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"He Must Reign."

ONE of the clearest revealed purposes of God in the Bible is that His Son in all things should have the pre-eminence. Towards that goal all the purposes of God, alike in providence and grace, are working. But over against them we need no keen discernment to detect mighty influences at work which make no hiding of the fact that they are out to oppose to the uttermost the decree that God has announced in His own Word that the Lord Jesus is to reign. These powers time and again bid for supremacy and in their overthrow we ought to recognise the fulfilment of God's purposes in respect to His Son. The supreme authority of Jesus Christ is flouted and ignored alike by the leaders of nations and by many of the leaders of the professing Church of Christ.

When the Lord was about to leave His disciples He announced to them that all power in heaven and in earth was given to Him. The fact that such power was committed to Him and the plainness with which He announces it ought to have impressed the statesmen and rulers of all professedly Christian nations and to have influenced them in their policy. But when we turn to our own nation, do we find that our statesmen are willing to give Christ in all things the pre-eminence? Are there indications in our home and foreign policy that those in authority are conscious that all power in heaven and earth has been given to Him? We have had peace conferences and much foolish talk by men who are supposed to be experts in statescraft, telling a war-weary world that there was to be no more war. And to add to this folly our statesmen perpetrated others by entering into league with nations that spurn the claims of Jesus Christ. This folly will bear fruit some day, for nations that will not acknowledge Him, however mighty they may be, are only as fragile as a potter's vessel when He takes the iron rod in His hand. Kings of the earth are counselled to be wise and to be reconciled to Him, and if they will not submit He has His own methods of bringing

them low. Our foreign policy with the Vatican in Constantinople has been anything but what one would expect from a nation which was willing to give the Lord Jesus the place given Him by God. In touching on these matters we refrain from interfering with questions purely political, but there is no denying the fact that issues of tremendous significance are intimately bound up in the policy of Great Britain adopted in recent years in regard to Roman Catholicism and Islamism. No doubt it may be said that statesmen and rulers have only to deal with nations as nations and have nothing to do with the religious issues following from their political policy. This excuse, however, will not hold, and there can be no doubt that our national attitude to Roman Catholicism and Islamism has done much to foster the increasing aggressiveness of the one and the impudent domineering tone of the other. The followers of the Man of Sin and the False Prophet, while not likely to work in unison, are sufficiently strong to prove a powerful foe, on the one hand, to our dearly bought religious and civil liberty, and, on the other hand, a menace to the very existence of our holy religion. The millions who acknowledge the False Prophet can be roused to a frenzy that would make them a terror to Christendom if God would not hold them in check. Recent events in the Near East have shown in a rather disturbing manner how near the Western nations, and particularly our own, may be to a fire that will burn with a fierceness unparalleled in the history of the world. There has been too much pampering of the Turkish nation, whose hands are deeply dyed with human blood, and we, as a people, having the boast that we are the mightiest nation that ever existed, have looked on helpless to stay the atrocities that have shocked the civilized world time and again. During the Great War it ought not to be forgotten that the greatest humiliations we suffered were at the hands of the Turk in Mesopotamia and at the Dardanelles, though afterwards, through the mercy of God, our arms were victorious.

When we turn to the professing Church one would naturally expect that the Master would be honoured in His own house, but do we find that it is so? His disciples were commanded to teach those who received the truth to observe whatsoever He had commanded them. This was to be rule of His house, but how many things are there in thousands of churches which He never commanded. No amount of lip profession to His authority will be acceptable when the practices of professed Christians deny it. One of the most serious instances of the open ignoring of the Lord's authority in modern times is the daring questioning of the binding nature of His testimony to the authenticity of the Old Testament. An irreverent scholarship has handled this question with a light-heartedness that is only equalled by its daring. But here as in every other field His testimony must have the pre-eminence, and it is too seriously damaging to the results of the Higher Criticism, for any Christian ever to join hands with scholars who hold such views and to wish them God speed.

In our time there is a widespread movement to get rid of the

doctrine of eternal punishment. Men with a zeal worthy of a better cause are going up and down the country trying to make their fellow-men believe there is no such doctrine in Scripture. One cannot help marvelling at their bold ignorance in view of the plain and solemn declaration of Jesus Christ on this awful subject. Let any man in possession of ordinary intelligence sit down and read the Gospels seriously and then ask himself the question—Does Jesus Christ teach the doctrine of eternal punishment? And unless he is swayed by a perverted judgment we have no doubt of the answer he will be forced to give. No amount of wresting of the plain declaration of Scripture can eliminate this solemn and awful truth from the body of doctrine taught in the Bible and sealed with the supreme authority of the Lord Jesus.

A Lecture

By REV. NEIL CAMERON, ST. JUDE'S, GLASGOW.

(Published by request.)

“Wherefore come out from among them, and be ye separate, saith the Lord, and trust not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”—2 COR. vi. 17, 18.

THE Apostle Paul, in his two letters to the Church of Corinth, expresses the tenderness of a father towards his children. This did not cause him to flatter them in their sins. On the contrary his love to them caused him to reprove, rebuke and exhort them in their unscriptural conduct. He did this from faithfulness to the Lord Jesus and their souls. The utmost candour is used by him in exposing their departures from the principles and doctrines of the gospel which he had preached among them. He tells them that he did this with great grief and many tears. But being moved by the Holy Ghost, His were the thoughts and words written by the Apostle, and not merely his own. Paul's care for all the Churches was a very outstanding trait of his character as a minister of the gospel, and the salvation of immortal souls was that for which he laboured so vehemently. He was a man of one aim. That aim was to spread the knowledge of Christ among the heathen, so that they might be saved. As he writes:—“For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward” (2 Cor. i. 12). But let us come to our text, and (I.) Let us consider when and for what reasons the Lord's people are commanded to separate from a Church; and (II.) God's promise to such as will obey.

There are about forty years since the words of our text made a deep impression upon the writer's mind. It was evident even then to all who loved God's Word, and the affairs of His Church,

that the Free Church of Scotland had made an ominous beginning of departing from the infallibility of the Scriptures, and that she was exerting all her energy to have her Subordinate Standards changed. This was causing many searchings of hearts among the godly within her pale. They found themselves in the same circumstances with the godly in the time of Hosea, to whom the command was given:—"Plead with your mother, plead; for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts" (Hosea ii. 2.) The question was agitating many, and was repeatedly asked the writer: "Should we not separate ourselves from the communion of a Church which shows so little respect to God's Word, and to her Subordinate Standards?" This moved the writer to search the Scriptures for light on the path of duty. In reading carefully the first Epistle of Paul to the Corinthians, it was observable that there were many things in that Church which were anti-Scriptural and disorderly.

Let us notice a few of them. (1) There were divisions (schisms) among them. They were divided into four parties; each contending for its own leader. The Apostle sharply reproves them for this:—"Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? Ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" This deplorable condition of affairs in the Church at Corinth, against which the Holy Ghost spoke so sharply and in very condemnatory terms, was being repeated in the Free Church, almost in the same form. She was divided into two parties, viz.: The Rainy party, and the Constitutional party, led by Drs. Begg and Kennedy, and the Rev. A. MacColl. Almost every one said, "I am of the Rainy party; I am of the Constitutional party." So far the resemblance corresponded exactly, and might be treated exactly in the same way. This difference, however, did appear, that schism in the Free Church was caused by men who were endeavouring to destroy the very foundations, and that those who contended for the Constitution of the Church deserved praise. The infallibility and inerrancy of the Bible were being assailed, and an effort to change the Church's relation to her former Constitution and practice was being made by Dr. Rainy and his followers, so that no alternative was left for those who would not accept of such God-dishonouring and soul-destroying changes, but that they should "contend for the faith once for all delivered to the saints." Drs. Begg and Kennedy were doing their best, like the Apostle, to exhort and reform the other party to cease their schism, and to return to the former unity of faith and practice in the Free Church. As the Apostle did not say one word at the similar contention in Corinth about separation, but did his very utmost to restore unity, the writer came to the conclusion that the time had not yet come for separation from the Free Church. He came to this conclusion, not because he

was so terrified at the mere sound of that word—"Separatist"—as some have feigned to be since; but because he was convinced that the Word of God did not demand it at that stage.

(2) There was also a scandalous case of incest in the Church of Corinth. The inspired word states it thus:—"It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from you." The remedy demanded by the Word of God in this case was excommunication. It did not ask such as disapproved of the laxity of discipline to separate from the Church then. Laxity of discipline was becoming notorious in the Free Church. Some within her pale were puffed up on account of the supposed learning and ability of men who were promulgating infidel views about the inspiration of the Scriptures and many of the fundamental doctrines of the faith. Instead of excommunicating these infidels, they were placed in Divinity chairs in her Colleges with the consequence that the minds of the students—the future ministers of the Church—were filled with their pernicious doctrines. Still the Constitution of the Free Church remained intact, so that there was a hope left yet, that the efforts of the few faithful men who did what they could to purge the Church of these enemies of God's truth, might, by the grace of God, be successful. This case demanded prayer and patience, but not separation there and then.

(3) Another serious matter requiring speedy correction in the Church of Corinth was, the extraordinary manner in which the Sacrament of the Lord's Supper was celebrated in her. The Holy Ghost reproves this conduct as to this matter by saying:—"When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating, every one taketh before the other his own supper; and one is hungry, and another is drunken. What! have ye no houses to eat and drink in? or despise ye the Church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not. For I have received of the Lord that which I also delivered unto you, that the Lord Jesus, the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said: Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as often as ye drink it, in remembrance of me." In this reproof we find the Holy Ghost bringing before them the real manner in which they should celebrate the Lord's supper, and condemns them for partaking of other food or drink in the place of public worship. It clearly taught them that no food was to be brought there, but the bread and wine used in the sacrament. This should have put an end for ever to the feasts of love used at that time in the Church. These feasts could never have had the sanction of the Apostles; but they were continued until they were forbidden by a Council

of the whole Church about 250 A.D. Let us hope that this was not true of the Church of Corinth. Notwithstanding these disorders, there is not a word said about separation.

(4) Another very serious error in doctrine had to be reproved in that Church. Some taught them that the dead would not be raised. The Apostle reminds them that he had preached to them that God, the Father, raised up Christ from the dead, and that this fact lay at the very foundation of saving faith. He, in a long and closely reasoned argument, proves that the resurrection of Christ assures that all men shall be raised again on the last day. But he says not a word here yet about separation. So we come to the conclusion that neither schism, if not persisted in; nor most serious irregularities in dispensing the Lord's supper, unless continued after due exhortation; nor fornication, if discipline should not be neglected; nor fundamental errors in doctrine unless stubbornness in the same becomes manifest, were a real cause of separation from a Church. We saw that every scriptural effort should be used to purge the Church of such errors before the final step of separation from her communion should be taken. These efforts were then being put forth in the Free Church. These considerations caused us to conclude that the time had not then come to separate from that Church; but on account of the words of our text, we fully made up our minds that such a step would have to be taken by and by.

A serious examination of this Second Epistle revealed that the efforts of Paul to correct the evils that had crept into the Church at Corinth had a very salutary effect in bringing about a real reformation. He refers to it in the following glowing terms:—"For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire! In all things ye have approved yourselves to be clear in this matter." But it is quite evident that there were some in that Church who did not repent of their evil doings; for Paul says again:—"Lest when I come again, my God will humble me among you, and that I shall bewail many who have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed." So that we are led to the conclusion that, although some in that Church truly repented and removed the evils rebuked by the Apostle, others did not. Human nature being what it is, the very fact that their sins were reproved would cause them to indulge more boldly in them than they did before. Taking a broad view of the contents of these two Epistles, this must have been the effect of Paul's efforts to restore purity and peace. It seems also that those who did repent of their sins held too much fellowship with those who persisted in them. We gather this from the fact that the context makes clear that what they were to separate from was, a mixing of holy and profane things together.

The Apostle had warned them before of the danger of such unholy fellowship by saying:—"A little leaven leaveneth the

whole lump." He had set an example of this in Ephesus, as we read:—"But when divers were hardened, and believed not, but spoke evil of that way before the multitude, he departed from them, and separated the disciples" (Acts xix. 9.) He now commands the disciples at Corinth to do the same. The immediate preceding context makes plain what they were to withdraw from:—"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."

Some Divines would restrict the above to marriages between the heathen and them who believed. Seeing the Apostle wrote concerning such marriages differently from the injunction of our text, that would greatly limit the meaning the words convey. He wrote about such marriages thus:—"If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away; and a woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him."

Others again hold that the above command referred to keeping separate from the unbelieving world. This meaning is conformable to God's call in the gospel to every sinner—to come out of the ways and fellowship of the world that lies in wickedness; but the command in our text was to separate from dangerous and disgraceful practices within the Church, and was addressed to believers. The Apostle wrote elsewhere about the duty of believers as regards intercourse with the men of the world:—"I wrote unto you in an epistle not to company with fornicators of this world: yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world." He then places his finger on the separating line:—"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." When men who were received as believers and brethren into the Church, proved by their conduct that they were of the world and walked according to the course of this world, they are strictly forbidden to have any fellowship with such men. Such men in Corinth had mixed up in the Church, the world and the flesh and the devil. All this was done in the name of Christianity; and there seemed to be no way to bring them to order, so that separation became a necessity. The wheat and the chaff had to be separated.

Let us now consider the bearing our immediate context has had and still has on the duty of Christians in very similar circumstances in our beloved country. Atheists have been in the world since Cain went out from the presence of the Lord. Such

men did their utmost to undermine the Bible and its doctrine, but they were doing so outside the Church of Christ. About the middle of the last century, men arose in Germany within the Church who made a most determined attack upon the infallibility and absolute inerrancy of the Bible. These men laid claim to great scholarship, and wrote elaborate treatises against the belief hitherto held of the Bible and its doctrines. They did this by using the same words and methods of attack found in the writings of their predecessors, Voltaire, Tom Paine, etc. But however incredible it might have been to the Churches then, that men holding the same views with those Atheists would, in so short a time be, not only tolerated in the Church, but raised to the highest places of honour, it became a fact. These men were made Professors in the Theological Halls of Germany. Students from the Free Church of Scotland and from other Churches went to Germany to finish their course in Divinity under these men on account of the supposed profound learning of which they were possessed. These students imbibed with avidity their infidel views; while others read their productions at home and were infected with the same plague. Professors and ministers in the Free Church began to air these infidel views; because Satan had got men to believe, that these doubts about the Bible were always a certificate that such doubts were the outcome of great learning and penetration of mind. Almost every one of these infidels, who took a more daring step in criticising the Bible than any of his companions, was sure to have a D.D. conferred on him, and if any vacancy occurred, was placed in a Professor's chair in one or another of the Divinity Halls of the Free Church. This made manifest that the Free Church was determined to destroy the integrity and infallibility of God's Book. Side by side were to be found men, who believed in the Bible as a God-breathed book, and infidels who repudiated this orthodox doctrine. The same thing was true in all the Courts of the Church. The Apostle's pertinent question applies exactly in this case:—"What part hath he that believeth with an infidel?" The effect of this extraordinary conduct has been, that the majority of the people ceased to consider the Bible as inspired, have become infidels, and have given up religion altogether. Congregations in which a thousand worshipped forty years ago, cannot muster two hundred to-day. Surely the end of this will be a bitter day.

Paul asks another question:—"What concord hath Christ with Belial?" In those Churches social meetings are held at which a minister begins generally with praise and prayer. They proceed then to sing vain songs; and in many of these gatherings the dance, playing of cards and even boxing has been indulged in. What is this but an endeavour to show concord between Christ and Belial? That men who profess to be the servants of Christ should act so, is a proof of Mr. Spurgeon's statement:—"A clerical sycophant is only fit to be a scullion in the devil's kitchen," especially where the "cup of tea" is used. We can easily imagine that, should the inmates of an asylum were to begin a service in the name of Christ, they might forget them-

selves and so end by singing songs, etc., but that men in their sober senses would do so, shows the utmost irreverence. All such meetings are held in the name of Christianity. But is it Christianity? What has Christianity to do also with bazaars and sales of work? Is this not turning the house of God into a den of thieves? as our Lord said to sellers and buyers in the Temple of Jerusalem. This is certainly mixing darkness and light, unrighteousness with righteousness. Every one can see that as the one element comes in the other departs. So darkness prevails and light has departed. Since these men are ignorant of the spiritual joy with which the Holy Ghost by the gospel fills the hearts of true believers, they must have an occasional feast for the flesh on the husks which the swine eat. What is all this but the world taking on the name of Christianity? Some of whom we thought well at one time endeavour now to excuse such unchristian practices, while others who did come out and became separate have already gone back to those beggarly elements and seem to see nothing wrong in them.

At this year's General Assembly of the Free Church of Scotland a motion was brought forward craving that the Assembly should take steps to have social meetings and sales of work removed out of the Church. But notwithstanding that a petition signed by forty-nine members of one of her congregations was tabled to back up the motion, it was not considered. The decision was that they should pass away from it. We appreciate very much the efforts of these men to purge the Church of such pernicious practices, and we hope that other congregations will come to their assistance. We consider it is high time for them to do so.

When a motion was brought forward to extend the right hand of fellowship to the Y.M.C.A., an amendment was also moved craving the Assembly to have nothing to do with the Y.M.C.A. One of the Professors said that "he was not prepared to support the amendment on the ground that he did not think the matter had been sufficiently discussed by the Assembly or that the facts were sufficiently well known for the Assembly to frame sound judgment upon the matter." He further said that "when the Association was formed no provision was made for games," but that "more recently card playing, promiscuous dancing, and theatre going had been sanctioned. But more alarming still was the attitude of the Y.M.C.A. against the Scriptures, as evinced by their responsibility for what was known as the Shorter Bible." We desire to thank this Professor for his candour in exposing so much of the carnal practices and anti-scriptural work of the Y.M.C.A. But the position he took up in not supporting the amendment amazes us exceedingly. Surely, after making such extraordinary charges against that Association, his only logical and reasonable duty was to support to his very utmost the amendment. The man must have lost his bearings entirely in this matter when he could have come to the conclusion that he should acquiesce in the motion that the Free Church should associate with that body. How has the mighty fallen!

The infidelity, and the mixing of holy and profane things, and

the passing of a new creed, which completely separated the Free Church of Scotland from her former standards, caused us in 1893 to come out of her and to be separated from her. In doing so we carried all the doctrines and principles of the original Free Church with us, and we endeavour to hold them still. We had the command in our text as our warrant in doing so, and have it still in keeping separate from the present Free Church. We have good reason for being thankful to the Lord that He led us out of that fellowship, and while things remain as they are, we should take good care lest we may be again entangled in the yoke of bondage. Certainly the prospects of reformation in the Churches of Scotland are not promising. May the Lord bring back the Churches of the Reformation to the faith and practice of the gospel, is our prayer.

II. Let us now consider the Lord's promise to such as will obey this command. We have obeyed, in much imperfection, the Lord's command by coming out from the Free Church in 1893, on account of the facts stated above and many other causes which are not mentioned.

Have we any ground for believing that the Lord has taken a fatherly care of us since then? Yes, truly in many ways. He has called effectually many in our congregations into the fellowship of His Son Jesus Christ since then. We record this fact to the praise of the glory of His grace and not for any self or vain glory. Some of His own people got, not only great reviving in their souls, but also strength of body then, which, to some extent, continues with them to this day. This was also true of many who have gone to their everlasting rest. The joy of the Lord is the strength of His people in every age, and let it be said to His glory, we have had much of this joy in our waiting on Him.

Let us consider what inestimable privilege it is to be a child of God? To enjoy peace with God, the Father, through our Lord Jesus Christ, is more to a poor sinner saved by grace than to be the son or daughter of a king or emperor. What are such dunghill honours when compared to the honour of being the Lord's children, and consequently heirs of God and joint heirs with Christ? We ought to value very highly this privilege, and that it raises those who have it above all the mighty titles and honours of the men of the world. All these titles and honours vanish away for ever at death, and kings, lords, and beggars are the same in the grave, and they will appear before the great white throne without any such distinction; but the sons and daughters of the Lord Almighty will then appear in glory. They may be and often are poor and despised in the world, and may be considered as the offscouring of all things, but they are precious in the sight of God. Oh to be one of them!

But let no one think that we mean that all who are called Free Presbyterians have this most blessed privilege on that account. No; for we cannot be the sons and daughters of God without being born again and without repentance toward God and faith toward the Lord Jesus Christ. All sinners within the hearing of

God's call in the gospel, are commanded to come out from the world that lies in the wicked one, and especially from the religious world, of whom we wrote above, and to separate from them. For this world, of whom our blessed Lord Jesus said in His intercessory prayer in John xvii., "I pray not for the world," is in every generation, and all who are saved do separate themselves and keep separate from that world. This world for whom our Lord did not pray is lost for ever. So we beseech poor sinners to have nothing to do with its fellowship and ways.

We heard that a young man belonging to the congregation of the eminent Rev. John Kennedy, Redcastle, called on Mr. Kennedy before leaving for Glasgow to ask him who of the ministers of that city he should go to hear? Mr. Kennedy gave him the addresses of four or five ministers's churches, and told him to go to hear each one of them, and then to choose the one who made his tether shortest in sin. This was a good advice, and should be attended to by all who desire to be saved. For ministers, who lead their people into sin, and who encourage them, and by their example drive them from all seriousness about their need of forsaking sin, are not the ministers of Jesus Christ, but the servants of Satan. So, let poor sinners beware of the awfulness of living and dying in the ways and companionship of the world. For the wrath of God rests upon all who are yet in their sins, and there is only One who can deliver a poor sinner from being under it for ever; that One is Jesus Christ. "A man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land."

A SAD CONFESSION.—Dr. Marcus Dods, a well known biblical critic, left behind him the following sad confession:—"I am a backslider. I used to enjoy prayer, but for years I have found myself dumb. Of course, one can always make a prayer, but prayer in a sense of asking for things has not been in my case a proved force. I pray now, not because my own experience gives me any encouragement, but because of Christ's example and command. I wish I could live as a spectator through the next generation to see what they are going to make of things. There will be a grand turn-up in matters theological, and the Churches won't know themselves fifty years hence. It is to be hoped some little rag of faith may be left when all is done. For my own part I am sometimes entirely under water and see no sky at all."

THE CHRISTIAN'S ARMOUR.—It is one thing to have armour in the house, and another thing to have it buckled on. The Christian's armour is made to be worn; no laying it down or putting it off till we have done our warfare and finished our course. The soldier comes into the field with no arms but what his General commands; it is not left to everyone's fancy to bring what weapons he pleases, this would breed confusion. Look narrowly whether the armour ye wear be the workmanship of God or no. Rust will soon spoil the best armour, and negligence as well as gross sins give grace its bane.—Gurnall.

Gleanings from Many Fields.

"Lo, I am with you alway."

BY REV. HUGH MARTIN, D.D., EDINBURGH.

(Continued from page 176.)

ART thou weeping bitterly for thy miserable fall—thy base denial of thy Lord? Or art thou gone back in dull despondency to thy nets again? (John xxi. 3). Thy first love forsaken, thy steadfastness mournfully fallen from, scarcely dost thou dare to hope for liberty of heart to say again with truth, "I love the Lord?" Hast thou ceased to feel thy wonted interest in His cause and kingdom? Is this thy heart relapsed to thy worldly cares and worldly interests, and centred chiefly now on them? Ah! and art thou toiling at thy task and finding nothing; spending money for what is not bread, and labour for that which satisfieth not? Yea; and having tasted truer joys, how canst thou ever again on Galilee's shores find happiness without the Lord and His love? Well; be it that in the sad wreck that has occurred, no sign of love in thy heart to Jesus now remains; and conscious of the past and all its sin, thou art ashamed to whisper even to thyself, "I love the Lord." That miserable fall stifles even the question, Do I love the Lord or no?

Be it so. Questioning thine own heart may bring no response of grace. But the Lord Himself draweth near to ask. Behold He cometh after thee. He findeth thee at thy weary task. He takes thee as He finds thee—weary, toiling, restless, dissatisfied; making nothing of it; no candle of the Lord shining on thy head; no joy of the Lord thy strength. Just as thou art He taketh thee in hand to deal with thee again. And He cometh, the same as ever; the same gracious Lord, unchanged, the same yesterday, to-day, and for ever. Behold! He calleth thee by name: "Simon, son of Jonas!"

Look up into His face, and read whether He has come in wrath or love. That face!—burning tears ran down there for sinners; sinners such as thou art; for the very chief of sinners; for "Jerusalem sinners;" for men that hated Him, and spit on Him, and scourged Him, and slew Him, and sealed and watched His grave, that He might be buried out of sight and out of mind—that they might be troubled with Him no more for ever. Great drops of blood, too, flowed down there, down to the ground, where He lay in weakness, with supplications, and strong crying, and tears, bearing the guilt of sinners whom He loved. The heart-melting look of grief, rebuke, astonishment, unquenchable affection, shone there, and melted the heart of Him that denied Him. Look up into that face of Jesus, the same yesterday, to day, and for ever; the same to thee as to Simon Peter on the shore of Galilee's lake. He is returned from the cross of woe; He is returned from the cold embraces of the grave. He is the heir, too, of all things; He is the Lord of Glory.

From His grave He has come, and from His glory He is tarrying, to seek and find thee; to say, "Simon, son of Jonas, lovest thou me?"

By His very voice to Peter—a voice not yet dead; living and abiding for ever; living in the power of the Spirit; living on the page of the blessed biography; with you alway to the end of the world; thus truly, lovingly, with present power and love;—seeking thy love, yearning for it, ready to be gratified by it, ready to rejoice in it, very gracious and ready to own thy sincerity, readier far than thou art thyself;—thus does Jesus say unto thee, even now, "Simon, son of Jonas, lovest thou me?"

Questioning thyself could bring out no clear response. But shall Jesus fare no better when He takes up the question? In the absence of thy loving Lord, it may be thou couldst not firmly, clearly, distinctly, with any consciousness of truth, assert "I love the Lord." To thine own inquiry—to a fellow-creature's question—it may be thou art wisely silent. Doubts and hesitations, strengthened greatly by thy fall, oppress thee. And for the very truth's sake thou mayest refuse to answer the question even as thou wouldst desire to do.

But hark to the gracious words that proceed from His mouth. It is love's own question. And love itself—infinite and incarnate; a consuming fire as of the Godhead's glory, yet a gentle flame, as in a brother's bosom—is dealing with thee, anxious for thy love, wooing thy love. Shall it not win thy love?

Ah! doth not that love of His to thee, which His very question proves; which hath anticipated and been beforehand with thy love; which says, "Ye have not chosen me, but I have chosen you;" that love of which Paul has said, "The love of Christ constraineth us;" and John has said, "We love Him because He first loved us;" doth not such love of His to thee enable, decide, constrain thee to answer as between the omniscient Saviour and thine own moved and melted heart—thy heart broken open, won over, gained for ever; "Lord, thou knowest all things; thou knowest that I love thee?"

Parent! anxious for the little ones whom God has graciously given to thee. Dost thou not know to whom to bring them? Or sayest thou, O that I knew where I might find Him? Lo! Jesus is with us always, even as in the days of His flesh. Realize Him, by faith, as with you still, exactly as in His blessed record (Mark x. 13-16). Bring these little ones to Him. And as you bring them, does He not defend you against all, even disciples, if they rebuke you? Does He not take your children in His arms, put His hands upon them, and bless them?

Sister! weeping thy brother gone. Come to the grave of Lazarus. Jesus is there. Jesus is here as He was there; at thy brother's grave: Jesus, the same yesterday, to-day, and for ever. "Thy brother," he tells thee, "shall rise again" (John xi.).

Gentle one! covetous to learn the words of Jesus; to hear His voice; to learn of Him who is meek and lowly. Come thou

to Bethany, and sit with Mary at His feet. For, lo! He is here as there, alway, even to the end of the world (Luke x. 38-42).

Blind one! sitting by the wayside, not seeing thy signs, not seeing thy path. Hark! "Lo, I am with you alway." And hark! again, "Jesus of Nazareth passeth by." Brother, it is no figure of speech; no pious fancy; no sacred dream; no accommodation of Scripture; no spiritualising device. It is true. Jesus passeth by. Seize thine opportunity. "Son of David, have mercy on me." Rise, then, for He calleth thee. Hear His gracious question: "What wilt thou that I should do unto thee?" Canst thou not reply: "Lord, that I may receive my sight. Open mine eyes that I may behold wonders out of thy law?" And, "The Lord giveth sight unto the blind, and raises up the bowed down."

Art thou coming to the table of the Lord, covetous to be a guest of the King of glory? Wouldst thou really sup with Him; not in a figure, but in very truth; as truly as the eleven on that night on which He was betrayed?—so that it shall in truth be said concerning you, "They have been with Jesus;" also, "They have seen God, and did eat and drink with Him." Is this at any time our marvellous ambition and desire? Oh, give me the Biography and Presence of the King. Give me the blessed words: "And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." And give me in conjunction with this, the promise, "Lo! I am with you alway." Let me truly, and in faith, conjoin these words and that presence. Let the words be instinct with the presence; and let the presence, and its intended aspect or action towards me at the table, find expression in the words: And oh! have I not my Lord Himself giving me, from His own hand, His body and His blood—even till He come again—when I shall see Him as He is?

Art thou oftentimes weary in a weary world; weary of thy body of sin and death; weary of thy manifold infirmities; weary of thy little progress; forced to look now for thy only satisfaction to the heavenly rest that remaineth? Oh! the blessedness of having in the meantime the presence and biography of your Lord. Come oftentimes, when weary, and troubled, and lonely in spirit; come and meet the Lord even now in these galleries, where the King still goeth with His followers. And as faith casteth out the element of time since His first coming, let it cast out also the interval until His second. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." Let faith destroy that interval. Let faith make no account of it, rising above its separating influence; rising above time and space, and asserting

its high prerogative to see things that are unseen—to embrace already the future and eternal. Let faith hear Jesus saying: "Behold! I come quickly." And let faith and hope reply: "Amen. Even so, come, Lord Jesus."

Until then, there is the promise: "Lo! I AM WITH YOU always, even to the end of the world." After that there is this hope: "So shall WE be for ever WITH THE LORD."

Sayings of "The Men."

IN Dr. Kennedy's *Days of the Fathers in Ross-shire* and Rev. Alexander Auld's *Ministers and Men in the Far North*, we are presented with a rich collection of the notable sayings of that class of men who were pre-eminent in their day for high Christian attainment and deep insight into God's Word. Some of these men were endowed with talents of the highest order such as Sandy Gair; while others were noted for the beautiful childlike disposition of their character such as James Macadie, Watten. But whether richly endowed with mental gifts or otherwise there was a rich spiritual experience common to them all that gave them a foremost place among their fellow Christians, and their sayings were treasured by the Lord's people because of the encouragement or warning they contained. The Preacher of old said that the words of the wise were as "goads" and as "nails." The figures used are significant and instructive. The goad was used to the ox in the plough as a reminder that he was lagging behind, and the nail suggests fixedness as opposed to indefiniteness of position. And such a description may be well applied to the sayings of "the Men." These sayings were highly valued in other days, and as Mr. Auld's book is now difficult to obtain, we are presenting to our readers a number of the sayings of "the Men" in the far North of Scotland in the hope that our readers may be benefited thereby and thus realise the truth of the saying that the lips of the wise feed many.

COMMUNION OF THE LORD'S PEOPLE.—"It is not when the Lord's people are together that they have closest fellowship, but when they are separate; for then I pray for you and you pray for me; I get a promise for you and you get a promise for me; so you live on my grace and I live on yours until we meet again."—*John Grant, Strathly.*

JAMES MACDONALD, FATHER OF DR. MACDONALD, FERINTOSH, AND SANDY GAIR.—James, on hearing Sandy Gair pray for the first time, took him aside and said:—"I have three faults to find with your exercises. You mention the Divine Name too often, and not with sufficient reverence. You have too many repetitions, and you continued too long." "I will take these hints from you, James," said Sandy, "but you must remember that when Christ enlisted you it was gold pieces that were going, and one could count down a large sum in a few words; now-a-days we have but copper coins. However, if they bear the king's stamp, I hope you wont throw them away."

SOUND ADVICE.—"Don't be kemping (striving to get before others) in the harvest field, lest you cut your fingers and spoil the corn. Don't be throwing stones at others, lest you dislocate your arm. Don't appear in public in either such tawdry or such gaudy garb as will make others look twice at you. Don't carry the big drone of the bagpipes on your shoulder; it makes much noise, but gives no distinction of sound."—*John Tait, Halkirk..*

LIKE, YET VERY DIFFERENT.—In illustrating how closely nominal profession will approximate true godliness in appearance, Sandy Gair supposed the following dialogue to have taken place between Isaac and Ishmael:—Isaac said—"I have Abraham for my father." Ishmael—"So have I." Isaac—"I am the child of many prayers." Ishmael—"So am I." Isaac—"I have received the seal of the covenant in circumcision." Ishmael—"So have I." Isaac—"But I got a deliverance from heaven." Ishmael—"So did I." Isaac—"Yes, but I got my deliverance *through sacrifice*, and you by a drink from your mother's bottle."

THE CHILDREN OF ISRAEL IN THE WILDERNESS.—In another dialogue he supposed one having met the children of Israel after they had crossed the Red Sea, harnessed and in good heart, marching to the Land of Promise. "What people are you?" "Oh, we are the Lord's people, whom He has delivered from the land of Egypt, for whom He has divided the Red Sea, and whose enemies He hath drowned, so that we will see them again no more." "And where are you going?" "To the Land of Promise—the land flowing with milk and honey." "And when do you expect to get there?" "Oh, very soon; in six weeks at farthest." Then they parted, but nearly forty years afterwards the same person meeting a great multitude of people, somewhat like those he met before, said to them, "Surely you are not the people that expected to be in Canaan in six weeks?" "Yes, the same, and here we are yet, and it will be the greatest wonder if we ever see the good land."

THE SITTING IN PETER'S CHAIR.—In an argument with a priest on one occasion the priest clinched his argument with what he deemed a crushing and unanswerable statement. "Don't you know," he said, "that the Pope is sitting in Peter's chair?" "Well," said Sandy, "Peter was in that chair once, and that was when he denied His Master, and the Pope has sat in it ever since."

TIMES OF REFORMATION AND BACKSLIDING.—"When the winter is passing away," he said on one occasion, "the change is more noticeable by the increase of light rather than by the increase of warmth. On the other hand," he remarked, "when the days began to shorten, night was felt to come on more suddenly than any one expected; and so when backsliding commenced, men came more quickly under the power of darkness than themselves or others looked for."

THE CHILD WITH THE TOY.—On speaking of the fiery serpent on one occasion he said—"A child had been bitten by the fiery serpent; and there were many attempts made in various ways to induce him to look to the brazen serpent, but all in vain,

until some one observed that the child had a toy in its hand. The toy was snatched from him, and the child, lifting its head, got a sight of the brazen serpent and was healed."

THE MANNER OF THE LORD'S DEALINGS WITH HIS PEOPLE.—"I see in Scripture that the manner of the Lord's dealings with His people is that He brings them to a wilderness to prove them, and to let them see what is in their hearts. 'The day of the Lord is darkness, and not light, as if a man did flee from a lion, and a bear met him, or went into the house, and a serpent did bite him.' I think the 'lion' is the guilty conscience, the 'bear' the blasphemous heart, and the 'serpent' is the flesh that warreth against the spirit. The soul is the field of battle, the battle being pitched in the valley of experience. Conscience sounds the alarm, and Christ orders the combat on the very ground on which Satan gained the victory. In the 5th chapter of Galatians you will see Satan's seventeen pieces of artillery levelled at the breast in which Grace is lodged, the commanders-in-chief being Ignorance and Unbelief."—*Sandy Gair.*

The late Mr. Duncan MacLeod, Applecross.

THE writer regrets that, owing to other pressing duties, an obituary notice of Duncan MacLeod has not appeared in the Magazine till now.

Duncan spent the best part of his life without any concern about his immortal soul's everlasting destiny. He spent several years in his younger days in the Navy of the United States of America. He told the writer how, on one occasion, he was considered by other marines of his ship to have been drowned. Being on shore in one of the ports in South America, he was thrown over the pier into the water, and left without any effort made by his drunken comrades to save him. He was also drunk at the time. When the morning light came he found himself stretched on top of a log of wood beside the pier. How he got there he knew not. It seemed to us to have been one of the proofs, recorded in the history of men who were afterwards saved, of the almost miraculous intervention of God's divine providence in their deliverance from immediate death. He had extraordinary escapes from drowning on other occasions; but God preserved him on account of the fact that He had loved him with an everlasting love, and had a fixed purpose of mercy towards him.

The Lord's time came at last. Duncan went to the communion to Raasay in the summer of 1893, and the Word of God spoke with authority and power to him that could neither be disregarded nor resisted. He was then afraid that he had committed sins which the Lord would not and could not consistently with the glorious majesty of His justice, forgive. But by degrees the light of the glorious gospel of Christ began to rise like the morning twilight on his soul, which had been till then in darkness

and in the shadow of death. At length the Holy Spirit brought him to the clear light of the gospel by shining into his heart the light of the knowledge of the glory of God in the face of Jesus Christ. The joy that then filled his soul was comparable to that of the man who found the treasure hid in a field; he went and sold all he had and bought the field. Duncan's field ever after was God's word in which he found Christ, and in which he was living daily on the true bread which came down from heaven. After several years had passed by he became a member in full communion with the Church, and a very faithful and true Free Presbyterian.

For the last few years of his earthly pilgrimage he was suffering from bloodlessness and a weak heart. Owing to his physical condition he was advised to keep to his bed during the winter and early spring, but until the last summer of his life, he was in the habit of attending a few of the communions held in the surrounding districts. At these communions he was always called on Friday to speak. He was not possessed of fluency of speech, but all were bound to feel his absolute sincerity. His presence will be much missed by all of the Lord's people who had the privilege of knowing him, but especially in the places where he was well known and appreciated.

We desire to express our sincere sympathy with his widow, who was his co-partner in all his spiritual conflicts, and his tender nurse during his declining years; and also all who mourn for his departure. "All flesh is grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away; but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."

N. C.

An t-Urramach Aonghas MacMhaoilàn.

Searmoin II.*

"Am pobull a bha 'n an suidhe an dorchadas, chunnaic iad solus mòr, agus a ta solus air eirigh do na daoine a bha 'n an suidhe an sgàil a bhàis."—MATA iv. 16.

(Continued from page 183.)

III. Theid mi nis air m' aghaidh gus an treas ceann teagaisg, gu bhi toirt fa'near, gu bheil e 'n a thròcair mhòr do 'n t-saoghal dhorecha so, Crìosd a bhi cumail suas solas an t-soisgeil ann o linn gu linn.

1. Anns a cheud àite, bha teachd Chrìosd a dh' ionnsuidh an t-saoghail, mar sholus agus mar Shlànuighead, na thròcair mhòr do shliochd ciontach Adamh. Is lionmhor na trócairean a dheonaich Dia do chloinn nan daoine mu 'n d' thainig Crìosd, ach bha teachd Chrìosd na thròcair a bu mho, na thròcair a thug barr-

* This sermon was preached on a Sabbath appointed by some churches to commemorate the Reformation in Great Britain.

achd air gach trócair eil' a dheonaich Dia d' a eaglais o thoiseach an t-saoghail. Bha nis am Mesiah air fhoillseachadh, na trócair ris an robh sùil, ris an robh dóchas na h-eaglais o shean, agus a bha mar bheatha o na marbhaibh dhoibh-san a bha feitheamh ri saorsa ann an Israel. Anns an trócair so, dh' fhiosraich an ùr-mhaduinn o 'n ionad is àirde sinn, dh' eirich Grian na fireantachd le slàinte ann a sgiathaibh, agus dhealraich solus mòr air an talamh, a bha roimh air a chomhdachadh thairis le dall-cheó a pheacaidh. Thainig a nis Teachdaire 'choimh-cheangail e fein o neamh le ministreileachd na rèite, "a chuir an ceill sìth air thalamh, aus deadh-ghean do dhaoibh," "a shearmonachadh an t-soisgeil do na bochdaibh, a ghairm fuasgladh do na braighdibh, agus a dh' fhosgladh a priosain dhoibh-san a bha ceangailte." Thainig e mar sholus a dh' ionnsuidh an t-saoghail, a chur suas solus ann an coimleir na h-eaglais, chum cosan a phobuill a threòrachadh, o linn gu linn, ann an slighe na sìth. Bha nis 'tobar glanaidh air fhosgladh do na h-uile dhaoine, bha maitheanas peacaidh, bha slàinte shiorruidh air an tairgse gu saor, agus na h-uile a bha ri soathair, agus fo throm uallaich, air an gairm a dh' ionnsuidh Chrìosd, chum 's gu 'm faigheadh iad fois. O na nithe so uile, feudaich sinn fhaicinn gu soilleir, gu robh aobhar ro-mhaith aig Sacharias a bhi 'g àrd mholadh an Tighearna, 'n uair a thubhairt e, "gu ma beannaichte an Tighearna, Dia Israel, air son gu 'n d'fhiosraich agus gu 'n d' thug e saorsa d' a phobull, agus gu 'n do thog e suas dhuinn adharc slàinte ann an tigh Dhaibhidh, ogleach fein, a reir mar a labhair e le beul fhàidhean naomha fein a bha ann o thoiseach an t-saoghail."

2. Chum Crìosd suas solus an t-soisgeil anns an t-saoghal o gu linn, a dh' aindeoin na bu chomasach Prionnsa an dorchadais a dheanamh chum cuir as do 'n t-solus so. Bha naimhdeas eadar sliochd na mna agus na natrach, o theoiseach an t-saoghail; ach bha naimhdeas na nathrach an aghaidh na h-eaglais air a thaisbeanadh ni bu mho fo 'n Tiomnadh-nuadh, na fo linn an t-Sean-Tiomnaidh. Fo linn an t-Sean-Tiomnaidh, bha 'n saoghal ann an tomhas mór aig Dia an t-saoghail so; bha na Cinnich aineolach gu h-iomlan fo a uachdaranachd, agus bha a chuid a bu mho do na h-Iudhaich, o linn gu linn, 'n an seirbhisich umhal dha: Ach ann an toiseach linn an t-soisgeil, an uair a chunnaic Sàtan a rioghachd air a crathadh, a dhaingnichean a tuiteam, agus na mìlte d' a iochdarain ga thrèigsinn, agus a dol thairis chum bratach cheannaird na slàinte, bha 'n Dragon mór air a lionadh le feirg, agus rinn e gèurleamhuinn air a mhnaoi a rug an leanabh mic, air eaglais an Tighearn Iosa Crìosd. Rinn an Diabhl feum àraidh do na h-Iudhaich mar sheirbhisich, anns a ghèur-leamhuinn a dhùisg e suas an aghaidh na h-eaglais, ann an laithibh nan Abstol. Anns gach àite an d' imich na b-Abstol, a searmonachadh an t-soisgeil feadh tìr Iudea, agus nan dùthcha mu 'n cuairt, bha na h-Iudhaich a ghnàth a cogadh 'n an aghaidh; agus cha bu leòir leo na bha iad fèin comasach a dheanamh chum solus an t-soisgeil a mhuchadh, ach bha iad a lionadh inntinn nan Cinneach le tnu, agus 'g am brosnachadh le mór dhurachd,

gu bhi gèurleanmhuinn deisciobuil Chriosd mar an ceudna. Agus bhunaich an sluagh cruaidh-ehridheach so, a toirt fuath do 'n t-solus, agus a gèur-leanmhuinn na h-eaglais, gus an do lion iad suas tomhas an cionta, agus gus an d' thainig fearg Dhè orra fèin fa-dheireadh gus a chuid a b' fhaide. Thachair so gu sonnuichte, 'n uair a bha Ierusalem agus a luchd-àiteachaidh air an sgrios le airm nan Romhanach, mu thimshioll da fhichead bliadna an deigh Chriosd fulang agus dol a steach d' a ghlóir.

Ach an uair a dhealaich an ughdarras agus an cumhachd ris na h-Iudhaich, thionndaidh Sàtan cumhachd na Róimh, an Impireachd a bu treise bha air thalamh, an aghaidh na h-eaglais, air chor 's gu 'n robh aon an deigh aon do uachdarain na h-Impireachd so, a deanamh feum d' an ughdarras agus d' an arm-ailtibh chum solus an t-soisgeil a mhuchadh, chum aobhar agus eaglais Chriosd a sgrios o 'n talamh. Ach ged bhunaich an eaglais dlùth do thri cheud bliadhna an deigh àrdachadh Chriosd, ann am fuirneis na gèur-leanmhuinn, gidheadh, a dh'aindeoin na bu chomasach Iudhaich, is paganich, agus an Drochspiorad air an ceann a dheanamh, chum Criosd solus an soisgeil a dealradh ann an coinnleir na h-eaglais. An deigh laithibh amhgharach na gèur-leanmhuinn so, thug Criosd fois car tamull d' a eaglais, fo uachdaranachd Chonstantain mhóir, aon do Impiribh na Róimh, a ghabh ris a chreidimh Chroisduidh e fèin, agus a dhaingnich e air feadh Impireachd gu lèir. Ach tha e soilleir, o eachdraidh na h-eaglais, gu 'n do mhi-bhuilich i an t-saorsa fhuair i aig an àm so; thuit elo codail air luchd-aideachaidh anns a choitichionn, thoisich namhaid an anama air a chogal a chur, agus dh' ealaidh mearachdan, agus thuaidlidheachd ro-mhór, a chuid 's a chuid a steach, gus an d' erich saobhechreidimh agus iodhol aoraidh eaglais na Róimh, mar dheatach a slochd an dubh-aigein, a chomhdaich aghaidh na h-eaglais le tiugh dhorchadas; agus bhunaich an dorchadas so a meudachachadh air aghaidh an t-saoghail, o ghinealach gu ginealach, gus an d' eirich solus an athleasachaidh fa-dheoidh, chum fhuadachadh air falbh.

3. Bha solus an ath-leasachaidh a thoisich air dealradh o chionn còrr is trì cheud bliadhna seachad, na thrèicair mhór do 'n t-saoghal pheacach dhorchas so. Roimh àm an ath-leasachaidh, bha 'n Roinn-eòrpa, ach beag gu h-iomlan, fu uachdaranachd eaglais na Róimh, agus bha luchd-teagaisg agus riaghlachaidh na h-eaglais so, 'n an cinniùil dhall, a bha treòrachadh nan dall a dh' ionnsuidh sgrios. Thug iad air falbh iuchair an eolas, chuir iad solus an t-soisgeil fo shoitheach an àite chuir ann an coinnleir, bha iad fèin fo thréun-mhealladh, agus a ghnàth a dheanamh feum d' an cuilbheartachd agus d' an cumhachd, chum an luchd-leanmhuinn a mhealladh mar an ceudna. Fo aintighearnas na Róimh, theich an fhoir eaglais do 'n fhàsach, far an robh i air a h-altrum le Dia ré aimsir, agus aimsirean, agus leth aimsir, o aghaidh na nathrach. Ach an deigh dhi oidheche fhada, throbhlaideach, a chuir seachad anns an fhàsach, thubhairt Dia a ris, "Biodh solus ann, agus bho solus ann." Bhreis solus an ath-leasachaidh a mach, thug an Tighearna air ais braighdeanas Shioin, agus bha fuigheal a shluaigh "mar dhaoine chunnaic

aisling; lionadh am beul le gàirdeachas, agus, an teangadh le luath-ghair,” agus thubhairt iad am measg nan Cinneach, “Rinn an Tighearna nithe móra air ar son.”

’S ann ann an Germani a dhealraich solus an ath-leasachaidh an toiseach, fo mhinistireileachd Lùthair, a bha ’n a cheann-feadhna anns an armailt lionmhor do Dhiadhaire tréun, a dhuaisg Dia suas aig an àm so, chum fianuis a dheanamh an aghaidh truailidheachd agus mearachdan eaglais na Ròimh. Ach ann an ùine ghoirid, sgaoil an solus a mach ann an tomhas eigin air feadh na Roinneórpa gu h-iomlan; dh’ eirich solus air a phobull a bha ’n au suidhe ann an dorchadas, cha ’n e mhain ann an Germani, ach anns an Fhraing, is anns an t-Olaind, ann an Prussia, ’s ann an Breatan, agus ann an iomad rioghachd eile mar an ceudna. Bha ’n solus fìor air a chuir a nis ann an coinnleir na h-eaglais, bha iuchair an eolais a ris air a h-aisig a dh’ ionnsuidh a phobuill, bha na sgrìobtuirean air an eadar-theangachadh, agus maille ri móran do leabhraicheibh diadhaidh eile, air an sgaoileadh am measg an t-sluaigh anns gach àite, ’n an canain féin. Bha ’n soisgeul a nis air a shearmonachadh gu fallain, an Spiorad Naomha air a dhortadh a nuas gu pailt, agus ag oibreachadh gu h-éifeachdach le ministireileachd an fhocail, chor ’s gu robh sluagh lionmhor air an dùsgadh, air am beothachadh, agus air an gairm o dorchadas gu solus. Bha sùilean moran air am fosgladh, ionnas gu robh iad a faicinn truailidheachd agus mearachdan eaglais na Ròimh, a teicheadh uatha le h-eagal agus a toirt géill le ballechrith do ghuth an Tighearna, bha ’g radh—“Thigibh a mach aisde, mo phobull, chum ’s nach bi sibh compairteach d’ a peacaibh, agus nach faigh sibh d’ a plàighibh.” Am an umhlachd do ’n ghairm neamhaidh so, thréig moran do ’n t-slaugh air feadh na Roinn-eorpa, co-chomunn truailidh na h-eaglais so; thog iad fianuis an aghaidh a mearachdan lionmhor, agus uime sin, tha mhuinntir a thilg dhiubh cuing na Pàpanachd gu tur anns na rioghachdaibh so, air an gairm “Protastanaich” gus an là ’n diugh.

4. Bha solus an ath-leasachaidh na thròcair ro mhòr do ’n rioghachd pheacach anns am bheil sinne gabhail comhnuidh. An uair a ruig an solus so Breatunn an toiseach, bha cuing na Pàpanachd gu teann mu mhuineal Bhreatuinn, bha ’n rioghachd so làn do aoradh an fhiadhbheathaich, do mhearachdaibh eaglais na Ròimh; agus bha a luchd-àiteachaidh nan suidhe ann an dorchadas a dol a dhìth a dh’ easbhuidh eolais. Ach an uair a thoisich solus an ath-leasachaidh air dealradh, thoisich aineolas agus dorchadas air teicheadh, thoisich iodhol-aoraidh agus truailidheachd na Ròimh air leaghadh air falbh, bha rioghachd an dorchadais ga sgrios, rioghachd nan gràs a soirbheachadh, agus Criosd a mareachd gu buadhach àrd ann an carbad an t-soisgeil. Ach an uair a chunnaic Sàtana rioghachd ga crathadh, a dhaingnichean a tuiteam, agus a luchd-leanmhuinn ga thrèigsinn, bha e air a lionadh le feirg, bha cumhachdan an dorchadais air an gluasad, bha teine na geur-leanmhuinn air a fadadh, bha sagairtean na Ròimh fo’n airm, agus a gnàth a chadh gach meadhon a bha ’n an comas, chum solus an t-soisgeil a mhuchadh, chum

aobhar Chrìosd a sgrios, mu 'n gabhadh e fremh anns an tìr. Ach a dh' aindeoin na bu chomasach Sàtan agus a sheirbhisich a dheanamh, reitich Dia àite d' a eaglais, d' a fhionain fèin anns an rioghachd so; thug e oirre freumhachadh gu daingean, fàs mar sheudair, a gèigan a shineadh a mach, gus an do chom-daich i na beanntan le a sgàile, gus an do lion i 'n tìr o cheann gu ceann. Co is comasach a thuigsinn meud na tràcàir a dheonaich Dia do 'n rioghachd chiontach so, 'n uair a dhealraich solus an ath-leasachaidh air a glinn, air a beanntaibh, agus air a bailtibh; agus an uair a bha an creidimh Pàpanach air a thilgeadh bun os cionn, agus an creidimh Protastanach air a dhaingneachadh 'n a àite! Co is comasach a chuir an cèill, àireamh na muinntir a bha air an iompachadh, air am fireanachadh, agus air an ulluchadh air son oighreachd nan naomh san t-solus, eadhon anns an rioghachd bheag so, o àm an ath-leasachaidh? Gus am bhi na leabhraichean air am fosgladh, agus nithe folaichte na siorruidheachd air am foillseachadh air an là mhòr, cha bhi neach sam bith comasach a thuigsinn, ciod e meud na tràcàir a dheonaich Dia dhuinn, an uair a dh' fhiosraich e ar dùthaich leis an t-solus so. Agus nach 'eil gach dùthaich aig am bheil fìor sholus an t-soisgeil air là 'n diugh, ann an comain an ath-leasachaidh air a shon? Nach do las iad uile an coinneal aig an lòchran a shuidhich Dia, agus a chum e suas an eaglais ath-leasaichte? Nach ann o 'n eaglais a chaidh fuaim agus solus an t-soisgeil a mach air feadh nan Cinneach aineolach, gu crìochaibh na talmhainn? O cia mòr! cia luachmhor an tràcàir do 'n t-saoghal chiontach, dhòrcha so, solus an t-soisgeil a bhi air a chraob-sgaòileadh, agus air a chumail suas ann o linn gu linn!

AN COMH-DHUNADH.

1. Anns a cheud àite, feudaich sinn fhaicinn o 'n teagasg so, gu bheil aobhar irioslachaidh ro mhòr againn, ann an dorchadas ar n-inntinnibh fèin, ann ar n-aineolas air nithe spioradail agus neamhaidh. Tha e 'n a aobhar bròin a bhi faicinn a chreutair a chruthaich Dia an toiseach làn do sholus agus do eolas air a ghlòir fèin, a nis aineolach air an Dia rinn e, agus a dol air seacharan gach là ann an dalleheò a pheacaidh. Ma tha tubaist air bith a tachairt do dhuine, a tha toirt air falbh sealladh a shùil, solus a chuirp, tha e gu tric a caoidh na calldach a thainig air; ach O eis mòr aobhar caoidh an neach sin, a chaill sealladh air glòir a Chruith-fhir, agus a tha tur aineolach air na nithibh a bhuineas d' a shith! Cha 'n 'eil ni air bith is mo tha drudhadh gu tric air fìor ehlann Dè, agus 'g an irioslachadh anns an dùslach, na 'm mothachadh a to aca air aineolas agus dorchadas an eridheachan fèin; agus cha 'n 'eil ni sam bith is dùrachdaich a tha iad a tagair air a shon aig cathair gràis, na solus agus eolas air nithibh spioradail. "Fosgail mo shùilean," a dubhairt Daibhidh, "chum gu faic mi nithe iongantach o d' lagh."

2. Tha e 'n a aobhar broin a bhi faicinn daoine gràdhachadh dorchadas a pheacaidh agus, a toirt fuath do sholus an t-soisgeil. Cha 'n 'eil ùine fhada do dhorchadas nadurra taitneach le daoine; ma tha duine air a dhruideadh a steach ùine fhada ann am prìosan dòrcha, fàssidh e sgìth d' a dhorchadas, agus bithidh e

ro-thogarach air teachd chum an t-soluis; ach cha 'n 'eil daoine gu nadurra fàs idir sgìth do dhorchadas a pheacaidh, na 'g iarraidh, le dùrachd cridhe, saorsa fhaotainn uaith. Tha e 'n a shealladh brònach da rìreadh, a bhi faicinn daoine, cha 'n e mhain ùine fhada 'n an suidhe ann an dorchadas, ach toilichte le 'n dorchadas, seadh, a deanamh roghainn dheth an toiseach air solus. 'S e so an t-aobhar gu bheil ministreileachd an t-soisgeil na fhaile bàis do mhòran d' a luchdeisdeachd. 'S e so an t-aobhar gu bheil daoine gu tric a caitheadh an laithean fo mheadhona nan gràs, fo sholus an t-soisgeil, 'n an coigrich guh-iomlan do eolas spioradail agus tearnaidh. Tha iad a druidcadh an sul an aghaidh solus an t-soisgeil, agus an cridheachan an aghaidh Slànnighear an t-soisgeil, agus mar so, ag antromachadh an cionta agus an truaighe fèin. Cha 'n àill leo teachd a dh' ionnsuidh Chrìosd, chum 's gu 'm faigheadh iad beatha.

3. Tha e ro fheumail dhuinn a bhi tagair gu durachdach ri Dia, gu 'n doirteadh e nuas an Spiorad Naomha gu pailt le ministreileachd an fhocail, chum suilean nan dall fhosgladh, agusinntinnibh dorchadha daoine shoillseachadh ann an eolas air nithibh spioradail. Cha leoir solus an t-soisgeil o 'n leth a mach, cha leoir foghlum litireil, no gach leasan a tha ministeiran an t-soisgeil comasach a theagasg, chum daoine thoirt o dhorchadas gu solus, as eugmhais teagasg an Spioraid Naoimh. Cha 'n 'eil am fear teagaisg is cumhachdaich air thalamh comasach suilean nan dall fhosgladh, no dealradh a steach 'n an cridheachaibh le eolas air glòir Dhé. Is obair so a bhuineas do Dhia a mhain, agus a ghloir cha tabhair e do neach sam bith eile. Ach do bhrìgh gu bheil gach meadhon neoéifeachdach, chum daoine thoirt o dhorchadas gu solus, as eugmhais oibreachadh an Spioraid, O, cia durachdach a bu chòir dhuinn a bhi tagair, gu 'm biodh an Spiorad Naomh air a dhortadh a nuas gu pailt, daingnichean an droch-spiorad air an tilgeadh sìos, aineolas, iodhol-aoraidh, agus saobh-chreidimh air am fuadachadh o aghaidh an t-saoghail, an soisgeul air a chraobh-sgoileadh, agus an talamh air a lionadh le eolas an Tighearna, mar a chomhdaicheas na h-uisgeachan aigin na fairge.

4. Feudaidh sinn fhaicinn o 'n teagasg so, gu bheil staid nan Cinneach, air nach do dhealraich solus an t-soisgeil riamh fathasd, 'n a staid ro chunnartach. Tha iad 'n an suidhe ann an dorchadas, 'n an coimhich do chomhfhlaithachd Israel, agus 'n an coigrich do choimh-cheanglaibh a gheallaibh, as eugmhais dòchais, agus gun Dia anns an t-saoghal. 'S e so a cheart staid anns an robh Breatunn, an uair a dhealraich solus an t-soisgeil oirre an toiseach. Bha i làn do dhorchadas, do iodhol-aoraidh, agus do 'n truailidheachd a tha anns a choitchionn a dol an cuidheachd iodholaibh. Agus cha robh a staid moran ni b' fhearr, an nair a bhris solus an ath-leasachaidh a mach; oir bha i fo chuing na Pàpanachd, agus lán do thruailidheachd, agus do mhearachdaibh eaglais na Ròimh. Tha aobar taingealachd ro mhòr aig luchd-àiteachadh na rioghachd so, air son mar dh' fhiosraich Dia iad le solus an ath-leasachaidh, agus leis na soch-airean luachmhor eile 'thainig an cuideachd na tròcair so; ach

tha aobair irioslachaidh ro mhor aca, mar an ceudna, air son mar mhibhuillich iad an sochairean, mar thainig iad gearr air glòir Dhé, air a bhi 'g "iochdadh do 'n Tighearn a reir a mhaitheas chaoin, agus nam beartaibh iongantach a rinn e air an son."

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 lvi. 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 186.)

AFTER this I did observe and was persuaded that there was more than ordinary in my little, for I never wanted nor yet needed to be supplied by any; also that word, "And the Lord turned the captivity of Job, and blessed his latter end more than his beginning" (Job xlii. 10). This was borne in on my mind with power, and I was thereby refreshed, for I was made to believe that the same God, if He saw it for His glory and my good, would turn my captivity so far I might have my bread, and not be a burden to any for it. After this I was helped to wait events with more patience, and was not so run down with unbelieving fears of this nature.

But, alas! when delivered out of one depth I fell into another, my mother's trouble was so great, and had continued so for thirteen years. Ah! here I found a great difficulty to reconcile love in God's heart as a Father and this stroke of His hand. Unbelief said we were set up as a mark to spend His arrows upon, and singled out as monuments of wonder to all beholders. The long continuance of this affliction, and the extremity of it, together with the bitter ingredients that attended it, was such a field and foundation for unbelief and temptation that I can neither express by word or write the bitterness of spirit I underwent, for the enemy and unbelief said that our affliction was a reproach to religion, and I was often tormented with the fears of being driven to some extremity. Yet, though I was thus run down with unbelief and temptation, I was kept from razing my hope of interest in a reconciled God through Christ. So I fell a-reasoning, and began to think there might be some particular evil or sin done by my mother or me for which the Lord did thus afflict me; for many times before this I had plied a throne of grace, and cried that if there were any particular sin for which the Lord was contending by this affliction He would show it me; but still it was denied me. Yet after this I went to prayer with the same request, and when I was on my knees that passage was

presented to my mind, "And His disciples asked Him, saying, Master, who did sin, this man or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him" (John ix. 2, 3). This scripture came from a prayer-hearing God, it was so suitable to my present case; yet unbelief would have applied it to a work of judgment. But I was helped to consider the passage backward and forward, and could not deny that to be born blind was a work of judgment, also his being reduced to begging, as in ver. 8. Yet this work of judgment made way for a work of mercy. Oh, I thought, this was like our case; my mother's affliction was a work of judgment, yet I was sure there were many works of mercy about us as yet.

After I was helped to hope that this affliction was not sent for any particular sin, and so I was kept praying and hoping for works of mercy and grace, and fell a-reflecting on what works of mercy had been bestowed upon us since this affliction was laid on my mother; but, ah! unbelief hath so blinded my eyes that I can neither see nor speak of them. One great mercy was, that she was all along helped to justify the Lord, for I never remember she had one unsuitable expression as to the Lord's way in His dispensations towards her, but she always laid the blame at her own door, and expressed her indignation most bitterly against sin, both in herself and others. Another great mercy was, she was still kept exercised with her soul's case, and had many ups and downs in it. Another was, that notwithstanding of all her great affliction, she had the use of all her senses—of hearing, and seeing, and so forth, and also the exercise of her judgment and memory to her last, to the wonder of all beholders, and the last three months of her life she was more fixed in her state and hopes of heaven than ever I observed formerly. Another was, the Lord gave me some measure of strength to wait upon her, and wonderfully provided her in common mercies, so that she was not made a burden to any for her daily bread. So it pleased the Lord that she fell in a fever at last, and died the fifth day.

I asked two questions at her about two hours before her death. The one was, "You were always complaining of clouds, what think you of them now." She answered me, "They are all scattered now." Another question was, "You have been long complaining of those enemies—sin, Satan, and fear of death?" She answered me, "Victory, victory for ever!"

Thus ended her long life, that was full of trouble and of sore affliction.

I could have recorded more of my mother's life and death, but I desire no more than answers my own exercises. "Oh, for a beam of divine light, that I may see and be thankful for what wondrous works, both of mercy and grace, I have been made to share of through this sore affliction! Oh that my heart were enlarged and my tongue loosed to proclaim the praises of a prayer-hearing and a wonder-working God, who left me not in the hour and power of temptation, but kept me from taking

sinful shafts to win away from my affliction, and seasonably pitied me with inward supplies to my soul and outward strength to my body, and also kept me pointing at present duty, and at the end of this affliction made the devil and unbelief liars, who all along tormented me, still saying that by it we should be a disgrace to religion! I desire to record it to the praise of a prayer-hearing and prayer-answering God in a dear Redeemer, who brought it to such a happy period, and displayed such wondrous works, both of merey and grace, toward both my mother and me." All this, and much more which I cannot here mark down, passed in the four last years. And thus ends the forty-and-fourth year of my weary wilderness life, being the year 1729.

By the long continuance of this affliction and the toil of my school both my body and spirits were brought under such distress that I could neither reflect nor meditate for a long time before my mother's death; yet it pleased a gracious God to pity me with sleep, that was much gone from me, after which my body and spirits recovered in some measure to their wonted strength. In the beginning of the third month the Lord's Supper was to be given in the place, viz., Stirling, to which ordinance I had been a stranger for some time bygone, being obliged to wait on my mother; and now, when this occasion came to my hand, I was all the week before in such indisposition of body and mind that I was fit for nothing; but when I went to prayer, I got leave to acknowledge my miscarriages, namely, in the late trial I had been under, and found a melting of heart and outgoings of soul to renew my grips of a reconciled God in Christ, with an eye to the value of atoning blood to wash away the guilt of all those miscarriages, with all my other sins; and it pleased a gracious God to rebuke the indisposition of my body, so that I attended all the sermons about the communion, and was refreshed and strengthened therewith. I thought there was a refreshing savour of Christ and of heaven about all that solemnity; but, alas! I was not in case to record any thing.

After this I recovered as to the health of my body, but three weeks after I met with a great trial. I had a sister-daughter that had been very useful to me, and stayed with me for some time, who took a fever and died upon the ninth day. She was about the eighteenth year of her age, and had been a seeker of the Lord and given to reading the Scriptures since the fifth year of her age. She had many a good tale to tell of Christ and the Gospel, but she had a great fever and sharp death. It was little she was in case to say, but what she could and would have said; but a little before her death she asked how one should give themselves up to Christ when they are going to die; and after she cried out, "Lord, thou knowest ever since I had the use of my reason I have been giving myself to thee, and now, Lord, take me soul and body." So in a few minutes after the cloud of death sat down on her countenance, and that same night died very pleasantly, having told her father she was going home to her Father's house.

This was a sore stroke on me, but it was a great mitigation that I believed she had gone to better company. Now I thought I was

stripped of all company, being left in a house by myself. With this I went to the Lord by prayer, "That He, according to His word, on which formerly He 'caused me to hope, would now graciously make it out that a reconciled God in Christ, whom He in His day of power had made me choose as my portion in time and for eternity, would be to me in place of all relations." After this I found my mind eased, and did not weary, although I never used formerly to be in a house by myself.

I continued in some measure of health, and as to the case of my soul I found some composure of mind, and found something like a rational faith, and a peace flowing from reflection on what the Lord had brought me through, and delivered me from, and done for me in these bygone years of so great affliction and temptation. On this reflection I found great matter both of praise and humiliation. Oh, that I may not be like Israel of old, that saw His wonders and sang His praise, yet soon forgot His mighty works! (Ps. cvi. 12). Oh, that my soul may never forget the wondrous works, both of mercy and grace, that God bestowed on both my parents and me in all these years of our great affliction. But yet for all that God hath done for me, there remained a cloud of melancholy on my soul, and a jealousy that there was some particular sin for which the Lord had been contending, seeing yet He continues to withhold the blinks and manifestations of His love as formerly I have found.

And so I fell a-pleading, that if it might stand with His glory He would give me such a display of His reconciled face and so manifest His love as might wipe away my jealousy thereof. And as I asked, He graciously answered me with a soul-warming, strengthening, and confirming visit, that carried off that melancholy and jealousy of His love I was under.

After this the Lord's Supper was to be given in the neighbouring congregation, where I had access to attend; there I heard some sermons very confirming and comforting, particularly one sermon on Ps. lxxxi. 10, "Open thy mouth, and I will fill it." In which sermon I got a discovery how the Lord opened the heart by faith and enlarged the soul, and how the heart and soul thus opened and enlarged should be filled abundantly, both with spiritual and eternal good. I heard another sermon on John iv. 14, "The water that I shall give him shall be in him a well of water springing up into everlasting life." In this sermon it was held out that those who had embraced Christ and gotten His Spirit, their perseverance was secured.

(To be continued.)

WE live little by faith, but much by sense, according to the times and by human policy. The watchmen sleep and the people perish for lack of knowledge. How can we be enlightened when we turn our backs on the Sun? and must we not be withered when we leave the Fountain?—*Rutherford.*

Notes and Comments.

Letter from Rev. J. B. Radasi (extract *re* Famine).—"I am glad to inform you that I have received the £30 you sent through 'Reuter's Agency' by cable. The cable was received at Bembesi on the 30th August (dispatched from Glasgow the previous day). I went to Bulawayo to the National Bank to get the money which I received all right. I called the elders and deacons together and told them about this gift, and we decided to purchase mealies (Indian corn) for distribution among the starving people. They assisted me in the work of distributing, and wish me to thank you most sincerely for your great help in their time of need."

Edinburgh and Sabbath Desecration.—In these days when many Town Councils and other public bodies are actively doing their utmost to deprive the people of a peaceful Sabbath, it is pleasing to note that the Parks Committee of the Edinburgh Town Council, on 5th October, voted, by a majority of 8 to 4 to recommend that no action be taken for the provision of music in the City parks on Sabbaths next summer. Similar action would be much appreciated by our best citizens in other places. Alas! that Inverness Town Council has come out foremost among the Sabbath-breakers. May those who are raising their voices in that town against such conduct be strengthened and encouraged.

The late Mr. Alex. Grant, Evelix, Dornoch.—It is with deep regret that we have to record the death, on the 23rd September, after a brief illness, of this highly-respected office-bearer. Mr. Grant conducted the services regularly in our Dornoch congregation with much appreciation. A fuller notice may be expected in a later issue. Meantime we extend our deep sympathy to the bereaved. May they be led to follow in the footsteps of a worthy husband and father, and may the seed sown in the congregation bring forth fruit abundantly.

Mrs. M. Urquhart, Craig View, Dingwall.—On the 2nd ult., this well known Christian lady passed away. Her gain is our loss. Our heart-felt sympathy goes out to her sorrowful husband. We hope to have a further notice in a later issue.

Church Notes.

Communion.—Oban, first Sabbath of November; Glasgow, second; Edinburgh, Dornoch, and Helmsdale, third.

Deputy to Canadian Mission.—In a recent letter, the Rev. D. Beaton gives a gratifying account of our Vancouver Mission. He was proceeding to Calgary for first Sabbath of October, and thereafter to Winnipeg. He expects (D.V.) to return to this country early in November, and a full report in due course will be awaited with interest.

Acknowledgment of Donations.

It is respectfully requested that all lists of Acknowledgment of Donations (other than money sent direct to the General Treasurer) intended for insertion in the following issue of the Magazine be in the Editor's hands before the middle of the month.

Mr. ALEXANDER MACGILLIVRAY, General Treasurer, Glenurquhart Road, Inverness, acknowledges, with grateful thanks, the following donations, up to 14th October:—

LONDON MISSION FUND.—Miss MacLennan, Chiswick, 10/.

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CLYDEBANK BUILDING FUND.—Mr. James Nicolson begs to acknowledge, with sincere thanks, the following donations:—Mrs. Fraser, Woodlands Road, Glasgow, 10/; "Friends," Inverness—per Miss Gordon, 1 Innes Street, 70/; "Anxious," Clydebank, 20/; "Friends," Edinburgh, 10/—per Rev. Neil Cameron.

In last month's acknowledgments "Friends" Glasgow—per Mr. D. Urquhart, should read "Friends," Oban.

Rev. Neil Cameron acknowledges, with thanks, 20/ from Mrs. MacPherson, Lochgoilhead, "in memory of her son, William, killed in France," for St. Jude's Sustentation Fund.

KYLE BUILDING FUND.—Mr. Angus Fraser begs to thankfully acknowledge, on behalf of the Ploekton and Kyle congregations, the following subscriptions to the above Fund:—Misses A. and C. Urquhart, Washington, U.S.A., £4; Mr. W. J. M'K., Slumbay, 20/; Mr. J. M'Rae, L. C., 5/; Mr. Duncan M'Rae, L. C., 10/; "A Friend," 20/; J. and R. M'L., 5/; Misses M'Rae, 10/; Mr. D. M'K., 9/6; Miss F. M'A., 2/; Mrs. A. N., 6/; Miss F., 2/; Miss M'K., 5/; Miss K. M'K., 3/6; Miss F. M., 3/; Messrs. A. & D. M'P., 5/; Mrs. F. M'L., 7/; Mrs. M'L., Douglas Row, 10/; Mrs. J. M'F., 5/; Mrs. M'I., 2/6; Mr. A. Ross, 10/; Mr. M. M., 2/; Mr. J. G. M'K., 5/; Mr. J. Lamb, 20/; Mr. G. C., 10/; Mr. D. M'P., 10/; Mr. D. M'F., 5/; Messrs. N. M'K. & Co., 30/; Miss S. and Friends, 17/6—all Portree. Mr. W. M'P., 10/; Mrs. M'P., 5/; Mr. A. M'A., 20/; Mrs. M'A., 3/; "Friends," 5/—all Borve. Mrs. M'L., 20/; Miss M. M'D. and Friends, 12/—all Skaebost. "Friends," Drummie, 8/6; Mr. D. M., 5/; Mr. A. M'L., 5/; Mrs. M., 20/; Mr. A. M'P., 10/; Mr. Angus M'P., 5/; Miss J. M'P., 10/; Mrs. N., 2/6; Mrs. M'L., 2/6; Mrs. M., 1/; Mr. G. M'D., 1/; Mrs. N. M'Leod, 2/; Mr. W. Ross, 2/6; Mr. D. M'Queen, 2/6; Mrs. Ross, 2/6; Mr. H. M'D., 1/6; Mrs. Michie, 2/; Mrs. M'D., 2/6; Miss M'K., 2/—all Braes. Mr. and Mrs. Skinner, 10/; Mr. K. M'Rae, 10/; Miss A. M'Leod, 10/; Mrs. M'Askill, 10/; Miss A. M'Lean, 6/; "Few Friends," 5/; Miss F. M'P., 2/; Mrs. P. M'Askill, 10/; Mrs. Robertson, 4/6; Mrs. D. M'Allister, 5/; Miss E. M'A., 2/; Mr. A. N. R., 2/; Mrs. M'Innes, 10/; Mr. J. Colquhoun, 10/; Mrs. M'Askill, 5/; Mr. N. M'S., 4/; Miss M'Arthur, 5/; Mr. J. M'D., 10/; Mr. J. M'K., 4/; Mr. D. Gillanders, 5/; Mr. N. M'Kay, 10/; Miss M. F., 2/; Miss B. M'L., 2/; Mr. H. K., 2/; Miss B. M'B., 5/; Mr. Neil M'K., 10/; Mr. A. Matheson, 10/; Miss K. G., 5/;

Mr. D. M'L., 5/—all in Glasgow, by coll. card. Per Mr. A. Mathieson, missionary (by coll. card), £5 1/; Mr. J. A. M'L., Broadford, 20/; Mrs. M., 2/6; "A Friend," 5/.

Rev. N. Cameron desires to thank most sincerely the donors of the following to the Matabele famine and clothing fund, to 12th October, 1922:—"Joseph is yet alive," 20/; "Kyle of Lochalsh," 40/; Mrs. S., Helmsfield, 5/; R. M'K., 2/6; K. M., 2/; F. M., 1/; M. M'R., 2/—all from Cove. Miss A. M., Ardinesken, 10/; Miss L. K., 10/; Mr. and Mrs. P., 30/; Miss M. M., 20/—all Slumbay. K. M'L., Lochcarron, 10/; "A Friend," Glasgow, 10/; "Friend," L., 20/; "Friend," M., 20/; D. M., 10/; C. G., 10/; J. M'P., 7/; A. N. R., 20/; Misses Fraser, 20/; "A Friend," £10; R. S., Clatequoy, 20/; J. L., Applecross, 20/; J. C., Glasgow, 10/; Mrs. Chisholm, Thornhill, 40/; Mrs. Sangster, Kingussie, 40/; Mr. and Mrs. Ross, Loans Fern, 45/; M. M., £5; Mrs. C., 60/; St. Jude's Family, 20/; "Two Friends, 40/; C. Mackinnon (matron), £5; Mrs. A. N. Robertson, 20/; "A Friend," Farr, 20/; "Anon," Glasgow, 20/; "Two Oban Friends," 20/; S. F., Strathpeffer, 20/; Miss Fraser, 10/; Miss MacLeod, 10/; "Friend," 10/; Mrs. G., 10/; "A Friend," Oban, 40/; N. and M., S., 20/; "Anon," Edinburgh P.O., 20/; "Friend," Rogart, 10/; A. M'L., Fearnlea, 10/; A. S., 10/; Mrs. M'D., Tigharry, 2/6; A. M'D., 1/; K. M'D., 1/; P. M'D., 1/—Hogary, N. Uist. "A Friend," 20/; Mrs. C., Carrbridge, 20/; M. Park, 10/; K. Gillies, 10/; Mrs. C., Kingussie, 20/; "A Friend," Wick, 20/; G. S., Glasgow, 20/; C. M., Beaully, 20/; F. P., 10/; Mother and Daughter, 20/; "Two Sparrows," 20/; C. G., Lochgilphead, 40/; B. M'B., 20/; J. M'A., 20/; J. Finlayson, 10/; C. M'K., 5/; Mr. and Mrs. M'L., 20/; Mrs. M'K., Glasgow, 5/; M. A. M'K., Applecross, 20/; W. M'G., Errogie, 20/; Grantown-on-Spey, 5/; A. G. Denniston, 10/; "A Friend," Rosehall, 10/; Mr. Walker Black, 10/; Mrs. G. M'K., Inverness, 10/—per A. M'G. Mid-Clyth School Meeting, 20/; J. C., London, 10/; "Friends," Mound, 60/; "Tomatin," in memory of dear mother, 30/; D. A., Tain, 20/; "Anon," London, 20/; M. M'K., Ardinesken, 7/; "Friends," Edinburgh, 20/; Miss M'L., Edinburgh, 10/; N. M'Phail, 20/; M. F., Dingwall, 5/; J. M'L., Mount Florida, £5; "Friend," Glasgow, 20/; "Friend," Balblair, 40/; "Thy Kingdom Come," 10/; D. M., Islay, 10/; D. C., Carrbridge, 10/; "Springburn," 20/; M. B., 10/; A. M'C., 10/; "Anon," Inverness, 10/; "Two Skye Friends," 30/; M. M'P., Borve, 20/; S. D., Inverness, 5/; E. C., Oban, 21/; Forres, 20/; Misses Dewar, 5/.

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GLENDALE BUILDING FUND.—Mr. M. M’Askill, Treasurer, begs to acknowledge, with sincere thanks, the following donation:—Per Mr. Kenneth M’Kinnon, Hamara—Colonel E. W. Wall, Hamara Lodge, £2.

CORRECTION.—In last month’s acknowledgments, 10/ from Mr. D. Matheson, Braes, should have read Mr. D. M’Pherson; and 40 dollars should read 14 dollars.

The Magazine.

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