knew Jacob would need all the troubles He sent upon him, in order that he might see more of His wonders. When he saw the chariots Joseph sent for him to take him to Egypt, where he was governor of the land, he said, "Joseph is yet alive, and I will see him before I die." Then all his trouble fled. He saw that all he went through was the Lord's doing.

None will go to heaven without being made holy, and the more sinful and corrupt creatures are in their own feeling, the more they are like the work of grace on the souls of sinners that the Lord is dealing savingly with. It is not in having a great show in a profession, it is in the soul's being brought low before the Lord as in the 102nd Psalm, where the psalmist says, that he ate ashes as bread and that his drink was mingled with tears. This was, perhaps, his former religion turning upon him and saying he was nothing but false all the time and causing him to fear that eternal death would come upon him on account of the religion he had. You should keep your dark side to yourself and should not show it to the world. Be missing what you had, and be glad for what you have. I would like to see a hundred in the town in your case. Read the history of Joseph.

I am enjoying a great portion of health, but my wife is in a weak state of health but is quite reconciled. Mrs. W. Sinclair is about the same way. All the rest of the friends are in their ordinary way.

R. R.

The following letters were written to the late Alexander Morrison, Castletown, a valued friend, and a worthy exercised Christian, who died in April, 1901, at an advanced age.—ED.

PULTENEY, 4th January, 1889.

MY DEAR FRIEND,—I see we are coming to old age and not using our years as people should, but what can we do? There is sin in all our works and even in the form of worship we go through. How little of the love of the Almighty is in our praying and speaking about His great works and the wonders He did for His people! He is saying about them "O that my people had me heard, Israel my ways had chosen." But He knows there is nothing in His people as they are in themselves but sinning against His holiness. Sin is left in them that it may be a humbling weight on their souls, as long as they are in this world. It causes them to cry, "Who shall deliver me from the body of this death?" This world would not be a place for them if they were without sin. The Apostle was crying for deliverance from the body of this death. It was becoming very heavy, and he was tired of it. Often the Lord's people will be thinking they never got grace. It is good for you that He made you a poor sinner, sometimes lost, but it was to seek and save the lost Christ came into the world. We are here doing nothing that will do us any good. If the Most High will not do it for us, we can do nothing that will benefit us; but if we get an interest in that work He did and finished in Himself, it is the only way sinners will get through an evil world.

I intend going to Halkirk this week, then to Thurso, if well, and home your way.

ROBERT ROSS.

BEAUFOY STREET,

PULTENEY, 14th March, 1890.

MY DEAR FRIEND,—I got your welcome letter. I see you are not keeping well, as also your wife. My wife is confined mostly to her bed. She seems to be content with her lot, a great comfort to any sinful creature.

Nothing but everlasting power can bring any to their right mind, but the Most High gets everlasting praise from creatures that nothing could tame but His own love and power. What a wonder that such a glorious One would make choice of such as you! But sometimes you will have enough to believe it. I was reading this morning the thirteenth Psalm. "How long wilt thou forget me, Lord? for ever?" But how near the Lord was to him at the time, for he could also say, "But I have all my confidence thy mercy set upon." It's not the Lord that is changing but we who are changeable creatures. And indeed the Most High will keep His creatures low in their feelings oftentimes that they may see their nothingness. What an eternal wonder

that the Lord made man at first a holy creature in His own image, that man believed Satan who changed him into his image, but that the covenant the Father made with Christ from eternity stood fast. He will save them whom He purposed to save in His love; He knew them all, and will lose none of them. Grace can change them from sin to His own image. The Most High will be more glorified in their salvation than in their being in the state of misery for ever.

Remember me kindly to your wife; she will be often wondering will she be made fit for heaven. But all came lost sinners to the world, and are by nature children of wrath. It is God that is rich in love who made the difference, and it is they who found themselves unlike heaven that will get there, and no wonder they have all that feeling.

ROBERT ROSS.

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BEAUFOY STREET,

MY DEAR FRIEND,—I have not much news to tell . . . . We were sorry that we were not at home when you came to the town, and were also sorry to hear that you got cold, and were not well for some time after. I was all the year thinking of going your way, but I can't say when it will be. I am backward to say, "If the Lord will." I must say I am often in ignorance of that great name, and sometimes wondering that ever anyone of the seed of Adam got any knowledge of it after losing the knowledge and fellowship they had with their Maker, living such a holy life without a cloud of darkness in their whole soul. He gave such a plain law to them, and left them to the freedom of their own will. Satan worked on the will till he deceived Eve, and all her seed after her. Satan told the woman that she would not die. Boston says that all her seed is under that delusion, and I do believe that every creature of Adam's race is under it till this day, except those whose eyes have been opened by the Holy Spirit to see the evil sin brought on our nature. I know I had the thought that I would get to heaven some easy way, but now I see that sin has shut the eyes of everyone, and who can open anyone's eyes but He who has the eyesalve for the people's eyes whom the Father gave Him to redeem. And what a ransom He paid for them before He purchased them and delivered them from sin and Satan in themselves, and the power of darkness that is deluding the whole world lying in sin. . . . Yours truly,

ROBERT ROSS.

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PULTENEY, *July*, 1894.

MY DEAR FRIEND,—I got your welcome letter yesterday. I have no news to give you but the news old people will have.

I have a kind of belief that I will die, but I am putting death away as far as I can. What delusion sin brought on our nature!

We will not believe the truth. All the fallen race are putting death as far away as they can. Indeed, death is something we cannot fully understand. What an awful thing to be going to an eternal world to be in misery through endless ages! An hour of the sense of this would be enough to make us distracted, if a remedy was not in the sight of our souls. That remedy would need be a sight of the glory of the Father in the face of Christ Jesus. This would change us into the same image from glory to glory, as by the Spirit of the Lord. I put it down as the apostle has it in the third chapter of second Corinthians and the eighteenth verse—"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord." This is the way the Lord is changing His own redeemed ones. But there will be a great many in heaven who cannot now fully see the Lord's work in their own souls, though they have gone through this work in regeneration. With kind love to wife and yourself.—Yours truly,

ROBERT ROSS.

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## Letters of the late Donald Mackay, Student.

STRATHY POINT.

MY DEAR FRIEND,—As you were asking me to write you, I will try and do it. But Israel's help must come from the Lord; and the soul will not move except the water of life come upon it.

It is not a small thing to be born of God, to be taken out of the family of the wicked one, and to be united to blessed Jesus; but there is one thing sure, and that is, that no one will bring forth fruit to God except he be united to Jesus and drink out of His fulness. It may be easy for me to speak of these things, but it is quite another thing if a soul has to live on the bread that comes down from heaven. There is one thing true concerning the children of Israel when they were in the wilderness—they would need either to starve or get bread from heaven; they would need to get water by the power of God. What would it do for them to be speaking about bread and water, unless they would get it? May the Lord grant to give us the living bread that cometh down from above.

The Sacrament here is past. I hope you will try and come soon for the Sabbath. Murdoch Mackay (the elder), you know, is taken from us, and he has left a barren place behind him. It was pleasant to me to be about his body the while it was with us. Blessed are they who die in the Lord, for death itself is only an opening for them into a better place. I might write more if it was not for the dulness of my spirit. There is no wisdom that will overcome the wisdom of the wicked one but the wisdom that is of God.

We have heard of the death of Mr. Watt. We ought all to feel for the relations. But they are not to be pitied whose God is the Lord, for their affliction, which is but for a short time, worketh for them an eternal weight of glory. And the children of Israel got the Jordan better than much of the wilderness.

Remember us all very kindly to all the friends, and tell them to be praying for us. Tell them to pray for a poor sinner. With love to you all, cold as it is.—I am,

DONALD MACKAY.

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STRATHY HEAD,

6th September, 1898.

MY DEAR FRIEND,—I was very pleased to get your letter yesterday. It was just after arriving home from Armadale that I got it.

Perhaps you have heard of the death of Mrs. Macdonald, Armadale. She was taken home about eleven, Saturday forenoon. She has entered the rest which remaineth for the people of God. The fruit of the Spirit was so clearly seen in her, which is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. But I need not inform you of these things, as you knew her yourself. I was informed that her last words were, "Lord God, my Saviour." How little we can understand of the rest which remaineth for the people of God! Who can conceive the joy of a soul made perfect in holiness, and immediately passing into glory to enjoy unbroken fellowship with Christ and with the just made perfect? If fellowship with the Church on earth is so pleasant, how much more so where holiness shines everywhere! But what a desolation she has left in Armadale, and in the congregation, and in the poor, sorrowing family.

We are longing for the coming of the Communion, which is expected on the fourth Sabbath of September. Hoping that you are all well; with kindest regards,—I am, yours sincerely,

DONALD MACKAY.

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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?—*Athanasius*.

# TABULAR VIEW OF THE SUSTENTATION FUND AND SPECIAL COLLECTIONS OF THE FREE PRESBYTERIAN CHURCH OF SCOTLAND.

*For the Year from 31st March, 1901, to 31st March, 1902.*

PLACES.	MINISTERS, MISSIONARIES.	Sustentation Fund.	Jewish and Foreign Missions.	Organisation Fund.	Missionary and Catechist Collection.	Students' Aid Fund.	General Building Fund.	TOTAL.
1. Alness, ..	W. M'Beth, Missionary, ..	£3 9 0	£1 7 6	£1 19 6	£2 8 3	£1 9 9	£1 13 3	£3 9 0
2. Applecross, ..	J. Macdonald, Missionary, ..	38 15 6	..	1 0 0	1 5 6	1 12 0	..	47 13 9
3. Aulbea, ..	D. Graham, Missionary, ..	15 9 6	2 1 0	..	3 0 0	2 9 8	3 19 10½	19 7 0
4. Assynt, { Lochinver, ..	M. Macleod, Missionary, ..	29 13 0	1 7 0	0 13 0	2 3 0	1 11 0	..	41 3 6½
5. Back, ..	A. Murray, Elder, ..	31 13 6	..	..	..	1 0 0	..	37 12 6
6. Ballachulish, N., ..	D. Mackinnon, Elder, ..	2 0 0	..	..	..	1 6 0	..	1 0 0
7. Bracadale, ..	J. A. M' skill, Missionary, ..	8 19 0	0 8 8	0 4 6	1 16 0	0 16 9	..	3 6 0
8. Breacleite, ..	M. Macleod, Missionary, ..	3 15 0	0 13 0	..	..	1 3 0	..	12 5 8
9. Broadford, ..	H. Macpherson, Missionary, ..	7 0 0	..	..	3 0 0	1 0 0	0 10 0	5 11 0
10. Broadford, { Elgoll, ..	J. Macfarlane, Missionary, ..	13 12 0	..	1 3 0	6 0 0	1 16 6	0 18 0	19 12 0
11. Creich, ..	A. Matheson, Elder, ..	12 17 6	1 16 0	..	1 17 0	..	..	18 7 0
12. Daviot, ..	D. Bannerman, Probationer, ..	19 19 6	..	..	..	..	..	23 12 6
13. Dingwall, ..	A. Murray, Elder, ..	33 1 11	1 13 0	..	4 0 0	3 0 0	2 2 0	33 1 11
14. Dornoch, ..	A. Macleod, Missionary, ..	24 17 0	0 10 2½	0 5 0	0 10 6	0 10 0	0 10 0	35 12 0
15. Dumbarton, ..	D. Fraser, Elder, ..	10 0 0	..	0 8 4	..	0 10 6	0 7 0	1 5 0
16. Dumbeth, ..	D. Macleod, Student, ..	21 0 0	..	..	..	..	..	12 6 8½
17. Duthil, ..	J. Mackay, Missionary, ..	10 0 0	0 12 2½	0 13 6	1 0 0	2 0 0	0 13 3½	13 0 0
18. Edinburgh, ..	..	8 15 6	0 10 0	0 15 0	1 0 0	0 15 0	0 10 6	12 3 0
19. Farr, ..	..	8 12 6	0 10 0	..	0 5 6	..	..	12 3 0
20. Fearn, ..	..	..	0 10 0	..	..	..	..	0 15 6
21. Fort-William, ..	..	..	..	2 5 4	5 0 0	6 0 0	3 10 0	79 19 10
22. Gairloch, ..	{ J. Mackenzie, Missionary, ..	60 0 0	3 4 6	..	..	..	..	289 17 6
23. Glasgow, { St. Jude's Church, ..	{ D. Mackenzie, Student, ..	232 17 6	7 0 0	10 0 0	21 0 0	10 0 0	9 0 0	122 12 6
24. Glasgow, { John Knox's, ..	N. Cameron, Minister, ..	110 0 0	..	3 0 0	5 7 6	4 5 0	..	112 2 8
25. Glendale, ..	J. S. Sinclair, Minister, ..	94 4 0	2 0 3	4 2 1	4 1 4	3 16 0	3 19 0	3 4 0
26. Golspie, ..	N. M'Intyre, Minister, ..	2 4 0	..	..	0 9 0	0 6 0	0 5 0	1 10 0
27. Greenock, ..	Eric Ross, Elder, ..	..	..	..	2 2 0	..	..	33 2 0
28. Greenock, ..	..	..	..	..	..	..	..	1 7 8
29. Halkirk, ..	D. S. Cameron, Minister, ..	31 0 0	..	..	..	..	..	32 5 1
30. Helmsdale, ..	D. S. Cameron, Minister, ..	4 0 0	..	..	..	..	..	24 6 4
31. Harris, S., { Finsbay, ..	D. M'iver, Missionary, ..	29 19 1	0 9 7	0 8 0	0 16 2	0 12 3	1 7 8	56 2 6
32. Harris, S., { Strond and Obbe, ..	D. Matheson, Missionary, ..	22 12 0	0 4 7	..	0 8 3	0 11 6	0 10 0	..
33. Harris, S., { Tarbert, ..	E. Macqueen, Minister, ..	50 1 11	1 1 7	0 13 1	1 7 0	1 12 1	1 6 10	..
34. Harris, N., { Kyles, Scalpay, ..	D. Bethune, Missionary, ..	..	..	..	..	..	..	..
35. Harris, N., { Kyles, Stockinish, ..	A. Fraser, W.C., Missionary, ..	..	..	..	..	..	..	..

36. Inverness, .. .. .	J. R. Mackay, Minister, ..	116 14 0	2 10 0	4 10 0	5 10 0	3 0 0	3 0 0	185 4 0
37. Kilmalle, .. .. .	D. M. Master, Elder, ..	3 0 0	1 6 7	1 19 4	1 0 0	1 10 7	4 0 0	38 10 10½
38. Kilmorack, .. .. .	D. Bannerman, Probationer, ..	30 0 6	1 0 0	0 5 6	0 17 0	1 1 0	0 11 0	15 16 6
39. Kilmuir, .. .. .	N. Munro, Missionary, ..	12 2 0	1 0 0	1 0 0	..	1 10 0	..	17 18 0
40. Kingsaie, .. .. .	D. Fraser, Elder, ..	15 8 0	..	..	..	..	..	5 7 6
41. Kinlochbervie, .. .. .	A. Gray, Elder, ..	5 7 6	4 12 0	3 12 0	5 12 6	6 10 6	4 0 0	72 15 0
42. Laig, .. .. .	J. Cameron, Missionary, ..	36 10 0	..	1 15 0	5 0 0	4 0 0	2 0 0	25 16 3
43. Lochbroom, .. .. .	N. Matheson, Student, ..	60 0 0	..	1 0 7	1 6 2	1 0 0	1 11 6	3 17 0
44. Lochcarron, .. .. .	N. Matheson, Student, ..	21 18 0	0 10 0	1 1 0	1 6 0	1 0 0	..	46 9 3
45. Lochgiphead, .. .. .	M. M'ulloch, Elder, ..	39 16 0	2 4 0	2 0 0	2 9 3	..	..	2 0 0
46. Moy, .. .. .	J. M'aulay, Missionary, ..	..	1 0 0	..	1 0 0	..	..	4 10 0
47. Ness, .. .. .	M. Macleod, Missionary, ..	..	..	..	..	..	..	123 13 8
48. Newtownmore, .. .. .	D. Fraser, Elder, ..	3 10 0	..	3 0 0	8 2 4	4 0 0	3 0 0	17 18 0
49. Oban, .. .. .	A. Stewart, Minister, ..	106 11 4	1 0 0	2 10 0	1 3 0	3 0 0	6 0 0	183 9 9
50. Plockton, .. .. .	J. Macrae, Elder, ..	12 11 0	2 10 0	..	4 15 6	0 18 0	..	41 3 0
51. Portree, .. .. .	A. Macrae, Minister, ..	114 14 3	..	..	4 15 0	..	..	3 0 0
52. Raasay, .. .. .	D. Macfarlane, Minister, ..	35 10 0	..	..	..	..	..	19 0 0
53. Resolis, .. .. .	J. Murray, Missionary, ..	3 0 0	0 7 5½	0 13 6	1 0 0	1 3 6	1 6 0½	4 0 9
54. Rogart, .. .. .	J. A. M'Askill, Missionary, ..	14 9 6	0 10 0	0 10 0	0 14 6	..	2 5 0	11 8 6
55. Soay, .. .. .	A. Mackay, Elder, ..	3 9 3	0 10 0	0 10 0	6 7 0	1 0 0	1 16 3	29 8 3
56. Scourie, .. .. .	J. Mackay, Missionary, ..	21 5 0	0 10 0	0 12 0	1 0 0	..	..	24 1 4
57. Shieldaig, .. .. .	A. Matheson, Missionary, ..	20 19 4	..	..	..	..	..	105 7 6
58. Snitzort, { Glenghiesdale, ..	G. Mackay, Minister, ..	91 7 6	1 9 2½	4 0 0	5 0 0	..	5 0 0	42 11 10
59. Stornoway, .. .. .	J. M'Gillivray, Elder, ..	33 15 6	..	1 5 1½	2 0 6	1 17 0	2 4 6	0 4 6
60. Stratherrick, .. .. .	J. Cameron, Student, ..	0 4 6	1 10 0	1 0 0	..	..	3 0 0	24 10 0
61. Strathpeffer, .. .. .	J. Mackay, Missionary, ..	17 0 0	1 1 0	1 0 0	2 0 0	2 0 0	..	31 13 0
62. Strath, .. .. .	J. Mackay, Missionary, ..	25 7 0	0 13 0	0 15 0	1 2 10	1 0 0	..	3 10 10
63. Taln, .. .. .	J. Mackay, Missionary, ..	5 17 0	0 13 0	0 15 0	1 0 0	1 0 0	1 2 10½	10 9 10½
64. Tarbert, Loch Fyne, .. .. .	J. Mackay, Elder, ..	98 7 6	4 10 0	5 0 0	7 10 0	5 0 6	1 3 7	120 8 0
65. Thurso, .. .. .	J. Macleod, Minister, ..	27 2 6	1 0 0	0 15 0	2 0 0	1 0 7	..	33 1 8
66. Tighnabruach, .. .. .	A. Ross, Missionary, ..	7 19 6	0 5 0	0 3 4	0 9 8	0 7 4	0 7 3	9 12 1
67. { Paible, .. .. .	{ A. Stewart, Missionary, ..	..	..	..	..	..	..	4 8 10
68. N. Uist, { Claddach Kylls, &c., ..	{ M. M'Corquodale, Missionary, ..	3 11 4	0 6 6	..	0 5 0	0 10 0	0 10 0	6 4 6
69. { Grimsay, .. .. .	{ D. Ferguson, Missionary, ..	4 10 0	0 6 6	..	0 8 0	..	..	150 1 9
70. S. Uist, .. .. .	{ D. Beaton, Minister, ..	124 17 4	2 10 0	3 5 0	6 0 0	7 9 5	6 0 0	..
71. Wick, Lybster, and Keiss, ..	{ W. Campbell, Missionary, ..	..	..	..	..	..	..	..
72. .. .. .	.. .. .	..	..	..	..	..	..	..
Congregational Contributions, ..		£2063 14 0	£57 15 4	£71 9 8½	£157 9 3	£99 8 8½	£78 19 0	£2598 16 0
Donations, ..		47 15 0	0 1 0	0 4 8	..	..	0 1 0	48 1 8
Legacy, ..		5 0 0	..	..	..	..	..	5 0 0
Interest, ..		6 15 9	6 10 5	0 3 0	..	0 6 9	1 3 2	14 19 1
TOTAL, .. .. .		£2123 4 9	£64 6 9	£71 17 4½	£157 9 3	£99 15 5½	£80 3 2	£2596 16 9

# ABSTRACTS of the PUBLIC ACCOUNTS of the FREE PRESBYTERIAN CHURCH OF SCOTLAND.

FOR THE YEAR FROM 31st MARCH, 1901, TO 31st MARCH, 1902.

## SUSTENTATION FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1901,	£918 11 4		
<i>Receipts—</i>			
1. Congregational Contributions,	£2063 14 0	1. To Ministers at Whitsunday,	£682 10 0
2. Missionary and Catechist Collection,	157 9 3	" Martinmas, ..	721 4 9
3. Donations, .. .. .	47 15 0		£1403 14 9
4. Legacies, .. .. .	5 0 0	2. To Missionaries at Whitsunday,	£240 12 1
5. Interest, .. .. .	6 15 9	" Lammas, ..	200 11 4
		" Martinmas, ..	227 0 5
		" Candlemas, ..	194 12 7
	2280 14 0		862 16 5
		3. Expenses—	
		Postage, Printing, Stationery, &c., ..	3 4 0
			£2269 15 2
		Balance at 31st March, 1902, ..	929 10 2
			£3199 5 4

## JEWISH AND FOREIGN MISSIONS.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1901,	£303 1 6		
<i>Receipts—</i>			
1. Congregational Collections, ..	£57 15 4	Postage, Printing, Stationery, &c., ..	£0 10 6
2. Donations, .. .. .	0 1 0	Balance at 31st March, 1902, ..	365 17 9
3. Interest, .. .. .	6 10 5		
	64 6 9		
	£367 8 3		£367 8 3

# **BUILDING FUND.**

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1901, .. ..		£63 11 9	
<i>Receipts</i> —			
1. Congregational Collections, .. ..	£78 19 0	1. To Shieldaig Manse Fund, .. ..	£25 0 0
2. Donations, .. ..	0 1 0	Harris .. ..	10 0 0
3. Interest, .. ..	1 3 2	Wick, .. ..	10 0 0
		Glendale .. ..	8 0 0
		Stratherrick .. ..	7 0 0
		North Uist .. ..	2 10 0
		Lochbroom .. ..	2 10 0
		Gairloch .. ..	2 0 0
		Lochinver .. ..	2 0 0
		Portree .. ..	1 0 0
		Halkirk .. ..	1 0 0
		Kilmuir .. ..	1 0 0
		Breasclete .. ..	1 0 0
		Ohan .. ..	1 0 0
			£76 0 0
2. Expenses—			
Postage, Printing, Stationery, &c., .. ..			
Balance at 31st March, 1902, .. ..			
			0 15 8
			66 19 3
			£143 14 11

# **SHIELDAIG MANSE BUILDING FUND.**

Total amount of Loan on behalf of Manse Building Fund, .. ..	£638 12 0
Paid in reduction as per Abstracts for year ending 31st March, 1899, .. ..	£54 7 4
" " " " 31st March, 1900, .. ..	30 10 0
" " " " 31st March, 1901, .. ..	43 12 6
" " " " 31st March, 1902, .. ..	25 0 0
	153 9 10
Balance of Debt at 31st March, 1902, .. ..	£485 2 2

We have examined and audited the Accounts of the Free Presbyterian Church of Scotland for the year ending 31st March, 1902, and we have found the whole transactions properly vouched and instructed. We also certify that the Balances brought out in the foregoing Abstracts are correct.

F. MACIVER, } *Auditors.*  
C. MACLEAN, }

# **ORGANISATION FUND.**

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1901,		<i>Payments—</i>	
<i>Receipts—</i>		1. Extra Judicial Expenses in connection with	
1. Congregational Collections, .. ..	£44 15 11	M'Knight's Bequest, .. ..	£111 14 1
2. Collection at Synod, .. ..	£71 9 8½	2. Printing Financial Statement, Sheets for Petition,	
3. Interest, .. ..	0 4 8	Address to King Edward, Circulars to Elders, &c.,	3 13 0
	0 3 0	3. Advertising Meetings of Synod, .. ..	0 7 0
		4. Printing Circulars, Postage, &c., .. ..	0 12 2½
		5. Interest due to Bank, .. ..	0 0 9
			£116 7 0½
		Balance at 31st March, 1902, .. ..	0 6 3
			£116 13 3½

# **MISSIONARY AND CATECHIST COLLECTION**

CHARGE.		DISCHARGE.	
<i>Receipts—</i>		<i>Payments—</i>	
1. Congregational Collections, .. ..	£157 9 3	In Behoof of Sustentation Fund Account, .. ..	£157 9 3

# **STUDENTS' AID FUND.**

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1901,		<i>Payments—</i>	
<i>Receipts—</i>		1. To Students, .. ..	£91 19 6
1. Congregational Collections, .. ..	£52 16 2	2. Travelling Expenses to Mr. Beaton, .. ..	3 12 0
2. Interest, .. ..	£99 8 8½	3. Postage, Printing, Stationery, &c., .. ..	0 14 0½
	0 6 9		£96 5 6½
		Balance at 31st March, 1902, .. ..	56 6 1
			£152 11 7½

## Free Presbyterian Church.

### Deed of Separation

BY MINISTERS AND ELDERS FROM THE CHURCH CALLING  
HERSELF THE FREE CHURCH OF SCOTLAND.

WE, the undersigned Ministers and Elders of the Free Church of Scotland, considering that the Constitution of said Church as settled in 1843 is contained in the Westminster Confession of Faith, as approved by the General Assembly of the Church of Scotland in 1647, the First and Second Books of Discipline, the Larger and Shorter Catechisms, the Claim, Declaration, and Protest of 1842, the Protest of 1843, the Act of Separation and Deed of Demission executed in the last-mentioned year, the Formula appointed to be subscribed by Probationers before receiving license, and by all office-bearers at the time of their admission, together with the Questions appointed to be put to the same parties, at Ordination and Admission, and the Acts of Assembly of the Church of Scotland prior to 1843; and, further, considering that the Establishment Principle—that is the national recognition and encouragement of religion and the Church of Christ by the State as such—is part of the Constitution of the Free Church of Scotland as settled in 1843, and since repeatedly affirmed in Acts and Proceedings of her General Assemblies, and that the maintenance of said Principle is binding and obligatory on all Ministers and Office-bearers of said Church; and now seeing (1st) That the present subsisting Church now calling herself the Free Church of Scotland, through majorities of her Commissioners in General Assembly met, has, in violation of one of the fundamental principles embodied in the Constitution of the Free Church of Scotland, of late years repeatedly passed resolutions having for their object the separation of Church and State, and the abandonment of the distinctive testimony of the Free Church of Scotland in favour of a national recognition of religion, and that without any declaration in favour of any Scheme for the Reconstruction of a National Church on the basis claimed by the Church of Scotland in 1842; (2nd) That the present subsisting Church, calling herself the Free Church of Scotland, by sanctioning the use of uninspired hymns, has departed from the original Standards of the Free Church of Scotland; and by the authorisation of instrumental music in the public worship of God has altered the ancient and universal practice of the Church of Scotland, and violated the purity of worship as understood by the Free Church of Scotland in 1846; (3rd) That the said present subsisting Church, calling herself the Free Church of Scotland, through judgments of her General Assemblies, now not only tolerates but supports office-bearers who do not hold the “whole doctrine” of the Confession

of Faith—especially the doctrines of the Divine Authorship and entire perfection of all the Scriptures of the Old and New Testaments, which “whole doctrine,” by their ordination vows, said Office-bearers owned and declared to be the true doctrine which they would constantly adhere to; (4th) That by passing the Declaratory Act (1892) the said present subsisting Church calling herself the Free Church of Scotland, through her General Assemblies, has, in so far as said Church is concerned, destroyed the integrity of the Confession of Faith as understood and accepted by the Disruption Fathers and their predecessors, and instead of the Westminster Confession of Faith as the recognised standard of orthodoxy in the Church, in all its heads and articles, has substituted what is called “the Substance of the Reformed Faith therein set forth,” the Church, through the majorities of the Members of her Courts, being by said Declaratory Act made the sole judge of the particular points that are to be included under this category of doctrines—a provision which overthrows the fixed Doctrinal Constitution of the Free Church of Scotland, and lays its creed at the feet of an irresponsible majority to determine the same as it will; and (5th) That the majority of the Ministers and Elders who for the present rule and guide the said present subsisting Church calling herself the Free Church of Scotland have, in the instances above set forth, abandoned one of the most vital principles of the Free Church of Scotland; have practically embraced Voluntarism; and have passed acts and resolutions under which the Standards of the Free Church of Scotland can be and are violated; whereby they have ceased to represent the Church of Scotland as settled in 1843. In consequence whereof we resolved to separate from the said present subsisting Church calling herself the Free Church of Scotland; therefore, and in order the more formally and to effectually carry out said resolution, we, the ministers and elders, hereto subscribing for ourselves and all who may now or hereafter adhere to us—under the solemn declaration that we and they now adhere as we and they have heretofore done to the Constitution and Standards of the Free Church of Scotland as settled in 1843, and set forth in the several documents above named, and to the whole principles therein embodied—and in humble dependence on the grace of God, the help of our Lord and Saviour, and the presence and blessing of the Holy Spirit, have separated, as we do hereby separate, from the present subsisting Church, calling herself the Free Church of Scotland; declaring, however, as we hereby specially provide and declare that we for ourselves, and all who may now or hereafter adhere to us, in no degree abandon or impair the rights belonging to us as Ministers of Christ’s Gospel and Pastors and Elders of particular Congregations, to perform freely and fully the functions of our offices towards our respective Congregations or such portions thereof as may adhere to us; that signature or adherence to this Deed of Separation shall in no way prejudice

our right to maintain the Doctrines and Principles of the Free Church of Scotland as set forth in her authorised standards and authoritative documents as recognised and understood in 1843, and to take all steps that may be necessary to vindicate said Doctrines and Principles; that we are and shall be free to exercise government and discipline in our several judicatories separate from the said Church, according to God's Word and the constitution and standards of the Free Church of Scotland as understood in 1843; that henceforth we are not and shall not be subject in any respect to the ecclesiastical judicatories of the said present subsisting Church calling herself the Free Church of Scotland; that the rights and benefits accruing to the Ministers subscribing or who may hereafter adhere hereto in connection with the Free Church of Scotland Ministers and Missionaries Widows and Orphans Fund are hereby reserved; that this Deed of Separation shall noways be held as a renunciation on the part of such of said Ministers as are Ministers of Churches or occupants of Manses built by private contribution, of any rights which may be found to belong to such Ministers or to their Congregations or to the Office-bearers of such Congregations, or to existing and future Trustees on behalf of such Congregations or their Kirk-Sessions in regard to the same, by virtue of the intentions and destination of the contributors to the erection of said Churches or Manses, and to the acquisition of any lands thereto attached or otherwise, according to law; and that there is hereby specially reserved to us, the subscribers hereto, and to all who may now or hereafter adhere to us, power and authority to take all steps that may be necessary to vindicate our or their status, and all advantages, rights, and privileges, both sacred and civil, of whatever nature and description soever, which may righteously be found to belong to us and to those who, by adhering to her constitution and standards as settled in 1843, claim to represent the Free Church of Scotland, and we consent to the registration hereof for preservation.

In testimony whereof, these presents, written on stamped paper by Æneas Fraser, Clerk to Innes & Mackay, Solicitors, Inverness, are subscribed by Mr. Donald Macfarlane, Minister at Raasay; Mr. Donald M'Donald, Minister at Shieldaig, and Alex. Macfarlane, Teacher of the Public School at Raasay, Elder, all at Portree on the fourteenth day of August, 1893, before these witnesses—John Robertson Mackay, Preacher of the Gospel at Gairloch, and Allan Mackenzie, Student of Divinity, residing in Inverness.

(Signed)	DONALD MACFARLANE, Minister.
( „ )	DONALD M'DONALD, Minister.
( „ )	ALEX. M'FARLANE, Elder.

(Signed)	JOHN R. MACKAY, <i>Witness.</i>
( „ )	ALLAN MACKENZIE, <i>Witness.</i>

## Kings and Priests unto God.

A LETTER from Mr. Strachan, one of the Scottish Heralds, London, to Mr. Arch. Wallace, Merchant, Edinburgh, at the time of the Coronation of George III.\*

*September 23rd, 1762.*

DEAR SIR,—I was favoured with yours; it came in good season—the night before the coronation. I shall not say what use I made of it; but it was a subject sufficient to exercise my mind during that great appearance of worldly glory, so as to have some advantage by it, more than barely to have my curiosity satisfied. There was something greatly entertaining to me, equal to anything I ever saw or heard, about this great affair, and which might be improved to some benefit.

After the king was crowned, and invested with all his royal dignity, all the peers were allowed the privilege of putting on their crowns:—they looked like a company of kings, as in some sense they were.

But immediately they came, one by one, and laid down their crowns at their sovereign's feet, in testimony of their having no power or authority but what they derived from him; and having each kissed his sceptre, he allowed each of them to kiss himself; upon which their crowns were restored to them, and they were all allowed to reign as subordinate kings. This could not miss bringing to mind what is recorded in the Revelation, of the whole redeemed company, who are said to be "kings and priests unto God," and who are to reign with Jesus Christ for ever and ever; their casting down their crowns and saying, "Thou art worthy to receive power and majesty." I thought with myself, were I so happy as to make one of that innumerable company, "redeemed from among men," I should not envy all the nobles in England what they are now enjoying.

When the king returned to the hall, where the great feast was prepared for all the select company that entered into that place with him, in grand splendour, invested with the crown of Great Britain on his head, the sceptre in his right hand, and the orb in his left, and the visible glory that appeared when he entered the hall, under his great canopy of state, all hung with golden bells—when 3010 wax candles being lighted almost instantaneously, the doors were immediately shut. After the music ceased he sat down upon his throne, with all his kings crowned before him; and we heralds surrounded all the steps of it, when they feasted upon the richest entertainment with him. This could but faintly represent that glorious period when the whole Israel of God shall be brought into the palace of the great King, with mirth on every side, and there to abide for ever, no more to go out; and be

\* Taken from *The Baptist Messenger* of June, 1867.—Ed.

feasted with pleasures, spiritual and eternal, for evermore. I thought with myself, the people who are here are not all happy at this present time; for many of them, particularly myself, are so exhausted and spent with fatigue, that the entertainment does not relish with them; but nothing of this kind shall take place at that wished-for period.

With one thing I was greatly pleased. After the anointing was over in the Abbey, and the crown put upon the king's head, with great shouting, the two archbishops came to hand him down from the throne to receive the sacrament. He told them he would not go to the Lord's Supper, and partake of that ordinance with the crown upon his head; for he looked upon himself, when appearing before the King of kings, in no other character but as a humble Christian. These were his very words. The bishops replied, that although there was no precedent for this, it should be complied with. Immediately he put off his crown and laid it aside; he then desired the same should be done with respect to the queen. It was answered, that her crown was so pinned on her head, that it could not be easily taken off;—to which the king replied, "Well, let it be reckoned a part of her dress; and in no other light." When I saw and heard this, it warmed my heart to him; and I could not help thinking, there would be something good found about him towards the Lord God of Israel.

## Searmon

LEIS AN URR. ARCH. COOK A BHA'N DEIMHIDH.

30TH MARCH, 1861.

~~~~~  
 "Ach ma tha ar soisgeul-ne folaichte 's ann dhoibhsan a tha caillte a tha e folaichte; anns an do dhall dia an t-saoghail so inntinn na dream nach'eil 'nan creidich, air eagal gu'n dealraicheadh orra solus soisgeil ghlormhoir Chriosd neach is e iomhaigh Dhe."—2 COR. iv. 3, 4.  
 ~~~~~

(An dara searmon.)

THA la nan gras priseil: cha tig e rìs. Theid la nan gras seachad ach cha tig e air ais a rìs. An la so fein ciod air bith mar a ta e air a chaitheamh cha tig e air ais tuilleadh tre'n t-siorruidheachd. Cha n'eil màireach aig neach sam bith: feudaidh màireach a bhi 'san rùn: ach cha-n'eil fhios aig aon duine ciod a tha anns an rùn. Tha e ag radh ann an so, "ma tha ar soisgeul-ne folaichte 's ann dhoibhsan a tha caillte a tha e folaichte." Cha-n'eil iad ach tearc air am bheil eagal a bhi caillte. Tha fathast caithir grais ann ach cha-n'eil e 'g radh gu'm bi caithir grais ann. Is bochd an creutair a tha ann an socair agus gun fhios aige nach bi e tre'n t-siorruidheachd anns na lasraichean.

“Ach dhall dia an t-saoghail so inntinn na dream nach 'eil 'nan creidich air eagal gu'n dealraicheadh orra solus soisgeil ghlormhoir Chriosd neach a' se iomhaigh Dhe.” 'Se gu bheil fathast caithir grais fa chomhair a' pheacaich anns an t-saoghal an t-aon eadar-dhealachadh eadar a staid agus staid nan diabhlul. Cha-n'eil sin aig na diabhluibh. Is uamhasach an creutair thusa—thu gun churam agus gun fhios agad nach bi thu fathast fo na diabhluibh. Ach ma tha ar soisgeul-ne folaichte 's ann dhoibhsan a tha caillte a tha e folaichte anns an do dhall dia an t-saoghail so inntinn na dream nach 'eil 'nan creidich.

Ann a bhi 'labhairt o na briathraibh so roimh bha sinn a' runachadh

I.—A bhi 'nochdadh ciod a bha air 'fhilleadh anns an fhocal—Soisgeul:

II.—A bhi 'nochdadh mar a bha dia an t-saoghail a' dalladh inntinn muinntir:

III.—A bhi 'nochdadh mar a dh' fheudar a radh, gu'm bheil iad caillte. Anns an t-saoghal so cha tuig creutairean a bheag dhe ciod e sin, a bhi caillte ach anns an t-slochd gun ghrunn chi iad ciod e sin, a bhi caillte.

I.—Bha sinn ag radh gu'n robh an soisgeul 'na dheagh sgeul mor-aoibhneis do'n t-saoghal do bhrìgh an staid anns an robh an duine 'nuair a thainig am focal sin a mach. “Bruthaidh esan do cheann,” oir bha an duine cho caillte ris na droch-spiòradan. Ged a bha eadar-dhealachadh eadar peacadh an duine agus peacadh nan diabhlul—oir bha peacadh nan diabhlul an aghaidh ard-sholuis ach tha sinn a' leughadh gu'n robh an duine air a mhealladh—gidheadh thug am peacadh e gu bhi anns an aon staid ris na diabhluibh. Agus 'sann o ard-uachdaranachd ann an Dia a bha e nach d' fhàg e an duine gu bhi cho caillte ris na diabhluibh: agus mar nach do rinn e sin 'se sin dhuinne deagh-sgeul a' mhor-aoibhneis. Tha an t-Abstol ag radh, “cha-n'eil sinne 'gar searmonachadh fèin ach Iosa Criosd an Tighearn.” Nis gu'n seasadh Criosd a stigh, agus gu'n gabhadh e cionta chreutairean air fein, agus gu'n riaraicheadh e ceartas, agus gu'n ardaicheadh e lagh Dhe agus gu'm fosgaileadh e dorus trocair do pheacaich chum gu'm biodh creutairean bochd air an aiseag a ris gu fàbhar Dhe—'se sin deagh sgeul.

Bha sinn ag radh gur e Criosd an soisgeul agus tobar na naomhachd. Cha chomasach sinn ann an staid naduir air comunn a bhi againn ri Dia. Thubhairt am Fear-saoraidh fein, mur beirear duine a ris nach urrainn e rioghachd Dhe fhaicinn. As eugmhais naomhachd cha-n fhaic neach air bith an Tighearn. Mar sin cha chomasach creutair peacach air Dia a shealbhachadh: agus cha chomasach creutair sam bith air e fein ulluchadh airson Dia a mhealtainn. Ach rinn Criosd an reite agus an t-anam a ghabhas ri Criosd sealbhaichidh e an reite: agus tha na's mo na maitheanas ann. Gun teagamh an t-anam a fhuair maitheanas cha teid e dh' Ifrinn ach cho cinnteach sin “as eugmhais naomh-

achd cha-n fhaic neach air bith an Tighearn": agus cha chomasach creutair air e fein a dheanamh naomh na's mo na's comasach e air an reite a dheanamh. Nis cha-n e a mhàin gur e Crìosd an reite ach is e an tobar a chaidh fhosgladh airson peacaidh agus airson neoghloine: is e tobar na naomhachd. Agus 'se sin deagh sgeul.

'Nuair a thainig e stigh do'n t-saoghal cha-n iongantach ged a dhealraich glòir an Tighearna tra bha an sgeul sin aig an aingeal, ag radh, "Feuch tha mi ag innseadh dhuibh deagh-sgeil mhor-aobhneis a bhitheas do'n uile shluagh oir rugadh dhuibh an diugh Slanuighear ann am baile Dhaibhidh, neach a's e Crìosd an Tighearn." "Agus air ball bha maille ris an aingeal cuideachd mhor do armaitibh neimh a' moladh Dhe agus ag radh, Glòir do Dhia anns na h-ardaibh, agus air an talamh sìth, deagh ghean do dhaoinibh."

Ach gu bhi 'fosgladh so na's fhaide: 'se Crìosd am pàtran ris am bi iad air an cumadh. Gun teagamh 'se an lagh an iomhaigh. Ach cha tuit duine gu brath ann an gaol ri naomhachd anns an lagh. Theicheadh sinn uaith mar o theine ach tha naomhachd ann an Crìosd mar oladh do'n neach a chi e agus cha bhi e gu bràth riarachta gus am bi e fein naomh mar a tha Crìosd naomh. Cha chomasach neach sam bith air iomhaigh Dhe a tharruing: ach 'nuair a rùnaich an Cruithfhear gu'm biodh eaglais aig air an talamh tharruing e an iomhaigh ris am biodh i air a cumadh ann an Crìosd. Agus 's ann mar sin a tha e "nach d' thug e fainear euceart ann an Iacob agus cha-n fhac e cealg ann an Israel." Bha ni bu leor a dh' euceart ann an Iacob ach cha robh annsan ris an robh e gu bhi air a chumadh. Tha Eoin ag radh, "Cha-n'eil e soilleir fathast ciod a bhios sinn ach a ta fhios againn 'nuair a dh' fhoillsichear e gu'm bi sinn cosmhuil ris; oir chi sinn e mar a ta e." Mar a tha na naoimh ann an glòir a' faicinn ann an pearsa Chrìosd am patran ris am bi an cuirp air an cumadh cha-n iongantach ged a bhiodh fadal naomh ann an glòir airson la na h-aiseirigh. Ach 'se fadal naomh a ta ann. "Ach ma tha ar soisgeul-ne folaichte is ann dhoibhsan a ta cailte a tha e folaichte." Chuala sinn cuid ag radh; "bu mhaith dhomhsa bhi cosmhuil ris an fhear ud." Anam bhochd, ma gheibh thu gras chan 'eil coslas air neamh no air talamh ris am bu mhaith leat a bhi air do chumadh ach an Tighearn.

Thug am Fear-saoraidh earlas air so d'a eaglais an uair a ghabh a nadur ann an aonachd ris fein: agus 'sann airson sin a thainig e a stigh do'n t-saoghal chum gu'n sgriosadh e oibre an diabhuil. Agus mu'n sgriosadh am Fear-saoraidh sin anns an t-saoghal dh' fheumadh e a sgrios 'na chorp fein. "O bhais, bi mise a'm' phlàigh dhuit." Ghabh am Fear-saoraidh ann an doigh diomhair nadur na daonnachd ann an aonadh ris fein as eugmhais truailleidheachd an naduir sin. "Uime sin an ni naomh sin a bheirear leat goirear Mac Dhe dheth." Co luath 'sa thoisich nadur a dhaonnachd air bith a bhi aige ann an broinn na h-oighe bha

nadur a dhiadhachd an sin agus annsan bha nadur na daonnachd air a naomhachadh. Mar sin “cha-n’eil e soilleir fathast ciod a bhios sinn ach a ta fhios againn ’nuair a dh’ fhoillsichear e gu’m bi sinn cosmhuil ris oir chi sinn e mar a tha e.” Seall thusa airsan, faigh aon dearrsa dheth agus caillidh tu do ghaol dhuit fein tuilleadh gu la do bhais. Cha bhi agad tuilleadh ach Criosd tre’n t-siorruidheachd. “Ach ma tha ar soisgeul-ne folaichte ’sann dhoibhsan a tha cailte a tha e folaichte.” Biodh do chridhe-sa air an talamh agus fasaich tu cosmhuil ris an talamh direach mar bhruidean na macharach.

’Se so a bh’ aig an Fhear-shaoraidh ’na rùn ann a bhas airson a chreutairean—gu’n deanadh e iad nan creutairean naomh. An uair a chuir an Cruithear air leth cuspairean a ghaoil rùnaich e an saoradh o’n bhas agus an deanamh sona. Nis b’ aithne dha nach deanadh ni sona iad ach e fein. Agus is bochd an creutair thusa a bhiodh riaraichte le bhi air do shaoradh o ifrinn. B’aithne do Dhia nach deanadh ni sona iad mur biodh iad air an deanamh naomh : oir tha bith monmhor anns an anam a dheanadh ifrinn do’n chreutair tre’n t-siorruidheachd : cha chord toil mhinaomh ri toil naoimh gu siorruidh. Chuir an Cruithear sluagh air leth gu bhi air an deanamh sona : ach cha-n ann ann an rathad a bhiodh easonorach do ghloir a mhorachd. Tha gaol Dhe d’a ghloir fein cho dealrach is nach bu chomasach gu’n tearnadh e anam an aghaidh a ghloir. Nis ’se sin a b’ aobhar gu’n do bhasaich Criosd airson a shluaigh. Ghradhaich e an deanamh sona : ach cha tugadh e a h-aon diubh do ghloir an aghaidh gloir a cheartais agus do bhrìgh sin bhasaich e fein air an son. ’Se sin cuid do nadur na gloir. Thusa a theid do ghloir ’se millseachd nam millseachd gu’m bheil thu ann an sin agus nach do chaill Dia a bheag de’ ghloir le thu bhi an sin. Cha robh tearnadh an anam beag ann an suil a shluaigh : agus cha robh e beag ann an sealladh Dhe. Thusa air nach ’eil eagal na h-ifrinn tuigidh tu fathast ciod e sin a bhi tre’n t-siorruidheachd fo eagal fearg Dhe. Ach ’se a tha iongantach milis do’n anam gu bheil e air a thearnadh ann an rathad nach do chaill Dia a bheag de a ghloir—gloir a naomhachd no gloir a cheartais. ’Se *reisigeadh* ceartais cuid do no slabhraidhean anns am bheil na diabhuil ceangailte. Agus ’se toradh na h-iobairt a thug Criosd suas air an son a th’ann do na h-anamaibh nach ’eil air *reisigeadh* ann an gaol a’ pheacaidh. Thusa a tha Criosd a stigh air do shon ’se ceartas a thog an *reisigeadh* dhe d’anam. “Thug’s e fein airson ar peacanna chum gu’n saoradh e sinn o’n droch shaoghal a ta lathair”—’se sin an truailidheachd a ta anns an t-saoghal tre anamiann. Anns an litir chum nan Ephesianach tha sinn a’ leughadh, “mar a ghradhaich Criosd an Eaglais agus a thug se e fein air a son, chum gu’n naomhaicheadh agus gu’n glanadh e i le ionnlad an uisge tre’n fhocal chum gu’n cuireadh e na lathair fein i ’na h-eaglais ghlormhoir gun smal gun phreasadh na ni air bith de’n leithidibh sin ach chum gum biodh i naomh agus neolochdach.” Faic, tha e a’ faotainn naomhachadh

an anam air bonn ceartais. Mar sin feudaidh sinn a radh gur e Criosd an soisgeul: agus feudar a radh gur e toil na trianaid naomh gu'm bi sin aig an ti a thug e fein air an son chum gu'n saoradh e iad o'n droch shaoghal a ta lathair a reir toil Dhia agus ar n-Athar-ne.

Bha cumhnant anns an trianaid thaobh an duine agus 'sann mar sin a thainig an Dia siorruidh gu bhi 'ga fhoillseachadh fein ann a thri pearsaibh a reir an sgrìobtuir. 'Sann an aghaidh na Diadhachd ann am pearsa an Athar a tha peacadh ann an rathad air leth (fhad's is comasach e) a' bualadh. 'Sann ann am pearsa an Athar a tha Dia air a lot le peacadh, a "thog doilghios da 'na chridhe." Ciod e a' ghne a chreutair a tha thusa a tha 'gabhail tlachd ann a bhi lot Dhia? O! ciod e an ifrinn a tha 'feitheamh ort agus air am bheil thu airidh? Ach o! 's iongantach priseil sin gaol a' pheacaidh bhi air a bhriseadh anns a' chridhe agus an t-anam ag iarraidh a bhi air a dheanamh naomh Ciod e an creutair maiseach a tha an sin? Tha sin dìreach a' cordadh ris an rùn shìorruidh.

'Se Criosd tobar na naomhachd. "Anns an la sin bi tobar air fhosgladh do thigh Dhaibhidh agus do luchd-aiteachaidh Ierusalem airson peacaidh agus airson neoghloine." Agus mar sin tha an Sgrìobtur a' labhairt, "As a lanachd-san fhuair sinn uile agus gras airson grais." Ann an Adhamh fhuair sinn nadur truailte. Nis 'se am Fearsaoraidh an dara Adhamh agus annsan bha nadur naomh air ulluchadh air an son mu'n robh bith aca—sin tobar na naomhachd agus tha nadur naomh 'ga ghin anna le Spiorad Naomh nan gràs tre fhocal na beatha. "Tre an d' thugadh dhuinn geallanna ro-mhor agus luachmhor." Ciod a leanas? "Chum trid-san gu'm biodh sibhse air 'ur deanamh 'nur luchd-comhpairt do nadur na diadhachd." Cha-n 'eil lamh aig a' chreutair ann an sin na's mo na bha aige 'na cheud chruthachadh. Nis ciod an lanachd naomhachd a ta ann as an d'fhuair iad uile nadur naomh cho glan ri bith Dhe! 'Se so a bh'aig na h-oighean glìce agus theirear ris siol Dhe agus aig a' bhàs thusa aig nach 'eil an siol so gheibhear thu am measg nan oighean amaideach aig nach 'eil mu chriosd ach briathran tìoram. Ach thubhairt e fein ris an Athair, "is leatsa na h-uile nithe a's leamsa agus is leamsa na nithean a's leatsa." B'e deagh thoil an Athar gu'n comhnuicheadh gach uile iomlahachd annsan." Sin dìreach na bha air a chur air leth air an sonsau. "Agus as a lanachd-san fhuair sinn uile agus gras airson grais." Anam bhochd, cha teid thusa no mise do fhlaithneas gun ghràs. An la a theid thusa do fhlaithneas gun ulluchadh theid na diabhuil. Feumaidh an t-anam a bhi air a lionadh le fuirneis neamhaidh mu'm bi e freagarrach airson gloir. Nis 'se sin a dheanadh an taghadh iomchuidh airson comhpairt do oighreachd nan naomh 'san t-solus. 'Se a bh'ann ni a bha air a chur air leth air an son ann an Criosd agus mar sin "as a lanachd-san fhuair sinn uile agus gras airson grais." Agus mar tig sin air ar n-anamaibh cha bhi sinn gu bràth iomchuidh airson gloir.

Tha faighinn na naomhachd so o Chrìosd a' filleadh ann aonadh ri Chrìosd. Gus am bi an t-aonadh ann cha shealbhaich thu ni air bith o Chrìosd. Ni cas mhaide fuaim mor ach cha-n'eil i a' sealbhachadh a bheag de shuspainn a' chuirp; mar sin thusa nach'eil air d' aonadh ri Chrìosd tha thu mar chois mhaide, cha-n'eil comhfhulangas sam bith agad ri pobull Dhe. Mo chairdean cha-n ann mar thaomadh uisge ann an soitheach a tha faighinn naomhachd o Dhia; o cha-n ann. "Is mise an fhionain, sibhse na geuga." Tha na geuga a' tarruing an suspainn as an stoc. Nis 'se gras a tha 'g aonadh ri Chrìosd agus nadur nuadh anns an anam a' deanamh roghainn de Chrìosd mar aon chuspair-gaoil an anama: cha-n aonaich ni ri Chrìosd ach a nadur fhein anns an anam. Feudaidh neach a radh, cionnus a dh' aithnicheas mise am bheil so agamsa? An d'fhuair thu an uiread so? An d'fhuasgail e aigean d' anama o na h-uile nithibh eile? An d'fhuair thu an uiread so mar a bh' aig an t-Salmadair, tha m' anam a' dluth-leantuinn riut? Fhuair bochdan Chrìosd sin: ciod air bith a dh'fheudas e dheanamh riu tha fhios aca gu'n d' fhuair iad na dh'fhuasgail an cridhe o nithibh eile. Feudaidh iad faireachadh a chall air sin ach tha e soilleir gus am bi *drap* dhe sin anns an anam nach bi aonadh ri Chrìosd. Tha sinn tric a' cluinntinn earailean a bhi 'g urnuigh agus a' socrachadh air fireantachd Chrìosd. Ro mhaith. Ach ciod e sin ach mealladh anaman mur h'eil aonadh ann ri Chrìosd. Gus am bheil thu air d' aonadh ri Chrìosd cha-n 'eil coir agad air ni air bith a's leis. Thusa a tha 'gabhail fireantachd Chrìosd gun aonadh ris cha-n 'eil thu ach 'nad' mheirleach agus gheibhear thu 'nad mheirleach aig la a' bhreitheanais.

'Sann ann an cleachdadh gras a' chreidimh air Chrìosd ann am meadhonan nan gras a tha na meadhonan a' freagairt na criche airson an do chomharraich Chrìosd iad. Anam bhochd, cha-n 'eil 'nad' urnuigh ach neul gun uisge gus am bheil Spiorad nan gras a' toirt cleachdadh creidimh air Chrìosd. Agus thoir an aire, feudaidh tu le cul-sleamhnachadh tuiteam o'n chleachdadh grais sin air Chrìosd anns na meadhonan agus crìonaidh tu ged nach tuiteadh tu gu tur. Ach 's ann le gras ann an cleachdadh air Chrìosd anns na meadhonan a thig na meadhonan gu bhì milis do'n anam agus 's ann mar sin a ta e sgriobhta, "gu'm bheil iad a' dol o neart gu neart." Ciod e a's fhiach d' urnuigh? Am bheil i 'gad chur a mach a peacadh air bith? No a cleachdadh salach air bith? Mur h'eil, coid e am maith a th' innte an uair a tha i gun ghras a' cleachdadh air Chrìosd mar thobar na beatha.

Ach cha-n e sin a mhàin, ach thug am Fear-saoraidh d'a chloinn naomhachd ann an gealladh: agus tha iadsan ag amharc ris air son coimhlionadh a' gheallaidh. Ma thug e thusa o dhorchadas gu solus thug e dhuit focal air an do chroch thu d'anam. O! tha sìorruidheachd mor, agus thusa, a tha toilichte gun fhocal o Dhia, tha 'fhearg 'na luidhe ort. Faic an Salmadair; bha aige, "cuimhnich am focal do d'oglach as an d'thug thu orm earbsadh. 'Se so mo chomhfhurtachd ann am amhghar oir bheothaich d'fhocal mi.

Ris seall air Abraham, bha an oighreachd aige ann an gealladh. Tha'n urnuigh priseil 'nuair a tha focal Dhe aig a freimh ach is bochd an creutair aig nach 'eil ach briathran falamh. Mo chairdean, tha aon ghealladh na's mo aig an Tighearn na neamh agus talamh. Tha a ghloir ceangailte ann an coimhlionadh a gheallaidh na's mo na ann an cumail suas neamh agus talamh : agus leigeadh e le neamh agus talamh dol 'nan clàir mu'm fuilingeadh e gu'm failnicheadh aon ghealladh beag a thug e do anam air bith. Agus nach e sin bonn comhfhurtachd an anama? Neochaohluidheachd Dhe. O thusa, a tha 'leantuinn nam meadhonan agus a' smuaineachadh air bith-bhuantachd na bi riarichte gun fhocal o Dhia ; oir ma bhios, cha bhi bunchar comhfhurtachd agad air leabaidh do bhàis. Tha e a' toirt sin d'a phobull fein : agus ged nach 'eil iad a' faotainn ach beag do naomhachd 'nam faireachadh tha e 'toirt dhoibh focal air am foisnich iad airson sin. Thubhairt e fein, "Thugadh dhomhsa gach uile chumhachd air neamh agus air talamh." Tha sin a' filleadh ann gu'n toir e an aire gu'n comh-oibrich na h-uile nithe chum maith dhoibhsan a ghairmeadh a reir a rùin. Bheir e air a h-uile freasdal oibreachadh chum maith dhoibh. Is iomadh ni dorch a choinnicheas riu ach bu choir dhoibhsan bhi tosdach a' feitheamh ciod a bheir Dia as a sin. Oir thubhairt e gu'n oibrichheadh na h-uile nithe chum maith —sin chum cur air aghaidh an slainte shiorruidh.

Bha na h-uile nithe a choinnicheadh riu air an cur air leth dhoibh anns an rùn. 'S iomadh cùp searbh—searbh do dh' fhuil is do dh' fheoil—a bha aca ri ol. Bha cuid do bhochdan Chrìosd a dh' fheudadh a radh nach robh iad la gun bhuaireadh eigin aca, aon chuid 'nan anam no 'nan corp no anns an t-saoghal o'n cheud smuain air siorruidheachd a thainig a stigh annta. 'S iomadh cùp searbh a gheibh iad agus iarradh iad foighidinn oir feumaidh iad an ol. Thubhairt Chrìosd, "an cupan a thug an t-Athair dhomhsa nach ol mi e?" Ann an sin tha comh-fhulangas Chrìosd ri 'chloinn a' dealradh. "Na bitheadh eagal ort, oir shaor mise thu; ghairm mi thu air d' ainm; is leamsa thu. 'Nuair a shiubhlas tu tre na h-uisgeachaibh bi mise maille riut agus tre na h-aimhnicheibh cha tig iad tharad, 'nuair a dh' imicheas tu tre'n teine cha loisgear thu agus cha dean an lasair greim ort." "Na biodh eagal ort, oir tha mise maille riut." Faic an triuir chloinne anns an àmhuinn. Bha Chrìosd maille riu agus thainig iad a mach gun uiread is failleadh an teine dhiubh. Ciod e sin? Direach cha robh failleadh nàduir dhiubh. Bha Chrìosd maille riu.

Ann an so thig an t-anam gu faireachadh air 'fheum gu'm biodh Chrìosd maille ris. Tha uiread do nadur anns an anam 's gu bheil feum aig air Chrìosd. Tha nadur an fhein-iarruidh : is tha feum air Chrìosd gu cur 'na aghaidh is tha feum air *drap* de'n bhron dhiadhaidh a tha cho milis do chloinn Chrìosd. Feumaidh na fion-dhearcan a bhi air am bruthadh ach an tig an sugh a mach. Nis cha tig am bron diadhaidh a mach gus am bi an creutair air a bhruthadh agus cha n e sin a mhain ach feudaidh bith gum

fairich an creutair naomhachd a' tighinn a mach maille ris a' bhron sin : agus gu'm faic e an sin 'iarrtus fein is an rùn siorruidh a' tighinn gu cordadh mar a chi e mach comasach e bhi sona gus am bi am peacadh air a chaitheamh a mach 's gu'n tig naomhachd a stigh. Air an la sin tha an t-anam agus Dia a' cordadh : tha caitheamh a' tighinn air peacadh agus tha iarrtus anns an anam bhi air a shaoradh uaith : agus ann an sin tha an creutair maiseach. Oh ! nam biomaid ceart cha bhiodh la nach biomaid a' gal ag iarraidh a bhi air ar saoradh o'n ni sin a tha 'lot Dhia.

Ach tha puing eile an so : gu'n tigeadh am Fearsaoraidh stigh do'n t-saoghal 's gu'n gabhadh e nadur na daonnachd air b'aithne dha na doilbheachdan a bh' aig an anam an rathad dunadh ris : ach rinn an rùn siorruidh ulluchadh airson so cuideachd mar a ta sinn a' leughadh, "Thiodhlaiceadh dhuibhse airson Chrìosd cha-n e mhàin creidsinn ann ach mar an ceudna fulang air a shon." 'Se toradh bàs Chrìosd a tha 'deanamh duine toileach agus comasach air fulang air a shon agus 'se so' tha 'deanamh an t-soisgeil 'na dheagh sgeul do bhochdan Chrìosd—cha-ne a mhàin am Fear-saoraidh air a thairgseadh ach ulluchadh ann airson creutair a dheanamh deonach agus comasach air dunadh ris. B'aithne do Dhia cho doilich 'sa bha aithreachas agus rinn e fein ulluchadh airson sin. Iadsan aig am bheil doilbheachdan ann an gabhail ri Chrìosd sealladh iad ris fein ach an toir e na doilbheachdan sin as an rathad. Cha-n 'eil focal a labhair am Fear-saoraidh nach fheum bhi air a choimhlionadh. 'Se a' bhuaidh a tha aig 'fhocal air a phobull fein bhi 'gan cabhagachadh d'a ionnsuidh fein airson coimhlionadh 'fhocail. Cha d' àithn e ni dhoibh air nach d'thug iad oidhirp. Dh'àithn an tighearn do chuspairean a ghaoil cridhe nuadh a dheanamh dhoibh fein agus dh'fheuch iad ri sin. Ach dh'fhartaich orra agus thainig iad dìreach gu bhi 'g amharc ris fein airson gu'n deanadh e sin doibh agus fhios aca mur dean esan e gu'm bi iad truagh tre'n t-siorruidheachd. An d'fhoillsich e sin duita? Ma dh'fhoillsich thig thu gu bhi 'na eisimeil fein airson sin agus gach ni a shealbhaicheas tu anns an t-saoghal no tre'n t-siorruidheachd 'se gras gras a bhios ann. Mur faigh thusa an sealladh sin air coidlidh tu thairis air gu's an duisg na lasraichean siorruidh thu. "Ach ma tha ar soisgeul-ne folaichte 's ann dhoibhsan a tha caillte a tha e folaichte anns an do dhall dia an t-saoghail so inntinn na dream nach 'eil 'nan creidich air eagal gu'n dealraicheadh orra solus soisgeil ghlormhoir Chrìosd neach is e iomhaigh Dhe."

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TRUE religion abhors all violence ; she owns no arguments but those of persuasion.—*Athanasius.*

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?—*Athanasius.*

## Notes and Comments.

**Communions.**—Dingwall, 1st Sabbath of August; Portree, 2nd; Lairg, and Staffin, Skye, 3rd; Stornoway, 4th.

**Acknowledgment.**—Rev. Neil Cameron begs to acknowledge with thanks the following donations to St. Jude's Building Fund—10/, a Friend, Daviot, per Mr. Angus Clunas; 10/, a Friend, Newtonmore; 5/, a Lady, Tain.

**Successful Profanity.**—In the *Free Presbyterian Magazine* for June, 1897, we noted, at some length, the launching of a daring scheme of Sabbath profanation. A Sabbath Excursion Steamer had then begun to ply on the Firth of Clyde. We commended the Magistrates of Dunoon for their proper conduct in refusing to allow the immoral passengers to land at their pier. They procured thereby much ill-will to themselves from the Sadducean daily press and from ill-affected persons inside and outside their burgh. We are sorry now to record that their virtue, never, it is likely, well-rooted, has given way, and they have weakly allowed the pier to be opened on Sabbath, and such of the debased travellers as wish to land may do so at a double charge of twopence per head. Thus one by one are the features of our well-ordered Presbyterian national life blotted out, and an added weight hung on the hearts of all true patriots. We have also to note in the same connection the ill-omened resolution of the Edinburgh authorities with regard to the Sabbath car traffic in their city. A six day car service was, till lately, the use and wont of the Metropolis. However, the Company who have leased the system, finding their drawings inadequate to their rental and other expenses, coolly proceeded to remedy the deficit by invading the Lord's day, and replenishing their coffers by the iniquitous gains of Sabbath traffic. There was a considerable outcry on the part of some town councillors and private citizens, and a law suit against the offending company was threatened. However, the greater necessity has at length devoured the less, we mean the necessity of making tramway dividends has successfully prevailed against the claims of the Sabbath, and the Council have decreed that the Company who have rented their lines shall have full leave to break the Sabbath, if so be they can mend their balance sheet.

**The Arrested Ceremony.**—During all last month the English speaking world was excited from side to side in expectation of a notable event. Immense risks and outlays were undertaken by the London catering public for the accommodation of the thousands from all parts of the earth who were flocking thither expecting to see the historic sight of the Coronation of Edward VII. But it was not to be. With confounding suddenness came the intimation on Tuesday, 24th June, that the King

was in the hands of the surgeons, stricken dangerously with an inward malady, and that the ceremony, dated for 26th June, was indefinitely postponed. Immediately all the decorations and banners disappeared from the streets and houses. The bonfires remained unlit. The overcrowded London hotels became deserted, and a kind of awe fell on all men, seeing how completely the strong hand of God had overruled the universal purpose of the hour. The meetings for prayer and acknowledgment of national sins resolved upon by the Presbyteries of the Free Presbyterian Church were, we understand, nevertheless held throughout the several bounds, and as was meet, remembrance of the King's dangerous case was made before the Most High God. We are pleased to state that at this time (July 29), the King's health is much improved, and the postponed Coronation is hopefully expected to take place in August.

Seeing that an interval for thought and reflection has been given, it were much to be wished that the proposed mismanagement of the Coronation service has been supplanted by a better programme. The Duke of Norfolk who is a hereditary Romanist, is the chief manager of the proceedings. This comes about, no doubt, through his seniority in the peerage of Great Britain or some such civil accident, but it should have been impossible for such a perversion of the right order of a Protestant State to take place. Then the ecclesiastical managers of the affair are all Ritualists, and the trail of their superstition and idolmongering is everywhere. It was coolly proposed to omit the rehearsal of the Ten Commandments in the charge to be given to the King. The alleged reason was the want of time, but the true reason is, no doubt, the aversion which is entertained by the Ritualist sect to the second command, which strikes at their idolatries; also they refused to use a richly bound Bible presented by the Bible Society, because it did not contain the Apocrypha. The Ritualists love the Apocrypha because some countenance can there be had for their prayers for the dead, and other superstitions. This nation owes all its eminence and prosperity to the prevalence that the pure Word of God has had in its high places and its low places, and it fills with foreboding the hearts of all true patriots to see the conspiracy that is forming to banish the remembrance of God, and the testimony of His witnesses, from the public and private life of our countrymen.

**Two Notable Books.**—There have appeared within the last six months two remarkable books by Roman Catholic authors. The one is "Five Years in Ireland," by Mr. M'Carthy; the other "The Ruin of Education in Ireland," by Frank Hugh O'Donnell, ex-M.P. Both books are plain and honest to a degree in attributing the woes of Ireland to Jesuitry and Priestcraft. Mr. O'Donnell maintains strongly that another University managed by the bishops would just be a fresh national calamity.