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The Prayer for Unity.

NO one reading the New Testament with any seriousness can help being impressed with the numerous references to unity. The prominence given to the subject demands our most serious consideration, and all the more so because we believe that the whole subject of Christian unity has often been advocated for anything but spiritual purposes. The Lord Jesus prayed that His people might be one and the Apostle Paul calls upon the Ephesians to keep the unity of the Spirit in the bond of peace. It has been argued with great ability and seriousness by some that our Lord's prayer inculcated that denominations, which at the very best are a mixed company of believers and unbelievers, if they be somewhat near each other in doctrine and practice, should become one. The refusal to do so has been lightly characterised as schism by those who know little of the historical background of the doctrine of ecclesiastical schism. It is well that we should bear in mind that the doctrine of the Church's unity which has so prominent a place in Roman Catholic theology, and from which even the Reformed Church did not altogether shake itself free, is directly traceable to the Cyprianic doctrine of the Church's unity. Cyprian laid great stress on the outward organization of the Church as an organic unity. The great Latin father, Augustine, adopted his view and made the most of it in his controversy with the Donatists. The teaching of these outstanding Church fathers had a tremendous influence in the Roman Church in after years, as far as this doctrine was concerned. The whole conception of unity was so developed in its externality that one searches in vain to find in it the New Testament idea. According to the Church of Rome unity is one of the marks of the true and catholic (universal) church; this unity consists in the external organic union of one Church, the Church of Rome, and under one head, the Pope. Now, it is scarcely necessary to say that no Protestant worthy of the name

holds such a view, but it is true nevertheless that the Cyprianic idea of unity has got a larger place in some men's minds than it ought to have. We have no hesitation in saying that Cyprian entirely misunderstood the New Testament doctrine on this subject. Alongside this stressing of the doctrine of outward unity was the twin doctrine of ecclesiastical schism which, in the eyes of the Roman Church, is regarded as one of the most fearful sins that can be committed. She launched her anathemas against the Reformers and branded them with the terrible name of schismatics because they broke the outward unity which she asserted was a mark of the true Church. The echo of her thunders is heard sometimes even among misinformed Protestants who are foolish enough to believe that this doctrine, as understood by the Church of Rome, is found in the New Testament. The New Testament certainly speaks of schism or division *within* the Church, but never *without* it. The great sin of which it speaks is breaking the unity within. One never needs to leave the Church to be a schismatic in the New Testament sense, and his remaining without may be the clearest proof, as in the case of the Reformers, that the very unity inculcated in the New Testament is being maintained more fully than it would be if the many calls to union were obeyed. But it is said that our Lord prayed for unity, and it is argued that this prayer is realised when denominations, which at best are mixed companies of believers and unbelievers, join together in one denomination. On the face of it, though we have no other guidance, it might appear exceedingly strange that such a blending of incompatible elements of the tares and the wheat should be proof to the world that He has been sent by the Father. But fortunately for us the Lord Himself has given us a key to the meaning of this wonderful petition in one of the most wonderful prayers that ever ascended to the ear of Jehovah. Let us read again His words:—"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that thou has sent me" (John xvii. 20, 21). From these words it will be noticed that it is a unity which is analogous to that of the Father and the Son and a unity fitted to impress the world that Christ has been sent by the Father. Any union or unity among men that does not possess these qualities, however eloquently advocated and persistently proclaimed, is not the unity for which Christ prayed.

This unity implies (a) *unity of purpose*—they are of one mind. There is no element of opposition between the two minds and this unity of purpose existed from eternity. The great goal to which this purpose ever works is the glory of that God who is blessed for ever. No union or unity that has not this as its goal can claim to be the unity for which Christ prayed. It is (b) a *unity of life*. It is one life that is possessed by the Father and Son. Into this deep mystery we cannot, and dare not, enter, but the unity of the Church of the living God has such a unity,

a life bestowed by the Son upon all who believe in His name and possessed by them alone. Where this life is lacking it matters not how perfect the outward unity may be it is not the unity Christ prayed for. (c) *It is a unity of love.* The Father and Son are one in love. The Scriptures speak of the love existing between the Father and the Son, and it is out of the fulness of love treasured in the Son that all believers receive—"Out of His fulness have we all received," is the testimony of John. It is this love that pervades the whole Church of the living God and where it is not, whatever outward unity there may be, Christ's prayer is not realised. This love, imperfect here in the best, binds the Lord's people of different denominations together—though they cannot agree on many points—in a way that no outward unity could ever accomplish. This love is not originated by themselves nor is it a mere higher development of a benevolent nature. It is the gift of God and possessed by His people and them alone.

The unity of which we have been speaking is a unity which is quite compatible with diversity of operations. The Scriptures assign certain works to the Father and others to the Son, but whatever may be the diversity of operations all the works are for the same end—the glory of God. It is evident that this unity is very different from the unity recognised by men. For instance, there is unity of the State with its laws, administration of justice, etc., but this is not the unity Christ prayed for. A similar kind of unity may exist in the outward union of a company of people in a Church. Its organization might be remarkable, and its power as great as the State to carry out its laws, and it might be held together by these laws and exercise a dominating influence in the world, and attract such attention as to make men marvel. All its members might give an assent to every article in its creed, and it might continue for centuries presenting an unbroken front to the world, but that would not necessarily prove that it had the spiritual unity for which Christ prayed. The Church of Rome boasts of this external unity, of the obedience that her children give to her creed, and of the united front she has presented to the world for centuries, but even though she possessed what she claimed no one that knows his New Testament would ever dream that she is a standing witness and proof to the world that the Lord Jesus was sent by the Father. The unity for which Christ prayed may be fully realised by believers belonging to different denominations, and sin of schism in its New Testament sense may be committed without ever leaving a Church. Anything that breaks the unity of the Spirit, which is the bond of peace, is schism, and a sin against which Christ prayed for.

THE defenders of divine truth take wrong ground when they rest it on anything but the testimony of God. It is highly dishonourable to God to refuse to submit to His decisions till we can demonstrate their justice.—*Robert Haldane.*

Synod Discourse

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

“Other men laboured, and ye are entered into their labours.”—
JOHN iv. 38.

AT the beginning of this chapter, the envy of that inveterate class of men—the Pharisees—appears against the Lord Jesus. The causes of it were that our Lord exposed their hypocrisy, and that they were losing the popularity which they enjoyed hitherto among the people. These causes, fanned to white heat by the growing popularity of Christ, impelled these men from bad to worse until we find them exulting over our Lord upon the cross of Calvary. The successors of the Pharisees have not failed in any generation since, and in all probability they will continue in the visible Church till the last day. But Satan and his servants have been the means of driving the gospel away from places and peoples then and since, only to spread it more widely in other places to their own confusion, and the advancement of the kingdom of Christ. So we read our Lord left Judea and departed again into Galilee. Samaria lay between Judea and Galilee, and on His journey He came to Sychar, being weary, thirsty and hungry, after a long journey. He sat at the well from which the inhabitants got water. While the disciples were in the city buying food, a woman came to draw water. Jesus asked a drink of her. From this sprang a conversation, the blessed results of which will last throughout the ages of eternity both to this sinful woman and to many of the inhabitants of Sychar.

The reason why our Lord came into the world was to call sinners to repentance, or to seek and save that which was lost. To accomplish this was His meat and drink. To see poor sinners coming to hear the gospel, drawn to Him by the Father, caused Him to forget His hunger and thirst and weariness. This was the meat He had to eat that the disciples knew not of. To see the fields between Sychar and Jacob's well bestrewn with people coming to Himself was the joy of His heart. This is true still; for Jesus Christ is the same yesterday and to-day and for ever. But, alas! the fields of our cities and towns are often covered over with their inhabitants going not to Christ, but to vain plays, causing grief to all the Lord's true people and bringing God's eternal wrath upon their own souls. The last day will come, and then every one will receive according to the deeds done in the body whether they were good or bad. The people of Sychar will, on that day, rise with the men of this poor generation and will condemn them, for they came to Christ to be saved by Him while they had the opportunity. Oh, what fools sin and Satan have made of men as regards the things that pertain to their everlasting peace!

Let us now consider our text under the two heads :—

I. The labours into which we have entered;

II. Our duty in consequence thereof.

I. The nature of the labour referred to by our Lord is that in connection with the gospel, and not the labour that men had in connection with the material affairs of this world. It was labour of faith connected with the doctrine, form of worship, form of government, and discipline of the Church of God in the world. Since God gave the first promise of a Saviour to Adam in Eden, we conclude, from circumstantial evidence, that He instituted a form of worship through a bloody sacrifice by which sinful men were privileged to approach His mercy seat by faith. We conclude this from the historical fact that : “Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.” Now skins must have been taken off animals; very probably off the firstlings of sheep, as future sacrifices manifest, or at least of animals considered sacrificially clean. Adam must have been instructed by God to offer the two animals—the skins of which God made coats of to cover them, and which were a beautiful type of Christ’s righteousness in which God justifies and covers the guilty sinner—otherwise we have no warrant from God’s word that sacrifices were to be offered until the time of Abraham. But we find that Abel offered a sacrifice to God by faith. Now faith means there more than the grace of faith in the heart of that young man; it means that he had the rule or warrant of faith, which is God’s word. Abel is the first labourer brought to our view in God’s word. We can picture him in our imagination as he appeared as far up as you can see, on the sky-line of time, faithfully labouring in connection with the upholding of God’s instituted worship. Cain was a worshipper of the Lord, but he had neither the grace of faith in his heart nor the warrant of faith, God’s word, in his worship; and consequently God had no respect to Cain nor his offering. And because God showed respect to Abel and to his offering, Cain endeavoured to wipe out such worship either by prevailing upon Abel to join him in his way of worship, or by putting him to death. When he failed in his endeavours to accomplish the former, he took the latter course. This is how we understand the words, taking them as they are connected with their context : “And Cain talked with Abel his brother : and it came to pass, when they were in the field, that Cain rose up against Abel, his brother, and slew him.” So we see that Abel kept the faith, and finished his course as a faithful labourer, in spite of the platitudes or wrath of his monstrous brother, Cain. He counted not his life too great a price to secure God’s worship in purity for himself and those who would come after him. The labour of all who succeeded him and the opposition with which they had to contend—some of them even to death—are set forth in miniature form in this case of Cain and Abel.

Let us consider Enoch as the second labourer. It seems that ungodliness rose to a great height in his day. When we consider

carefully the Epistle of Jude in connection with the following quotation, we can see as in a glass the enormity to which sin advanced then: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousands of saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." So poor Enoch had to bear witness against the ungodly actions and hard speeches against God of the men of his time. He pleased the Lord as a labourer so well, on account of his faith and the faithfulness of his witnessing for God against sin in the professing Church—or sons of God who had married the daughters of men—the atheistic daughters of Cain's posterity—that He took him away to heaven soul and body together.

Let us consider Noah as a third labourer. He lived at a time in which the professing Church was exceedingly corrupt. The effect of marriages contracted between the sons of God—the professors of religion—and the atheistical daughters of men—the offspring of Cain—was such that God saw that the imaginations of the hearts of men were only evil continually, so that He was pained by their ungodliness to such an extent that it repented Him that he had made man. He told Noah that he alone was righteous before him in that generation, and that at the end of one hundred and twenty years, He would destroy with a flood the whole of them except Noah and his family. The Lord commanded Noah to build an ark for the saving of his house. Noah began to build this ark, and to preach righteousness—law and gospel—to these men; but because they had grieved the Holy Spirit so that He forsook them, not one of them repented or believed. But Noah continued to build and preach as commanded, with the result that when the flood came, he and his family were saved from being drowned, while all the rest perished. We find Noah immediately the flood was over worshipping God in accordance with God's institution. He did not change the order of worship although he was alone in that godless generation, and on that account God promised him that He would not destroy the world any more with a flood of water, and gave him the rainbow as a sign of that covenant.

Let us consider Abraham as the fourth labourer. God called him from among the idolaters in Ur of the Chaldees. He obeyed the call and went forth not knowing whither he went. We find him setting up an altar and worshipping God in every place he came to. He did not swerve in the least after the heathen idolatry with which he was surrounded, but continued faithfully to worship God by sacrificing lambs, etc., as types of the great sacrifice of the promised Messiah. He was called the friend of God and the father of the faithful on account of his strict adherence to God's instituted form of worship, and the pains he took to teach his children to continue the same after he would be taken away. We read that he did all this by faith on

God's promise in which Christ was set forth, and the way he was to worship by faith in Christ. Abraham was put to a great trial of his faith and obedience when God commanded him to offer as a sacrifice his son, Isaac. He got in that great trial the clearest view of the day of Christ, and the one offering by which He for ever perfected all them who are sanctified. "Abraham saw my day and rejoiced," our Lord told the unbelieving Jews.

Let us now consider Moses as the fifth labourer. Moses was instructed by God to set up a place of worship, and all the details of it were shown him in Mount Sinai, also all the ministry and sacrifices which were to be used in that worship. He made all things in all their smallest details in strict conformity to the pattern shown him, and kept to the worship so ordered, all his days, not without much opposition. So the Lord gave him the character of being a faithful servant in all His house. We have all the details of the tabernacle he built, and the order of worship ordained by God, in the inspired writings of Moses. The children of Israel prospered while they kept strictly to this order of worship, and when they departed from it they were punished with sword, famine, and pestilence down till the end of that dispensation. Why was this strictness manifested by God in connection with the worship of the Old Testament Church? Because by it Christ was typically preached to the people. "For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it."

All the holy prophets laboured to keep the people from the idolatrous worship of the surrounding heathen nations, and to warn them of the consequences which would follow departures from the order of doctrine, worship, and government set up by God under the hand of Moses. In the days of Elijah the false prophets who supported idolatry were nine hundred, while Elijah stood alone as a true and faithful prophet of Jehovah the God of Israel. The same thing happened on several occasions, as the Word of God reveals—Satan had many prophets to lead the people astray, and the true prophets of God were few in number. Still, the people had no excuse, seeing they had the written Word of God to guide them in everything pertaining to faith, worship, and practice. They had also the providence of God, which made it quite manifest that while they kept to the instituted worship of God they had peace and prosperity, but when they departed from the same, they had dispeace and sore adversity. But the people could not be kept from following Satan's messengers. At last the Lord, after visiting them with many judgments for their repeated relapses into idolatry, brought the king of Babylon against them by whom they were almost annihilated, and the few who were left alive were carried away to captivity. The Holy Ghost recorded the reason why all this fearful vengeance overtook them: "Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had

hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling-place. But they mocked the messengers of God, and despised his words, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand" (2 Chron. xxxvi. 14-17). Surely the above should teach men in every future generation of mankind the awful consequences of following the ways of the heathen, or idolatrous nations, and of mocking God's messengers and despising His Word. But no; for we in this nation are guilty before God of the very sins for which God's wrath was so fearfully manifested against Israel and Judah in those days. But God cannot be mocked; for that which a man soweth, the same shall he also reap. He that soweth to the flesh shall of the flesh reap corruption. All these laboured by faith.

Christ, now that He was going to leave His disciples in a sinful and God-hating world, drew the attention of them who were to serve God in the gospel of His Son to the labours of all His true and faithful servants in the past. These Old Testament labourers were set before the Apostles as their example, and their duty and privilege in having had such faithful predecessors was brought home to them by our Lord's words: "Other men laboured, and ye are entered into their labours." The New Testament shows how faithfully, even unto death, did the Apostles prove that they were the worthy successors of former labourers in the Church of God which He purchased with His own blood. All these labourers were inspired by the Holy Ghost to reveal God's whole counsel to men, but since that revelation was finished, the duty of labourers now is to hold fast the form of sound words, *i.e.*, to preach the word, and to rule in the Church according to the precepts of that written Word. There is a very solemn warning given against any interference on the part of man with the whole contents of God's Book: "For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. xxii. 18, 19). This Scripture should cause infidels, who tear God's book to pieces, to tremble for fear at God's threatening which will certainly be executed; and it was from the above truth that we concluded many years since that these men have committed the unpardonable sin. May the Lord, of His infinite mercy, keep us and all our fellow-men from committing this awful sin. These infidels may have high places in Churches now, but that will not save them and their adherents from the

righteous judgment of God on the day of final reckoning. So let men beware.

Let us now consider the labours of faithful men in the Church of God since the Apostolic age, as that is recorded in the History of the Church. In doing so, we can only mention a few of the outstanding labourers, because our time will not allow us to do more on the present occasion.

In the year 315 A.D., a presbyter of Alexandria, called Arius, maintained that Jesus Christ was not God equal with the Father; also that the Holy Ghost was not God, along with other heretical views. A great controversy arose in the Church on account of these views. Athanasius entered into this controversy with his whole heart, and, notwithstanding that he was deposed (for he was the Overseer or Bishop of the Church of Alexandria) and banished and persecuted by all the ministers of the whole Church backed up by the Roman Emperor, he would not yield to such soul-destroying and God-dishonouring doctrines. He was so absolutely forsaken by men in contending for orthodox doctrines against the views of the Arians that the well known phrase came into being—"Athanasius against the whole world." After being banished from his people sixteen times—each time he advised them to stand firm, which, to their honour be it said, they faithfully did—he gained the victory for the truth of God, and for the fundamental doctrines vilified by his opponents. The doctrines of Arius were condemned, and the Biblical doctrines concerning the Godhead of Christ and of the Holy Ghost were vindicated in the Church throughout the whole of the Roman Empire. This man proved that he was a faithful labourer who would not compromise the doctrines of God's truth in order to obtain a sinful peace with his fellow-men.

Let us take Augustine as the second labourer. He was born at Tagaste, in the north of Africa, in the year 345. In his day, Pelagius promulgated doctrines which denied the effects of the fall of Adam on mankind, also many other pernicious doctrines. This Pelagius was one of the brightest ministers of the Church at his beginning. The Rev. James Durham wrote in his lectures on the book of Revelation that, if he were asked who the bright star was that fell into the fountains of water, turning them to wormwood, which caused many to die on account of the bitterness of the waters, he would say that it was Pelagius. Augustine took a very wise course in dealing with this enemy of God's truth. He wrote at large on the doctrine of predestination, the depravity of human nature, and the operation of divine grace. When these works of Augustine were published and read, men saw that they were the very doctrines of the Bible, and that the doctrines of Pelagius on original sin and the freedom of man's will were subversive of the Scriptures. So Pelagius lost the day, not before he had done great harm in the Church. Augustine's works are held in high esteem by all sound divines till this day. Calvin gave him a high place in all his works. He was truly a labourer that needed not to be ashamed, dividing the word of God aright,

and was a true successor of the labourers who preceded him.

As the third labourer, let us take up Luther. He was awakened to a real sense of his guilt and natural depravity by the Holy Ghost in a monastery in Germany. He tried to attain to peace of conscience by going through all the penances prescribed by the Papacy; but the more he tried them the deeper his misery became. The words came twice to him, "The just shall live by faith," but he, like Samuel of old, did not know God's voice. While he was on his knees going up the stair falsely called "Pilate's Stair," in Rome, the Scripture, "The just shall live by faith," came to his mind with such light and power that he rose off his knees. From that day Luther began to teach that sinners are saved by faith in Jesus Christ, and not by any works or merit of theirs. The light went forth along with the truths which he divulged by his teaching and writings, so that the false and superstitious doctrines of the Papacy appeared to men in their true colours. The power of the Papacy was shaken to its foundations. Every effort was put forth to destroy Luther and his doctrines, but truth is strong and it shall prevail. After all the efforts of the Papacy to crush him—its power was universal at the time—he came off victorious by the grace of God, and ultimately died in peace in his bed. He had a great work to do and he was immortal until he finished it. He was another of the faithful labourers in God's house, who did a great work by faith.

Let us consider Calvin as the fourth. He did more to establish the doctrines of the Scriptures, and to expound their true meaning, than any other man did before him or since. His "Institutes of the Christian Religion" reveals a mind of the highest order and enlightened by the Holy Spirit. This work alone did much to advance the Reformation in the sixteenth century, and to close the mouths of the Papacy in their efforts to prejudice the minds of men in high and humble positions against it. In our opinion, no student should be allowed to pass through a Divinity course without studying this work of Calvin. It would be a tower of strength to ministers of the gospel in meeting with errors in doctrines, etc., while serving the Church of God in their generation.

Calvin endured a good deal of persecution and trials both from enemies and friends; but he held uncompromisingly to God's Word in everything to the very last. He truly earned the character of being a faithful labourer both by doctrine and example.

John Knox may be considered as the fifth labourer. None of our Reformers had more courage than he had. He faced boldly and dignifiedly those in civil authority in Scotland in defence of God's truth and the rights of the Church of Christ. Some men endeavour to revile his character as being harsh and uncivil to Queen Mary; but they either forget or willingly conceal that that unfortunate woman boldly endeavoured to undo the whole work of Reformation in Scotland by setting up the Papacy, which had been overthrown by Acts of the Scottish Parliament.

She was thus a traitor to the constitution of the Church of the Reformation which was more dear to John Knox than his life, and, further, he had the law of Scotland and the authority of the Lord behind him in so doing. A more intrepid servant of Christ than John Knox can hardly be found in any country. His name will always remain fragrant to all lovers of civil and religious liberty, not only in Scotland, but also wherever faithfulness and integrity towards the truth of God and the salvation of lost sinners are admired.

I regret that on account of want of space, I can only offer a passing remark about other very faithful labourers, who endured much in order that the truth of the gospel would remain with us.

John Welch, of Ayr, was a labourer who suffered the greatest hardship because he would not compromise nor surrender any of the claims of the Lord Jesus or the civil and ecclesiastical liberties of His Church in Scotland. For this he was imprisoned, then condemned to death; but, instead of being put to death, he was banished to France. Notwithstanding of all these great trials he continued faithful unto death.

Andrew Melville was another faithful labourer. He also endured imprisonment and was banished on account of his constant adherence to, and his defence of, the Creed and Constitution of the Presbyterian Church of Scotland.

Robert Bruce, of Edinburgh, had to endure banishment to Inverness for the same causes, three times. But he could not be prevailed with to lower the truth for King or Council. He certainly deserves a very high place in the estimation of all true lovers of freedom, and honesty in his dealings about the affairs of God's house.

Samuel Rutherford was as faithful as any man this country ever produced. He suffered banishment to Aberdeen for his adherence to God's truth, and would have suffered death for his faithfulness to Christ's Crown and Covenant had the Lord left him a few days longer in the world. He and Alexander Henderson and George Gillespie will have a warm place in the hearts of all the Lord's faithful people in Scotland to the end of time for the large share they had in framing the subordinate standards of the Church of Scotland, and for their faithful adherence to the same to the end.

Donald Cargill, Richard Cameron, Hugh MacKail, and James Renwick, these were men "who jeopardized their lives unto the death in the high places of the field." They forsook all for Christ. They lived for years in dens and caves of the earth; suffering from cold, hunger, nakedness and sword until they were one by one caught and put to death. Were it not for these men, and the unconquerable grace of God given them, the gospel of the grace of God had not come down to us. Scotland will not know till the day of final judgment how much its people owe to these mighty men of God. The benefits of their faithful labours in the cause of Christ will be held in everlasting remembrance as long as godliness will be continued in our beloved country. All

these noble men, both of the first and second Reformation periods, did contend earnestly for the faith once for all delivered unto the saints.

Let us come nearer our own time. We can see how Dr. Chalmers and many other faithful men laboured to deliver the Church of Scotland from the incubus of Patronage, and when they found it impossible to move the British Government to repeal the Patronage Act, they set the Church free by separating from the thralldom imposed by unrighteous law, while maintaining the principle of Establishment and Endowment of the Church by the State. Thus the Church of Scotland became free.

In the past generation Dr. Begg and Dr. Kennedy, also the Rev. Alexander MacColl faithfully contended against innovations in doctrine, worship, and the infidelity then lifting its monstrous head in the Free Church of Scotland. These men continued to warn the people of the dangers to which they and their children were exposed by these heretical and infidel doctrines tolerated in the Free Church by majorities in her ecclesiastical courts. But, notwithstanding all they did to oppose the floods of Satan coming in to the Free Church, they were not successful in saving it from being overwhelmed. They surely did what they could. Their memory as faithful labourers should not, and will not, be forgotten by such as love God's truth. They were not men who loved contention, but being men of faith, they felt bound to oppose everything that destroyed the pure gospel of Christ, and the order of worship revealed in the Word of God. They served their generation well and slept.

At last the enemy of God and the souls of men thought that he might take a bold step, seeing that these faithful men had gone to their everlasting rest. So an Act was passed by an overwhelming majority in the General Assembly of the Free Church by which her doctrines and principles, as set forth in her subordinate standards, were completely undermined. When the enemies of God's Word thought they had won the day, and that the Free Church, as formerly constituted, had for ever passed away, the Rev. Donald Macfarlane rose in the Assembly of 1893, and tabled a protest by which he, in his own name and in the name of those who would follow him, refused to submit to the Courts of that Church as constituted under the Declaratory Act; and declared that steps would be immediately taken to revive the Free Church of Scotland as constituted in 1843. This step was actually taken, as recorded in our Deed of Separation adopted in August of that year.

We have now given an outline of the labourers into whose labours we have entered. Beginning with Abel, we have traced briefly throughout the inspired and uninspired history of the Church of God, the labours of men (possessed of the faith of the gospel) to keep pure and entire the faith and scriptural form of worship set up by God in His Church. It will appear to all who are not prejudiced in their minds that the father of our Church—the Rev. Donald Macfarlane—falls into line with the

faithful labourers of the past. We have entered into the labours of these faithful men, and consequently our responsibility to God and men is great and far reaching. Therefore let us consider very briefly our duty.

II. Our duty in our day.

(1) Our Lord, who was Himself the Father's servant in whom His soul delighted, said to His disciples: "One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labour." So we should make sure that He sent us, as otherwise we cannot labour in faith, and our services will not be acknowledged by Him. (2) Our duty is: Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry (2 Tim. iv. 2-5). We clearly see that Churches in this land have set their back upon God's truth, and that they have turned to fables, so let us keep closely to God's Word in everything pertaining to doctrine, worship, and practice. (3) Another duty is: "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 the believer with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you" (2 Cor. vi. 14-17). Let us take heed that we will keep separate from the mixture of the world and the flesh and the devil which has become almost universal in the Churches in this country. The Holy Ghost has depicted clearly in the above quotation, the conduct of Churches in Scotland to-day; so our duty is plain. Let us, as we have already come out from among them, keep separate from men who cater to men's lusts instead of holding the faith in worship and practice. Alas, that it should be necessary!

Gleanings from Many Fields.

"Lo, I am with you alway."

By REV. HUGH MARTIN, D.D., EDINBURGH.

[The following extract is from Dr. Hugh Martin's *Christ's Presence in the Gospel History*. Dr. Martin was one of the most noted of the Free Church preachers in a day when there were outstanding men filling her pulpits. As a theologian, Dr.

Martin occupied a very high place, as his work on the Atonement abundantly evidences. We remember the high praise Dr. Watts, Belfast, gave to that work, which, coming from a theologian of his standing, was praise indeed. Some of Dr. Martin's finest work is contained in his *Shadow of Calvary* and *Christ's Presence in the Gospel History*. His work on Jonah is a fine piece of expository writing, and those who have not yet read these works of this master in Israel have a treat in store. His powerful intellect was at times clouded and when he felt the darkness coming, the meaning of which he, too, well knew, he bowed reverently to his Father's hand and with childlike trust as he entered into the cloud he would say, "Hallelujah, the Lord God omnipotent reigneth." When the innovating party were bringing in their new doctrines and practices into the Free Church, Dr. Martin strongly opposed them with voice and pen. He was one of the ablest of the anti-Union leaders, and a very intimate friend of Dr. Begg and Dr. Kennedy.]

O H! it is a dishonouring depreciation of the sayings and doings of the eternal Son of God on the earth, to fancy that their import and efficacy have died away, as do the sayings and the doings of men. I take up the biography of Jesus—so different from all other biographies, in that never any but He hath said to me, "Lo! I am with you alway, even to the end of the world"—and I turn, let us say, to the record of that woman who pleaded with Him so marvellously for her little daughter (Matt. xv. 22), or of that other woman who touched in faith the hem of His garment (Mark v. 25). Have I the same unquenchable desirousness with these, my fellow-sinners? Have I a case like theirs? Have I a longing heart like theirs? Have I a pleading cry to raise—a trembling experiment to try, like others? And would my Lord's word, and will, and work to themward, suit my case and save me, as it so exactly suited theirs, and so graciously saved them?

Ah! then, let me come and stand with them before Him. It is no illusion of the fancy when I try to do so. It is no ideal scene I conjure up, and no ideal part I essay to enact in it. It is no mere effort of imagination. It is not a mere accommodation of the passage. It is not a mere pious improvement of the incident. No. I have here the biography of Jesus, and what He willed, and said, and did to them; and, lighting it all up with perpetual life and power, I have the promise, "Lo! I am with you alway, even unto the end of the world." I may seem, therefore, to stand afar off from the company surrounding Jesus—adown the course of time full eighteen hundred years and more. But that Word of Christ, which gave life and salvation, hope and healing, unto them—like a ray of light, springing forth as from a central force; yet, not like material light, decreasing by the distance—comes streaming onward in the might of the Eternal Spirit through all time, down even to me this day, unimpeded, undiminished, undecaying, in its passage.

And, as that unchanging ray, in meeting anywhere in all its course a medium similar to what it first struck upon, is reflected, or refracted, or gives forth its tints, or imparts its efficacy, precisely as it did at first; so, let me only take up—as in a far-off circle, yet having the self-same centre, though with eighteen centuries between—an attitude of spirit as in the very line of sympathy of these broken-hearted suppliants; or, say, of that poor leper who cried, “Lord, if Thou wilt, Thou canst make me clean;” and then, onward to me, over all that lapse of centuries, unaltered and undecaying, fresh and gracious, and omnipotent and faithful, as when spoken first, there travels, till it reaches me, the majestic word of mercy, “I will; be thou clean.”

For really, with the story of the leper’s cure in my hands, and the sore consciousness of the leper’s disease in my heart; with the leper’s misery and feelings, an attitude and prayer, my own; his Lord, also, mine; up from the page of the biography I have only to look to Him of whom it testifies, and to hear him saying, Lo! I am with you alway; and why should I not by faith take home the Lord’s word as spoken, now also, unto me—immediately and presently to me: “I will; be thou clean?”

O thou stricken one, whom thy sins have stricken, and who canst not look the Lord in the face; yet fain wouldst be allowed to wash His feet with thy tears, behind His back, permitted but unseen! Come thou to the house of Simon the Pharisee. Jesus is there. Lo! Jesus is here as He was there; here now, as He was there then; Jesus, the same; the same considerate, loving, forgiving Saviour; considerate, tenderly, even towards thy feelings and thy shame. For, see how He commends thee, how He forgives thee: “Woman, thy sins are forgiven thee. Thy faith hath saved thee: go in peace.” Yes! go in peace; in love, also. And prove thy great defender true when He saith to all around thee: “Her sins which are many are forgiven,”—evidently forgiven,—“for she loveth much” (Luke vii. 36-50).

O thou hardened one, whom thy sins have hardened; living still without the Christ; living still under all the Father’s wrath; loving still thy diverse lusts and pleasures! Come thou to the Mount of Olives. Jesus is there. Lo! Jesus is here also alway, as He was there then. Jesus, the same; the same yesterday, to-day, and for ever; the same weeping Saviour. Come, and see His tears flowing fast for thee. Come, and hear His sorrowing heart breaking open its griefs over thy perdition. And substitute, in silent terror, thine own lost name for the name of lost Jerusalem: “O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate” (Matt. xxiii. 37, 38).

O thou anxious one, searching the Word in thy closet, calling on the Lord beneath thy fig-tree! Come forth, O Nathanael, at Philip’s call; come forth and meet the Master. For, behold, already He speaketh of thee to those that are around His person, and commendeth thee to His followers’ love as “an Israelite indeed, in whom is no guile.” Askest thou, “Whence knowest

thou me?" By token of thy broken-hearted prayers He knoweth thee, and owneth thee as His own. For hark! "Before that Philip called thee, when thou wast under the fig-tree, I saw thee." He has known my soul in adversity, He has considered thy trouble, and has not shut thee up into the hand of the enemy. The eyes of the Lord are on the righteous; His ears are open to their cry. Dost thou not say to Him, "Rabbi, thou art the Son of God, thou are the King of Israel?" And shalt thou not see heaven opened, and the angels of God ascending and descending on the Son of Man—heaven and earth knit together in peace and goodwill, and glory in the highest, by His mediation? (John i. 45-51).

Art thou overmastered by some strong corruption—strong as a devil that will not resign his power over thee? Come thou to this excited group as they stand in wonder round the Lord and the twelve. Come, and say, if yet thou canst say nothing better, "Lord, if thou canst do anything, help me." For hear what Jesus says: "If thou canst believe, all things are possible to him that believeth." And, under strong pressure on the right hand and on the left—pressed by the anguish thy corruption works for thee, and thy terror lest it finally undermine and make void thy salvation; pressed, also, and quickened by the glorious proffer of deliverance and victory most full and sure, if only now in the day of visitation thou canst believe—wilt thou not cry out with tears, "Lord, I believe, help thou mine unbelief?" Oh! then, thou shalt never fall a prey to the power of thine adversary. Mighty and resistless is the Lord's voice unto him: "I command thee that thou come out of him." And though the devil tear thee, and leave thee as it were dead, thy soul shall be saved in the day of the Lord; thou shalt enter into the kingdom, be it so as by fire.

Art thou quite at sea in thy many fears and sorrows? Art thou embarked on a troubled ocean of cares and trials? Hath the Master constrained thee to get into the ship and go to the other side, over against Bethsaida? And the evening being come down, and the ship in the midst of the sea and the wind contrary, is the Master alone on the land? Art thou apt to grudge that He is landed in safety, peace, and glory; as if He had forgotten His appointment of a dangerous and stormy voyage for thee? Ah, He is looking on. He seeth thee toiling and rowing. And now, when thy fear is at its height, and thy danger imminent, about the fourth watch of the night He cometh unto thee, treading on the waves and mastering all the tempest. Hark, His voice! For lo! even thus also, as on Galilee's lake, He is with you alway. "Be of good cheer: it is I; be not afraid."

(To be continued.)

LOVE is the effect of faith, and the ground of all duty; and so the best discovery of a spiritual estate. They do not believe that do not love; and they cannot obey that do not love.—*Dr. T. Mantou.*

Some Noted Preachers of the Northern Highlands.

REV. JOHN MUNRO, HALKIRK.

(Continued from page 145.)

AS a preacher, Mr. Munro gloried in exalting Christ. There was a winsomeness in the manner in which he presented the gospel that held the attention of the careless while it captivated the hearts of the followers of Jesus Christ. He rejoiced in presenting to sinners the suitability of Christ as a Saviour, but was careful also to point out to men their lost and ruined state. It was for men totally ruined that this Saviour came into the world, and Mr. Munro did not preach a gospel that lost sight of this ruin. He told men of their guilt and utter helplessness, and then pointed them to one that was mighty to save, "one who never had lost, and never would lose, a battle." As an illustration of the winsome manner in which he preached, the following incident will indicate. Dr. Macdonald, Ferintosh, was expected to preach to the Gaelic-speaking fishermen at Wick and Mr. Munro set out from Halkirk to hear the noted preacher. Dr. Macdonald was, however, unexpectedly called away, and Mr. Munro, on reaching Wick, was asked to take the service himself. To this request he gave a ready assent, and, taking as his text the words:—"Thou art fairer than the children of men" (Ps. xlv.) he began his sermon as follows:—"Coming here this afternoon I was struck with the loveliness of creation. The green fields, the sparkling brooks, the blossoming hedges, were all smiling and rejoicing in the sunshine. Seeing the fairness of creation, I thought of the fair One who made and upholds all things, and who, while fair in His work of creation, is infinitely more so in His work of redemption. I remembered the fairness of His divinity, and the fairness of His humanity. Was He not fair in the manger, fair in the cradle, fair in His life, fair in His death? Yea, so fair is He, that my whole soul was led captive of Him, and I began to preach Him to the birds of the air, and now I will preach Him to this congregation."

Mr. Munro was of a bright and cheerful disposition and this feature of His character comes out in the following story that is told of him. The morning of a Halkirk Communion Sabbath was rather threatening and, as the congregation were to worship in the open, one of his elders called Mr. Munro's attention to the threatening weather conditions. The minister turned to him and said solemnly—"No, Donald, it will be a good day; what the Lord gives will be good; many a good day He gave us, and He will give us a good eternity."

Mr. Munro, though of a bright and cheerful spirit, could be easily hurt and wounded. David Steven, Bower, a beloved friend of his, tells how one evening Mr. Munro retired to his

room early contrary to his wont when his friend from Bower visited him. Before retiring to rest, he explained the cause. "I got," he said, to-day an anonymous letter, which, although a child might have written it, yet I saw it was the work of the devil. It was to the effect that my presence at the ensuing communion at Latheron was not desired. I spread the matter, however, on my knees before the Lord, and before leaving my room I could call God my Father; and now I will go and preach at Latheron should they stone me." David Steven tells that one day while he was going to the market he unexpectedly met Mr. Munro. "Where are you going to-day, David?" "To the market, sir, to buy a horse, if I can get one." "Did you pray before leaving home that you would be furnished with a suitable animal?" "I cannot say I did." "Well, you will not get a horse to-day. You will get one, but not to-day. You should have made it a matter of prayer." David went on his way without Mr. Munro's words making much impression on him; "but," he used to say, "they turned out to be true. I found a horse on the market which I thought would suit me, but the seller and I could not agree about the price; and so I went as I came. Next day, however, the person I had been trying to make a bargain with came to my door with the horse, agreeing to take my offer. And so I got a horse and a useful animal he has proved to me."

When the Disruption came Mr. Munro was one of those who left the Established Church, and on the factor of the Scotscaulder estate expressing surprise that he had done so, Mr. Munro asked, "Why?" "Oh, because the people will not give you sufficient means of subsistence; you wont get £40 a year." "And do you think that they *will* give me £40?" said Mr. Munro. "Why, I would preach the gospel if they did not give me forty pence."

Mr. Munro passed to his eternal rest on 1st April, 1847. In his death we have a beautiful exemplification of the words of Scripture—"Mark the perfect man, and behold the upright: for the end of that man is peace." Dr. Ross Taylor, who knew Mr. Munro so well, gives the following account of his last illness:—"Notwithstanding his advanced age, his public ministrations were continued to the end of his days. He usually preached three times every Sabbath; and he did this on the Wednesday of the national fast—the last day he was in the pulpit. He was no less indefatigable in the discharge of all his other parochial duties; and as the result of his abundant and faithful labours, it is trusted that not a few have to acknowledge him, not only as their instructor, but as their father in Christ Jesus. On the 25th March, the day after the fast, he came into Thurso, to attend a meeting of presbytery, and being suddenly taken ill, was brought to the house of Mr. Taylor, Free Church minister, where he remained till his death, which took place that day week. During his illness, his mind was quite collected to the last; and the manner in which he endured his sufferings, and looked forward to death, was such as might be expected from

the tenor of his life. On the evening of the 25th—that on which he was taken ill—he suffered much pain, yet his exclamation was ‘He hath done all things well; He never did anything wrong, and He never shall.’ ‘You have much pain,’ it was said to him. He answered, ‘John Knox said that he needed not regret the pain which would bring the battle to a close.’ He then mentioned that, before leaving home that morning, he had read in course, in secret, the last chapter of Revelation, and that he had found much more than usual of a heavenly impression in the words, ‘Behold, I come quickly.’ During the days that followed he did not speak much, but what he said showed that his mind continued to be kept in a calm, resigned, and heavenly frame. Speaking on the text, ‘They shall mount up on wings as eagles,’ he said, ‘I am not mounting up, as I would wish, but I am mounting up so as to make me wonder.’ At another time, repeating the text, ‘Though Abraham be ignorant of us, etc.,’ he went on, commenting on it thus—‘Though my faith is not like the faith of Abraham, though I am not a wrestler like Jacob, yet *Thou* art my father.’ Being asked one morning how he was, he replied solemnly, ‘My flesh and heart doth faint and fail, but God doth fail me never.’ Again, being asked if he felt comfortable, he answered, ‘Yes; I have a good hope through grace.’ At one time he exclaimed, ‘In what state would I be had I never thought of eternity until now; but here I am, lying as easy as if I had the promise that the thief on the cross had.’ It was said to him that it was believed he had that. He replied, ‘Well, well, if I have one, I have all.’ Afterwards, speaking of the glorious prospect before him, he exclaimed, ‘Oh, I shall be ashamed when I enter heaven;’ but then as if correcting himself, he added, ‘But there shall be no shame there.’ To Sir George Sinclair, who called to see him two days before his death, he said, ‘Sir George, you know Daniel O’Connell. It has occurred to me that you should write to him, and advise him to give up everything but the Bible.’ The night before he died he suffered much. Nature’s struggle with death was evidently severe. It was said to him, ‘You appear to be very uneasy.’ He replied, ‘The Lord’s will.’ Reference was then made to the Saviour’s sufferings, when he exclaimed very distinctly, ‘He trode the winepress alone,’ and then, in connection with another observation made to him, he said, ‘I shall soon be at my rest.’ A few hours after, after breathing peacefully for some time, he calmly fell asleep in Jesus, on the morning of Thursday the 1st April, 1847. Thus died this venerable servant of Christ in the seventy-ninth year of his age and the forty-first of his ministry.”

THE Lord usually reserves dying strength for a dying hour. When Israel was to pass Jordan, the ark was in the river; and though the rear of the host could not see it, yet, as they successively came forward, and approached the banks, they all beheld the ark, and all went safely over.—*Rev. John Newton.*

An t-Urramach Honghas MacMhaoilan.

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 153.)

II. Tha mi nis gu bhi labhairt air an dara ceann teagaisg, le bhi toirt fa'near, gu 'n d' éirich solus mòr air an t-sluagh a bha 'n an suidhe ann an dorchadas an uair a thainig Crìosd a dh' ionnsuidh an t-saoghail.

1. Anns a cheud àite, cha 'n 'eil sinn ri chomh-dhunadh, o bhriathraibh ar teagaisg, gu robh an saoghal air fhàgail gun tomhas air bith do sholus roimh theachd Chrìosd, oir tha e na ni cìinnteach, gu robh reuson agus solus naduir aig na h-uile dhaoine o thoiseach an t-saoghail. Cha d' thainig an solus mòr gus an d' thainig Crìosd, gidheadh, cha d' fhag Dia e féin gun fhianuis, na 'n saoghal uile gun tomhas eigin do sholus, o thoiseach. Bha oibre Dhé, bha oibre a chruthachaidh agus an fhreas-dail, a toirt fianuis mu thimchioll a Chruith-fhìr, do luchd-àit-eachaidh na talmainn anns gach linn. Bha chruitheachd fhaicsinneach mar sgàthan, tre 'n robh bith, is buaidhibh, agus glòir an Dé neo-fhaicsinnich air am foillseachadh, ann an tomhas eigin, da chreutairibh reusonta, o ghinealach gu ginealach. Tha 'n t-Abstol Pòl ag innseadh dhuinn, gu bheil “nithe Dhè nach fheudar fhaicinn, eadon a chumhachd sìorruidh, agus a dhiadhachd, air am faicinn gu soilleir, air dhoibh a bhi so-thuigsinn o na nithibh a rinneadh;” agus air an aobhar so, bithidh na Cinnich féin air am fagail gun leithsgeul, air an là mhòr, do bhrìgh an uair a “b' aithne dhoibh Dia, nach d' thug iad glòir dha mar Dhia, aus nach robh iad taingeil, ach gu 'n d' fhas iad diomhain 'n an reusnachadh fèin, agus gu 'n do dhorchacheadh an cridhe amaideach.”

Ach bha tuille 's solus naduir aig na h-Iudhaich roimh teachd Chrìosd. “Oir labhair Dia o shean gu minic, agus air iomadh doigh, ris na h-aithrichibh leis na fàidhibh.” Roghnaich e na h-Iudhaich gu bhi 'n am pobull sonruichte dha féin, agus thug e dhoibh eolas air a bhiith 's air a thoil fèin, agus slighe na slàinte, nach d' thug e do Chinneach sam bith eile. Bha focul na fàidheadaireachd aca, a bha mar lèhran a toirt solus uaithe anns an t-saoghal dhorecha so, gus an do shoillsich an là, gus an d' éirich grian na fireantachd, le a solus mòr, air an talamh. Ach cha robh an solus a bha aig na h-Iudhaich, fo linn an t-Sean-Tiomnaidh, mar sholus àrd-mheadhon an là, cha robh e ach mar sholus no fàire, mar an solus a tha ghrian a cur roimpe mu 'm bheil i 'g éirigh agus a dealradh 'n a làn neart. Ach le teachd

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

Chriosd, thainig solus mòr, cha 'n e mhaire a dh' ionnsuidh nan Iudhach, ach mar an ceudna a dh' ionnsuidh nan Cinneach ain-eòlach, a bha 'n an suidhe an dorchadas agus an sgàil a bhàis.

2. An uair a bha Crìosd air fhoillseachadh anns an fheòil, dh' éirich solus mòr air an talamh, an solus a bu mho, b' iongantach, agus a bu ghèormhoire 'chunnaic an saoghal a riamh—solus a thug barrachd air gach solus eil 'a dheonaich Dia d' a eaglais, o thoiseach an t-saoghail. Tha e fìor, bha tomhas eigin do sholus aig eaglais Dé anns gach linn—bha Enoch, bha Abraham, bha Maois, agus Daibhidh, agus na fàidhean naomh uile, 'n an lòchrain, a bha toirt solus do 'n eaglais 'n an là 's nan ginealach féin; ach cha robh an solus ach fann, ach dorch, ann an coimeas ris an t-solus so. Bha Eoin Baiste 'n a lòchran dealrach agus lasarach; gèidheadh, cha robh Eoin ach mar reul a dh' fhòlaicheas i féin an uair a dh' éirias a ghrian: an uair a dh' éirich grian na fireantachd air an talamh, chaidh an reult dhealrach so à sealladh. 'S e Crìosd “solus an t-saoghail.” Mar is i ghrian nadurra solus an t-saoghail nadurra, 's e Crìosd solus t-saoghail spioradal. 'S e grian na h-eaglais, an tobar o 'm bheil solus, slàinte, agus sonas buan na h-eaglais gu h-iomlan a struthadh: cha robh do sholus aig na bha 'dh' fhàidhean, 's a dh' Abstoil, agus a lòchrain eile 's an eaglais a riamh, ach na shruth o 'n tobar so. Mar is ann trid solus na gréine a ta daoine faicinn glòir agus maise na gréine, 's ann an gnùis Chriosd, grian na fireantachd, iomhaigh an Dé neo-fhaicsinnich, a tha'm foillseachadh is iongantach, agus is iomlaine air glòir buaidhibh na diadhachd, aig uile chreutairibh reusonta na cruithachd.

Tha nadur na diadhachd diomhair agus neo-fhaicsinneach, tha 'n t-Athair a gabhail comnuidh ann an solus nach comasach creutair sam bith fhaicinn; ach rinn am Mac, a bha ann a uchd o bhith-bhuantachd, fhoillseachadh. Dh' fhoillsich e rùn a chridhe, glòir a bhuaidhibh, saobhreas a ghràis, an doigh iongantach anns am bheil e deanamh peacaich reidh ris féin, agus an t-slighe nuadh agus bheò a dh' fhosgail e d' a phobull a dh' ionnsuidh an ionad is ro-naomha. Dh' fhoillsich e dhuinn slighe na beatha, “thug e beatha agus neo-bhàsmhoireachd gu solus trid an t-soisgeil.” Tha e 'n a ni ro-chinnteach, gu robh teachd Chriosd a dh' ionnsuidh an t-saoghail, mar sholus do na Cinnich, agus mar ghloir d' a phobull Israel, ann am beachd an fhàidh shoisgeilich, an uair a ghairm e air an eaglais o shean, ag ràdh—“Eirich, dealraich; oir thainig do sholus, agus tha glòir Tighearn air éirigh ort.”

3. 'S ann an uair a thòisich an Tighearn Iosa Crìosd air a mhinistireilachd fhollaiseach, a dh' éirich solus gu sonruichte air a mhuinntir a bha 'n an suidhe ann an dorchadas. Tha ghrian nadurra a cuir solus roimpe cuid a dh' ùine mu 'm bheil i 'g éirigh, agus tha éirigh na gréine air uairibh air a chuartachadh le neultaibh tiugh, agus dorchadas, ionnas gu bheil i cuid a dh' ùine an àird, mu 'm bheil a solus gu h-iomlan a dealradh: bha Grian na fireantachd, air an amhuil cheudna, cuid a dh' 'uine an àird, mu 'n do dhealraich an solus mòr, air am bheil cunntas

againn ann am briathraibh ar teagasig. Bha 'n Tighearn Iosa Criosd mu thimchioll deich bliadhna fichead a dh' aois an uair a dh' inntig e air a mhinistireil eachd fhollaiseach, an uair a thòisich solus an t-soisgeil air deadradh am measg luchd-àiteachaidh Ghalile; ach tha e 'n a ni ro chinnteach, gu 'n do bhuilich e na bliadhnaibh so uile, le mòr threibhdhireas, ann an seirbhis Athar, a deanamh toil an Ti a chuir uaithe e. Bha e giùlan air aghaidh na h-obair a thug an t-Athair dha r' a dheanamh, ann an diomhair, co maith agus am follais: bha e coimhlionadh an lagh, a pàigheadh sìos fiachan a phobuill, agus ag ullachadh gach là air chionn na h-iobairt a thoirt suas, leis an robh e ri saorsa cheannach da phobull, o dhorchadas, o chionta, agus o thruaighe. Fa-dheoidh, thainig an t-àm anns an robh e gu bhi air fhoillseachadh do Israel; cha 'n fheudadh e bhi ni b' fhaide am folach. Bhris solus na grèine so mach troimh neul dulaich na h-irioslachd; dhealraich e air doigh ro ghlòrmhor air an t-sluagh a bha 'n an suidhe ann an sgàil a bhàis.

Bha 'n soisgeil a nis air a shearmonachadh le solus, le gliocas, agus le cumhachd neo-ghnàthaichte, le neach a fhuair tean-gadh nan daoine foghlumte, chum gu 'm b' aithne dha focal a labhairt ann an deadh àm-ris an dream a bha airsnealach. Anns gach àite an do shearmonaich Criosd am focal, "bha cumhachd an Tighearna làthair chum leigheis," agus bha gach eucail a strìochdadh do 'n chumhachd so. Bha na doill a faicinn, na bothair a cluinntinn, na balbhain a labhairt, agus na bàcaich a faotainn lùth nam ball. Anns gach àite an d' imich Criosd mu 'n cuairt a deanamh maith, bha 'n dorchadas a teicheadh, bha Prionnsa 'n t-saoghail so air a thilgeadh a mach, "a chreach air a toirt o 'n chumhachdach, agus na braighdibh dligheach air an saoradh." Dhearbh Criosd le a oibribh gu robh e, cha 'n a leigh do 'n chorp, ach 'n a Shlanuighear do 'n anam, gu robh e comasach peacanna a mhaitheadh, an cridhe briste cheangal suas, agus gach leòn spioradail a leigheas. Dhearbh e gu robh e comasach maise thoirt an àite luathre, ola aoibhneas an àite bròin, agus éideadh molaidh an àite spioradairsneil—seadh, gu robh e comasach peacaich thruagh a thearnadh gus a chuid a b' fhaide. Agus an uir a dh' fhag e saoghal an dorchadas so, agus a chaidh e suas air ionad àrd, dh' fhag e a shoisgeul aig a phobull, gu bhi 'n a lòchran d' an cosaibh, agus 'n a sholus d' an ceuman-aibh, gus an ruig iad an t-ionad, anns am bi e féin na sholus sìorruidh dhoibh, "agus an crìochnaichear laithean am bròin."

4. 'S ann an deigh do Chrìosd dol a steach d' a ghlòir a bu mho a dhealraich solus an t-soisgeil anns an t-saoghal dhorchada so. Mu 'n robh Criosd air fhoillseachadh anns an fheòil, chomhdaich dorchadas an talamh, agus dall-cheò na Cinnich, agus an uair a dh' fhag e 'n saoghal, dh' fhag e chuid a bu mho d' a luchd-àiteachaidh 'n an suidhe fathasd ann an dorchadas, ach mu 'n do dhealaich e r' a dheiscoibluibh, thug e ughdarras, dhoibh dol a mach, agus an soisgeul a shearmonachadh do gach Cinn-each; agus air dhoibh-san a bhi air an sgeudachadh le gibhtibh, agus le cumhachd o na h-àrdaibh, gu sonruichte o là na Cuingsis,

thòisich iad air an t-soisgeil a shearmonachadh leis an Spiorad Naomh air a chuir a nuas o neamh. Air ball, thoisich Sàtan air tuiteam mar dhealanach o neamh—bha 'rioghachd air a crathadh, bha uachdaranachd air a tilgeadh bun os cionn, agus na mìlte do pheacaich chruaidh-chridheach air an dùsgadh, air am beothachadh, agus air an gairm o dhorchadas gu solus. Ann an ùine ghoirid, dhealraich solus an t-soisgeil air feadh tìr Iudea uile, agus fa-dheoidh' am measg nan Cinneach aineolach, a bha 'n an suidhe an dorchadas, anns gach dùthaich mu 'n cuairt. Bha 'n Spiorad Naomh air a dhortadh a nuas gu pailt, agus ag oibrachadh gu h-éifeachdach le ministreileachd an fhocail, ionnas gu robh nithe mòr, iongantach, agus tròcaireach, air an deanamh am measg nan cinneach, ann an ainm leinibh naoimha Dhé, an Tighearn Iosa Crìosd.

Bha dorchadas, aineolas, agus iodhol-aoraidh nan Cinneach a nis a leaghadh as, mar "leaghas teine céir," a teicheadh air falbh, mar theicheas ceò nam beann roimh sholus na gréine, 'n uair a dhealraicheas i 'n a neart. Bha daingnichean an droch spiorad air an tilgeadh sìos, teampuill nan iodholaibh air an treigsinn, agus Dagon a tuiteam anns gach àite, roimh àire a choimh-cheangail, roimh chumhachd an t-soisgeil. Bha ugh-darras aig na h-Abstoil uile 'n soisgeul a shearmonachadh do na Cinnich; ach b 'e Pòl, ann a seadh sonruithe, Abstol nan Cinneach, agus bha e 'n a mheadhon ro-éifheachdach chum an soisgeul a chraobhs-gaoileadh am measg a phobuill so. Anns gach àite an d' imich e a frithealadh an fhocail, agus ag oibreachadh miorbhuilean, dh' eirich solus air an t-sluagh a bha 'n an suidhe ann an sgàil a bhàis, agus bhuanaich an solus so a dealradh, a cuir romhe, agus am meudachadh, gus an do sgaoil e thar a chuid a bu mho do Impireachd fharsuing na Ròimh, mu 'n do chrìochnaich linn nan Abstol. Mar so dh' fhas focal an Tighearn, agus mheudaicheadh e; "ruith e, agus bha e air a ghlòrachadh.

(Ri leantuinn.)

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 lxi. 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 155.)

SO I went to attend the public work of the day, and was entertained with truths suitable to the occasion, and got leave to hear rationally; but no loosing of bands nor melting of heart did

I feel, but returned home with bitterness of soul, making my case known to none.

On the Saturday I heard a sermon on Song iv. 16, "Let my beloved come into his garden, and eat his pleasant fruits." The discourse was refreshing, and I was brought thus to think and believe, that if Christ would come to my soul He would bring with Him that which would entertain Himself. The other sermon was upon that word, 2 Chron. xxx. 8, "Yield yourselves unto the Lord, and enter into His sanctuary," etc. A great part of the discourse consisted in exhortation; but, alas! my heart sank as a stone within me, so as I could neither open to embrace Christ when offered, nor were the faculties of my soul enlarged, nor faith exercised, in applying that fulness of grace that is stored up in Christ, my covenanted and living Head, that my case called for at the time. The Sabbath and Monday I got rational hearing with some stayedness of mind, but felt no present power either as to loosing of bands or as to reviving or refreshing my weary soul. In this melancholy case I remained, and could be refreshed with nothing.

One bitter ingredient in this present exercise was my mother's trouble, which did increase to a greater degree than formerly, so that many a time I was forced to run out of hearing and stop my ears, the extremity of her trouble was so great. Oh, I can neither word nor write the extremity I underwent between my own case and her affliction; yet there was this mitigation in it, the Lord was pleased, in His sovereign grace, to allow her clearer views of her reconciled state and interest in God's covenant, with sweet meditations on a future state, which reconciled her more to death than ever formerly; as also was she helped to bear her trouble with such submission and patience, which, I must own to my shame, I could not win at. For all along these nine years her affliction hath cried in mine ears, but, alas! I think I have never won to understand the meaning thereof, nor answer what the Lord called for at my hand by it in a due manner.

This complex case, mixed with so many bitter ingredients, as hinted above, with others I forbear to mention, I desire to cast at the feet of mercy: "Oh that a gracious God, in a blessed Daysman, would exert His gracious and infinite power on my soul, and keep me from going to any other way for an outgate but to Himself alone."

About this time it pleased the Lord to take away one of the ministers of Stirling by death, namely, Mr. James Brisbane, who had been an eminent minister of the Gospel there for about twenty years, and also a great light in the Church, and who was, of all ministers, by the Lord's blessing, made most useful to me, whose death I thought I could never have borne. Yet such was the bitterness of soul I was under that I could grieve for nothing, neither could rejoice in any thing as I should; so it is with me when Christ is away, and withholds the operations of His gracious Spirit.

At this time the Lord's hand was also in the season of the year,

so that the fruits of the ground, as to many of them, were not gathered in till the first month of winter. The like had not been for some years formerly. In all these things I observed, as it were, an out-making of the awful threatening, "I have cursed your blessings, yea, they are cursed already." This appeared to me in my minister's death, and in the season of the year, together with what is mentioned in the beginning of the year. Oh, I can neither word nor write the bitterness of spirit I underwent, day after day, to see the Lord's righteous judgments, as it were, execute against us both in spirituals and in temporals, and yet few or none so exercised in a suitableness to such dispensations as the Lord was calling unto.

"Oh, weary time to me! Oh, my soul! stoop to the will of thy God Creator, and to thy Holy Redeemer. Oh, for faith and patience, with submission to His will, so as to run along with all His dispensations. Oh, if it might please a merciful and gracious God to lose my bound-up and weary soul, and allow me to pour it out in His bosom." So much as to what passed over me in this year of my weary wilderness, being the year 1725, and the fortieth year of my life.

After this, for the space of four years, I got none written, for I had but one room; and having both my mother and school, I could get neither time nor place for that purpose; but now it hath pleased the Lord to take away my mother by death, so I desire to look back on these melancholy years, and record somewhat of the Lord's way with me, as it shall please Him to bring it to my mind.

It pleased the Lord that my mother's trouble was greater these four years than formerly, so that she could do no more for herself than a child, for she could neither walk nor turn herself in her bed. Another piece of trial that fell out in providence on us, namely, all that she had in the world, and the most part of all that I had, was lost; and that which made the trial more sharp, it was by the hand of a near relation. There was much more in this dispensation that I can either word or write. Oh, this was a wrath-like dispensation and a great trial, together with the sad case my soul had been in, and yet continues to be in. I felt a party in me flying in the face of God's dispensations, saying, These seem to contradict the promises on which I was made to hope formerly, as recorded in the seventeenth year of my life, when He said unto me, my bread should be given, and my water should be sure. And in the twentieth-and-fifth year of my life the same was renewed, and that in Matt. vi. 30, "Doth He so clothe the grass of the field and feed the ravens, and will He not much more clothe you, O ye of little faith?" These promises I could not quit, for I had been made to plead and apply them in the face of seemingly contradicting providences these twenty years bygone, yet I found a strong party struggling in me and taking foot on this dispensation. I had also a great reasoning after this manner, namely, I thought the promises might be accomplished, and yet I brought to beg my bread; but I remem-

bered that during these years when I pled these promises it was ever in my view that I and my parents might have our bread and not be a burden for it, and this I could not reconcile with begging of my bread, and yet the promise be accomplished in the way I was helped to seek and apply it. And I can neither word nor write the strugglings of unbelief and the spurtings of proud nature against Sovereignty's dealing thus with me; yet glory ever be to Father, Son, and blessed Spirit, who, in the time of my extremity, stepped in for my relief, and sent in a power of faith on my soul that made me to believe that before I should starve God would yet do great things for me, and that same God that made the widow's barrel of meal and cruise of oil to answer her pinch, as recorded in 1 Kings xvii. 12, could also bless our little, and make it multiply and answer our pinch.

(To be continued.)

The Incomparable Treasure of the Holy Scripture.*

HERE is the Spring where waters flow,
 To quench our heat of sin :
 Here is the Tree where truth doth grow,
 To lead our lives therein :
 Here is the Judge that stints the strife,
 When men's devices fail :
 Here is the Bread that feeds the life,
 That death can not assail.
 The tidings of Salvation clear
 Comes to our ears from hence :
 The Fortress of our Faith is here,
 The shield of our defence.
 Then be not like the hog that hath
 A pearl at his desire,
 And takes more pleasure of the trough
 And wallowing in the mire.
 Read not this Book, in any case,
 But with a single eye :
 Read not, but first desire God's grace,
 To understand thereby.
 Pray still in faith, with this respect,
 To fructify therein,
 That knowledge may bring this effect,
 To mortify thy sin.
 Then happy thou, in all thy life,
 Whatso to thee befalls :
 Yea, double happy shalt thou be,
 When God by death thee calls.

* From the Geneva Translation of the Bible first published in 1560.

Notes and Comments.

"The Protestant Woman."—This excellent Protestant monthly is holding on its way and witnessing with no uncertain sound against ritualism and popery. There is a fine spiritual tone pervading the leading articles and every month's issue has articles interesting and informative. *Young Protestants* is another useful monthly Magazine for the young, and is issued from the same office, 26 Denison House, Vauxhall Bridge Road, Westminster, S.W.1. Both are published at a penny monthly. From the same office we have received an excellent pamphlet on "Transubstantiation" by W. H. Denbow. It is one of the best pamphlets we have read on the subject, and the argument is so simply and convincingly put that it would be well that our young people should read it and thus familiarise themselves with the hollowness of the Romish arguments for this monstrous doctrine.

The Vatican and Russia.—The ceaseless vigilance of the Vatican to further her own interests is clearly brought out in her plans to get the people of Russia within her own fold. The Greek Church, which has been well described as Roman Catholicism without the Pope, is the Church to which the great majority of the Russian people belong, or to which they belonged before the Revolution that wrecked that great nation. But the Pope, as a skilful angler, believes in fishing in troubled waters. The efforts of the predecessors of Pope Pius to bring in the Greek Church within the Roman fold were fruitless, but the present Pope "looks to the people rather than the titular heads of the Eastern Church." A Roman Catholic paper commenting on the situation voices the ambitions of the Roman See in the following strain:—"The Catholic Church is to-day preaching a sane liberalism. In Italy, for example, it has assumed the leadership of an important liberal party, whose influence has been felt in the industrial disputes of that country. It has brought its ideas near to something that might be acceptable in revolutionary Russia. Apart from the goal at which the Vatican seems to be aiming in Russia, the effect of the *rapprochement* that is being attempted would be strongly felt throughout Europe. . . . Be these things as they may, the conversion of Russia to Roman Catholicism would be one of the major international developments of our time. Its repercussion would be world-wide and would reverberate for long years to come. Indeed, it might not be too much to say that the vast increase in the influence of the Papacy bids fair to be ranked as one of the major results of the World War."

Titled Honours for the Breakers of God's Law.—In the recent discussions on titles, it came to light that all the proprietors of the "Sunday" press in this country were either peers or baronets. The following list was published:—*Weekly Dispatch* (the late Lord Northcliffe); *Sunday Pictorial* (Viscount Rothermere); *News of the World* (Lord Riddell); *Lloyd's News*

(Lord Dalziel); *Sunday Times* (Sir William Berry, Bart.); *Sunday Express* (Lord Beaverbrook); *Reynolds's* (Lord Dalziel); *Observer* (Lord Astor); *Sunday Herald* (Sir Edward Hulton, Bart.). These papers have tremendously large circulations, and from the commercial standpoint, are valuable property to their proprietors. They exercise a widespread political influence, hence the need of freely scattering honours. Honours for such purposes, it is contended, and rightly contended, ought not to be given. Then there is the more serious question that these papers owned by gentlemen upon whom the King's advisers have bestowed the highest honours are training the people in the breaking of God's law relating to His Day. To evade this by saying that these papers are not printed on the Sabbath is beside the point, as they are printed with the full intention of being read by the people on the day when the great majority are free from labour. One has only to see what has happened in America to pray that the British people may be saved from such a plague.

Anti-Semitism in America.—The question of restricting the number of admissions for Jewish students to American High Schools and Colleges has reached such a crisis that the matter is being discussed by some of the leading educationists in America. President Lowell, of Harvard University, in a letter to the press says:—"There is, most unfortunately, a rapidly growing anti-Semitic following in this country, causing—and in no doubt caused by—a strong race feeling on the part of the Jews themselves. In many cities of the country Gentile clubs are excluding Jews altogether, who are forming separate clubs of their own. Private schools are excluding Jews, I believe, and so, we know, are hotels. All this seems to me fraught with very great evils for the Jews, and very great perils for the community. The question did not originate here, but was brought over from Europe—especially from those countries where it existed for centuries." President Lowell suggests, as a remedy, that every college would take a limited number of Jewish students.

Leaving Home.—At this season of the year many young people come to our large cities to prosecute their studies or take up employment. Some show by their respect for the means of grace and choice of companions, fruits of good training. Others, become indifferent, join foolish companions, display pride and vanity, and substitute the reading of trashy literature for the Word of God. It usually happens that the latter write very deceptive letters to their homes. On the part of parents the neglect of family worship and a home training of a scriptural character has disastrous results. The inordinate love of pleasure and infidel teaching of this age makes the position of the young truly perilous. We appeal to all to give heed to God's Word. "In all thy ways acknowledge him and he shall direct thy paths" (Prov. iii. 16). "The companion of wise men shall be wise, the companion of fools shall be destroyed."

The Missionary Congress.—The Free Presbyterian

Church is deeply interested in Missionary work; but the extraordinary latitudinarian and compromising attitude manifested by the heterogeneous elements composing this Congress, make it impossible for our Church to take any part in it. We hold that it is impossible for men holding such diametrically opposed views as regards the infallibility and inerrancy of the Bible and its doctrines, to say nothing about Church Government and worship, to work harmoniously either at home or in the foreign field. The only remedy for our divisions is an outpouring of the Holy Ghost; but let us remember that He is the Spirit of truth, and that He will not countenance men or Churches who depart from the truth.

Church Notes.

Communion.—North Tolsta, first Sabbath of October; Ness (Lewis) and Gairloch, second; Scourie, third; Lochinver, fourth; Wick, fifth. Oban, first Sabbath of November; Glasgow, second; Edinburgh, Dornoch, and Helmsdale, third.

Deputy to Canadian Mission.—Rev. D. Beaton, Wick, left Detroit on 28th August, to visit the Church's Mission in Vancouver. He expects to break his return journey at Winnipeg. The prayers of our people are solicited for the success of his labours.

Famine in Matabeleland.—The writer received two letters from Rev. J. B. Radasi at the end of August. The following are quotations from the letters:—"The Government of Rhodesia set apart £35,000 for relieving the famine, and their agents do all in their power to grant relief. They sell the bag of mealies (200 lbs.) for 21/, being 4/ lower than storekeeper's charge. Yet we meet every day with distressing cases—women and children reporting themselves at the Mission saying they are starving. They cannot sell their cattle, as no one will buy them at any price. Many natives and Europeans cannot get work. Many of our people are unable to attend church for want of clothing, and some children cannot come to school for the same reason. They all hope that the F.P. Church will remember them in prayers. Next year's crop will not be reaped till June, so you will see that there is a great need for help." The writer sent £30 immediately, so as to relieve distress, as already indicated in September Magazine. N. C.

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 15th September:—

Rev. N. Cameron desires to thank most sincerely the donors of the following to the Matabele famine and clothing fund, to 12th September, 1922:—R. M'K., Cove, 5/; Miss C. Fraser, 44/6; N. M'K., 10/; M. G., 10/; A. M'L., 20/; "Friend," Glasgow, 10/; Misses G., 20/; "Friend," 5/; 2 Cor. xi. 6, 20/; C. M'K., 5/; Two Sisters, 20/; A. F., 20/; M. U., 3/; A. S., 20/; D. and Mrs. M'K., 60/; "Anon," Aberdeen, 20/; Ina M'K., 10/; C. A. M'K., 10/; E. F., Garve, 20/; Mrs. J. S., 10/; Mrs. M., 4/; Don. G., 10/; Teacher, 20/; Mrs. B., 10/; John M'C. and F. M'D., 5/ each; "Friend," Daviot, 20/; A. M. L., Tomich, 5/; J. H., Raasay, 20/; A. C., Thurso, 10/; P. Kerr, 5/; S. M., Scotscaid, 20/; Peeblesshire, 20/; "Two Friends," 15/; F. H., 4/; "Friend," Dumbarton, 10/.

GLENDALE CHURCH BUILDING FUND.—Mr. M. McAskill, Treasurer, begs to acknowledge, with sincere thanks, the following donations:—Mr. Mal. Matheson, Glasgow, 20/; Mr. J. M'Pherson, M.A., Glasgow, 10/; Mr. J. M'Donald, Shawlands, Glasgow, 10/; per Mr. J. Campbell, Fasack—"A Friend," 10/; "A Friend," 10/; "A Friend," 20/; per Mr. M'Gillivray, Treasurer—Mr. A. M'Millan, Roag, 5/; per Mr. K. Mackinnon, Hamara—Mr. M. A. M'Leod, New Zealand, 20/; Mr. W. M'Kinnon, senr., 21/; Mr. D. Campbell, Vancouver, B.C. (coll. card), 40 dollars; Mr. R. M'Leod, Stornoway (coll. card), 83/6; per Rev. Jas. M'Leod—Mr. D. Matheson, Braes, 10/.

KYLE BUILDING FUND.—Mr. A. Fraser begs to thankfully acknowledge, on behalf of the Plockton and Kyle Congregation, the following subscriptions to the above Fund:—Mr. J. M., Glasgow, 40/; Mr. N. M., Balmacara, 20/; Miss C. M'D., Balmacara, 5/; Miss G., Evelix, 10/; Miss M'K., Tain, 2/6; Miss E. A. N., Inverness, 10/; Mr. Wm. A. M'Leod, Plockton, 100/; Mr. A. C. M'Leod, Plockton, 20/—In memory of their aunt, Miss C. M'Leod, Lochinver; per Mr. M. Stewart, Kyle—Mrs Murchison, Oban, 20/; "A Friend," Oban, 10/; by collecting cards—Mr. A. Robertson, London, £8; Miss Nicolson, Braes and Kyle, £8 3/3.

CLYDEBANK BUILDING FUND.—Mr. James Nicolson begs to acknowledge, with sincere thanks, the following donations:—"Friends," Glasgow—per Mr. D. Urquhart, 60/; "Friends," Raasay—per A. M'Leod (coll. card), 95/; "Two Well-wishers," Fort-William, 10/ each; A. Nicolson, Manchester, 100/; "Friends," New York—per M. M'Pherson, 47/; "Friends," Melvaig, Gairloch—per Rev. N. Cameron, 81/6.

EDINBURGH CHURCH PURCHASE FUND.—Mr. Maclean, 16 Marchmont Crescent, Edinburgh, begs to acknowledge, with sincere thanks, the following donations:—Mr. A. Lindsay, Tayvallich, 10/; Mrs. Kerr, Fairlie, 20/; per Rev. N. Cameron—B. F., 10/; Glendale, 10/; "Friend," Applecross, 4/; Mrs. S., Kyle, 20/; F. P., 20/; P. S., Beaully, 40/; D. M., Portree, 20/; "Friend," Dingwall, 100/.

TARBERT (HARRIS) CHURCH AND MANSE (REPAIRS) FUND.—Mr. Norman MacKinnon, Congregational Treasurer, gratefully acknowledges the following subscriptions:—Archd. Stewart, Stein, £4 3/6, Neil Macrae, Carbost, £7 3/, Ewen Campbell, Glenbrittle, £1, Alex. Leitch, Tain, £1 17/ (all collecting card); Strathly Congregation—per M. Mackay, £7; John Macdonald, Sand, Gairloch, 10/.

[An Appeal from the Western Presbytery (agreed to by the Synod), on behalf of this fund, should have appeared in an earlier issue. It is much regretted that it has gone amissing, but it is hoped that friends of the cause will respond liberally to this very useful and deserving object.]

JEWISH AND FOREIGN MISSIONS.—Per Rev. N. Cameron—"Friends," Dingwall (for Bembesi Schools), £5; Mrs. D. M., Rogart, £1; "Friend" (for Materials, Bembesi School), 7/6; from Invalid Friend (for Radasi Missions), 10/; per Rev. E. MacQueen—Miss MacDonald, Strathcarron, £1.

SUSTENTATION FUND.—J. MacPhail, Strona Chullin, Ardrishaig, 10/; N. Mackinnon, Badshaw, Airdrie, £2; Miss M. Cameron Parker, Anaheilt, Strontian, 5/; D. Morrison, 1009 Third Street, Saskatoon, Sask., Canada, £4 3/10; Miss A. Cattnach, Newtonmore, 5/.

BRACADALE SUSTENTATION FUND.—Duncan M'Kinnon, Treasurer, begs to acknowledge, with sincere thanks, £1 from Mr. M. A. M'Leod, Taonui Zeilding, New Zealand.

NORTH TOLSTA BUILDING FUND.—Per Rev. N. MacIntyre—Mr. A. Stewart, Waternish, £1.

CORRECTION.—Under Jewish and Foreign Missions (last issue), "A. N., Skye," should read "K. N., Skye."

The Magazine.

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