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The Irish Trouble.

MR. MICHAEL J. F. M'CARTHY is one of the ablest living authorities on Irish affairs, and he has done invaluable service by his books and lectures for a number of years in explaining and condemning the discontent and disloyalty that has been rife in Ireland for a lengthened period. Recently he has delivered a most instructive lecture to various audiences in London, a lecture which has now been published under the title, "The Irish Trouble: Its Cause and Cure." The booklet has appeared most opportunely at the present crisis, and if it were widely circulated and read without prejudice throughout the country, it would do a vast amount of good in dispelling ignorance, and giving light on the Irish question. Mr. M'Carthy is an educated Irishman who left the Roman Catholic Church, and he has thus first-hand knowledge of all that he writes about. He discusses everything in an intelligent, well-balanced, well-reasoned, and convincing manner that is fitted to carry conviction to any impartial mind. We bespeak for his pamphlet a widespread circulation.*

Now, what is the state of Ireland at the present moment? It is, to put the matter briefly, so far as the Roman Catholic population is concerned, a seething cauldron of disloyalty and rebellion, ready to boil over in violent revolution. An "Irish Republic" has actually been established at Dublin, with a President and other officials, and the Sinn Fein party are intensely active, ready to take arms at any moment. Murder and robbery are frequently reported from many quarters. These are developments of the spirit of enmity and rebellion that has been too much in evidence during recent years. During the War, the majority of the Roman Catholic Irish showed themselves most disloyal and unsympathetic to our Government and country. When conscription was proposed, they rose up in opposition thereto. The bishops and priests led the van in this hostility to the idea of helping Britain and the Allies in a critical

* "The Irish Trouble: Its Cause and Cure." By M. J. F. M'Carthy, Author of "Priests and People in Ireland," etc., etc. London: Protestant Truth Society, 3 and 4 St. Paul's Churchyard, E.C. 4. Price twopence, postage ½d. extra. Larger quantities at less rate.

emergency. German successes were hailed with delight and rejoicing, and there appeared to be nothing in the world that would give more satisfaction to the hearts of Nationalists and Sinn Feiners than the destruction of Britain. Since the hostilities on the Continent came to an end, the President of the rebel "Republic" had the audacity to issue the announcement: "The War has been transferred from Germany to Ireland." The spirit of the Germans is in Ireland, and if these rebels had the power—as they have the will—Ulster, England, and Scotland would be drenched in blood. And yet a toleration is extended to them which they know nothing of in their dealings with others. Far too much toleration, we say, for their own or others' good. Our Government actually gave, a short time ago, passports and safe conduct to ambassadors from America to the "Irish Republic," thus strengthening the hands of violent men in the pursuance of their wicked schemes against the constitution and existence of our own country. Could anything be more blameworthy on the part of our Government, and is such a policy of indulgence to rebels not suicidal in the extreme?

What, then, is the great root-cause of this dreadful condition of affairs in Ireland? As Mr. M'Carthy so well brings out in his pamphlet, it is not the lack of social advantages. "For thirty-four years the British Treasury, the British taxpayer, has been advancing money to Irish farmers to purchase their farms on terms which are not available in any other part of the United Kingdom, and as agriculture is the staple industry of Ireland, and the vast majority of farmers are Roman Catholics, this gives Ireland a preferential position, as compared with the other parts of the United Kingdom, in a matter of the very first magnitude. Again, the population of Ireland is less than that of Scotland, yet Ireland has 105 Members of Parliament, while Scotland has only 76. The enormous progress of Belfast and Northern Ireland under the same laws which prevail in Southern Ireland; the success of manufactures carried on even in Southern Ireland; . . . the financial prosperity of the farmers and subsidiary traders in Southern Ireland; the success and popularity of Irish professional men, and the ready welcome to all Irish manufactures in Great Britain; all these facts prove that there is equality of law and opportunity, as between Ireland and Great Britain, under the constitution of the United Kingdom" (page 3). No; it is not lack of social advantages or political freedom that is the great root-cause of the trouble. But it is, in one word, Popery. Three-fourths of the Irish people are Roman Catholic. The trouble is confined to them, and it is fostered and promoted by the bishops and priests. The laity have no power in the Roman Catholic Church, and these ecclesiastics are the servile and active agents of the Pope.

The Pope's sympathies were with the Germans during the War, and the Irish bishops and priests were in manifest harmony with the Pontiff in his spirit and wiles. Germany's success and

Britain's ruin were the objects of their dastardly ambition. When those American delegates came to Dublin on 3rd May, "they claimed in their first official utterance that they had come with the approval of the ecclesiastics of the Papal Church in America." They were welcomed by bishops and others in Ireland as "like Crusaders and Apostles of old," and as men of "a fine Irish and Catholic spirit." Milk-and-water Protestants may blink the fact as they please, but it is Popery, and nothing less, that is the animating cause of all the disloyalty and rebellion that exist in Ireland to-day. An Irish paper in America stated in 1907: "The supremacy of England had no sting for our native land until King Henry VIII. rebelled against the Pope." "That was Patrick Ford's paper, the man who used to send Parnell 'ten dollars for lead and one dollar for bread,' at the time of the land agitation" (page 5). If Great Britain were the declared subject of the Pope, there would be no disloyal trouble in Ireland to-day.

The fact of the matter is that the Irish rebellion is the direct outcome of one of the fundamental principles of the Papal system, namely, the sovereignty of the Pope over State as well as Church. The Pontiff claims the right to annul the election of a king to a throne, to forbid succession, and to absolve subjects from allegiance. He is at war with every country that does not acknowledge his absolute supremacy, and the agents of the Vatican govern, directly or indirectly, entire Roman Catholic nations, such as Spain, Portugal, Austria, South America, etc., fomenting division, where they do not possess the supreme power, in such countries as the United States, Canada, Australia, New Zealand, and Ireland. There are, no doubt, some Roman Catholics here and there, in this country and throughout the world, loyal enough in practice to countries with Protestant constitutions, but these are the exceptions which prove the rule. These exemplary persons are so in spite of their creed, and not because of it, and thns their conduct affords no index as to what Romanism really is in its political arrogance and intolerance.

We have to say, in conclusion, that until our rulers awake to realise the true character and policy of the Papacy in Ireland, and to recognise its deceitful and unholy hand in the present seditious uprising, there will be no proper measures taken to cure the virulent fever of rebellion with which that unhappy country is affected. The old leaven of malice and wickedness, that has been fermenting for many generations, must be purged out by stern and drastic measures if there is to be any quietness or peace. True, it is the gospel of Christ, and that gospel alone, accompanied with divine power, which is able to regenerate the Irish and make them a new nation, but sound political steps of a justly sharp description might be a good preparation for the healing work of the gospel. We earnestly trust that the King of Zion and King of Nations may interpose at the present crisis, and effectually still the tumult, saving these kingdoms from a menace of a most undesirable and dangerous kind.

A Sermon.

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

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

(*Continued from page 14.*)

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"But there is forgiveness with thee, that thou mayest be feared."—  
PSALMS CXXX. 4.  
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I HAVE now broken in a little upon this great article of our creed, the remission of sins—the great gospel-news, the glad tidings of the gospel of peace to them that are in the psalmist's posture as in the third verse, that there is no standing before God, marking iniquity in strict justice, according to the covenant of works. I am as yet detained on the first head that I proposed to be spoken to on this subject, that is, the consideration of that which is pardoned. It is iniquity, as in the preceding verse, sin or transgression, let it be called by whatsoever name it will; and as to this, I spake to these things. 1. That all have sin. 2. That sin is a debt and burden, which they who take a right look of, will see great cause to desire to be rid of it. 3. That sin being such a debt or burden, the unpardoned man, if he get a right look of his own condition, he will find himself in a woful plight. 4. That sin being such a debt as can only be done away by pardon, and such a burden as puts the unpardoned man in a woful plight, it follows, that it is good news, the best of all news to a sensible sinner, that there is pardon for iniquity with God. When a man hath said verse 3, "If thou, Lord, shouldest mark iniquity, who can stand?" he may add verse 4, "But there is forgiveness with thee." And here ye may remember, that it was cleared how the least sins need a pardon; as also how the greatest sins for nature, number, or other circumstances, are pardonable, and that sensible sinners need not be troubled with that sin against the Holy Ghost, seeing their very flying to the remedy of sin in Christ is a sufficient evidence that it was not in them.

I was the last day cut short by time from speaking a word to these persons whose sins are pardonable. And this I would now speak to, before I go to the other heads I proposed to be spoken to. And the ground of that which I would say of them whose sins are pardonable, I shall take it from that pattern of prayer, Matthew vi. 9, 12, "Father, forgive us our debts." They are children who may come to God for pardon of sin; and to open this a little, I shall speak to these three from it.

1. It would be remembered, that these who are not children must come and become children in the due order, that they may attain to the privilege of pardon. When children only are allowed

to beg pardon of sin, it secludes none who are unpardoned from coming to God through the elder brother Jesus Christ, that they may be put among the children by adoption, for, Isaiah lv. 7, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon," or multiply to pardon; and Ezekiel xxxiii. 15, 16, "If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of the sins that he hath committed shall be mentioned unto him;" there shall be no more word of them; which (as I said the last day, when I spake from these words) leaves a sad check and ground of decay at the door of rebels, to whom the fountain for sin and uncleanness is kept open, and they have pardon in their offer, but will not follow the right method of obtaining mercy and pardon. They will not come and be children, but continue rebels still. And it leaves also a caution and a check to many, who, if anything be hinted at of their faults, will claim to pardon, and yet they will not give themselves up to be children, they would live rebels, and yet be pardoned. But ye must come to be made children, who in faith would pray, "Forgive us our sins."

A second word which I would say from this is, that as children are daily falling in sin, so their daily sins are pardonable. There were many dangerous and damnable errors in the ancient Church, concerning the sins of church members, that come here to be reproofed. Some looked upon the sins of church members, as the old agnostics, the progenitors of the libertines, did, they held that sins in godly persons consisted only in opinion; that regenerate men, do what they would, if they should commit the most vile and abominable acts, they were not sins in them. This is nothing but corrupt-principled monstrous profanity, or monstrous profanity rooted in a corrupt principle; and those that would hold themselves out of that fearful gulf, they would beware of the Antinomian principles, as that God sees no sin in believers, that His law is not to be the rule of their walk, that they need not repent, etc. For libertinism is but a new edition of Antinomianism in folio. Others again acknowledged sin to be in the godly, but they slighted repentance, and therefore, when scandals fell out in the church, they did not require any acknowledgment of their offence who had fallen in these scandals, but while they were reeking in these abominations, they entertained church communion and fellowship with them. This was a turning of the grace of God into lasciviousness, and it is the result in part of that Antinomian principle of the remission of sins from all eternity; so that, according to their opinion, repentance was not required in order to pardon of sin, but for intimation of pardon. And there was a third sort, such as the Novatians, who looked so on gross sins after baptism, as, though they would not seclude them from

pardon on repentance, nor would they seclude such sinners from making profession of their repentance, yet they would not absolve them, nor admit them to church communion and fellowship, particularly in the Sacrament of the Lord's Supper, but left them to God, to make of them what He pleased. Now in opposition to all these is the truth I am upon. We confess that sins after the receipt of great mercies are very heinous, Ezra ix. 14, "Should we again break thy commandments, and join in affinity with the people of these abominations, wouldest not thou be angry with us till thou hadst consumed us?" Judges x. 13, "Ye have forsaken me, and served other gods, wherefore I will deliver you no more." And sin, in particular after regeneration, is so much the more heinous, that God hath been gracious; therefore the Apostle having spoken of the abounding grace of God, where sin had abounded (Romans v.), at the close, he begins the next chapter with these words, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" He abominates that after regeneration there should be a relapsing in sin, yet the text here intimates "there is forgiveness with God" for the iniquities of godly men; and the pattern of prayer, Matthew vi., tells the children, that they may go to God and seek the forgiveness of sins, which says they would be daily sinning, and God would allow daily pardon on them in the due order. And consequently, it was horrid cruelty in the Novatians to seclude such as fall in sins after baptism from absolution and church-fellowship, and they would not pardon where God did pardon, which made Constantine at the Council of Nice say to Aclesus their Bishop, "I see no other of it, but ye would make a ladder to go to heaven your alone, and would have none with you." I confess the godly are not to be hugged under their failings, but their failings are rather to be aggraded;* yet upright walkers, as they are most tender in their conversation, so are they most charitable in passing judgment upon others, though they have their failings.

But there is a third word I would say from this, and that is to clear, whether all sorts of sins in the godly are pardonable? This is a case that hath troubled the learned, and may trouble tender consciences, whether, when a man hath repented a sin, and found the bitterness of it, and hath found God's favour and pardon intimated upon his repentance, he may again fall into that sin, and get it pardoned over again. A case, I say, that some who are tender may be troubled with, when they have fallen in sin and thereafter have found it bitter, and have been at God, confessed it, and believed pardon, and yet they have been overhauled in the same sin over again. This, I confess, before I say anything to it, is a sad case. It is sad to see folks, after regeneration, and tasting of the grace of God, falling in the same sins again;

* Viewed as aggravated.

and it's yet sadder to see a person, after he hath been smarting for it, running back to that very folly, particularly if it be an out-breaking sin, and the learned could hardly find an instance in Scripture of that relapsing in sin in the godly. It is true, Peter did thrice deny his Master, and Lot was twice drunken and twice fell in incest, but none of these were after repentance and intimation of pardon; for Peter was kept in the hurry of the temptation till his sin was thrice out with him; and so it was with Lot, yet I shall give two words for clearing the case.

1. That as regeneration makes not the saints perfect, so neither do I see a ground that a saint's repenting for a particular fault should keep him from a relapsing in that fault, and needing of pardon. It is true, Psalms lxxxv. 8, God's speaking of peace to His people is with a caution, "That they turn not again to folly;" but to say, if repentance be true, a man will not fall in that folly he hath repented, it is not Scriptural. Regeneration is our initial repentance, and if that do not prevent falling in sin, it is no wonder that a particular act of renewed repentance will not do it; all the repentance, grief, or sorrow that a person hath attained to for sin, is but a creature, that except God concur, cannot keep him from falling in sin; and God hath not made an absolute promise, so to concur with a penitent, that he shall not again fall in the same sin. How often doth a penitent, when he hath repented to-day of his passion, pride, wandering of mind in duty, etc., fall in the same sins to-morrow; and if he may, notwithstanding of repentance, fall into lesser faults, why may he not after repentance fall into grosser? We find also godly men after their repenting for their failings, falling in grosser outbursts. David, after he had repented his falling in trouble, and his using sinful shifts to be out of it, fell in these gross and scandalous sins of adultery and murder; and he that fell in these sins after repentance for other escapes, why might he not, after repentance, have fallen in these same sins over again, if the grace of God had not prevented it? For though repentance for particular faults leaves behind it an impression of the bitterness of these sins, and makes them to be loathed, which will make it more improbable they will be relapsed in, yet it is not impossible; otherwise, true repentance being for all sin, it should prevent relapsing in any sin.

A second word which I shall say for clearing the case shall be this, that as true repentance is not to be measured by relapsing in sin, so it is contrary to Scripture to determine that relapsing in sin after repentance is unpardonable; it is not the sin against the Holy Ghost, and it is therefore pardonable. Is. lv. 7, "Our God will multiply to pardon;" even as often as the sinner repents and comes again to Him to seek pardon, were it till seventy times seven, as He bids us forgive others when they sin against us (Matthew xviii. 22, and Hosea xiv. 4), He hath promised to heal backslidings. Now these are after repentance, when His people fall back in the same sins, out of which they have been

recovered by repentance; and for instances of this, ye shall only ponder these two. One is (2 Chron. xviii.), Jehosaphat joining in affinity with Ahab, for which he is reproved by a prophet (chap. xix. 2), and his repentance is apparent in the reformation he fell about. And yet (chapter xx. 35) he falls in the same sin in joining with Ahaziah, to make ships to go to Tarshish in Eziongeber, which were broken, for which he was also reproved, repented, and was pardoned. Another instance is that of Jonah, a man that fled from the presence of the Lord, when sent to Nineveh, and is brought to repentance for that sin in the belly of the fish (chapter 2). Yet he falls in the same sin (chapter iv. 2), not in fleeing away from God, but in repining at His mercy, and, in his opinion, declaring it was needless to go to Nineveh, and justifying his former fleeing away: these are two clear instances of relapsing in sin after repentance and pardon for it. This I would not have abused. I may have occasion hereafter to speak to what prejudice relapsing in sin brings with it; as that it will bring former pardon in question, and under debate, and though a penitent may be pardoned, yet it is dangerous to bound* with sin, after God hath spoken peace to return to folly, and to proclaim that all the bitterness folk have found in sin is nothing. Only I cannot conceal the truth of God from any that may be under a temptation; that having repented such and such sins, they have relapsed in them, and therefore, as they question their repentance, so they think they are to expect no more pardon. Ye have it cleared from Scripture, that these are but temptations; that God would multiply to pardon upon repentance (Isaiah lv. 7), and though folks have played the harlot with many lovers, and among hands have rued their wanderings, they may return again unto the Lord (Jer. iii. 1). Now I have done with the first general head of this doctrine, concerning the remission of sin, to wit, the consideration of that which is pardoned.

I proceed to the second general question, and that is, anent the author of pardon, or who is it that pardons iniquity, even God. "There is forgiveness with thee," says the text, that is (as I expounded in the entry), "It's Thy property, in opposition to all pretenders—it's Thy property and prerogative, when both the law and the conscience have condemned, to pardon and forgive sin." This is a truth that was held fast in the Jewish Church, when it was most corrupt; therefore (Mark ii. 7), when Christ pardoned the man, sick of the palsy, the scribes say, "Why doth this man thus speak blasphemies? Who can forgive sins but God only?" And it is one of God's titles (Exod. xxxiv. 6, 7), that He forgives iniquity, transgression, and sin: and He taketh it to Himself, as His prerogative, Isaiah xliii. 25, "I, even I, am he that blotteth out thy transgressions;" and Matthew ix. 2, etc., Christ, in curing the palsy man, parallels the pardoning of his sins with the healing

* Jest.

of his disease as proofs of His deity: shewing that both were alike difficult, and proved Him to be God.

I must here clear a seeming difficulty, that is, that pardon of sin is attributed to others, both ministers and private persons. It's attributed to ministers, as John xx. 23, "As the Father hath sent me, even so send I you; receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained;" but certainly it's God only who can loose a man from everlasting wrath due to him for sin, and it's the Word of God only that can declare whom God will pardon. Only (as Ambrose says well) ministers are judges in the matter of pardon; but without any absolute authority in that matter. And for clearing of this, ye would distinguish betwixt the external court in the Church, and the internal court in the conscience. In the external court in the Church, ministers have a power from Christ to remit scandals to scandalous persons upon their serious profession of repentance; to take in a man that hath fallen in a scandalous sin upon the profession of repentance, and to remit the scandal. In the internal court of the conscience, ministers have a ministerial power upon scandalous sinners and their repentance, ministerially to declare, they are pardoned on their repentance; and they are walking according to their commission, "Whose sins they bind on earth, shall be bound in heaven, and whatsoever they shall loose on earth, shall be loosed in heaven" (Matthew xvi. 19, and xviii. 18). But ministers, *ex plenitudine potestatis** (as the Pope speaks) have not an absolute and unlimited power to pardon whom, and when, and as they will. They are but delegates, and must walk according to their commission in pardoning of sin, or rather pronouncing pardon of sin, neither have they power of pardoning sin upon conditions of their own devising, such as penances, pilgrimages, visiting of Rome in the year of Jubilee, etc., where (to mark it in the by) the Papists' method in this is preposterous: they first pardon, and then enjoin penance, and such things as Christ hath not prescribed; neither must they take money and dispense with repentance, a fruit of faith, upon which pardon is promised. This is but a cheat, to hold their kitchen reeking. Cæsar Borgia, the son of Alexander the Sixth, when he had lost an hundred thousand crowns at the dice, passed it in a sport, saying, "Those are the sins of the Germans," that is, they had been purchased for the remission of their sins. Again, it is attributed to private persons: and for private persons their pardoning of sin, the Scriptures speak clearly to it, as in that pattern of prayer, Matthew vi. 12, "Forgive us our debts, as we also forgive our debtors;" so Eph. iv. 32, "Forgiving one another, even as God for Christ's sake hath forgiven you;" and Col. iii. 13, "Forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." But private persons' forgiving of sins is the forgiving the

* From fulness of power.

injuries done by men's sinning to them ; rules anent which I may meet with ere I have done with this theme. But though a private person is bound to forgive injuries done against him, it is still with a reservation of God's interest, and the sinner must account to God. Notwithstanding from all which (to resume) it's clear, whatsoever hand man hath in forgiving sin, God is the principal creditor, whose law is violated, whose majesty is offended, whose justice must be satisfied, and therefore it's His property and prerogative to forgive sins, and loose from the obligation to wrath that sin deserves.

In making use of this, I shall not digress to deal with Papists, who in receiving pardons from their priests, use not a judgment of discretion, whether the persons pardoning them be acting according to their instructions and according to their own principles ; for if they did, they might be easily nonplussed. They put the power to give indulgences entirely in their Pope, and assert that their priests are commissioned by him to dispense them, but they can only have a human faith concerning that commission ; for, beside that the Pope's power to do so is upon many accounts questionable, when they ask, How we know the Scripture to be the word of God ? we might ask them, How they know the Pope who must give these indulgences to be the Pope ? That he is a Christian, and hath gotten baptism ? For, according to their own principles, the Pope is no Pope except he be baptized. Now, they cannot certainly know their Pope is baptized, that being one of their grounds, that baptism is not administered except the intention of the priest go along. Now, they cannot be certain that the priest who baptized the present Pope had an intention to baptize him while he went about that action, therefore they cannot be certain of any pardon this present Pope shall give them, nor can they have anything but a human faith as to the pardon of their sins. But the judgment of God is visible upon them for not receiving the truth in love ; God hath been provoked to give them up to strong delusions to believe lies. And (shall I add further ?) it's a plague and a snare to profane men that walk in the imagination of their own heart, adding drunkenness to thirst, that they have this woful shift : get them a priest, and let them have an absolution, and then they are as ready to take in a new swack of sin as ever they were ; this is the woful cheat that follows their way. If folk walk thus on a principle of conscience, they are to be pitied, but when profligate men run that way, they drive their carnal interest, and have a sleeping God to their conscience, under all their abominations.

But passing this, and leaving particular inferences till the afternoon, I shall give you these three words : 1. If God be the only pardoner of sin, they make a very blind block that pardon themselves for all their faults, that is, who can commit all sorts of iniquities and cast them over their thumb when they have done. Thou that dost so, shall know that God only is the pardoner of

sin ere long, and that thy pardon will not stand. 2. It leaves a sad check on all them that satisfy themselves with the plaudits of the world. Why? They are good folk, cried up and commended of their neighbours; if they have done wrong, they will confess it, make reparation or restitution; but what is all that, if God pardon thee not, though thou shouldst get never so many to hug thee or assoil thee, so long as God, the only pardoner of iniquity, doth not assoil thee? And 3. It leaves a sad check also on them that care not to displease God to please men; and O! what snares to men are these, that give themselves to be pleasers of men, with displeasing of God. They make no bonds of any sins if they can please them they are obliged to. But thou that dost so will find thou hast made an ill bargain when the reckoning comes; for they cannot forgive thy sin when thou standest before God, neither wilt thou get men for thy intercessors. God only is the pardoner of iniquity, and therefore they make a very foolish bargain, who to please any, stand not to displease God.

(To be continued.)

Public Meeting in Dunoon against Sabbath Desecration.

A PUBLIC MEETING in support of the sanctity of the Sabbath was held in the Burgh Hall, Dunoon, on Friday evening, the 29th August, Rev. James S. Sinclair, Glasgow, presiding. The meeting was organised by Mr. H. S. MacGillivray, who adheres to the Free Presbyterian Church, but was unsectarian in character.

After the first four verses of Psalm xlv. were sung, the Rev. Ewen MacRury engaged in prayer.

Mr. MacGillivray then explained that he had approached the clergymen of Dunoon on the subject of the meeting, but he had received no expression of sympathy from any but two, namely, the Revs. E. MacRury of the Free Church, and J. C. Chalmers of the U.F. Church, neither of whom, however, could at the time promise to be present. He was thus under the necessity of asking the Rev. James S. Sinclair, Glasgow, to preside, who consented to do so. The Chairman, in the course of his remarks, commended the authorities of Dunoon for their past zeal in the matter of Sabbath observance, when they refused to allow the Sabbath pleasure steamer to touch their pier, and expressed regret that there should be so much necessity now for such a meeting. He reminded the audience that Christ had not abrogated the Fourth Commandment, that "the Sabbath was made *for man*"—for men universally—with a view to their highest good in rest and worship, whether they availed themselves of it or not, and that the Sabbath pleasure-seekers acted contrary to this principle in imposing unnecessary toil upon others to minister to their demands.

Mr. H. S. MacGillivray moved the first resolution, to the effect that this meeting asks the Town Council and Magistrates to

show their loyalty to the Sabbath by refusing to grant the boat-hirers and others seven-day licences; and also calls upon the Magistrates, if they had not power to prevent such desecration, to take steps at once to secure such power. Rev. Duncan Mackenzie, Gairloch (then officiating at the Free Presbyterian services, Dunoon), seconded the adoption of the resolution in a vigorous and useful speech. The motion was carried. Mr. John MacLachlan, student, moved a second resolution: "That this meeting reaffirms the binding and unchangeable nature of the Christian Sabbath, and declares that the favour of the Most High cannot be enjoyed without loving obedience to the moral law, and that the meeting most respectfully impresses upon all the ministers and office-bearers of the Churches in the community to show stern loyalty to the Sabbath, and to enjoin upon their congregations its due observance, and also to engage in a vigorous and continuous crusade against all the various forms in which it is violated." Mr. David Miller, in seconding the motion, spoke of the necessity of parents impressing upon their children the duty of observing the Lord's Day. The motion was adopted.

Mr. Donald Macleod moved a third resolution: "That this meeting pledges itself to take all necessary steps to return to the Town Council only those men who promise to uphold the Fourth Commandment, and to maintain the sacredness of the Lord's Day." Speaking to his motion, Mr. Macleod said that the Sabbath desecration which had gone on in Dunoon for the last fifteen years was great, and that he desired publicly to protest against the Sabbath being made hideous by the sounds of motors and motor boats, as well as other noises, and by the opening of shops. It would be a step in the direction of getting these things stopped, if satisfactory men were returned to the Town Council. Mr. D. Collins, Hunter's Quay, in seconding the resolution, said that he looked upon Dunoon as a much less desirable place than it was twenty years ago, and that he thought that the War had been a national punishment for national sins—Sabbath desecration among others. The resolution was carried.

Mr. P. Maclean, Sandbank, moved the fourth and last resolution: "That this meeting resolves to wire the First Lord of the Admiralty to prohibit the opening of war vessels at Dunoon to the public on Sabbaths." Mr. MacGillivray seconded the motion, which was adopted.

There was a fair attendance at the meeting, consisting of very respectable people, representative of various denominations. Four men, apparently of the working class, appeared in opposition, and were allowed to voice their sentiments, but the mind of the majority was clearly against their views. By the friends of the Sabbath, the meeting, though comparatively small in numbers, was considered good and promising. May the Lord bless every lawful effort put forth for the maintenance of the sacred Day of Rest!

John Brown, of Haddington.*

BY THE REV. D. BEATON, WICK.

AT the end of last year there was issued from the Press a Life of the Rev. John Brown, Haddington, which will, in all probability, be reckoned in the years to come the standard biography of this noted minister and faithful servant of Jesus Christ. Among the great and good men who have occupied pulpits in Scotland, the name of John Brown will be held in everlasting memory as one of the righteous. His struggle with the hindering circumstances of poverty, his indomitable spirit in acquiring knowledge, his piety as a humble follower of the Lord Jesus, and his faithfulness and zeal as one of His ministers, all tend to give John Brown a place among the noted men of a land which has had its own goodly band. In a life so full of the evidence of God's work of grace there are many lessons that may be gleaned for the edification of the Church of the living God.

John Brown was born in the year 1722, in the hamlet of Carpow, near Abernethy, by the river Tay, in Perthshire. His father was one of the weavers of the place, and was a self-taught man. He set an example of godliness in his home, and his precocious son was privileged from his earliest years to feed upon sound, though strong (for a boy of his years), religious meat in the shape of the books that his pious father had gathered together. In a brief sketch of his life, John Brown makes a reference to his early years: "The more I consider the dealings between God and my soul, I am the more amazed at His marvellous loving-kindness to me and my ingratitude and rebellion against Him. It was a mercy that I was born in a family which took care of my Christian instruction, and in which I had the example of God's worship both evening and morning—which was the case of few families in that corner at that time. This was the more remarkable that my father, as I have heard, being born under Prelacy, got no instruction in reading, or next to none, but what he got from masters after he began to herd." In the same sketch he makes reference to an incident in his life which throws some light on a custom evidently prevailing at that time on Communion occasions. At the dispensation of the Supper only communicants were permitted to be present within the church, while the non-communicants who had been present at the preaching outside did not enter the building during the dispensing of the bread and wine. This is how he refers to the incident:—"About the eighth year of my age I happened in the crowd to get into the church on the Sacrament Sabbath, when it was common for all but intended communicants to be excluded. The table or tables which I heard served before I was put out,

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

were chiefly served upon Christ, and in a sweet and delightful manner. This captivated my young affections, and has made me since think that little ones should never be excluded from the church on such occasions. Though what they hear may not convert them, it may be of use to begin the allurements of their heart."

It was only a few months he was privileged to attend school, but he made the most of his opportunities. "My parents' circumstances," he writes, "did not allow them to afford me any more but a very few quarters at school for reading, writing, and arithmetic, one month of which, without their allowance, I bestowed upon the Latin." At this early age (between 8 and 10) he not only read but learned by heart the Westminster Assembly's *Larger Catechism*, Vincent's *Catechism*, and Flavel's *Catechism*. So that he was well equipped in early youth as far as catechetical knowledge was concerned. The death of his father and mother cut short the eager scholar's career at school, as the following pathetic sentence from the sketch of his life shows:—"My father dying about the eleventh year of my age and my mother soon after, I was left a poor orphan, who had almost nothing to depend on but the providence of God." From this date began his struggle in life's hard school, and right nobly did he conduct himself in the uphill path. He was attacked by fever no less than four times in succession, and his otherwise healthy constitution was seriously undermined by weakness. These afflictions and his reading of religious books turned his thoughts to higher things, and his own account of what he passed through is of considerable interest. "Meanwhile," he writes, "in 1734, and especially in 1735, the Lord, by His word, read and preached, did not a little strive with and allure my soul. The reading of Alleine's *Alarm to the Unconverted*, contributed not a little to awaken my conscience and move my affections. Some of his hints, made worse by my mind, however, occasioned my legal covenanting with God. I made much the same use of Guthrie's *Trial of a Saving Interest in Christ*. Indeed, such was the bias of my heart under these convulsions, that I was willing to do anything but flee to Christ and His free grace alone for my salvation. In these times I had no small delight in reading religious books, the Bible, Rutherford's *Letters*, and the like; and by means of these, particularly by means of Gouge's *Directions how to walk with God*, was led into considerable circumspection in my practice. The sweet impressions made by sermons and books sometimes lasted days on end, and were sometimes carried to a remarkable degree. Under these I was much given to prayer, but concealed all my religious appearances to the uttermost of my power. Four fevers on end brought me so low within a few months after my mother's death as made almost every onlooker lose all hopes of my recovery; only I remember a sister, the most simple and the most serious of all us children of the family, told me that, when she was praying for me, that word 'I will satisfy him with

long life, and show him my salvation' was impressed on her mind, which, she said, made her mind perfectly easy with respect to my recovery. Apprehensions of eternity, though I scarce looked for immediate death in these troubles, also affected me. But the death of my parents, and my leaving a small religious family to go into a larger, in the station of a herd-boy, for two or three years, was attended with not a little practical apostasy from all my former attainments. Even secret prayer was not always regularly performed. But I foolishly pleased myself by making up the number one day which had been deficient in another. It was my mercy, too, that in all my services, I was cast into families, except perhaps one, where there were some appearances of the grace of God, besides useful neighbours."

One of these families, to which he makes reference, was that of John Ogilvie, a pious farmer, between whom and his youthful herd boy there sprung up a beautiful intimacy and spiritual friendship. A contemporary of John Brown's has left a fine description of the aged farmer and the youthful shepherd that is well worthy of reproduction. "Mr. Brown," says this writer, "was born in poor circumstances. His infant life, through the death of near relatives, may be styled friendless, but as soon as he could do anything, Providence provided a friend for him in the neighbouring mountains to Abernethy in John Ogilvie, a shepherd, venerable for age, and eminent for piety. This worthy man, though intelligent and pious, was so destitute of education, as not to be able to read English. Knowing the narrow circumstances of your father's [*i.e.*, John Brown's] family, his serious disposition, his love of learning, his wonderful capacity, he was induced to engage him in his service, to help him with his sheep, particularly to tend his lambs, but chiefly to read to him. They were not long companions till they became dear friends, and both of them found their connection mutually beneficial. To accommodate themselves they built a lodge on Colzie Hill, to which they repaired not only to screen themselves from the storm, but to read the Word of God, to pray, and to sing the praises of the Chief Shepherd. Thus 'the wilderness and the solitary place was glad for them, and the desert rejoiced with joy and singing.' The ruins of this lodge are well known, and from its sacred use obtained, and yet bears, the name of the Tabernacle. But, however, the pleasant period comes to an end; the farmer dispersed his flock, and the godly shepherds separated."

There is something particularly arresting in the picture of the aged pilgrim and his youthful companion exercised in the momentous concerns of eternity as they withdraw from their occupation of herding sheep betimes to have communion with Him who is the Good Shepherd, and who leads His flock to green pastures and by still waters. John Brown, young in years, was travelling a rough road, and was in deadly concern about his soul's salvation, though in after years, looking

back on his efforts and his experiences, he concluded that there was not wanting an element of legality in his endeavours. He made a vow to pray six times a day, while he was herding, and three when he was not. "All movings of the affections," he says, "I took for special enjoyings of God, and now thought myself sure of heaven, if I was not a hypocrite; to avoid which deceit I kept the whole of my religion as hid as I could, especially prayer. . . . In this way of doing I continued from that time till June, 1740, or else 1741, at least, if not till now; still putting my fashion of religion in Christ's room, setting up formal prayers, etc., for my Saviour, yea, for my God." His own account of his experiences during this eventful period cannot be better told than in his own words. "At length," he writes, "after a multitude of ups and downs, glowings of affections, and sad coolings, I, after a sore fever in 1741, which somewhat awakened my concern about eternal salvation, was providentially determined, during the noontide, while the sheep which I herded rested themselves as in the fold, to go and hear a sermon, at the distance of two miles, running both to it and from it. The second or third sermon which I heard in this manner, and I had no other opportunity of hearing the greater part of the year, being preached on John vi. 64, 'There are some of you that believe not,' by one I both before and afterwards reckoned a most general preacher, pierced my conscience as if almost every sentence had been directed to none but me, and made me conclude myself one of the greatest unbelievers in the world. This sermon threw my soul into no small agony and concern, and made me look on all my former experiences as nothing but common operations of the Holy Spirit, and in this manner I viewed them for many years afterwards, and often in my sermons, after I was a preacher, described the lengths which common operations might go on this footing. But at last I began to doubt that I had been too rash in throwing aside all my former experiences as having nothing of the really gracious in them. And I saw that it was improper for a preacher to make his own experiences, either of one kind or another, anything like a discriminating standard of his conceptions or declarations on these delicate subjects. On the morrow after, I heard a sermon on Isaiah liii. 4, 'Surely he hath borne our griefs and carried our sorrows,' which enlightened and melted my soul in a manner I had not formerly experienced; and I was made as a poor lost sinner, the chief of sinners, to essay appropriating the Lord Jesus as having done all for me, and as wholly made over to me in the Gospel as the free gift of God and my all-sufficient Saviour, answerable to all my folly, ignorance, guilt, filthiness, wants, slavery, and misery. This sermon had the most powerful, pleasant influence on my soul of any that I ever heard. By a sermon on Isaiah liv. 24, 'Surely in the Lord have I righteousness and strength,' my soul was also remarkably affected and drawn to the Lord. By means of these and other ordinances,

the sweetness which I felt about 1735 was not only remarkably returned to me, but I had far clearer views of the freedom of God's grace, and of the exercise of taking hold of and pleading the gracious promises of the Gospel."

John Brown was nineteen years at this time, and the spiritual struggles through which he was passing were the preparation by an all-wise God to make him a polished shaft. It was in virtue of passing through such an experience that he says in his *Reflections of a Christian upon his Spiritual Elevations and Defections*:—"Sometimes He hath lifted me up, in allowing me sweet, distinct views of divine truth, and of Jesus and His Father therein. . . . Anon, He casts me down into deep and dark-some caves. I groped as a blind man at noon-day. . . . Sometimes God, by His Word and Spirit, afforded me the most convincing assurance that He was my Saviour, my Husband, my Father, my Friend, my Physician, my God—my all and in all. Anon, He permitted me to fall into such darkness and doubts that I could be persuaded of scarce anything inspired. . . . Sometimes God hath lifted me up to sweet serenity of soul. . . . Anon, He cast me 'into deep waters, where there was no standing.' . . . Sometimes He hath so feasted me in His ordinances that the frequent return of Sabbaths, sacramental occasions, opportunities of family, social, or secret worship, were my delight. . . . Anon, ordinances became to me as 'dry breasts,' and their approach a trifle, a burden; and neither before, nor in, nor after, did I enjoy the visits of Christ. . . . Sometimes God hath carried me up to Mount Pisgah and shown me the celestial Canaan, and my irrevocable title thereto. . . . Anon, He held back the face of His throne, and spread His cloud over it. . . . Are thy frames, my soul, so changeable? Let me charge thee to have no confidence in thyself; but to live by faith on the Son of God and His everlasting covenant, which are 'the same yesterday, to-day, and for ever.'" These words will be as a mirror to God's people, in which they can see what a truthful representation he has given of their ups and downs, of their wavering doubts and certain hopes; and above all things will they put their "Amen" to the advice: "Live by faith on the Son of God, who is the same yesterday, to-day, and for ever."

(To be continued.)

CHRIST THE JUDGE OF ALL.—There are five things in this Judge which makes His wrath more dreadful:—(1) He is such a Judge that the power of the most powerful cannot daunt; (2) He is such a Judge that the wealth of the most wealthy cannot bribe; (3) He is such a Judge that the wit and subtlety of the wisest and most subtle cannot delude; (4) He is such a Judge that there is no appealing from His sentence; (5) He is such a Judge that there is no repealing of His sentence.—*Caryl*.

The late Mrs Margaret MacDonald, Sand, Gairloch.

THE Gairloch F.P. Congregation has of late been deprived of many of its useful and sympathetic members and adherents; Mr. and Mrs. Alexander MacLennan, Sand, gleaners in the fields of Holy Writ; Mrs. Mackenzie, widow of the late much-respected Mr. John Mackenzie, Boor, elder, a wise, humble, and genuinely hospitable Christian; Mr. Angus Ross, postmaster, Strath, a genial friend, and attentive listener in God's house; Widow Ann Mackenzie, Port Henderson, a cheerful listener in the sanctuary, a good cheer to the speaker, and a great sufferer; Miss Peggy Mackenzie, Strath (Peggy Ruadh), a cheerful, lively Christian; Widow Sarah Mackenzie, 8 Port Henderson, calm and gentle and meditative in manner; and a number of others.

The death of Mrs. Margaret MacDonald, 2 Sand, Gairloch, cast a gloom over the whole district. She is very much missed. A number of Christians in the parish had not only the greatest respect for her, but often conferred with her in regard to spiritual matters. She was better known as "Bean Iain Eachain." She had a strong constitution, but, some time before her death, she was in indifferent health, and at times suffered severe pains, but her toils are now over for ever. Her husband, an amiable creature, for many years bedridden, predeceased her. She, along with a number of others, was brought to a knowledge of the truth under the ministry of the late Rev. John Baillie, Free Church, Gairloch. She was a lively Christian, and possessed a vigorous intellect. She had many temptations, but she had very many seasons of rejoicing in God her Saviour. "They that are whole have no need of the physician, but they that are sick."

The state of the late Free Church was a great concern to her, and the controversy anent the Declaratory Act of 1892 caused much searching of heart among Christians. She and the late Miss Marshall MacDonald, Sand, had much spiritual intercourse. A day or two previous to the Sabbath when the first Free Presbyterian service was held in Gairloch, she and Marshall had a conversation anent the crisis in the Church, and their duty thereanent. They agreed that each should make the matter the special subject of private prayer, and meet again and relate the result of their pleadings with the Eternal. Marshall did not turn up; but, on Sabbath, she appeared at the "Leabaidh," and sat beside the deceased. Rev. John R. Mackay was the preacher, and, in prayer, quoted the words, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" These were the words the two women got in their secret prayers, which decided their severing their connection with the Free Church, and joining those who came out that they might maintain the whole counsel of God, and purity of worship, and Church discipline.

The memory of the services in the "Leabaidh" is still fragrant in the minds of the hearers. It was a season in which the souls and bodies of believers were kept warm by the Truth of God.

The F.P. meetings at Sand were held in the house of the deceased. At the close of a service there the late Mr. Torquil Paterson, Melvaig, elder, and Mrs. MacDonald were, along with others, at food. Torquil and she had the dew of heaven upon their spirits. Their conversation was heavenly, and their countenances were beaming with holy delight, indicating the heavenly joy they possessed. Their souls magnified the Lord, and extolled His holy name. It was a lovely sight. Believers have joy to which the world is a stranger. They rejoice with joy unspeakable and full of glory. "Sorrowing, yet rejoicing."

On one occasion, the deceased and another woman travelled on foot to Shieldaig, Torridon, to attend the Communion. They lost their way in the moor. The day was far advanced, and they were both tired. Mrs. MacDonald could go no further. She said that she would cover herself with a coloured garment, so that her body could the more easily be discovered by those who would come in search. She advised her companion to go back, and report; but, before doing so, she said each of them would engage in prayer separately. In prayer she received the truth: "This is the way, walk ye in it." She then desired her companion to ascend higher ground in front of them. She did so, and found they were in the right way, and they very soon enjoyed the hospitality of kind friends, and rich Gospel feasts.

There was in the congregation a cluster of warm Christians, who are now in the Father's house above. They have proved that nothing shall separate them from the love of God which is in Christ Jesus their Lord. They were lovely in life, and in death they were not divided. "For ever with the Lord."

May Jehovah, to whom alone belong mercies and forgivenesses, be the Father of the members of the bereaved family! "When my father and mother forsake me, then the Lord will take me up."

D. M'K.

The late Mr. John Macdonald,

POST OFFICE, OPINAN, GAIRLOCH.

THIS man was called to his eternal rest on 28th March, 1919. He was born at Arrat, near Diabaig, Torridon, on 12th November, 1843; and, on 31st March, 1919, was buried in Gairloch churchyard. With his parents, about the year 1870, he removed from Arrat to Opinan, where he resided till his death.

He was a man of marked integrity, truth, and straightforwardness, and was strictly honest in all his dealings. He abhorred a contrary spirit in whomsoever he found it. The Lord's people received hospitality in his home, and there they conversed about the things that pertained to their eternal well-being.

In 1893 he attached himself to the Free Presbyterian Church. He was true to the core. When there was a difficulty in that district in obtaining a site for a meeting-house for the Free Presbyterian Congregation, he cheerfully offered a site on his own croft. To one he afterwards stated that since then his land had yielded richer crops.

His presence in the Church cheered the preacher. He loved the gates of Zion. "Thy people shall be my people, and thy God my God; I love the habitation of Thy house, and the place where thine honour dwelleth." He was always careful in his demeanour, and evidenced much regard for the means of grace, and for the Lord's people; but it was only some years before his death that he became a member in full communion.

The most of the time of his ten weeks' illness was given to earnest prayer and to the reading of the Scriptures. He was much cheered by the visits of the Lord's people. He expressed a desire that he should see two of his grandsons, who at the time were in H.M. Forces, one in Ireland, and the other in Mesopotamia. Contrary to the anticipations of the household, that desire was granted to him. As his dissolution drew near, he was very weak. He was heard faintly repeating the 11th verse of the 42nd Psalm:—

"O why art thou cast down, my soul,
Why thus with grief opprest?
Art thou disquieted in me?
In God still hope and rest.
For yet I know I shall Him praise
Who graciously to me
The health is of my countenance:
Yea, mine own God is He."

The members of the household then sang these verses, and shortly thereafter he breathed out his spirit to God who gave it. "The memory of the just is blessed."

The bereaved widow, son-in-law and daughter, and grandchildren and relatives we commit to Him who gave and who took away. May the God of Jacob be their God!

"I will not come within my house,
Nor rest in bed at all;
Nor shall mine eyes take any sleep,
Nor eyelids slumber shall,
Till for the Lord a place I find,
Where He may make abode,
A place of habitation,
For Jacob's mighty God." (Psalm cxxxii. 3-5).

D. M'K.

How will the heavens' echo for joy when the bride, the Lamb's wife, shall come to dwell with her Husband for ever! Christ is the desire of nations, the joy of angels, the delight of the Father; what solace, then, must the soul be filled with, that hath the possession of Him to all eternity!—*John Bunyan.*

Diary of the Rev. James Calder,

MINISTER OF CROY, INVERNESS-SHIRE. BORN, 1712; DIED, 1775.

Edited from the Original MSS., with Illustrative Notes,

BY THE LATE REV. WM. TAYLOR, M.A., STIRLING.

(Continued from page 152.)

"*July (Sabbath), 31st.*—I preached the action sermon without to the great congregation,* and served three tables. Great cause have I to bless the Lord for the countenance and assistance He was pleased to afford the poorest and most unworthy of all His servants. I have cause to believe that there was a gale of the Spirit breathing on the congregation to-day. The dear communicants, the virgin lovers of Jesus, I observed flocking with ardour to the sacred table, singing and weeping as they came along. For many years back I have not seen such tokens and indications of the Divine presence as on this day. Blessed for ever be the Lord for His goodness and His works of wonder and grace to the children of men! May the happy fruits and effects of this day's work be long seen and felt! Amen."

[His absence from home at this time was prolonged for a month. The following extract will explain the causes. The *sea* perils he speaks of were encountered doubtless on the ferries of the Cromarty and Beaulieu Firths:—]

"*December 8th.*— . . . Set forward for Croy. Met with many of my dear and much-beloved flock, who had heard that I had been sick, and sick unto death. They received their poor unworthy pastor with a joy and gratulation far beyond my deserving. May I be daily preparing for that infinitely important event which is every moment approaching, and cannot be at any great distance from one of my age, and may, for aught I know, be just at the door, and against which the youngest and the strongest have not the least security for one day, or hour, or moment. O may I be helped, therefore, by divine grace to improve every day and hour as if it were the last. Whatever time my Master cometh, O may He find me employed heart and hand in His blessed work! Amen. Conference with several of my dear and precious ones immediately after my return. And being now, through the Lord's mercy and His good hand upon me and with me, come home in peace and health, after a winter journey attended with many perils by sea and land, though the distance was not great, I desire to bless the Lord with all my heart for His great goodness to me since I went from home till this hour. Blessed be His name, who kept mine eyes from tears, my feet from falling, and my soul from death. Blessed be His name for ever for the gracious countenance He was pleased to afford me in some comfortable

* At the Communion at Kilmuir Easter, in Ross-shire, where he had gone to assist another of the most eminent ministers of the Highlands at that time—a man of genius as well as a good man—the Rev. John Porteous.

measure in all my sacred ministrations more publicly and more privately since I went from home. What shall I render to the Lord for His wonderful and undeserved goodness to His most unworthy servant? Heaven and earth praise Him! Amen. Before I set out, my gracious Lord encouraged my feeble mind, my drooping spirit, by these gracious words (Deut. xxiii. 25), 'As thy days, so shall thy strength be,' and every day He made good His gracious word to my soul. Still may I plead the same promise—I need it now as much as ever, and shall need it to the last day and the last hour. O may I believe, and I shall see the salvation of my God! Amen.

We now reach the last year of Mr. Calder's diary and life. It was a year of much bodily feebleness, and comparatively few matters of external importance are recorded; but the spiritual progress of the saint nearing heaven is beautifully manifested. We shall therefore linger amid the year's records, before coming to the happy close of the holy life we have been tracing.

"1775. *January 1st, Sabbath Evening.*—This first Sabbath and first day of the new year was to me and, I hope, to my dear flock, a good day, a precious day of the Son of man. The gracious Lord was pleased to countenance the ordinances of His grace by His benign presence, and I hope made His people joyful in His house of prayer; for which I desire to bless and adore His holy name. I trust that what we have felt and tasted this day of the Lord's goodness is an earnest of greater and richer communications in the course of this year, whoever may live to see it. O may it prove a memorable year for the conversion of sinners and the edification of saints! Amen.

"*Wednesday, 4th.*—The Lord was very good to me this day, both in public and in private. Glory be to His name! Amen. Alas! I felt this eve the horrid air of that black spue of hell—pride. Lord, destroy this spawn of the devil, and win my blessing! Amen.

"*Sabbath, 8th.*—This was one of my dearest, sweetest, and best days. Glory be to His name! Yet I have infinite need of the blood of sprinkling to take away the iniquity of my holy things. O let my person and services be accepted in the Beloved! Amen.

"*Thursday, 12th.*—This morning felt sweet and most precious liberty of access through my adorable Mediator, His most perfect atonement, and prevailing intercession. Oh how happy was I—and not the less so as I was called to attend our monthly meeting this day! I hoped this delightful frame would continue all the day, and be of great benefit to myself and my people; but, alas! while I was calling my family to attend the morning sacrifice, being crossed a little, I spoke a few words with an unbecoming warmth of spirit; this marred my sweet frame, and brought darkness and straitness on my soul. I attended the meeting, but was sadly destitute of that light and liberty which the Lord has

been pleased sometimes to afford His most unworthy servant on such occasions. Oh! when shall I learn to be vigilant and tender, meek and humble, and to walk softly and circumspectly with my God? Lord, forgive my pride, my peevishness, and my folly, and my numberless shortcomings in Thy service! Amen.

Friday, 13th.—Would wish, if it be the Lord's will, to be something retired this day—have many calls to be so. May the Lord shine on my retirement by His blessed Word and Spirit, for the sake of His dear Son, the Lord Jesus! Amen.

Afternoon.—Had little time for retirement to-day, part of my time being spent in conference and prayer with a young person from P—y,* deeply exercised and concerned about salvation. More time with a serious young man, lately recovered from a dangerous fever, and, I hope, a sincere seeker of the Lord. But all was richly made up to me through the Lord's mercy this evening at family worship, and especially in secret, where I had more light and life, more faith and love, more comfort and refreshment, and more freedom of access to the ever-blessed God through Christ than I enjoyed of a great while. What shall I render to the Lord for His great and undeserved goodness to my poor soul! O, that I had a heart to praise him! Heaven and earth praise Him! Amen. Lord, be not now as a wayfaring man that tarrieth for a night! O, leave me not! O, let me not leave Thee! Let me not do anything to provoke Thee to depart from me! Amen.

Monday, 16th.—Conference and prayer with J—t M—y, a hopeful young person craving access to our fellowship meeting, which is granted, as I hope the work is real. Exhortation and prayer with one of my servants under the Lord's hand. The Lord sanctify this affliction to her, to me, &c. . . . The Lord was kind to-day. Most of all in secret late at night. One of the sweetest nights I had for years past. The fullest freedom in presenting the most important petitions in the name of Christ, in the sweet, fragrant, prevailing name of Jesus, with full assurance that they should be answered in due time, and that assurance founded on His faithful, sweet, and express promises. Blessed, blessed, for ever blessed be His name! Amen.

Thursday, 19th.— . . . Secular business at noon. . . . Sweetness, ineffable sweetness in secret and family worship this night.

Friday, 20th.— . . . Received the mournful news of the death, or rather the gentle, easy, quick translation of that eminent servant of the Lord, the very reverend and very valuable Mr. Jo. Porteous. Though this man of God was well-stricken in years, yet his death makes a great blank, and will be sorely felt by numbers of the Lord's servants and people in this northern corner; for he was indeed a burning and a shining light—full

* Petty.

of faith and of the Holy Ghost—full of piety, zeal, candour, benevolence, and charity, and every grace and virtue that could adorn the minister and the Christian. This, with many other sore breaches of the same kind that have been made of late in the tribe of Levi in this northern corner, is truly alarming and judgment-like. O may we learn the language of this awful dispensation, and be helped to make the right improvement of it! And may the adorable Head of the Church, with whom is the residue of the Spirit, repair this great and mournful breach! * Amen.

“February 11th.—Received to-day a very pious and comfortable letter from the noble and worthy Lady G—n—y † with the joyful news of a hopeful revival of religion at Edinburgh. Blessed be God for this! O may the Spirit be poured out in greater abundance there, and in every corner of our Lord’s vineyard! Amen.

“Thursday, March 2nd.—This morning early before the dawn felt my soul in a dismal way—not only dark, dull, stupid, but likewise froward, peevish, sullen, and perverse, and bound up in the chains of unbelief. Ah! how alarming, how distressful was my case! Pray I could not for some time. I moaned, chattered, and cried, ‘Woe! woe! Alas! what of the old black poison has been lurking in my heart! For many long years I have not felt such soul-distress. Soon after I rose, I was helped to pour out my heart in mournful and bitter accents before the Lord, who was pleased to relieve me gradually from this dreadful oppression of His infinite mercy, by bringing some precious truths and promises of His Word to my remembrance with light and power—particularly Heb. vii. 25: ‘He is able to save them to the uttermost that come to God through him, seeing he ever liveth to make intercession for them.’ In this blessed passage I found enough to complete my deliverance, and to fill me with peace and joy in believing. Now He caused light to arise out of the thickest darkness, and turned the tempest to a sweet calm—may heaven and earth praise Him! ‘*To save to the uttermost!*’ What’s that? To recover from the greatest misery to the highest felicity—from the depths of destruction to the heights of fruition—from the jaws of the roaring lion to the embracements of redeeming love—from the lowest hell to the highest heaven—from eternal death and perdition to everlasting life and glory.

“Sabbath, 12th.—The Lord was very gracious to-day to His

* There lay two stormy ferries between Mr. Calder’s parish and Kilmuir Easter, in Ross, that of the eminent minister whose death he here laments. Accordingly he seems to have had less intimate personal intercourse with him than he had (for example) with Mr. Hector M’Phail, whose death he so very tenderly recorded last year. Mr. Porteous’s memory is very fragrant; and not only his sayings carried down by popular tradition, but his extant manuscript sermons prove him to have been a man of original genius as well as great piety.

† Lady Glenorchy.

poor unworthy servant. May He follow the work with a remarkable blessing, and forgive my shortcomings! Amen.

"*Monday, 13th.*—This morning the Lord sent me a sweet cordial—the happy fruit of the countenance He vouchsafed to yesterday's work. A—e M'D—d, who was long under a spirit of bondage, and brought very low, was released yesterday in the house of God from her long bondage, and her sighs turned unto songs of praise—brought from the horrible pit and miry clay, and established on the Rock Christ with a new song put in her mouth. Blessed for ever be the Lord for this great mercy! Amen. Lord, settle, strengthen, and establish her more and more! Amen.

"*Tuesday, 21st.*—This day, 'alas! my soul felt poorly, wretchedly, yea, miserably; for it was plunged in darkness and desertion beyond what I felt for years back. I brought it all on myself; for I have cause to believe that I offended the Lord by speaking publicly, after sermon on the Saturday, of the gracious countenance the Lord gave to this solemn work in this place at this season, not with that humility, that holy wonder and gratitude which would well become me, but I fear with some spice of vanity and secret selfish exultation—than which nothing can be more offensive to a holy God. Lord, forgive this great and grievous offence, and eradicate this root of bitterness from out my soul, for Jesus' sake! Amen.

"*Saturday, 25th.*—Every day of this week the sun shone in more or less, Tuesday excepted, when it was covered with a cloud from morn to eve. *And yet I have infinite reason to bless the Lord, who is mercifully pleased to frown on me, in some shape or other, when I think or speak or act amiss.* O may it be my constant care and sweetest element to please and honour Him, and to imitate Him in all His imitable perfections! Amen.

"*Tuesday, 28th.*— . . . Received a visit from Mr. G—l of M—l—n. The conversation was innocent and kind: yet I might have made it more profitable, had I been as wise and zealous for God as I ought to be. However, religion was not altogether forgotten, though there was too little said on that sweetest and best of all subjects. Lord, forgive wherein I have sinned and come short of duty! Amen.

"*Friday, 31st.*— . . . Sweet, inexpressibly sweet was the liberty I enjoyed this morning. I earnestly wished and hoped that this happy frame would continue all day; but, alas! I marred it once and again by turning warm and vehement in an idle dispute about politics. . . . At eve the Lord forgave the offences of the day, and sealed my pardon with a smile of that adorable countenance which is my only heaven on earth. O that I had a heart to praise Him! 'Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his inheritance?'

"*Thursday, April 20th.*— . . . Freedom of access and

great liberty this night. Blessed be God for it! It is infinitely better than all the most refined pleasures of this poor world.

"*Saturday, 22nd.*—This week had cause to bless the Lord, as well as on every one of this year, for something I received that was satisfying and sanctifying, and consequently more valuable than all that this poor world can boast. Blessed be the Lord! Amen.

"*Wednesday morning, May 10th.*—It is now a great while since I could sequester a day or half a day for sacred retirement, through a continued run of avocations of various kinds. Yet I hope I was kept daily in the way of duty and the service of my adorable Lord and Master at home and abroad; though, alas! I act but poorly and coldly in the most honourable and glorious service. Would wish to spend some time in secret, to-day, if it is the Lord's will. . . .

(To be continued.)

The late Mr. Malcolm MacIver, Stornoway.

THE case of the Stornoway congregation is in a manner similar to that of Job, who, while one messenger related to him his sad story, another came with a more dismal one. Many of the Lord's people, and especially office-bearers, have been removed by death from our midst during the past few years, and scarcely is the notice of some respected member read than we are called upon to write another.

Again we have to record, though very much belated, another breach in the already depleted eldership in the person of Malcolm MacIver, tailor and clothier, who succumbed, on 27th December last, to an illness of about three months' duration.

Malcolm was born at Breasclete, Lewis, 59 years ago. While a young man he came into Stornoway to learn tailoring, and, after serving his apprenticeship, he started business for himself, which he carried on till the end.

He was evidently brought to a saving knowledge of the truth as it is in Jesus when very young, and became a member in full communion many years before the advent of the Free Presbyterian Church, but when the time came to make a stand in defence of truth and principle, he was among the first to cast in his lot with those who stood in defence of these. The Free Presbyterianism Malcolm embraced in 1893 he unflinchingly held to the last. He had no sympathy with those who unfaithfully departed from the testimony raised by our Church, and highly approved of the Synod's attitude regarding the last move for union.

Owing to physical disability, the result of rheumatic fever, he was prevented from going much or far from home, so that he was little known beyond his native island. He was always ready, when health and circumstances permitted, to supply our mission stations on Sabbath, and these places have much reason to lament his

removal. He had a very acute and penetrating mind, and the intelligent grasp he had of the historical and geographical facts of the Bible often surprised us, and the ease with which he could quote them showed a careful study. He many times informed us that his great desire and ambition was to visit the "Holy Land" after the war, and had he been spared we have no doubt but he would have carried out his intention.

Shortly before his death he went South in search of health, but finding the change did not benefit him he returned home. During his short stay in Glasgow, the Communion was held in St. Jude's congregation, and, in speaking to the "question," he remarked that "the older he got the more he was afraid of bringing a spot on the cause of Christ, and that *that* gave him more trouble than death."

After returning home he was able to attend church only once, and in the absence of the minister he conducted the service. On going home he said to his wife, "That is the last time I will enter the church, and the last meeting I will conduct." This exactly became true, for that week he took to his bed, and after much suffering he departed eighteen days after. During these eighteen days he often said that "he had no desire to get better, that he was tired of the world, and that he wished to depart and be with Christ, which was far better." We have much reason to mourn his death, for his removal has caused another great breach in our Session. We are left as a barren wilderness, and have much reason to cry, "Help, Lord, for the godly man ceaseth." To his sorrowing widow and family we extend our sincere sympathies, and may the Lord, who promised to be a husband to the widow and a father to the fatherless, be their husband and father, and may they, through grace, be followers of those who, through faith and patience, inherit the promises.

N. M.

SOME WORTHY WOMEN DECEASED.

As an appendix to above notice I may add reference to some of our most promising women who were called away to their eternal rest during the year.

In January, *Mrs. John MacLeod, Marybank*, a daughter of the late well-known "Granny" Nicolson, Laxdale, was removed. She was of a kind, gentle disposition, and a sincere lover of God's house and people. In February, *Mrs. John Stewart, Melbost*, after a long, painful illness, was called away to her rest. In her the Free Presbyterian Church has lost a true wrestler at the throne of grace, and one who could defend its principles with intelligence. Shortly after her, *Mrs. Donald Martin, Lurebost*, suddenly departed. Many of our ministers and people who were in the habit of visiting Lurebost will have pleasant recollections of her kind hospitality and warm affection to God's people and cause. In June, *Mrs. Finlay* was called away. By her humble disposition and

regular attendance on the means of grace, often when frail and suffering, she has left an example to all. Our last breach was in July, in the person of *Mrs. MacLean*, locally known as Peggy Campbell. In foul or fair weather and in the midst of much bodily suffering her place in the house of God would not be found empty, either on Sabbath or week-days. These have gone "to inherit the kingdom prepared for them before the foundation of the world," and have left us to mourn their loss. With all these breaches on the walls of Zion we have reason to cry that the Lord would arise to build her walls, and that He would hear the prayer of the destitute.

To the respective families and friends we tender our sincere sympathies, and may the Lord bless to them these sore visitations!

N. M.

Air Gaol Siorruidh Dhia, Etc.

LE MR. EGIN UELSH.

(*Air a leantuinne o t. d. 157.*)

'N IS a chum creidimh fhaotainn, feumaidh air tùs, eolas air leth a bhi agad air do thruaillidheachd ghin o'n leth a stigh, agus nach 'eil a bheag air do shon do thaobh nádur ach dìteadh gun seachnadh, agus nach 'eil thu freagrach air son a bheag sam bith ach a bhi a'd' chonnadh air son teine na h-ifrinne; agus feumaidh tu aithne a bhi agad gu'm bheil thu a' giulain mu'n cuairt maille riut, na nithe sin a dh'fheumas a bhi na'n dìteadh dhuit, agus feumaidh tu fhios a bhi agad gu'm bheil thu toilltinn-each air fearg agus mallachd Dhia. (2) Feumaidh tu aithne fhaotainn air saoradh no leigheas air a shon, an ni 'se a mhàin fuil Mac Dhe; agus mur faigh thu mach rathad leigheis air son do thruaighe ('sann is misd thu fhaotainn air do thruaighe); agus 'se eolas air do thruaighe a cheud cheum gu gràs; ach an uair a gheibh thu eolas air do thruaighe, 'an sin feumaidh tu eolas fhaotainn air an leigheas. (3) Feumaidh tu eolas fhaotainn nach 'eil rathad a chum slainte ach trid creidsinn ann an aon ghin Mhic Dhe; oir 'se creidimh an lamh a tha deanamh greim air Crìosd, agus a tha 'ga chuir ri lota t-anam, agus mar sin leighisidh se e. (4) Feumaidh tu eolas fhaotainn gu'm feum thu a ghabhail a'd' ionnsuidh mar do chuid fein, no cha dean e feum air bith dhuit; oir ciod a bhuannachd a bhios ann dhuit-sa, fhios a bhi agad air Fear-Saoraidh bhi ann, mur bhi eolas agad air e bhi na Fhear-saoraidh dhuit fein; agus ciod am maith a bhios ann dhuit-sa aithne a bhi agad air gu'n do bhàsaich Crìosd air son peacaich, mur faigh thu aithne air gu'n d'fhuair e bas eadhon air do shon fein? Mar so 'se a cheud cheum do chreidimh grasmhor creidimh air doghruinn piantaibh ann an ifrinn, air gu'm bi guth Dhia mar leòmhann beucach, slait iaruin, uallach trom, 'ga do bhruthadh sìos.

2. An uair a chi thu gu'm bheil thu a'd' sheasamh air a bhruaich, their thu, ciod a ni mi? Am bheil sud air ullachadh air mo shon-sa? An d'theid mi air m'ais gu mo bheath a ris? Cha'n urra' mi, oir cha dean mi ach peacachadh na's mó agus na's mò, agus corruich Dhia a mheudachadh; cha dána leam a dhol air m'aghaidh, d'eagal is gu'm bi mi air mo sgries anns an teine ud! Cha'n'eil fhios agam ciod a ni mi, seasaidh mi mar a tha mi, agus feithidh mi a dh'fhaicinn ciod an ni an Tighearna rium, feithidh mi air deadh thoil an Tighearn.

3. Tòisichidh tu air cuimhneachadh, agus maothaichidh do chridhe, agus brisidh fhòidean cruaidh; 'an sin their thu, Thighearn, an àill leat solas eiginn a' labhairt ri m'anam bochd, tha fadail orm air son a bhi air mo dheanamh rèidh riut, 'nis bithidh d'fhuil ionmhuinn leam; cha'n 'eil mi ag iarraidh tuilleadh 'san t-saoghal so, ach boisgeadh do d' ghnùis ionmhuinn, agus d'aghaidh ghaoil dealradh air m'anam.

4. Rùnaichidh tu nach d'theid thu gu bráth air t-ais gu do sheann ròidean, do bhrìgh 's gu'n do mheall iad thu, air an aobhar sin their thu, tha mi a' gealltuinn, ann an làthair Dhe, ma shineas e mach an t-slaith óir rioghail do m'ionnsuidh; gabhaidh mi mo chunnart; agus mo bhasaicheas mi, básaichidh mi ag ùrnuigh agus ma theid mi am mugha, racham am mugha, oir amhaireidh mi do ghnath riut, ge do thilgeadh tu mi sìos do dh'ifrinn, agus ge do mharbhadh tu mi, gidheadh cuiridh mi mo dhòchas annad.

5. Bithidh tart agus ocras ort, nach dean a bheag sam bith do shàsachadh ach feoil Chrìosd, agus cha'n urrainn a bheag sam bith do thart a chasg ach fuil Chrìosd a mhain. Cha dean na h-uile ni air thalamh do shàsachadh agus am faigh thu Crìosd ann an gáirdeanaibh d'anam, gus am bi thu cinnteach as.

6. Measaidh tu cho mòr mu shláinte, is gu'n guidh thu do gach uile pheacadh, agus do dh'uile thaitneasaibh slan leo; agus cha toir thu do Thighearn air son deich mìle saoghail; agus cha chaill thu fhabhair, gu a shìth agus a gháirdeachas a chall, a tha agad ann a lathaireachd, air son na h-uile toil-inntinn e tha fuidh neamh. Fadheoidh tha do ghloir agus do shìth a' teachd a steach; 'an sin fa' dheireadh tha Dia a' tabhairt dhuit a bhi creidsinn, an uair a their e, thig, a pheacaich bhochd, nach bi thus as m'eugmhais-sa, thig am' ionnsuidh, gheibh thu mi, is duilich leam fantuinn uait; tha thu sgìth agus air fannachadh le uallach do chuid peacaidhean, bheir mise ath-bheothachadh agus fois dhuit, cha leig mi leat a dhol am mugha. An sin their an Tighearn, tha thu lomnochd; thig a'm'ionnsuidh, agus cuiridh mise trusgan ort. An sin their an t-anam, agus thubhairt thu, "Is beannaichte iadsan a tha ri bròn." A Thighearn, bu toileach a dheanainn-sa bròn na'm b'urra mi. Thubhairt thu, "Is beannaichte iadsan air am bheil ocras agus tart an deidh fireantachd." A Thighearn, bu toileach a b'àill leam ocras agus tart a bhi orm, is toileach a b'àill leam mir dheth t-fheoil fhaotainn, agus deoch dheth t-fhuil; agus bu toileach a b'àill leam creidsinn na'm bu dána leam agus na'm

faicinn coslach sam bith no comharadh air do ghràdh dhomh. Shaoil le Iacob nach faiceadh e gu bràth a mhac Ioseph, agus an uair a dh'innis a mhic dha gu'n robh e beo cha b'urrainn da an creidsinn; an uair a dh'innis iad dha, 'an so tha na carbaidean a chuir e a'd'ionnsuidh, 'an sin tha e smuaineachadh, co as a thainig iad so? O! an nis tha fhios agam gu'm bheil mo mhac beo. Eadhon mar sin tha chùis leatsa a tha a'd' chreid'mhach; aig a cheud am tha thu a' saolsinn gu'm bheil thu cailite, agus gu'm bheil na h-uile solus agus beatha air dol air falbh, agus tha thu a' saolsinn nach 'eil e so-dheanta gur urrainn thu a bhi air do thearnadh, gur h-urrainn do pheacach co mor riutsa maitheanas fhaotainn. Ach an uair a gheibh thu comharadh air bith o'n Tighearn, agus a chi thu coslas air bith do a lathaieachd, ann an sin tha thu a' creidsinn agus a' deanamh greim air a ghealladh a th'air a dheanamh dhuit ann am fuil Chrìosd. Mar sin amhairc air na meadhonaibh, agus ma bhuin Dia riamh air a leithid sin do dhoigh ri t-anam ann an tomhas air bith fìor, an sin feudaidh tu a bhi aoibhneach; oir tha agad-sa siol an fhìor chreidimh thearnaidh air a chuir annad, agus feudaidh tu a bhi cinnteach nach fag an Tighearn gu bràth thu, ni mo a leigeas e leat a bhi cailte. Amen.

Church Notes.

Communions.—John Knox's, Glasgow (Hall, 2 Carlton Place, S.S.), and Tolsta (Lewis), first Sabbath of October; Gairloch (Ross), and Ness (Lewis), second; Scourie (Sutherland), third; Lochinver (Sutherland), and Wick (Caithness), fourth. Oban, first Sabbath of November; Halkirk (Caithness), and St. Jude's, Glasgow (Jane Street, Blythwood Square), second; Dornoch, and Helmsdale (Sutherland), third; Edinburgh (Hall, Riego Street, near Tollcross), fourth.

F.P. Deputy in Vancouver, B.C.—We have pleasure in stating that the Rev. James Macleod, Free Presbyterian deputy, arrived safely at Vancouver, British Columbia, on the 16th August, after a good passage on sea and land. The services he is conducting are well and increasingly attended. For the benefit of people in Western Canada, to whom the Magazine goes, we give the address of place of meeting and the hours of services:—Oddfellows' Hall, 7th Avenue, Main Street, Vancouver, B.C.: Sabbath Services—Gaelic at 11 a.m., and English at 7.30 p.m.; Weekly Meetings (Gaelic) on Wednesdays, at 8 p.m. It is our desire that the Lord may abundantly bless His Word preached by the deputy. Arrangements are in process of being made for the supply of Winnipeg Mission, when Mr. Malcolm Gillies, student, will (D.V.) leave for Scotland at the end of October.

Dunoon Services.—We have to state that occasional Free Presbyterian services will (D.V.) be held at the Congregational

Hall, Victoria Road, Dunoon, during the winter months. Local intimation will be made by Mr. H. S. MacGillivray, Bay View Boarding-House, West Bay, Dunoon.

The late Rev. D. Bannerman, Conon Bridge.—It is with much regret that we record this month the death of the Rev. Donald Bannerman, who passed away at Inverness on the 28th August. Mr. Bannerman, who had reached the advanced age of eighty-four years, was in failing health for some time, though he was able to officiate at Beaully and Daviot until within a comparatively short period of his decease. Mr. Bannerman in his early years was a teacher with a special interest in languages, several of whom, both ancient and modern, he was acquainted with. He was a man of superior intellect and refinement, and a truly exercised Christian. His preaching was in a marked degree experimental, and was often very helpful to God's people. Though, owing to a constitutional infirmity, he was never called to the regular ministry, he did useful service in his day, and his memory will be cherished with respect by not a few. Our loss is his gain. His pathway was one of tribulation, but it is our sincere confidence that he has now entered the land where sorrow and sighing have for ever fled away. We express our deep sympathy with all surviving relatives and friends. J. S. S.

S.G.U. Pamphlets.—Rev. Henry Atherton, Secretary of the Sovereign Grace Union, sends us frequently pamphlets issued by said Union on the subjects of Election, Particular Redemption, Justification, etc. These pamphlets are Calvinistic—at times, perhaps, Hyper-Calvinistic—but they often contain clear Scriptural arguments in favour of the doctrines stated as against Arminian sentiments. There are some useful reprints: one, a Sermon by the well-known Thomas Watson on Justification, and another, a very good discourse by a Puritan divine, named Vicks. Mr. Atherton ministers in Grove Chapel, Camberwell, where the famous Joseph Irons once presided, and he has in course of publication a volume on the history of the Chapel, and of Mr. Irons and his successors. The pamphlets, previously mentioned, may be had at 2d. each, postage $\frac{1}{2}$ d., and 10s. per 100, from Mr. Atherton, at 100 Camberwell Grove, London, S.E. 5.

Acknowledgment of Donations.

MR. ALEXANDER MACGILLIVRAY, General Treasurer, Woodbine Cottage, Glenurquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to 25th September:—

Sustentation Fund.—Per Mr. H. S. MacGillivray, Dunoon Mission Congregation, 20/3; A. M. L., Tomich, Strathglass, 2/6; D. Cameron, Pine View, Carrbridge, 10/; A. Campbell, Easter Aviemore, 10/; Per Rev. J. S. Sinclair—D. Morrison, Saskatoon, Canada, £1 8/.

Home Mission Fund.—Per Rev. D. Graham—Widow J. MacRae, Kishorn, 10/.

Jewish and Foreign Missions Fund.—Mr. Donald Clark, Pittsburg, U.S.A., for Training Kafir Girl at Lovedale, £6; Per Mr. D. Nicolson, Duisdale, Skye—Mrs. Latta, Killearn, 4/.

College Fund.—Per A. Macrae, missionary—Mrs. Crowe, London, £2.

Mr. John Morrison, Treasurer, Finsbay, Harris, acknowledges, with thanks, the following donations to the Church Building Fund at Finsbay:—Per Alexander Morrison, "In Memory of Alastair N. and Rachel Mary," £4 10/, and "A Friend," £1; and per Mrs. Morrison, Lingerbay—J. Macleod, Tea Rooms, Tarbert, Harris, £1; M. Macleod, Kyles, Scalpay, 6/; Alexander Macaskill, N. Uist, £1, and Peggie Maclean, Northton, 6/.

The Magazine.

Notice to Subscribers.—Price of Magazine for year is 3/, postage extra of 1 copy, 1/; 2 copies, 1/6; 3 copies, 2/; postage extra of 1 copy to countries abroad, 6d.; 2 copies, 1/, etc. Total annual price of 1 copy at home, 4/; abroad, 3/6. *Free Distribution Funds.*—We shall be much obliged to subscribers for a continuance of donations to these Funds, as they are at present practically exhausted. We still send 220 copies per month to the Mine-Sweepers, and the same number, with the addition of remainders of back copies, to Mr. R. E. Bridger, Bristol, who has for many years carried on a Gospel Book Mission to Army and Navy. We also send out a number of copies under the General Free Distribution Fund. Our outlay, at cost price, is £5 or so per month. At the end of April last, we were about £15 behind.

Subscriptions Received for Magazine.—Mrs. M'Leod, Alness, 1/9½; H. Graham, Port Arthur, Ontario, 8/4; M. Maciver, Old P.O., Achiltibuie, Ross, 6/; J. MacLachlan, for St. Jude's Collectors (August copies), 68/3; N. Adshead & Son, Glasgow (Sales), 53/1; H. Macqueen, Rothesay, 4/; M. Turner, Dumbarton, 10/; M. Beaton, Waternish, 3/6; John Macleod, Lairg, 13/9; Miss Sinclair, Gt. Hamilton St., 8/; Misses Mackenzie, Weston-Super-Mare, 8/; Neil Campbell, Beaulieu, 5/; J. Adamson, Helmsdale, 4/9; Mrs. Malcolm, Wallasey, 4/; R. Macfarlane, Benbecula, 4/; A. Robertson, Tain, 8/; George Macquarrie, Partick, W., 6/8; Mrs. M. Macdonald, Jeantown, 5/, and Magazine Fund, 2/; Miss F. Maclean, Balemore, N. Uist, 4/6; J. F. Mackay, Burk's Falls, Ontario, 4/; D. Morrison, Saskatoon, Sask., 6/9; Miss Lucas, Ullapool, 5/; Miss Sutherland, Dore, Brora, 4/; Miss B. Macdonald, Ness, 4/; G. Ross and D. Matheson, Ullapool, 7/6; R. MacLennan, Paisley, Ont., 3/6; Mrs. Fraser, Dunkeld, 5/; J. MacLachlan, for St. Jude's Collectors (September copies), 70/3; Miss M. Campbell, Tanera, 4/3; D. Leslie, Skelbo, 4/; Miss Cattinach, West End, Newtonmore, 4/; F. Macdonald, bootmaker, Ardhieslaig, Lochcarron, 13/4; Mrs. J. Mackay, Swordly, Bettyhill, 2/; W. Sinclair, Winnipeg, 70/; Per above—L. A. Ross, Bayton, 3/6; A. Murray, Rhemusraig, Rogart, 5/; J. Macleod, Inchnadamph, Sutherland, 4/; A. M'Lellan, F.C. Manse, Islay, 1/4; K. Kemp, Schoolhouse, Cullicudden, 4/; Per A. Ross, Strond, Obbe, Harris—John MacCuish, Northton, 4/; Mrs. Mackenzie, Achintee, Strathcarron, 4/; D. Cameron, Pine View, Carrbridge, 4/9; Mrs. Neilson, Carnoustie, 5/; D. Mackinnon, Onich, 4/.

Free Distribution to Soldiers and Sailors.—"A Friend," 3/; Misses Mackenzie, Weston-Super-Mare, 12/; A. Robertson, Tain, 2/; D. Morrison, Saskatoon, 5/3.

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