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## The Social Disorder.

IT seems deplorable that the aftermath in our country of the Great War should consist, among other things, in widespread internal strife and contention. It was thought by many during the War-time that the exigencies of that stressful period had created a new bond of brotherhood between high and low, rich and poor, master and servant. All classes were then bound together by a deep sense of the value of our national standing and privileges, and by the comradeship and discipline of the various services, and it was believed that the strong tie which was then formed would endure after the conflict was past, and would tend to strengthen and uplift the life of the Empire, ushering in, indeed, a new era of national progress and prosperity, in every good and desirable sense. But we regret we have lived to see results of a very different kind. The moral and spiritual advance has not taken place, and social unity is hard to find. Strikes and revolutionary movements are the order of the day.

Too much, of course, was expected by the greater number from the pressing circumstances of the War. External influences will not permanently and radically change the inward disposition of fallen humanity. They will not create the "new heart and right spirit." Nothing but the Gospel of Christ, accompanied by the power of the Holy Ghost, will effect this happy result, but these divinely-appointed agencies are little reckoned of by the vast majority of people in our own nation as well as in others. Hence the sanguine expectations, based upon natural conditions, have been entirely unrealised.

Now, such questions as the following have occurred to us in view of the commotions of the present time:—"How has it come about in the course of divine providence that things are as they are—that there is such an uprising against those who have wealth and power? Are there any elements in the professing Church that have contributed to the widespread spirit of rebellion against

authority, and to the lack of friendly and trustful co-operation between high and low, employers and employed, leading to strikes and suchlike forms of revolt?" We shall endeavour briefly to answer these questions.

The answer to the first question is that God is punishing the higher classes for their oppression of the poor in past times. He visits the iniquities of the fathers upon the children. No one must think that we have the slightest desire to be unfair to those who occupy the higher ranks of society—we believe they are often very unjustly maligned by the spirit of envy and jealousy—but the truth must be told that there has been room in the past for the charge which the Apostle James brought against the great in his own day: "Do not rich men oppress you and draw you before the judgment seats? . . . Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you" (chapters ii. and v.). True, there were, and are, noble exceptions to this account among the wealthy, but the description can well be applied to many past and present, and the day of retribution has come, which also finds its portraiture in the Epistle of James: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire." The Lord, in righteous judgment, is now permitting the poor to oppress the rich, and while this providential aspect of the case does not and cannot justify unrighteous demands from any quarter, yet the fact of retribution for sin has to be recognised by all right-thinking men.

There are also elements in the professing Church that have largely contributed to the present unsettlement. One of these is the kind of religious teaching that has been given for many years from the majority of pulpits. This teaching has been, to say the least, seriously defective. Neither law nor Gospel is properly preached, so that we do not wonder at the social disorder that has arisen. Ministers, for example, are exceedingly deficient in their presentation of the law of God, which is also the law of Christ. The sum of the ten commandments is: "Thou shalt love the Lord thy God with all thy soul and strength and mind, and thy neighbour as thyself." These commands are not expounded by the pulpit in their full meaning and spirituality, so as to show forth the glory of the law in its holy, just, and good requirements, and to bring home the conviction of shortcoming and transgression to the hearers. It is the man who is thus convinced of the excellency of the divine standard of love to God and love to his neighbour, who will seek the divine method of attaining and

exercising these gracious dispositions. But the popular way now-a-days is to flatter people into the opinion that they are keeping all the commandments if they show a superficial regard to some of them. Then, there is one precept which it is a common thing to undervalue and ignore as out of date, namely, the Fourth Commandment—"Remember the Sabbath day, to keep it holy," etc.; and this treatment of it by the pulpit is fitted to undermine regard in the minds of the hearers for all the commandments. If people are at liberty to rob God and themselves of the sacred day of worship and rest, they can, with slight provocation, set at naught any of His precepts. The modern pulpit, further, says little as to the penalties (especially in the world to come) for disobedience to God's Word and laws. Hell is not in the new theology. The salutary fear of future punishment has been taken away, and men blasphemously think that they can defy their Creator, Lawgiver, and Benefactor, with impunity. An atheistic socialism is, to a considerable extent, behind the present revolutionary movements. There is no anxiety to maintain the divinely ordered relations in society, and to give to each class its due. "Every man for himself and no other," is the motto.

Similarly, the ministers of our time are gravely deficient in their presentation of the Gospel of Christ. In fact, it is not in any proper sense the Gospel at all which a vast number preach. Many sermons are delivered in which there is no mention of sin or of Christ. Both the fact and the doctrine of His vicarious atonement are set aside, and the necessity of regeneration or the new birth is never once mentioned. Salvation by imitation of Christ's example is the popular gospel doctrine of our time—a new edition of the old legal gospel, "Do and live," which has slain eternally every fallen sinner that has sought to gain heaven by it. We have no hesitation in declaring that salvation without the atonement and the new birth is an absolute impossibility, and it is very clear that the modern Gospel, which leaves out those fundamental truths, has not saved men from sin and wickedness in this present world, not to speak of the world to come. The condition of things to-day is clear and definite proof.

We lay the responsibility of the strife and animosity that exist to-day between the various classes of society largely at the door of the modern gospel. It supplies no dynamic power for the regeneration or elevation of society. Is it not an extraordinary thing that the progress of the Higher Criticism, and the preaching of the gospel of love, without law, atonement, or regeneration, have gone on contemporaneously with one another for the last thirty or forty years? And what have been the results? A great War abroad of unprecedented havoc in the loss of millions of human lives, and of treasure almost incalculable, and flagrant immorality, strife, and bloodshed at home that are well-nigh bringing to wreck and ruin our national existence. May the Lord hear the prayers of His people and send forth anew His pure Gospel among us as a nation and to the ends of the earth!

## A Sermon.

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

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

(*Continued from page 171.*)

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"But there is forgiveness with thee."—PSALMS cxxx. 4.  
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THOUGH I have insisted long, and may insist yet some while upon this great privilege, the forgiveness of sins, yet ye may know that I am not upon an unnecessary subject. I am upon a subject that will be found absolutely necessary for you, to make your testament comfortably with, and with the cordials thereof ye may digest any bitterness that occurreth in your empty pilgrimage.

These general heads, on which I am now treating, want not their ground in the text and context. That which is pardoned (to which I have spoken), the text tells that it is iniquity: "There is forgiveness with thee of these iniquities, which if thou mark, who can stand?" The author of this benefit of pardon is expressly held out in the text, "There is forgiveness *with thee*," and the benefit itself, the nature whereof I am now inquiring after, is held out in that term of forgiveness, "There is *forgiveness* with thee." Now concerning this, having cleared negatively, what it is not, I told you particularly, that pardon takes not away the filth and being of sin, but the guilt of sin. God, in pardoning the sinner, remits the offence done to Him by the violation of His law, and restores the pardoned sinner to His favour, and exempts him from the deserved punishment of sin. And in pursuance of this, I spoke to two of four questions, which are needful to be discussed, for clearing the nature of remission. 1. I cleared to you, that though guilt be inseparable from the filth of sin, yet the sinner might be pardoned, though the filth of sin remain; and how that his pardon did not take away the desert of sin, considered in itself, but that it takes away that desert and guilt, as it results on the person sinning, so far as it never taketh effect on him; so that, though the person who fled unto Christ for refuge be troubled, not only with the pollution, but with the guilt of sin, yet he needs not be afraid, for it takes no effect against him, since he has betaken himself to the city of refuge. And to confirm this, I gave you several scriptural expressions of pardon, which may quiet the conscience, and be ground of peace; that although the filth of sin, and the inherent desert of sin remain, yet pardon is a real security to the pardoned sinner. 2. Another case or question which I spoke unto was, that seeing pardon frees the pardoned man from obligation to punishment, whether or not doth, or may, the Lord pursue a pardoned justified man with any chastisement or punishment for sin. And there, not to resume what I spoke

unto you the last afternoon, I gave you some grounds of refutation of the Popish doctrine, who will have the fault or guilt remitted when the punishment is retained ; which is to say, that sin is remitted, and it's not remitted. And upon the other hand, I cleared to you against the Antinomians, how that, as all trouble came in by the door of sin, the Lord may and doth chasten the pardoned sinner upon the account of sin ; partly to prevent sin, partly to rouse him up to repentance when he hath sinned, and partly to set sinners on their feet, that they may be rightly affected with sin when it is pardoned, and that they may be excited to make a right use of pardon.

There remain yet other two questions or cases to be cleared, anent the nature of remission of sin, to which I shall now briefly speak, as the Lord will give.

3. The third case or question in order to this is whether the truth of pardon depends upon the intimation thereof to our hearts, yea, or no, as when a sensible sinner is fallen down at God's foot-stool, in the confession of sin, and crying for pardon through Christ, yet he finds nothing like a pardon intimate to his conscience. In this case the question is, whether hath he ground to doubt, that neither hath he repented of sin, nor gotten a pardon from God for it. The general answer to this is, that pardon, and God's intimation of pardon to the conscience, are not to be confounded. The apostle (1 Cor. ii. 12) gives a general rule concerning all supernatural gifts, that when we have received these things freely of God, we must receive the Spirit which is of God, that we may know the things that are freely given to us of God. It's one thing to get these supernatural gifts gifted to us, another thing to get the Spirit which is of God, to know they are given us ; and this hath place particularly in the matter of pardon of sin, for the pardon of sin is a sentence already past in the Word of God in favour of all believers and penitents in Christ, so that no sooner doth the penitent sinner flee unto Him and look unto Him, as to the brazen serpent, for pardon and cure, but as soon as that pardon becomes his, before he can subsume (conclude) "I am fled unto Christ for pardon, and am pardoned." His direct act of faith draws out pardon, before he can reflect and pass a judgment on that, his pardon. And hence, when Nathan hath pronounced that David's sin is pardoned him (2 Sam. xii. 13), yet in the 51st Psalm he cries instantly for mercy, for pardon, and blotting out of his transgression. Why? Though he was pardoned in the court of heaven, yet he was not pardoned in the court of his own conscience. The intimation of pardon was suspended and kept up. And hence is that which I named before, Matt. ix. 2, "Son, be of good cheer, thy sins are forgiven thee." It's one benefit to him to have his sins forgiven him, and another benefit to be of good cheer on that account: therefore, as Christ tells him that his sins are forgiven him, so He must bid him be of good cheer. Thus ye see the truth of a penitent's pardon depends not on the intimation thereof to his conscience.

But this wakens up another case or question, the following forth whereof will deduce this more distinctly, and that is, how it comes, and for what end it is, that a child of God cannot get it discerned and closed with, that he is pardoned. For clearing of this case, we should look first to ourselves, and then to a wise hand of God suspending the intimation of pardon. If we look to ourselves when we are pardoned, we cannot discern it because of our weakness, that cannot discern our happiness; we are blind and discern not our happiness, discern not our health; we confound the reality of pardon with the sense and feeling of pardon, and we will not believe pardon, except we feel the effects of pardon. And it is also because we are ignorant of getting pardon through the satisfaction of another. When we are brought to be sensible for sin and to look to Christ for pardon, and God hath spoken pardon, we are like the sea, which being raised by a storm, doth tumble awhile after the storm is over, and there is a calm. These are some hints on our part why the pardoned sinner gets it not discerned that he is pardoned. But if we look to God, He may have a holy hand in keeping up the intimation of pardon upon several accounts. 1. The Lord would have us looking more to His Word, wherein pardon in the Gospel is holden out to us on Gospel terms, and less to sense. He would breed us to grip the promise while sense come, and to grip the promise that sense may come. And they that will suspend all assurance of pardon until it be sensibly intimated, the Lord in His holy providence keeps up the intimation of pardon from them, to teach them to pay more due respect to His Word, and to seek and feed upon the consolation that depends upon pardon promised and pronounced therein, that by following His method by faith, they may come to sensible intimation of pardon. 2. The Lord may keep up the sensible intimation of pardon from the penitent and pardoned man, that He may learn him to look upon pardon not as a necessary result and effect of his repentance, but as a free gift of God, which though the Lord will not bestow without repentance, yet He doth not bestow it for repentance; therefore doth He suspend the intimation of pardon from the penitent man, that he may learn to look less to his repentance, and more to the free grace of God in obtaining of pardon. 3. The Lord sees it fit to keep pardoned sinners in suspense as to the sense of pardon, or the intimation of it, that He may let them see that when He is provoked by their sinning it is not so easy to recover themselves and get into His favour. Therefore, though He has pardoned them, yet He will keep them at the back of the door, as to the intimation of it; partly, that they may be put to resent how bitter a thing it is to depart from God and to raise a cloud betwixt Him and them; and partly, that they may be affrighted to dally with sin again. He will have them to know that though He give them mercy, it is not so easy to bring a delinquent in court and favour again. 4. The Lord keeps up the intimation of pardon from the

penitent and pardoned sinner for this, among other ends, that he may be fit for sympathy with others that may come in the like case with himself. He may cause his reconciled people feel the bitterness of departing from Him, and may suffer them to lie in the sense, and under fears, of their unreconciled condition as to the intimation of pardon, that they may bear burden with others that come to be in their case. 5. The Lord keeps up the intimation of pardon from them, that He may set them on work to repent more, that they may search out sin more, and repent more for their sin, and for the sinfulness that is in their sin, that possibly as yet they have not laid well to heart. These reasons of suspending the intimation of pardon, even where pardon is really past, were they well pondered by us, we might get a better account of our pardon and the petitions we put up for it.

And particularly to speak a word here to them, who though they are in the use of the means, running to the open fountain and serious to know the mind of God as to the pardon of their sin, and their being in favour with God, yet can find no intimation thereof. Beside what general directions they may gather from that which I have spoken, I shall offer three or four words further. Thou that art a sensible sinner in the use of the means, fleeing to the remedy, yet can find no warmness or sweetness, through gripping to the promise of pardon—thou findest nothing like that, “Son, or daughter, be of good cheer, thy sins are forgiven thee,” for such, I say, as thou art, I offer these four words of direction. 1. I would have such persons looking upon it as a mercy, that they are not deluded as to the matter of their pardon, as many are who never doubt of it. I confess they are in an error on the one hand; but the error of the other hand, that doubts not of pardon, is the more dangerous. Thy continuing doubtful is dishonourable to God, and thou impeded and provokest Him to suspend thy comfort: but the other that doubts not of pardon, they are deluded; they take it for granted that they are pardoned, or desperately they will take their venture whether they be pardoned or not; and therefore thou that art kept in exercise about the intimation of pardon, ought to bless God that thou art not in the error of these self-deluders. 2. I would recommend to such, that they would justify God whatever He do; that is David’s remark, Psalm li. 4, “That he might be justified when he speaks, and clear when he judges.” If thou fall a-carping and quarrelling, that will not shorten thy distress, it may well provoke God to hide His face even more, till thou learn to justify Him. 3. I would recommend to them that are about the means using for pardon, and yet cannot win to the intimation of it, that they would look well to their repentance, and there are four things to be looked to in repentance. 1. They should look well that it be sincere, that it be repentance for sin as sin, and not a rueing for it, as it is disgraceful to them and prejudicial; many beguile themselves with a rueing for

sin, and never repent sin. 2. They should look if their repentance be universal for all sin, which is another mark of sincere repentance; see that thou be not seeming to rue over one sin, while thou art hugging another in thy bosom. 3. They should labour to have their repentance deep and thorough. I mean not to recommend to any a trade of discouragement, but any who read in what plight David was, Psalm xxxii., Psalm xxxviii. and Psalm li., they will readily find that the repentance of the generality is not thorough. 4. They should look to it if their repentance be constant. It is marked of Christ, that, "When he was in an agony, he prayed more earnestly" (Luke xxii. 24). So such as are suspended and kept at the door, while they are about the work of repentance, they should be more fervent, and hold on in the work of repentance. 5. They should stick well by faith. There is a word to this purpose, Isai. l. 10, "Who is there among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light," no intimation of comfort, "Let him trust in the name of the Lord, and stay upon his God." In this case, faith closing with the promise of pardon must be stuck by, and to help you to stick by faith in such an exigent, I would have you considering partly, (1) that many a pardon is past in heaven, whereof the sensible sinner wants the comfort. (2) When faith is the exercise that thou hast no will to make use of, I would have thee to consider, that it is a notable refutation of temptation, to go and mourn over thy atheism and unbelief, and for that thou hast such an aversion to the way of faith, whereby only thou canst win to the shore. (3) Consider that it is a most cleanly and noble act of faith, in despite of Satan's temptations, and the fears of thine own conscience over the belly of unbelief, to cast thyself in the arms of Christ, and in the bosom of the promise, and if thou perish, thou perish. There thou castest thyself, and there thou leavest thyself.

Now to come to the fourth, or last case or question I proposed to be spoken to, Whether pardon of sin be a revocable or irrevocable sentence? That is, whether when a pardoned sinner falleth in a new sin, his new guilt cancelleth all former pardon till he repent all over again, and get a renewed pardon for all. It is to no purpose here to trouble you with the differences betwixt the canonists and the school-men, betwixt Gratian and his glossator, in this matter. That which lies in our plain road in clearing this question I shall reduce to five brief assertions. 1. It is to be granted, and experience witnesseth it, that in the case of new guilt, Satan by temptation may be ready to cast all loose, to call in question all former pardons, so to a man's sense, all former iniquities may come to remembrance; and it may come in question, whether or not they have been pardoned, which is a proof of the saints' tenderness, though it be clogged with a mistake. Their pardon may fall under debate, as we see in David and Job—in David, Psalm xv. 7, who prays "That God would

not remember the sins of his youth"; and in Job xiii. 26, whose temptation is, "Thou writest bitter things against me, and makest me to possess the sins of my youth." He looks on sins long ago pardoned, as pursued by God. 2. It is to be granted, that as Satan by temptation, and saints through their own weakness, may bring former pardon in question, so the Lord in His providence may see it good to concur in something like that; He may, though He do not recall pardon, yet bring pardoned sins to memory, open these unripe graves, and hold their heads over them, when they fall in the committing of new folly. And this the Lord doth partly that He may affect the sinner the more, when he reflects on his guilt against God, that hath pardoned him so; and partly, that the sinner may thereby be excited to vomit up by repentance his new contracted guilt; all terrors for former guilt recurring, he may not dally therewith anymore; and partly he calls former guilt to remembrance, that He may make the sinner afraid to be adding to that account. 3. This is a thing to be yielded to, that is, that however it stand with a man as to the pardon of bygone sin, yet God allows him no consolation in the pardon of sin, so long as he wallows in new provocations without repentance. Be his pardon revocable or not revocable, it shall be all a matter to him, if he study not tenderness in his walk. And any man that is going on in new provocations and doth bless himself in former pardon, I shall not say that he is blessing himself with a lie, but sure he is blessing himself with a false comfort in his right hand. 4. This must be granted, that as the school-men say, sins that are pardoned do recur upon the commission of new guilt, not formally considered as in themselves, but in so far as these former sins that were pardoned are virtually contained in the ingratitude that is in that new guilt. That is, though formerly pardoned sins return not upon the delinquent, yet there is so much of ingratitude to God in new contracted guilt, that in some respect the sinner may be accounted no less guilty, as if all the former guilt were contained in that one provocation. But when these four must be granted, yet in the fifth place it is still to be held, that a pardon past by God is a sentence irrevocable; it is a sentence not made void, nor cancelled by any new guilt. It is one of these gifts of God that are given "without repentance," and this is clearly intimated to you in these Scriptures that I gave you before, while I shew you how satisfactorily the Scripture speaks of the pardon of sin, as it is looked on by God; how it is called "A blotting out of sin," "A covering of it," "A putting it out of his sight," "A casting of it behind his back," and "In the depth of the sea"; and so, "As though it be sought for, it shall not be found," and how, speaking of pardoned iniquities, He says, "He so blots them out, that he does not remember them,"; and "He will forgive their iniquities so, as that he will remember their sin no more." These Scriptures evince, that pardon once past is irrevocable. As for these Scriptures the

canonists and Lutherans urge, as Ezek. xviii. 24, 26, "That when a righteous man turneth away from his righteousness and commits iniquity, and doth according to all the abominations of a wicked man, all his righteousness that he hath done shall not be mentioned, he shall die in his sin." That would seem to make all void, but the answer is easy, that either the text speaks of a temporary righteousness of a man that was never pardoned, and from which he may totally and finally fall away; or if it speak of true righteousness in the pardoned man, it holds only by way of supposition, that, "If the righteous man should fall away, his righteousness should not be mentioned"; and this supposition says nothing to the possibility of the thing, but is a blessed means to prevent his falling away. There is another word, Matt. xviii. 32, spoken of, "The wicked servant that had his debt forgiven him, and had no compassion on his fellow-servant and was delivered to the tormentors," that the ancients trouble themselves much about, and speak of a baptismal remission, that is gotten in baptism; but that text is a parable, and a parable is not to be strained beyond its scope. Parables are like pictures wherein are many flourishes, which are not lineaments of the thing portrayed. The scope of that parable is, to prove that Christ will pardon the sins of none, but such as forgive others; and such as will not forgive others, though they seem pardoned folk, they will find their sins retained; and that this is the scope, is clear from Christ's explaining it, and no more.

From this that I have been speaking about the irrevocableness of pardon, there are some uses that I intended to have spoken to, which I shall name and close. One is, that as they who have been pardoned, and can reflect how much they have been humbled for particular sins before they attained to pardon, they should walk tenderly, for fear of wakening old sores and the guilt that God hath covered with the veil of pardon, as they would not have these laid in their dish, and be made to look upon these unripe graves of abominations. And another word that I intended to have spoken to, is, that a sensible child of God, though he fall in new guilt, is not obliged to look upon former guilt, which hath been pardoned, as unpardoned, though he ought to be humbled for, and repent the present guilt. If Satan, and the conscience, and God in His holy providence, call to remembrance sins pardoned, and waken them about his ears, the sensible man in that case should not question former pardon, though readily there is some unpardoned sin, where these bygone counts are back-speared (questioned again), that should be sought out and mourned for; yet all are not to be looked on as unpardoned, but as beacons and warnings, to make conscience of repentance for unpardoned sin, that we may get that breach cemented, and that wound bound up again. God bless what ye have heard!

*(To be continued.)*

## Notes of Northern Worthies.

*(Many of these Notes were hitherto unpublished.)*

*(Continued from page 145.)*

A HEARER came to a minister one day and said: "There is a passage in the Epistle to the Romans I cannot understand." "What passage is it?" said the minister. The man replied, "The place where it is written, 'Jacob have I loved, and Esau have I hated'" (Rom. ix. 13). "Well," said the minister, "I can well understand why He should hate Esau, but I could never understand why He should love Jacob, or any other of the sinful race of mankind."

One made the comment that Satan broke in on the woman as "the weaker vessel," but that Christ, the eternal wisdom, said, "I'll be before thee, Satan; I will baffle thee, make a fool of thee, and overcome thee by the woman on whose weakness thou hast broken in; the seed of the woman shall yet bruise thy head."

Donald Grant, Latheronwheel, said that Renwick was the last martyr Christ took out of Scotland (1688), and no wonder though Scotland was getting rusty now. (This was said perhaps fifty years ago.)

Two men were once driving cattle west of the Ord of Caithness, and it came on a broken night of rain and thunder. Said one to the other, "We must go to the Most High about this, as we have other people's property in our hands." So each of them went by himself to a place to pray. When they came back, one said to the other, "What did you get?" "Oh, I hope," he replied, "there is no fear of us, but what did you get yourself?" "I got," said the other,

"'Lord, thou preservest man and beast.  
How precious is thy grace.'"

"Well, well," said he who spoke first, "we need not be afraid, then."

A godly man in Reay who seldom went to hear ministers, as he did not like the teaching of many of them, had occasion one day to call at a minister's house. Two ministers, who happened to be there, asked him why he did not attend more frequently at church. He answered, "Because I don't hear the Gospel when I go." They asked him what did he call the Gospel, or what Gospel did he want? "Well," he replied, "I will tell you what I call the Gospel for myself: 'Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them to us by his Spirit; for the Spirit searcheth all things, yea, the deep

things of God" (1 Cor. ii. 9, 10). The ministers were silent. The point appears to be that he was missing the work of the Holy Spirit in revealing the things of God out of the preaching that was common, and that the doctrine was thus not satisfying to his soul.

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It is related of the eminent Joseph Mackay, who was in the British Army at the Battle of Waterloo, that after his return home he paid a visit to the noted John Grant. On his way to John's house Joseph was reflecting on the painful and dangerous experiences he had passed through, and the gracious care the Lord had exercised over him, and it occurred to him that, if he were asked to engage in any religious exercise when he met John, he would require to have something specially good to offer. After Joseph arrived at the house, John ordered food to be set down, and then requested Joseph to ask a blessing, which he did at some length. No sooner did he conclude than John, whose discernment of any formality was exceptionally acute, and his criticisms often severe, remarked, "Oh, well, yourself and the devil formed an excellent prayer on the way this morning." [This smiting, however, did not break Joseph's head, as he and John mutually esteemed one another in the Lord.]

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A man once said, when speaking of poverty of spirit (Matt. v. 3): "I don't count him a poor man who can stretch out his hand to take what is offered him, but he is poor indeed who needs another to put into his mouth what he begs. 'The poor in spirit' have no ability to receive Christ in the Gospel till a living faith is given them from above."

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Another said on the same text: "One sign of those who are 'poor in spirit' is that they grow poorer and poorer every day," meaning, of course, feelingly so—more self-emptied.

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At a Communion season the word given at the fellowship meeting on the Friday was: "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. v. 3). One man remarked that one difference between the naturally poor and 'the poor in spirit' was the following:—Beggars seeking food for their bodies did not like to meet any of their own kind on the same journey, for they thought this would lessen their chances of gain, but spiritual beggars at God's throne were all the happier the more of them that were together.

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A man remarked that the gracious soul sometimes would not walk twice around his house when his experience of spiritual things would be wearing away, and he would be finding himself empty again, and as needful of renewing grace as ever.

The same man also said that some were brought to an experimental knowledge of God as their own God before they were brought to know much about sin, but that in their course afterwards before death they might be brought to know more of the evil of their hearts, and of the exceeding sinfulness of sin, than he who might be kept ten years at first lying condemned in his own experience and, as it were, on the brink of ruin, because the Most High was sovereign in His dealings with His own people.

One, addressing his fellows, said: "If Christ has begun to work savingly in your soul, Satan will be after you wherever you go. He will be on your back when reading or hearing, and on your back when praying or sitting at the Communion table. Satan never went mad against you till the Saviour began with you in mercy."

Rev. Finlay Cook was one day catechising, and having spoken to all in the house, he said, "Is there anyone left to whom I have not spoken?" Donald Sutherland, a godly elder, sitting close by, replied, "O yes, I am here who was not catechised, and none in the house has more need than I have." "O no," said Mr. Cook, "we are not to catechise you; we will leave you to the devil to catechise, Donald."

Rev. Robert Finlayson said to a godly woman in a trial of temptation that Christ sometimes used Satan to snuff His candles—to purify His own children by trials.

Rev. John Munro, Halkirk, was going to preach on the Monday of a Communion at Thurso. He met a godly man, Neil MacPherson, in the morning, and said, "What do you think of a man going to preach this day, who has neither text nor sermon prepared for a congregation?" When all the elders and men were seated together before the pulpit, and Mr. Munro began to preach, Neil said audibly to them, "Now, my friends, let us be one another's helpers in prayer." The result was that those present said that Mr. Munro was seldom heard to have more freedom in preaching the Gospel than he had that day.

Rev. John Macdonald, Helmsdale, said that, although a dyke was put around the Lord's table as high as Capernaum, the hypocrite would come over the top of it, but, if a straw were sometimes put in the Christian's way, it would be a stumbling-block to him.

One man, referring to the case of Manasseh, supposed the Lord saying to Satan, when Manasseh was at his worst, "Hast thou made Manasseh as black as thou canst now?" "Yes," replied Satan, "he will do now." "Well," said the Lord, "I shall now let you see how white free grace can make him."

*(To be continued.)*

## Memoirs of Elizabeth Cairns.

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

“Come and hear, all ye that fear God, and I will declare what he hath done for my soul.”—PSALM lxvi. 16.

“As we have heard, so have we seen in the city of the Lord of Hosts.”—PSALM xlviii. 8.

“Beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.”—2 COR. iii. 18.

*(Continued from page 181.)*

AND while I was thus longing for perfection, that word was brought to my mind, “Not as though I had already attained, either were already perfect, . . . but I press forward toward the mark for the prize of the high calling of God in Christ Jesus” (Phil. iii. 12-14).

At this time there was a petition I earnestly put up to God, which was, that He would by the power of grace so renew my heart as to make it act as naturally, as constantly, as fully, as freely, and as unweariedly, in the way of holiness, as ever it did in the way of sin. This petition was both unreasonable, and partly inconsistent with the order of God’s covenant and the method of grace, who in this life renews believers but in part, God having reserved perfection to the life to come; yet, nevertheless, He manifested to me another display of that gracious title He hath taken to Himself, the Hearer of Prayer. So I remember after this, I felt such a power of grace on my heart, and such down-pourings of divine influences, and got such views through the glass of those duties, such as reading, meditation, and prayer, that transported me, or, as the Apostle speaks, “But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord” (2 Cor. iii. 18). So that now I found it more easy and more my element to raise my heart to heaven, and to have it there, than to bring it down again to this world, to fix it on any thing therein, and all the day I would have lived in sweet intercourse with heaven, and in the contemplations of those divine mysteries; and when my sleeping time came I would have left my heart with God, and when I awoke I would have found it there. There was so much of the spirit of supplication poured out upon me, that I knew not what it was to be straitened when I went to prayer; and when I was swallowed up with spiritual views, nothing could divert my soul from admiring the love of Christ to me, the chief of sinners. When I had opportunity for secret prayer, the veil was as it were rent, and I was allowed, not only access to the throne of grace, but also as it were views of the throne of glory,

that carried me so far above my ordinary strength and capacity, that both my body and spirits would have failed before my furniture.

At this time the ordinary subject of and matter of my prayers and meditation was on the covenant of redemption. Oh, here a light shined so brightly that my soul was wrapt up in beholding and admiring this wonderful contrivance of infinite wisdom and love, together with the blessed fruits and effects that descend down in a covenant of grace to a remnant of Adam's posterity, so that such a vile, poor wretch as I, who by nature am a child of wrath, may by faith go as high as to the roll of election, and there read my name written among the living in Jerusalem; and all this as the sweet fruits of eternal love.

As for wandering thoughts in time of duties, I was not much troubled with them, and in my meditations through the day, if any vain thought or member of the body of death had begun to divert me, I would immediately have gone to God by prayer for a cast of divine power upon my revolting heart, and I would have gotten a present answer.

At this time, I had so great discoveries of God in Christ, with application to myself, and of my interest in Him, and frequently the veil drawn aside, and was allowed such transforming sights of the glory in the duties of prayer and meditation, that I thought I would have been content to live therein to eternity. This far did holy sovereignty return my unreasonable request formerly marked, which was, that God by the power of grace would so renew my heart, and make it act as naturally, as constantly, as fully, as freely, and as unweariedly to move in the ways of holiness as ever it did in the ways of sin. This, I desire to acknowledge, to the praise of sovereign grace, that this request was so answered. And now, one reflection on all this, together with what passed, as a return of this request, which I could neither express by words nor discover it by write.

Here I see and desire to admire another display of that glorious title He hath taken to Himself, the Hearer of Prayer. Oh, poor fool that I am, that hath taken upon me to vent my folly thus; but since God hath manifested His sovereign love to me, who am one of the vilest of Adam's race, oh, let the glory redound to the praise of His grace, for in none of all these attainments do I desire to glory, but only in a reconciled God through Christ, for a portion to my soul in time and to eternity. This passed in the nineteenth year of my life. Now this pleasant year is ended, which I may call the chief of my years, or one of the years of heaven to me, when compared to the rest of my wilderness life.

*( To be continued. )*

THAT which effectually teaches us the vanity of this world, and leads us to set our hope in God, cannot but be a rich blessing. An hour of sanctified sorrow is better than a thousand years of sinful mirth. A needful cross is better than a needless comfort.  
—*Rev. W. S. Plumber, D.D.*

## The late Mr. John Parker,

ADVOCATE, ABERDEEN.

THE esteemed subject of this brief sketch passed away, as noticed in our September issue, on the 16th August, at the advanced age of eighty-four years, and it now falls to us to give a few more particulars of his life and career.

Mr. Parker was born on the 24th January, 1836, and was the only son of the late Rev. Gavin Parker, of Bon-Accord Free Church, Aberdeen, who died in 1845, two years after the famous Disruption in the Church of Scotland. It is no exaggeration to say that the Rev. Gavin Parker was one of the most solid, weighty, and devoted ministers of that bright period in the history of the Church. Such as are familiar with the "Memoir" of the Rev. Prof. John Duncan, Edinburgh, by Principal Brown of Aberdeen, will remember that Dr. Duncan expressed great indebtedness for the spiritual teaching he had received from the Rev. Gavin Parker during one of his early seasons of spiritual darkness and distress. "Mr. Parker," said Dr. Duncan, "taught me what *sin* was." Under Mr. Parker's preaching he was led into deep views of the infinite evil of sin, as well as into a keen sense of the necessity of possessing a faith in Christ, that stood not in human wisdom or ability, but in the power of God. Mr. Parker's ministry was much owned of the Most High in the conversion of sinners and in the edification of the saints. His son, John, the subject of our sketch, was thus highly favoured in having such a gracious and honoured father, but he was early bereft of the privilege, for he was only between nine and ten years of age when his father died. However, Mrs. Parker, who was likeminded with her husband, survived him for many years, and the two children who were left (one died in infancy) were blessed with the prayers, instruction, and example of a wise and godly mother. The following note will exhibit her thoughts and views as to herself and children, dated 10th July, 1856, and found long after in her desk:—"I write this note to obviate difficulties, not knowing that I shall, as hitherto, be preserved in absence from home. Many are being suddenly removed. I know not the day of my death. For many years the general desire of my heart has been that He, whose right it is to reign, should be served by me and mine. Though I have been ignorant and ungodly, never realising the end of my existence, I have been marvellously cared for, and encouraged to cleave to the truth and a testimony for the truth; and even now I cherish the hope, and exhort that my two children cleave to the one Gospel way of salvation, as was taught and practised by their father, and seek for themselves the eternal life which he prayed the Lord to give us." Mrs. Parker died in 1880. Much might be written about the Rev. Gavin Parker and his excellent wife, but we cannot enlarge further meantime.

Possessing such privileges from his youth, Mr. John Parker was, by the blessing of God, early led to make choice of the good part; and though we cannot claim for him that he attained to the spiritual stature of his parents, yet he gave distinct evidence of being a sincere follower of the Lord Jesus Christ. As to his education, he was trained at the West-End Academy and Grammar School, Aberdeen, and he afterwards graduated M.A. at Marischal College in 1857, when he was twenty-one years of age. He then, after a course of training, entered the legal profession, and continued in connection therewith until 1888, when he retired.

Mr. Parker took a keen interest from his early years in everything pertaining to the kingdom of Christ. He was a decided Protestant, and made close observation of all the advances of Romanism. He loved the Lord's Day, and was zealous in advocating its preservation from evil encroachments, and he was of a kind and sympathetic disposition, willing to help those in need or distress. He took a great interest in the Aberdeen Deaf and Dumb Benevolent Society, and was for many years its treasurer, frequently addressing on the Sabbath the congregation at the Institute, Rose Street. The Directors, since his decease, have recorded their high appreciation of his personal character and services.

Mr. Parker became a member of the John Knox's Congregation in Glasgow in 1896. It may be explained that his mother sympathised with the Rev. Jonathan Anderson, Glasgow, when he left the Free Church in 1852, and the family, becoming disassociated from said Church, gave their sympathy and support to those who adhered to Mr. Anderson, and met in John Knox's Tabernacle, Glasgow. Mr. Parker, and others, appreciated the Free Presbyterian movement in 1893, and joined the F.P. Church in 1896, when a regular ministry was begun in the Tabernacle after a vacancy of thirty-seven years.

Mr. Parker possessed an interesting personality, and the longer he was known the more his worth was seen and valued. His prayers were always orderly and appropriate, and although he frequently used the same modes of petition, there was a spiritual ring about them that the discerning relished. He occasionally conducted services, and gave short evangelical addresses, some of which appeared in our Magazine. In conversation he often made very apt remarks that linger in the memory of his friends. He had a clever gift of repartee. On one occasion, when proceeding to the Communion services in Glasgow, he met a friend in the city who was not altogether sympathetic with the F.P. Church. The friend asked him, "Where are you going?" Mr. Parker's reply was, "I am going to Zion, with my face thitherward. Come thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel." In referring at another time to the experiences of his boyhood, he said that he was once punished at school for not having prepared the following verse, Ps. xvii. 4:

“As for men’s works, I, by the word  
That from thy lips doth flow,  
Did me preserve out of the paths  
Wherein destroyers go.”

“That verse,” Mr. Parker added with a tone of special meaning, “is the one I best remember in the whole book.” He evidently saw a spiritual lesson in the incident. He was well versed indeed in the Psalms as a whole, and could repeat some of them at full length with a clear and solemn enunciation.

He had special delight in the Word of God, and in a sound gospel, and regularly attended the John Knox’s half-yearly Communion services as long as strength permitted. But the last Communion he ever was present at was in connection with a congregation in the North (Halkirk). This took place in July, 1916. He enjoyed the season exceedingly. Though frail, he attended every service and took part in all the prayer meetings. “The spirit was willing,” and lively. He was deeply interested in the Friday Fellowship Meeting, and remarked that he felt the divine presence in it, and could have sat till midnight. He has now joined the fellowship that is above, and we do not grudge him the glorious privilege of the society of the heavenly Jerusalem. But those who knew him and formed a personal attachment to him on earth, feel a decided blank in his removal. A man of prayer, a witness for the truth, and a humble follower of the Lord has been taken away, and the Church and the world are poorer. The John Knox’s congregation has lost a loyal friend and a generous supporter, whose memory will not soon be forgotten.

Mr. Parker passed away suddenly in bed from heart failure, after a few minutes’ illness. He was unmarried, and his remains were buried beside those of his parents in Old Machar Churchyard. We extend our deepest sympathy to his attached and devoted sister, Miss Parker, and to other relatives in the great loss sustained. “There remaineth, therefore, a rest to the people of God.”

J. S. S.

WE cannot refrain from adding a postscript of touching interest. Mr. Parker was a child of many prayers on the part of his godly parents. When quite an infant, he was twice at the point of death, and was given up as not likely to live, but, in God’s providence, he lived far beyond the allotted span. The following is a pathetic extract of spiritual beauty from his father’s Diary on one of these occasions:—“24th December (1836).—The boy’s trouble increased: I feared much that he must die. I was much agitated, and ready to be overwhelmed in soul. I felt much need of such a friend as Jesus. I had little expectation of his ever seeing the light of this world again. I now tried to speak to Jesus. O living Saviour, welcome to my soul, welcome to the family! My poor boy is like to die: give life. O consolation of Israel, give me consolation. Holy Saviour, give holiness to my boy, and to all of

us. Thou art near to Jehovah as Mediator: bring us all near to the family, friendship and communion of Jehovah. Thou hast the keys of death—give victory over death. Conqueror of death, give John to conquer. In the paradise and house of Jehovah, prepare a mansion, a dwelling-place for him. Shepherd of Israel, guide, comfort, defend him in the valley (Ps. xxiii. 1-6). Thy covenant is everlasting, provide him with everlasting good.

“O Prophet, light of the world, illumine my soul: still I am in much darkness. O Priest with God, give me reconciliation, and access to Jehovah, and to heaven. O King of glory, enter in. Come in, thou King of glory. Bring all within me into subjection. I need comfort from the Three-one Jehovah. O Father of mercies, who knowest the heart of a father—pity me and my child. O loving Friend of sinners—a brother born for adversity—pity me. O Holy Spirit, the promised Comforter, love and comfort me with compassion. Pity, also, O Three-one Jehovah, a tender-hearted mother. Also, O Jehovah, pity —. I have not asked enough till I ask eternal life for us all. Grant us all eternal life, even justification, a new nature, admission to the family of God, communion with the Divine Three, growing sanctification and eternal glory. Grant these to us all as the free gifts of sovereign grace.

“If death is yet appointed to come to John, I need great preparation. I have, all along his troubles, had some hope that he may be spared, and that hope is not yet fled. I think I have been encouraged to ask in prayer for him both life and salvation, usefulness and happiness here, and glory in heaven. But if I am mistaken, O Three-one Jehovah, prepare me and all of us for the solemn change. I thought that liberty was granted me in thus speaking to Jesus, my friend and advocate. I thought it duty to seek sleep, in view of preaching three times to-morrow.

“25th December.—A kind of pleasant surprise to find John alive, and somewhat relieved. Thanks be to God! I had two sets of discourses for to-day; one, had he died, on death, etc. I took the other, and preached three times. 26th.—He was a little better. 30th.—Decidedly better: able to take more nourishment, and his state more promising. Thanks be to God!”

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**Memoir of Capt. H. Teaz.**—The Rev. E. Teaz, minister of the Reformed Presbyterian Church, Liverpool, has sent us a copy of a Memoir, written by himself, of his only son, Captain Teaz, B.A., M.C., who fell in the War. Captain Teaz was studying with a view to the R.P. ministry. The volume, which consists of 95 pages, is neatly bound and well printed, price 3/6, post free, either from Mr. Teaz himself, at 42 Edge Lane, Liverpool, or from “The Daily Post,” Publishers, Liverpool. The first edition was sold in a few weeks, and a second is forthcoming.

## The late Mr. James Macmillan,

ST. JUDE'S, GLASGOW.

JAMES MACMILLAN was born at Relick, in the parish of Kirkhill, Inverness-shire, in the year 1843. He had the great advantage of being brought up in a home where the example of real piety was continually before him. I understand that his mother was always where any in her neighbourhood were in trouble, to help and comfort the needy. His grandfather, Duncan Macmillan, farmer, Ardmachdounie, was notable for his sincere godliness. There is a story related that he, when attending to his duties as a farmer, used to retire to a private place to pray at the root of a certain tree in a wood on the farm, not far from his house. The marks of his knees and elbows there continued long after he was called to his everlasting rest. One day the proprietor of that estate came with his forester to this wood to give instructions about trees which he wished to be cut down. When they came to this particular tree, and saw the marks in the ground at its root, he asked, "what were these marks?" The forester explained to him the cause, and when he heard it he gave orders that that tree should never be cut down. I am afraid that there are very few farmers in this evil age who will leave the marks of their knees in the ground of their farms as evidence of their piety. It would be a more precious and lasting monument to their memory than any costly stone set up at their graves by their relatives.

James Macmillan became serious about the everlasting concerns of his immortal soul when he was a young man. How this most important event took place, we are not able to say. That he was a God-fearing man, we have no doubt. An old lady who heard him pray at worship forty years ago, at the time of his father's death, could never forget that prayer, and she still remembers it and speaks of it. He made the impression on his own family that he was seeking preparation for eternity every day he lived.

In 1893 he felt no doubt as to his duty when a stand was made for God's Word and the doctrines and principles of the Free Church of Scotland, so he immediately joined those who separated from the new Church then formed. He was elected twice to the office of the Deaconship in St. Jude's. The first time he refused to accept office, giving as his reason that he felt himself so unsuitable for the duties involved that he could not accept. The last time, he was on his death-bed when the election took place, and consequently he was not spoken to about it.

The writer visited him often on his death-bed, and, seeing that the end was drawing nigh, he asked him about his hope in prospect of eternity. He answered: "You see, Sir, the awful consequences of the fall of the human race in Adam were such that men became, so far as they were concerned, as lost as the evil

spirits ; but God, of His great mercy and love, sent His own Son to save lost men. He, the eternal Son of God, became man, and by His obedience, sufferings and death, wrought out a perfect righteousness for His own people. In that perfect righteousness I have placed all my hope for eternity, and I rest by faith upon Him and His finished work." This was a good confession of faith, and a sure hope in prospect of death and judgment and eternity. He passed away, in the seventy-sixth year of his age, to enjoy eternal rest, on the 2nd day of last April, and was buried by loving friends in Glasgow.

To his widow and each member of his family we desire to extend our sincere sympathy. N. C.

### **Mrs. Johnstone, Portgower, Helmsdale.**

IT is with deep sorrow and regret that we write a brief sketch of the late Mrs. Johnstone (to whom reference has already been made in the Magazine pages), who passed away at Portgower, Helmsdale, on the 19th October, 1919, at the age of seventy-five years.

Our dear, deceased friend was one of the most discerning, deeply-exercised, and warm-hearted of God's children known to us. We cannot say at what time the change from "darkness to light" took place in her experience, but we believe it was at an early period of her life. She told us on one occasion of a certain time when she was brought very low. She was taught her lost condition, and felt and saw her low estate—that there was no lifting up for her in men or angels. But when the Lord's time of favour came, the following verses, applied with power, were the means of lifting her up :—

"In our low state who on us thought :

For he hath mercy ever :

And from our foes our freedom wrought :

For his grace faileth never.

Who doth all flesh with food relieve :

For he hath mercy ever.

Thanks to the God of heaven give :

For his grace faileth never."—Ps. cxxxvi. 23-26.

The writer can say, from experience and observation, that she was a true, sympathetic friend to any who were really in soul concern. How heartily also she extended her warm hospitality to the remnant of the Lord's people among us ! Many now in glory, and many still here below, often enjoyed the warm welcome in her little "prophetess's chamber" at Portgower. She was a loyal Free Presbyterian in every sense of the word, and a generous and liberal supporter of the cause. Perhaps some might think her reticent, for her words were few, but when she did open her mind one could see that her understanding was more than

ordinarily enlightened in the doctrines of the truth. Her estimate of herself was very lowly: she was truly "clothed with humility."

Mrs. Johnstone was frequently very ill and almost at death's door. On some of these occasions we have met her friends, and enquired how she was. "Oh, do you know," was the surprising reply, "she is away at such a Communion." Such was her way when she regained a little strength: she was off after the bread of life to her soul. Her last illness was lingering and painful, but it may be said of her: "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Although much tried at last, her end was peace. Her hope was upon the Rock against which "the gates of hell" cannot prevail, and she is now "where the inhabitant shall no more say, I am sick." Her mortal remains rest in the burying-ground at Loth till the resurrection, when the dead in Christ shall rise first. Friends everywhere feel much sympathy for her sisters. There is a blank in our hearts and in the congregation, and we feel in public and private that a praying friend has departed.

J. A.

Helmsdale.

## Gospel Book Mission to the Army and Navy.

M R. R. E. BRIDER, Bristol, sends us the following Report, which we have no doubt will be perused with much interest by our readers:—

*Forty-Seventh Annual Report for Year ending 30th September, 1920.*

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 "Holding forth the word of life."—PHIL. ii. 16.  
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The objects of the Mission are to receive books, magazines, and tracts for circulation in the United Services, and to collect funds for general expenses and for purchasing Gospel literature.

DEAR FRIENDS,—It is with a deep sense of the goodness of God and with adoring gratitude to Him that we sit down to write another Report of our work. Present conditions are full of difficulty, and we feel more than ever that our Refuge is in the Lord.

The Book Mission labours for men on land and sea in providing them with sound truth, and the books have been a great blessing to our soldiers and sailors, and hailed with joy by them in barrack-rooms, in camps, on board ship, and in hospitals at home and abroad. Missionaries in all parts look to the Book Mission for continual supplies of literature, and are constantly asking for more.

During the year we have been able to scatter eight tons of the

best literature, including books, Bibles, Testaments, magazines and tracts at different parts, and to gather up this amount of truth again one would have to traverse the four quarters of the globe. Many letters of testimony and gratitude have reached us telling of good done, but owing to the heavy cost of printing we have thought it well this year to omit the usual letters in this report. Through the kindness of the Editor, the Rev. Thomas Houghton, letters have been published monthly in the *Gospel Magazine*.

It now remains for us to gratefully thank the kind Editor, also Rev. J. S. Sinclair, Mr. C. J. Cowell, Mr. R. Elliott, Mr. J. K. Popham, Mr. F. J. Kirby, Mr. M. J. Tryon, Mr. J. T. Mawson, etc., for their kindness, and generous gifts of literature.

Parcels of literature have reached us from all parts of the kingdom, and we warmly thank the kind friends who have thus helped us.

The enemies of truth are very busy in the work of sowing tares among our soldiers and sailors, so that we need all the more to offset such activity by the widespread dissemination of sound Gospel literature.

We again ask our friends to send us their books and magazines. Away on the lonely deep or in a foreign land such books are treasured and read and re-read with avidity. Again and again we have heard of the conversion of souls by the reading of these books.

Following is a complete list of Subscribers, together with a correct account of expenses, showing a balance of £1 5s. 6d., with which the forty-eighth year of labour has been started. We gratefully thank the kind friends who have supported the funds, and earnestly seek their continued aid, also new subscribers to take the place of those who have been called away by death.

Pray for us that the literature sent out far and wide may, by the blessing of God, redound to His eternal glory in the gathering of souls to Himself, and the building up and encouragement and comfort of His people in the British Army and Navy.

R. E. BRIDER.

6 STIRLING ROAD, BATH ROAD,  
BRISTOL, *October, 1920.*

*The Library.*—We have made an effort to revive this library, which was in use before the War. Much is done in providing worldly books for the men, while but little is done to provide Christian men with helpful books for study. Biblical and expository works, Christian biography, history, Protestant subjects, etc., are needed. There is a tremendous call for books of truth. Will you kindly give us your help?

Gifts of volumes, carriage paid, will be heartily welcomed by Miss Jessie Brider, 6 Stirling Road, Bath Road, Bristol.

WE regret that an obituary sketch of Mr. John Maclachlan, Tighnabruaich, is held over till next month.

## Searmon Ullachaidh.

LE MR. EOIN UELSH.

(*Air a leantuinne o t. d. 188.*)

“Ciod bhur barail’s e? an e nach d’tbig e chum na feisde?”—EOIN xi. 56.

### BORD V.

THA sinne ’n-ar creutairean bochd lag, agus tha againn nàmhaid eucoireach, agus laidir, a tha do ghnà ullamh gu car dochair a thabhairt do’r lamh : agus mar is sòleimte tha’n t-òrdugh, ’sann is dripeil a tha esan. Air an là so bha sinn ’n-ar fianuisibh air iomadh iongantais, ann a bhi faicinn Dhia a’ déiligeadh co caoimhneil ruinn anns an tìr pheacach so. O tha so na iongantas mòr, an deigh co iomadh tàir ’sa fhuair e, an deigh na claonaidhean dubhach a bh’ann o cheann ghoirid, fathasd gu’ bheil a chridhe do’r taobh; agus ’siad a bhriathra’ air an la an diugh, “Pillibh d’am ionnsuidh-sa deir an Tighearn.”

Tha mi a ’cuimhneachadh, agus a chomh-labhairt a bha eadar Criosd agus an dithis dheisciobuil a bha dol do Emaus (Lucas xxiv.), Gu’n d’innis iad dha mu’n fhrithealadh ris an do choinnich iad. Bha e na fhrithealadh gle mheasgaichte; bha mòr dhorchadas ann; agus tha mar an ceudna ni-eigin gealltainneach: agus tha iad ag innseadh do Chriosd an earrainn is dubhaich’ dheth an fhrithealadh sin, agus mar an ceudna an earrainn mhilis dheth, ’se sin, gu’n d’fhuair iad deagh sgeul na’n robh e fìor, gu’n d’éirich Criosd’ a ris. Ach bha iad a dh’easbhuidh cinnteachas an naigh-eachd mhaith so; a deir iad, cha’n fhaca sinne Esan. Bha againn cùrsa measgaichte do fhrithealaidhean freasdail o’n uair a bha ’m bòrd sin air a chuibhrigeadh ann an Gallowa, a leithid do bhòrd ’sa tha air a chuibhrigeadh an so. Ach feudaidh sinn moran a chluinntinn ag radh, ach cha’n fhaca sinn Esan. Tha sinn a’ faicinn an t-òrdugh, tha sinn a’ faicinn a chomh-thional, agus tha sinn a’ faicinn mòran do shluagh maith, ministeirean, agus luchd-aidmheil, agus tha sinn a’ faicinn na h-elemeidean fa’r comhair, ach cha’n fhaca sinn Esan. ’Nis, O chàirdibh, tha sibh air teachd an so; agus nach d’rinn Dia gu mòr bhur n-eagal a mhealladh? Cha’n ’eil amharus agam nach feud cuid agaibh a bhi air bhur feuchainn: ach is e Dia a dh’fheumas ’ur tabhairt troimhe? Ciod a bheir comunnaich troimh co iomadh diabhlaidh cuthaich? Ciod a ghiùlaineas troimhe iad, ’nuair a ta iad ann am measg lamhan innealaibh an diabhuil, aig am bheil a leithid do chumhachd? Oir ’nuair a ta Sasuinn air aon lámh ’gar sàrachadh le’n cuid armachd, agus Eirean air an lámh eile, gu cinnteach cha’n urrainn a bheag an cumail suas ach mòr-chumhachd Dhia? Chuibhrig an Tighearn bòrd, agus thubhairt e ruinne, “Rachaibhse mach a dh’ionnsuibh na fásaich.” Ach cha leig Phàraoh dhuibh

imeachd : ach theid sibhse, agus cumaidh sibh féisd do'n Tighearn bhur Dia : agus so an fhéisd, agus is féisd i do nithibh reamhar. Innsidh mi dhuibh tearc do bhriathraibh labhair Criosd as a bheul fein, agus tha mise a' saolsinn gu'm feudadh iad eadhon neach fann air bith ath-bheothachadh.

Tha aon fhocal, agus 'se sin an ni a thubhairt e ris a bhean a thainig 'ga iarraidh an deigh ais-eiridh, "Rach, innis do mo bhraithre, agus do Pheadar, gu'm bheil mi air eiridh." Rach, innis doibh gu'm bheil suidheachadh agam-sa maille riu. Bha eagal air Peadar nach do dhi-chuimhnich e an ni a rinn e ann 'àicheadh o' cheann ghoirid ri aghaidh a naimhde ; gidheadh bha caoimhneas araidh aige air son Pheadar ; rach, innis do Pheadar ; an duine bochd, feudaidd e bhi gur náire leis amharc orms' anns an eudainn o'n a rinn e co maslach mise àicheadh. Feudaidd muinntir eile gnothach a dheanamh as eugmhais Chriosd air son tamull, ach cha'n fheud Peadar sin a dheanamh. Rach innis do mo dheiscioblaibh, agus do Pheadar. Tha sibhse air teachd ann an so a chum cuilm a chumail maille ris an Dia mhòr a rinn na neamhan agus an talamh ; agus tha e gu cuirm a thabh thabhairt duibh air milseachd, le milseachd annasach. Ann an so tha cuilm do nithe reamhar. Ann an so tha'n t-taran agus am fion : ann an so tha'n fheoil, agus ann an so tha'n fhuil, air am bheil sibhse gu a bhi air chuirm an diugh ; agus mur ith sibh do fheoil agus mur òl sibh do dh'fhuil, cha'n'eil cuid agaibh ann, cha'n'eil beatha agaibh annaibh. Rinn 'ar Tighearn Iosa Criosd cumhnant ionmhuinn. Bha'n ceud chùmhnanant na chúmhnanant cruaidh ; agus gidheadh bha mòr aontachd ann ; ach tha'n dara cumhnant uile na aontachd (irioslachd) ; tha e uile na ghrádh ; cùmhnanant aig am bheil so ann, cha'n iarr mi a bheag sam bith oirbh, ach sin a bheir mi dhuibh. Cha'n'eil agaibhse neart, air an aobhar sin bheir mise dhuibh mo Spiorad a chum bhur cuideachadh. Ann an so tha cùmhnanant milis ; agus ann an so tha seulaichean a cùmhnanant. An uair a bhàsaich e dh'fhag e tiomnadh gloirmhor ; agus ann an so tha seula an tiomnaidh. "Anns an oidhche 'san do bhrathadh e, ghabh e aran," mar a tha sinne a' deanamh na ainm : agus an deigh dha buidheachas a thabhairt mar a rinn sinne (agus tha sinne a' beannachadh ainm gu'n cuala sinn riamh an deadh sgeula so, agus air son buanachadh an t-Soisgeil) thubhairt e, "gabhaibhse, ithibh. 'Se so mo chorp-sa a bhriseadh air bhur sonsa ; deanaibhse so ann an cuimhne ormsa." Ceart mar an uair a tha caraid a' dol slighe fhada, tha neach eile ag radh ris, tha thu a' dol air turras fada, feumaidh tu comhara'-eigin fhagail agam-sa a chum do chumail ann mo chuimhne. Mar sin tha Criosd ag radh, so comharadh graidh a dh'fheumas sibh a choimhid, gus an tig mi a rís. Feumaidh sibh a bhi coimhead na Sacramaint so mar a bhios cothrom agaibh, deanaibh so ann an cuimhneachan ormsa. Cuimh-nichibhse ormsa, oir chuimhnich mise oirbhse ann bhur staid iosal ; mar a tha e agaibh Salm cxxxvi. 23. "A chuimhnich oirn' ann ar staid iosal." Rinn mise mar so dhuibhse. Ma ta gabhaibhse rium-sa gu caoimhneil.

“An deigh na Suipeir, air a mhodh cheudna, ghabh e an cupan, ag radh, òlaibhse uile dheth; 'se'n cupan so an tiomnadh nuadh ann am fhuil-sa. Deanaibh-se so; oir co minig 'sa dh'itheas sibh an t-aran so, agus a dh'òlas sibh an cupan so, tha sibh a' taisbeanadh a mach bàs an Tighearn gus an d'thig e ris.”

'Nis, a mhuinntir ionmhuinn, ann an so tha deadh sgéul an deigh na Sàcramaint a chuir an Tighearn an cèill ann a earail, an uair a thug e an cupan as a làmh fein. Ciod e bha'n sin. C'uime, b'e so e dha dheiscioblubh; feumaidh sibh mo bhàs a thaisbeanadh a mach gus an d'thig mi a ris. Tha mi a nis a' dol air falbh do neamh, agus tha gnothach agam a dh'ionnsuidh na rioghachd sin air bhur sonsa, agus 'se sin a dh'ullachadh àite dhuibh. Ach tha mi toirt cinnte dhuibh, ann uair a chrìochnaicheas mi mo ghnòthach, agus a dh'fhanas mi am Eadar-mheadhonair, gus an gabh mi ri uile ùrnuighean na' muinntir thaghta a bhios air an tabhairt o'n Athair dhomh, an sin thig mi a ris, agus bheir mi sibhse a dh'ionnsuidh na h-oighreachd sin a tha mise a' dol a dh'ullachadh air bhur son. Feumaidh sibh eas-bhuidh mo láthaireachd a ghiulain air son tamull; 's ann air bhur gnothach-sa, agus air bhur sgàth-sa, a tha mise a' dol air falbh. Ach nach feud sinn comanachadh air son teachd sam bith eile air Crìosd ach a dhara teachd? 'Seadh, feumaidh sinn comanachadh air son teachd Chrìosd a ris a dh'ionnsuidh Alba ann an cumhachd an t-Soisgeil, mar a chunnaic cuid againn e roimhe so; oir e theachd a ris nì e; cha'n fhag e sinn air an doigh so. Buidheachas do Dhia tha ni-eigin do dh'fhuaim cuibhlibh a charbaid; tha ni-eigin do chomharan air teachd Chrìosd a ris a dh'ionnsuidh Alba, mar a tha sibh a' faicinn ann an so. 'Nis, a chairdean, bithibh dripeil, oir cha'n 'eil fhios agaibh am bi a leithid so do thiom agaibh gu bràth tuille; oir a nis tha Crìosd a' crathadh làmh ribh, agus ag radh, biodh gach nì a chaidh seachad air dol seachad, agus biodh comh-cheartas air son an àm ri teachd.

'Nis tha Crìosd a' teachd d'ur n-ionnsuidh, ag radh, Ciod e an geall a's aill leibh fhaotainn air son firinn mo ghràidh? 'Ann an so thug mi dhuibh m'fheòil agus m'fhuil, agus ni-eigin gu 'ur giùlan troimhe, agus a bhi mar bhat ann bhur làmh trid gleann agus sgàil a bhàis. Ann an so thug mi dhuibh gach nì a tha ann a m'ainm, agus na h-uile nì a cheannaich mi air bhur son. Ann an so thug mi dhuibh na h-uile a ta annam, agus fhuair sibh Crìosd air son gliocas, fireantachd, naomhachadh, ionracas, agus saorsa iomlan. O chàirdean, am bheil agaibhse ma ta gàirdeinean a chum a ghabhail ann bhur glacaibh; agus cridheachan gu a ghabhail. Tha creutairean bochd cosmhail ri cloinn lè méuran goirid, aig am bheil an athair a' cumail a mach sporan mòr òr dhoibh, agus cha'n urrainn iadsan greim a dheanamh air no 'ghabhail a steach, tha e co mòr. Mar sin tha' ar Tighearn Iosa Crìosd a' tabhairt na's mo na 'ar dùil agus ar n-iarrtais chumhang. 'Nis tha mi aig àithneadh dhuibh bhur beoil fhosgladh gu farsuing, agus ge b'e co farsuing 'sa dh'fhosgaileas sibh iad, Tha mi a' faicinn (deir Crìosd) gu' bheil agam-sa sin nach urrainn sibh a ghabhail a

steach, agus a tha thar bhur creideamh, ge b'e sam bith co mòr 'sa ta e air a dhaingneachadh; gidheadh tha mi 'g'ur faicinn a' gabhail greim air a sin a tha os bhur ceann. Ma 'seadh, O a chreid-mhaichean, guidheam oirbh, sibhse aig am bheil beò annaibh, an t-oran goirid sin a sheinn, Salm ciii. 3, "Beannaich an Tighearn, O m'anam, agus na di-chuimhnich a thiodhlaicean uile, 'Se mhaitheas dhuit do pheacanna gu leir, a shlánaicheas t-euslaintean uile," etc. Agus tha òran eile a dh'fheumas sibh a sheinn, agus s'e sin an t-òran os àird. O àirde, fad leud, agus doimhne gaol Dhia a ta ann an Iosa Crìosd. Agus deir am fàidh Micah, vii. 18, "Co a's Dia ann cosmhail riutsa, a mhaitheas aingidheachd, agus a ghabhas seachad air eusaontas iarmaid 'oighreachd?" Mar so seinn, O chreidmhigh, air inneal ciuil na'n deich teud: abair ris, O cia mòr na nithe a rinn thu air mo shon! Agus faicheadh e gu' bheil agaibh ni-èigin do dhruighidhean deth a mhaitheas. O chàirdean Chrìosd, tha sibh air teachd an so, agus bithidh sinn co truacanta mu'r timchioll as a bhi'n dòchas, ged a bhiodh sibh a nis toilichte gu bhur fuil a thairgse mar iobairt air son a shoisgeil, gu'n teid sibh dhachaidh as eugmhais drop a dhoirteadh dhi; ach ghabh esan an toil air son a ghnìomh.

Tha sinn air ar dìon leis a charaid a's fearr, am fear-pòsda a's fearr, am maighstir a's fearr, agus an leighich a's fearr, a bha riamh ann. O dlùthaicheadh bhur n-anama ris; agus ged nach 'eil an Tighearn a tabhairt dhuibh a leithid do cheadachadh co farsuinn a's bhi dìomhan, fathast thugaibh fainear bhur n-obair. Tha'n Tighearn do ghnath a' tabhairt biadh agus obair d'a dheiscioblaibh fein; agus buidheachas do Dhia air a shon. Tha e toileach gu'n d'thugadh sibh obair dha ri dheanamh ann an cosdas a chumail ribh. Cha mheasadh sibh e na dhuine uasal a chuireadh a mach duine a chum a sheirbhis, agus a theireadh ris, "a dhuine, gabh do chosd á do phócaid fein." Ni-headh, a deir Crìosd, "bheir mise bhur cosdas dhuibh." Ma dh'fheumas sibh mòran, bheir mise mòran dhuibh. 'Seadh, bheir mi dhuibh glòir mar an ceudna; agus ciod e tuille a b'áill leibh fhaotainn? Gheall 'ar Tighearn Iosa so, agus feudaidd sibh-se a chumail ri a ghealladh.

'Nis, a chairdean, ged 'tha mi 'g-innseadh so dhuibh, cha'n fheud sibhse leapaichean itean a ghealltainn dhuibh fein gu luidhe orra; ach feumaidh sibh a bhi cosmhail ri bhur maighstir, agus tha e gle chothromach gu'm biodh e mar sin.—Tha moran do dh'anama ann nach 'eil a' cunntadh an cosd; tha iad an duil nach bu chòir do chuing Chrìosd a bheag sam bith tròm, no a bhiodh na uallach do'n fheoil a bhi innte. Tha sinn a' faotainn Crìosd fein a' comharrachadh a mach am mearachd so; Lucas ix. 23. Bha sluagh mòr 'ga leantuinn, agus tha esan a sealltainn, mar gu'm b'eadh, thar a ghuailibh, agus ag radh, c'áite am bheil iad so gu leir a' dol? "Ma thig neach sa'm bith as mo dheigh-sa, áich-eadhadh se e fein, agus togadh se a chrann-ceusaidh gach lá, agus leanadh e mise." Ach imichibh ann an sith, agus gu'n robh Dia na sìothchaint maille ribh.

(*Ri leantuinn.*)

**Peacadh is Siorruidheachd.**—Cha' n'eil taitneasan a pheacaidh ach re seal, ach tha pianntan nan aingidh siorruidh. Tha cuirm na'm peacach goirid, ach tha'n cunntas fada. Bu mhearachd mhòr do Origen a smuaineachadh, gum biodh a mhuinntir dhamainnte air an leigeadh as, an deigh mìle bliadhna do dh'fhulang: 'Sann tha chnuimh, an teine, am prìosan siorruidh. "Agus bithidh deatach am péinesan ag éiridh suas gu saoghal nan saoghal" (Taisb. xiv. 11). 'Se th'anns an t-siorruidheachd cuan gun ghrunnnd gun bhruaich. An déigh muilleanan do bhliadhnaibh cha bhi aon mhionaid dhe'n t-siorruidheachd air a dhol seachad—agus feumaidh a mhuinntir dhamainnte a bhi a chaoidh a losgadh, ach gun a chaoidh air an caitheamh—a ghnàth a bàsachadh, ach gun a chaoidh a bhi marbh. "Iarraidh daoine am bàs, ach cha'n fhaigh iad e; agus bithidh déidh aca air bàsachadh, ach teichidh am bàs uatha" (Taisb. ix. 6). Tha teine na h-ifrinn dhe'n nàdar sin nach bàth sruthaibh do dheoir e—cha chuir fad ùine crìoch air—bithidh soitheach feirge Dhé a sìr shileadh air a pheacach. Oh, a Shiorruidheachd! a Shiorruidheachd! co as urrainn do thomhas? Tha an luaidhe is an sreang aig maraichean gu doimhne a chuain a thomhas, ach ciod an luaidhe is an t-sreang a ghabhas sinn gu doimhne Siorruidheachd a thomhas. Tha anail an Tighearna a lasadh an teine ann sa chuan iochdaraich, agus ciod an uidheam leis am bàth sinn an teine ud. Oh, a Shiorruidheachd! Na'm bitheadh an talamh agus an cuan agus an fhàile gu àirde nan speur air an tionndadh gu gainmheach, agus gu'n d'thigeadh eun beag aon uair 'sa mhìle bliadhna, agus gu'n tugadh e leis an deicheamh cuid do ghràine, ciod àireamh do-airimhte do bhliadhnaibh a ghabhadh e a toirt a mheill uile leis. Gidheadh, aig ceann na h'ùine, na'n d'thigeadh am peacach a mach a ifrinn bhiodh dòchas éigin ann, ach th' a'm focal sin "gu saoghal nan saoghal" a bristeadh a chridhe. "Agus bithidh deatach am péine-san ag éirigh suas gu saoghal nan saoghal." Ciod an t-uamhas a th'ann an so do'n aingidh, gu leoir gu fallas fuar a tharruinn air gach mìr dhe, a smuaineachadh fhad sa tha Dia siorruidh gu bheil e beò gu dìoghaltas a ghabhail air na peacaich.—*Watson.*

*Oh, PHEACAICH! an ruidh thu steach do'n t-siorruidheachd gun mhaitheanas gun slàinte! gu measgachadh maille ris a mhuinntir dhamainnte agus gu bhi a d' bhall-magaidh aig Diabhuil?*

Tog do chridhe nis ri Dia air son tròcair—"FEUCH UAN DE A TA TOIRT AIR FALBH PEACAI DH AN T-SAOGHAIL."—*Eoin i. 29.*

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WHAT are all the stained glories, the fading beauties, of this world?—of all that the devil showed our Saviour from the mount? What are they in comparison of one view of the glory of God represented in Christ, and of the glory of Christ as His great Representative?—*John Owen.*

## Notes and Comments.

**Gospel Book Mission to Army and Navy.**—We publish elsewhere the Report of this Mission, by Mr. R. E. Brider, Bristol, and have much pleasure in commending it to the practical consideration of our readers. A great and good work is being done, and we trust that those who are able and feel disposed will do what they can in every way to help Mr. Brider in his work. He has no private income, and takes nothing from what is strictly contributed for the work, but is supported by the gifts of those who value his earnest and useful labours. He can raise his "Ebenezer" for the past, and we hope that, through the Lord's kindness, he will be carried through comfortably to the end.

**The Pilgrim Preachers.**—This is a company of Englishmen who have been going through the country, from Land's End to John o' Groats, preaching often in public places what they consider to be the Gospel. A friend has shown us some of their literature. From it we gather that they are men sincere enough in their way, but possessed of no robust theology, rather, we should say, of distinctly Arminian sentiments. They believe that God loves all, and Christ died for all, and, laying very little stress on the work of the Holy Spirit, they give the impression that sinners can believe of their own power, whenever they please. Then, they also hold the opinion of the Pre-Millennarians that Christ is to come personally and reign on the earth. We have already discussed this theory in these pages, and hold there is no proper ground for it in the Scriptures. We think we can substantiate the following statement that in every place in God's Word, where the Second Personal Advent of the Redeemer is distinctly spoken of, there is no mention of a reign upon earth, and that in any place where His future reign there is referred to, there is no specific mention of His personal advent. He shall reign over the earth by the power of His Word and Spirit, but in no other way. The other way is, in our humble judgment, the mistaken fancy of many good men, and of not a few who give no satisfactory evidence that they are good. We consider that the "Pilgrim Preachers" would have done better by staying at home, and praying for better and clearer light on divine truth.

**The Coal Strike.**—It is only a little more than a year since a strike took place among miners throughout the kingdom, and now there is another. The general and impartial opinion is that the proceeding is not only unreasonable as to its ground, but positively revolutionary in its tendency, a form of political rebellion fitted to destroy the national fabric. Such strikes should be regarded as criminal, and be prevented or put down by legal authority.

## Church Notes.

**Communion.**—Oban, first Sabbath of November; St. Jude's, Glasgow (Jane Street, Blythswood Square), second; Dornoch (Sutherland), Edinburgh (Hall, Riego Street, Tollcross), and Helmsdale (Sutherland), third; Halkirk (Caithness), fourth.

**London Mission.**—We have to state that the Rev. D. Beaton, Wick, will (D.V.) conduct the services of the London Mission on the first Sabbath of November. The hours of service are 11 a.m., 3.30, and 7.30 p.m. Mr. Angus Fraser, who has been for a considerable time the missionary at Ullapool, Ross, is now serving at the London Mission, and will (D.V.) be there till the beginning of summer. The Church has also been indebted recently to Mr. Angus Macrae, Glasgow, and Mr. Finlay Macleod, student, for their services in this important Mission. While the general attendance at the services is being maintained, the said attendance might be greatly increased if Scottish and Highland people in the Metropolis would show appreciation of the sound Gospel and simple New Testament worship. It is to be feared that too many fall away from "the truth" when they leave their parents' fireside.

*Note.*—Since writing above note we find that there is some uncertainty whether Rev. D. Beaton will find it possible to be in London at time stated.

**Arrival of Rev. M. Gillies in Canada.**—We have received a letter, dated 12th October, from our Synod Deputy to Canada, in which he gives us a few particulars of his journey. He writes from Detroit, U.S.A., and informs us that the weather on the Atlantic was stormy, and that he and the other passengers got landed at Montreal on Thursday, the 30th September. On the Sabbath on which he was at sea he held a service, and there was a good attendance. Friday, 1st October, he spent in Toronto, and proceeded on the Saturday to Detroit, where he had ministered to our people (at time of writing) for two Sabbaths. He says that the congregation is small, "between 30 and 40 in all, but they are zealous for the cause, and hope that some day one will be sent to keep regular services." During the weekdays at Detroit he paid a visit to the Rev. William Matheson at Chesley, Ont., conducted a service on Friday evening, 8th October, and baptised Mr. Matheson's infant daughter. He states that Mr. and Mrs. Matheson and child are well, also all the friends, and that "the Ontario congregation is in a prosperous condition." Mr. Gillies enjoys good health. We need not say that Church friends will feel much indebted to him for his letter, as they follow with prayerful interest all the movements of our Synod Deputies to places abroad.

Rev. J. B. Radasi, South Africa, requests a deputy at an early date, and the Presbyteries are corresponding with one another on the subject.

## Acknowledgment of Donations.

MR. ALEX. MACGILLIVRAY, General Treasurer, Glenurquhart Rd., Inverness, acknowledges, with grateful thanks, the following donations up to 20th October :—

**Sustentation Fund.**—Miss Macaskill, Blane-field (for St. Jude's Sustentation Fund), £1; "Free Presbyterian," Cromarty, 6/; "Wellwisher," Loch-inver postmark, 5/; Misses B. and B. Fraser, St. Giles, Kingussie, £5; "Thankoffering," Thurso postmark, 10/; Mrs. Cruickshank, Carrbridge, 7/; Per Rev. J. S. Sinclair—D. Morrison, Saskatoon, Sask., 43/, and R. Macfarlane, Benbecula, 5/.

**Home Mission Fund.**—Per Rev. J. S. Sinclair—Miss Wilson, Lark-hall, 5/.

**Jewish and Foreign Missions Fund.**—Per Rev. Neil Cameron—"Friend," Braes, Skye, 12/, "Friend," Sleat, Skye, £1, "Friend," Skye, 10/, "Friend," Skye, 10/, "Friend," Harris, £5, "Friend," Plockton (for Kafir Psalms), 2/6, and "Friend," Ness, Lewis, £1.

**College Fund.**—Per Rev. E. Macqueen—Mrs. A. MacLennan, Rona, Raasay, 5/.

**Organisation Fund.**—Per Rev. J. S. Sinclair—Capt. Finlayson, Glasgow, £1; Mrs. Miller, Port Dover, Ontario, 23/9; "Free Presbyterian," Clyde-bank, £1.

**CORRECTION.**—Lochcarron Sustentation Fund, in Financial Statement, should read, £62 16/6.

Mr. Arch. Maclean, 16 Marchmont Cres., Edinburgh, has much pleasure in acknowledging, with thanks, the following donations towards the Edinburgh F.P. Church Building Fund :—Per Mr. A. Robertson, missionary, Plockton—"A Friend," Kyle, 5/; "A Caithness Helper," 10/; Per Mr. A. MacGillivray, Gen. Treas., Inverness—"Anonymous Donor," £1; "A Friend," Edinburgh, £5; Neil MacPhail, Esq., 19 Raeberry Street, Glasgow, £1; Per Rev. Neil Cameron, Glasgow—"A Friend," Ross-shire, £1.

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## The Magazine.

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