



THE Free Presbyterian Magazine

AND MONTHLY RECORD.

(Issued by a Committee of the Free Presbyterian Synod.)

*"Thou hast given a banner to them that fear Thee, that it may
be displayed because of the truth."—Ps. lx. 4.*

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T H E

Free Presbyterian Magazine

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No. 8.

Meeting of Synod.

THE Half-yearly Meeting of Synod was held in the Hall of St. Jude's Church, Glasgow, on Tuesday the 12th day of November. The retiring Moderator, Rev. Duncan Mackenzie, Gairloch, conducted public worship at eleven a.m., and preached from 2 Timothy iv. 13: "The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments."

After public worship was ended, the Moderator constituted the Synod with prayer. The roll was then called. There were present: From the Western Presbytery—Revs. Alexander Macrae, Portree; Neil Macintyre, Stornoway; Donald Graham, Shieldaig; and Duncan Mackenzie, Gairloch (Moderator), ministers; with Messrs. Neil Mackinnon, Portree; Donald Bethune, Harris; John Macdonald, Gairloch; Alexander Mackenzie, Lochbroom; and Alexander Macaskill, North Uist, elders. From the Northern Presbytery—Rev. John R. Mackay, Inverness, minister. From the Southern Presbytery—Revs. Neil Cameron, St. Jude's; John Robertson, Greenock; Ewen Macqueen, Kames; and James S. Sinclair, John Knox's (clerk), ministers; with Captain Macdonald, St. Jude's, elder. Mr. Angus Fraser was appointed officer of Court. The minutes of last meeting of Synod were read and approved of.

At this stage, the Moderator intimated that his term of office had now expired. He thanked the Synod for the kindness and forbearance that had been shown him during the year of his moderatorship, and said that it now lay with the Court to appoint his successor. Rev. Neil Cameron moved, and Rev. J. R. Mackay seconded, that the Rev. John Robertson, Greenock, be appointed Moderator for the ensuing year. The motion was unanimously agreed to. Mr. Robertson rose and said that, while he thanked the Synod for the honour they would confer upon him, he did not feel able to undertake the duty connected with it, and begged the Court not to press the matter. Mr. Cameron said

that, in view of Mr. Robertson's statement, he felt with regret that he could not press his motion, but must, in deference to the wish of their venerable friend, withdraw it with the consent of his seconder. The motion was then withdrawn. Thereafter, Rev. Ewen Macqueen moved, and the Clerk seconded, that the Rev. Neil Macintyre, Stornoway, be appointed Moderator. The motion was unanimously agreed to. Mr. Macintyre said that he thought some other member might be found who would be more suitable for the office, but that out of regard to the wishes of his brethren he would accept it. Mr. Mackenzie then demitted the chair, and Mr. Macintyre took the same. He thanked the Synod for the honour they had conferred upon him, and expressed the hope that he would receive divine guidance and strength for the discharge of his important duties.

It was moved, seconded, and unanimously agreed to that all the members of Synod meet as a Committee on Bills and Overtures at Mr. Cameron's Manse at 3.20 p.m. The Synod then adjourned to meet again (God willing) in the evening at half-past six o'clock. The meeting was closed with praise and prayer.

Second Sederunt.—The Synod resumed its sitting, according to terms of adjournment, at 6.30 p.m. The meeting was opened with devotional exercises conducted by the Rev. Neil Macintyre, Moderator. The members present were the same as at first sederunt except that the Rev. John Robertson was absent, and Messrs. John Auld, John Knox's, and Andrew Cameron, Oban, elders, were present. The Clerk reported apologies for absence from the Revs. D. Macfarlane, Dingwall; D. Beaton, Wick; N. Matheson, Halkirk; A. Sutherland, Ullapool; and M. Morrison, Glendale; and Mr. Benjamin Dawson, representative elder for Kames. The minutes of the former sederunt were read and approved of.

(1) The Clerk read the Report of the Committee on Bills and Overtures as to the order of business, which was adopted.

The order was as follow:—(1) Report of Committee on Bills and Overtures; (2) Report of Committee appointed by last Synod on Loyal Address to the King, and Resolution of Sympathy with Irish Protestants; (3) Matters of Reference from last Synod; (4) Half-yearly Financial Statement; (5) Report of Convener of Canadian Mission Committee; (6) The Case of Mr. P. M. Chisholm, Student; (7) Remit from the Southern Presbytery *re* the Functions of Elders; (8) Resolution on the Subject of Close Communion; (9) Foreign Mission Report; (10) Reports from Deputies to Summer Fishing Stations; (11) Any Competent Business.

(2) The second subject on the paper was the "Report of Committee on Loyal Address to the King, etc." The Clerk read the Address drawn up by the Committee and forwarded to His Majesty King George V., with the reply received from the Secretary of State for Scotland, both of which have already appeared in the Magazine. He also read the "Resolution of Sympathy with

Irish Protestants" drawn up by the same Committee, and reported replies from the Prime Minister, the Right Honourable A. Bonar Law, M.P., Sir Edward Carson, M.P., and the Moderator of the Irish Presbyterian Assembly, the last of which he read in full.

(3) Matters of Reference from last Synod.

(a) The first of these was a remit from the Northern Presbytery consisting of a petition from the congregations of Scourie and Kinlochbervie, begging to be transferred from the Northern to the Western Presbytery, on the ground that these congregations could be more easily worked by the Western than the Northern. The petition had been allowed to lie on the table from last meeting. Rev. J. R. Mackay now moved, and the Clerk seconded, that these congregations be transferred, according to petition. The motion was unanimously agreed to.

(b) The second matter of reference was the question whether the Synod should meet once instead of twice a year, the whole subject of which had been remitted, on the motion of the Rev. J. R. Mackay, to the three Presbyteries for consideration until the November Synod. The report of the result of the deliberation of the Presbyteries was that the Northern and Western Courts were almost unanimous in favour of once a year, and that the Southern Presbytery was unanimous in favour of abiding by the present arrangement of twice a year. Various suggestions were also made as to the payment of travelling expenses of members. Rev J. R. Mackay moved that, in view of the lack of unanimity, the Synod decide to abide by the *status quo* in the matter of meeting twice a year, and of payment of expenses. He said that the only reason he had had for suggesting once instead of twice a year was that they had been accustomed to meet immediately after the services of Communion seasons when they felt exhausted and not quite fit for the work of a Synod, and that a date might be fixed for one meeting at another time when they were not so handicapped. The present arrangement had, however, worked wonderfully well on the whole, and perhaps it was better meantime to abide by it. The motion was unanimously agreed to.

(c) The Call from Chesley, Ontario, to the Rev. Walter Scott. The Clerk reported that Mr. Scott, who had returned from Canada at the beginning of September, had appeared at a meeting of the Southern Presbytery on the 4th October and expressed his willingness to accept the Call to Chesley. The Call was put into his hands, and he was inducted to the pastoral charge of Chesley at a meeting of the same Presbytery on the 11th October. Since then, Mr. Scott had left for Canada, and was now at his charge.

(4) HALF-YEARLY FINANCIAL REPORT.

Rev. John R. Mackay, as Convener of Sustentation Fund Committee, reported that he had received word that morning from Mr. Angus Clunas, General Treasurer, to the effect that he was in a position to pay ministers and missionaries at Martinmas at the

usual rates. In the light of that Report Mr. Mackay proceeded to move: "That the Synod adopt the Report of the Convener of the Sustentation Fund Committee, order the Treasurer to pay ministers and missionaries at the usual rates, and express their humble thanks unto the Lord of all things who had put it into the hearts of their people to contribute so liberally towards the material needs of ministers and missionaries, and who also had provided the people with the means of enabling them to shew this liberality." Mr. Mackay, in briefly speaking to this motion, said that taking the Church as a whole, a healthy sense of the duty which they owed to those who ministered to them in holy things, seemed to be characteristic of their people. He sincerely hoped that this state of things would continue, and should it do so, he did not anticipate that there would be any dissatisfaction on the part of the Church's servants. He drew attention to the fact that, hitherto, the General Treasurer's salary had been paid out of the Sustentation Fund. The Sustentation Fund Committee had the matter up before them, and at their suggestion he should like, with the Synod's sanction, to make this addition to his own motion, to wit: "and that the salary of the General Treasurer (£65 per annum) shall in future be a first burden on the Organisation Fund." Mr. John Macdonald seconded the motion, and it became the finding of the Synod.

(5) REPORT OF CANADIAN MISSION COMMITTEE.

Rev. E. Macqueen, as Convener of this Committee, stated that he had received the report which had been forwarded by the Rev. Walter Scott, who was the Church's deputy to the Canadian Mission last summer, and he read several extracts from the report, which were listened to with much interest. He concluded by saying that the report in full would (D.V.) appear in the Magazine. Mr. Macqueen went on to inform the Court that the congregation at Winnipeg had secured a site for a church building in a very suitable situation, and that it was decided that Mr. William Matheson, student, the present supply, be allowed to remain meantime. The Synod agreed to receive the report by the Rev. W. Scott, and to record their indebtedness for his services, and to approve the other arrangements reported by the Convener of the Committee.

(6) THE CASE OF MR. P. M. CHISHOLM, STUDENT.

The Clerk explained that Mr. Peter M. Chisholm, Arts' student, who had been received as a student of the Church by the Southern Presbytery, and had been regularly employed in the work of preaching, was called before the said Presbytery, on the 29th August, to answer a complaint that had been made against him as having in St. Jude's pulpit (in the absence of the minister) cast hitherto unheard-of reflections upon, among other things, the recognised practise of the Church in certain particulars—such as

the employing of elders to speak from the Word at Church services. At the meeting of the Presbytery Mr. Chisholm refused to express regret for what he had done, and the Presbytery unanimously decided that until Mr. Chisholm would apologise for his disorderly proceedings and submit to the Church Courts, he would be deprived of the privilege of preaching. He had appealed to the Synod against the decision of the Presbytery, and this was the occasion of the case now being taken up.

Rev. John R. Mackay asked whether Mr. Chisholm had given in Reasons for his Appeal, and if so, at what date? Mr. Sinclair, as Clerk of the Southern Presbytery, replied that he had received Mr. Chisholm's Reasons on the 25th October.

Mr. Mackay thereupon moved as follows: "Inasmuch as Mr. Chisholm failed to give in Reasons for his Appeal within ten days after the Southern Presbytery pronounced sentence in his case, the Synod find that the said Appeal falls to the ground." Mr. Mackay, in supporting his motion, said that this was a painful case to them all, and he dared say that to none was it more so than to him. At the same time he had no hesitation in commending his motion to them. He did so mainly for two reasons: First, the law of the Church in matters of this kind was quite clear. Whether the Appeal was from the Kirk-Session to the Presbytery, or from the Presbytery to the Synod, the law was one and the same. He would quote Sir Henry Moncrieff's (*The Practice of the Free Church of Scotland*, page 20) statement of the law in the case of an Appeal from the Kirk-Session to the Presbytery, as it was somewhat fuller than as stated by the same authority in the case of an Appeal from the Presbytery to the Synod. "A party," says Sir Henry, "in a case which has been under consideration by the Kirk-Session, may appeal against their judgment to the Presbytery. An Appeal is taken at the meeting at which the judgment has been pronounced, and immediately on its being intimated to the party. Reasons of Appeal are either stated by him at the time, and entered on the Record, or they must be lodged by him in writing with the Moderator, or with the Session-Clerk, within ten days from the date of the Appeal. Copies of these Reasons, with all papers and extracts of minutes relating to the judgment appealed against, are transmitted by the appellant or appellants to the Clerk of the Superior Court, after having been duly certified by the Session-Clerk. The effect of an Appeal, duly prosecuted, is to bring the judgment under review of the Superior Court. . . . An Appeal may be fallen from at any time, but is always held to be fallen from if the Reasons for it be not lodged with the Session-Clerk or Moderator within ten days from its date." The reason of this law was obvious. The case of an appeal differed from that of business that had to do with non-controversial matters. A Court of Appeal ought to be in circumstances in which it could give a deliberate judgment between contending parties. Therefore it was that in civil and

in ecclesiastical Courts it is demanded of an appellant that within a specified time he give in Reasons for his Appeal, and the Reasons ought, by way of a summary, to state the main grounds upon which the appellant would argue his case before the Court of Appeal. But this practice had been quite disregarded in the case now before them. The sentence complained against was passed on 29th August, 1912. Mr. Chisholm's Reasons were given in on 25th October, 1912. The Northern Presbytery, for example, got word of the sentence and of the Appeal, but not a word came to them about Reasons.

Mr. Mackay then proceeded: "It might, indeed, be argued that on account of the appellant's ignorance of Church law this point should not be pressed. I think otherwise, because (a) I deem that, when a man in Mr. Chisholm's position sets out, so to say, to fight a fundamental Court of the Church before the Supreme Court, and thus causes anxiety and uneasiness to the whole Church, he ought to know at least the elements of Church law; (b) There is the important matter of setting a bad precedent. It is the case that already some years ago one of our students, now a minister of the Free Church, appealed from the finding of his Kirk-Session to the Western Presbytery, but he failed to give in his Reasons within the prescribed time. The Western Presbytery concluded that in that case the Appeal fell to the ground. I am not saying that the Supreme Court is bound to be ruled by the determination of an inferior Court, but I do say that the Church should be careful not to make, as the saying is, fish of one and flesh of another.

"My second reason for my motion is that I do not reckon that the Church as a whole, speaking through its Supreme Court, can be justly charged with acting harshly towards Mr. Chisholm by this decision. I hold that this Court is not at liberty to review the sentence of the Southern Presbytery because that sentence has not come before us in regular form. But we are at liberty to state the relation in which we understand Mr. Chisholm to stand to this Church, and to point out that in refusing to make an exception in his case, in so far as he failed to give in Reasons for his Appeal within the prescribed time, the Synod does not deal harshly with one of the Church's students, for the Synod still regards Mr. Chisholm as a member in full communion with this Church. It still regards him as a student studying for the ministry of the Free Presbyterian Church, and I have no doubt that as long as Mr. Chisholm is so regarded he will, in the matter of financial help, through our bursary scheme, be treated like any other of our students. What has happened to Mr. Chisholm is that he is deprived of the privilege of preaching to our people until he satisfies the Southern Presbytery concerning certain matters on account of which they have called him to task.

"Now, I should like to point out that the case of a student who has been received by a Presbytery as a student studying for

the ministry of this Church, and who may thereupon have been employed by the same Presbytery in the way of conducting services among our people, is quite different as to his title to preach from the case of a man who has been licensed by a Presbytery of this Church to preach the Gospel. In the case of the latter, license could not be withdrawn without a regular process, proving against him fault of life or doctrine. But in the case of our students, I hold that a student is, during all the time of his studentship, under probation as to his suitableness as a preacher, and that a mere charge of imprudence on the part of a student will justify a Presbytery in saying that he is not to preach during the Presbytery's pleasure. If the case were one and the same with a student and a licentiate, it would mean that the granting of a license to preach had become a mere sham. The Synod must give to its Presbyteries large powers as to how they will make use of a student's services for the purposes of preaching. On these grounds I move that the Synod find that Mr. Chisholm's Appeal has been fallen away from."

Mr. Neil Mackinnon, elder, seconded this motion, and it became the unanimous finding of the Synod on the subject of Mr. Chisholm's Appeal.

At this point, the Clerk asked whether the Synod had any instructions to give the Southern Presbytery as to how they would proceed in the case of Mr. Chisholm. Rev. A. Macrae then moved as follows: "The Synod, considering the desirability of giving the Southern Presbytery definite instructions as to how they are now to deal with Mr. Peter Chisholm, student, at present under suspension from preaching owing to certain irregularities, and having full confidence in the said Presbytery, instruct them that if Mr. Chisholm do not satisfy the Presbytery in respect of these irregularities before the 14th day of February, 1913, they remove his name from the roll of students under their jurisdiction; and that if the said Mr. Peter Chisholm act contumaciously at any time prior to the said date, the said Southern Presbytery deal with him forthwith." Mr. Macrae said that they had no desire to deal harshly with the young man, but it was necessary that the Scriptural authority of the Church should be asserted and due submission be given to that authority. He hoped Mr. Chisholm would seriously consider his position. The motion was seconded by Mr. Donald Bethune, and unanimously agreed to.

(7) REMIT FROM THE SOUTHERN PRESBYTERY *re* THE
FUNCTIONS OF ELDERS.

The Clerk stated that at the meeting of the Southern Presbytery at which the preceding case of Mr. Chisholm was dealt with, the Presbytery agreed to petition the Synod to give a deliverance on the subject of the general practice of the employment of elders (when necessity required) to speak from the Word at Church services.

Rev. John R. Mackay moved the following resolution on this subject:—"The Synod, after full and serious deliberation of the remit from the Southern Presbytery as regards the practice of the Free Presbyterian Church in asking elders to address the people publicly, have come to the following conclusions:—(1) The Synod desire to thank the elders of the Church for the hearty response they have given to the urgent call of the ministers to come to their aid by conducting public services throughout their bounds; and, further, to state that the Synod are not aware of any detrimental effects that have followed the indefatigable labours of the elders in their efforts to assist the ministers to have services conducted (in the absence of ministers or missionaries) in all places for public worship within the Church. (2) The Synod are not aware of having violated any principle of God's Word, or of the practice of the Church of the Reformation in Scotland, by asking elders, in cases where need required, to hold and address meetings for Christian fellowship in their districts and, when called upon to do so by the ministers of the Church, beyond their districts. (3) The Synod declare that the elders of the Church have always kept the place assigned them, and have not usurped the distinctive duties of the ministry, and consequently the Constitution of the Church has not been violated. (4) The Synod deplore the ill-advised attack made upon the elders by certain individuals, and the uncalled-for disturbances caused in a few congregations by such statements. The Synod advise their people not to allow any one to disturb their minds, as they are all aware that elders have been addressing meetings in Scotland for many generations in the past, and that their being asked by the Church to do so is neither an innovation nor an unscriptural principle."

In support of this resolution, Mr. Mackay said that although he could not enter at great length into the argument for his case, he would like to point out certain facts. It was well known that Episcopalians held to the doctrine of a three-fold office within their Church, that is to say, they made the offices of a Bishop, of a Presbyter (or priest), and of a Deacon to be three distinct offices. Presbyterians, on the other hand, professed to find in the New Testament a two-fold office only, to wit, that of the elder and the Deacon. According to Presbyterians, an elder, or a Presbyter, or a Bishop, meant one and the same office-bearer in the New Testament. But they found that to the eldership belonged two departments, a higher and a lower, that of the preaching elder or minister, and that of the ruling elder or elder. But these departments were not regarded as air-tight compartments without community of function, as might be the case under Episcopacy. To a certain extent they might take part in identical duties. The preaching elder had his own share in Church government as well as in preaching the Word. The ruling elder was not allowed to administer the Sacraments of Baptism and of the

Lord's Supper, but he submitted that it was in accordance with the New Testament and with the best thought of the Reformed Church of Scotland to say that, at least in cases like their own, where it was impossible for the regular ministry to supply the people with the means of grace, the ruling elder might and ought to break the bread of life to congregations otherwise unprovided for, that is, expound the Word of God among them. And although he did not deny that it was possible to quote some men who seemed to have spoken in a contrary sense, he was bound to say that he felt very much surprised indeed, to hear at this time of day that it should have been imputed as a fault to the Free Presbyterian Church, that in its present circumstances it should have availed itself in the sense explained of the help of elders.

Mr. Macqueen seconded the motion. He said that they had abundant evidence from the past history of the Church that the Lord had richly blessed the labours of laymen as distinct from those of the regular ministry. He called to remembrance the names of Finlay Munro, Norman Macleod (Tormad Saighdear), Skye, and Archibald Crawford, Tighnabruaich, whose gospel addresses from God's Word had been attended by the power of the Spirit, and made instrumental in the decided conversion of many souls. The Lord had set His seal to the work of elders in the gospel, and he (Mr. Macqueen) would never be a party to shutting their mouths. The motion was unanimously agreed to.

(8) RESOLUTION ON SUBJECT OF CLOSE COMMUNION.

Rev. Neil Cameron moved the adoption of the following deliverance on this subject:—

"The Synod would record their strong disapprobation of the conduct of some individuals connected with this Church, who have circulated unfounded charges among our people about the meaning of a resolution passed by the Synod in November last year. The resolution reads as follows:—'That the Synod approve of the procedure adopted by Mr. Macintyre at Winnipeg in the matter of admitting persons to the privilege of the communion, and give it to be understood that, while this Church does not hold close communion, none are to be admitted to the privilege mentioned but such as are known as God-fearing persons by a majority of those responsible for admission.'

"The Synod declare that the meaning attached by them to the above resolution is as follows:—(1) The office-bearers of the Church in Canada, having sent a request to the Synod to give a deliverance in regard to the position held by this Church about communion, the Synod gave it to be understood that neither the Church of the Reformation, nor the Free Presbyterian Church of Scotland, held or hold close communion; (2) The Synod gave it to be understood that none are to be received to the Lord's Table

in this Church 'but such as are known as God-fearing persons;' and that none shall be admitted without the approval of the majority of the Kirk-session. That this has been all along the way of admission to the Lord's Table in the Free Presbyterian Church will be quite manifest to all their people: (3) The Synod would also declare that it flows from ignorance, or something more blameworthy on the part of some, to have spread a report to the effect that the Synod, by foresaid resolution, had changed the Constitution of the Church and opened a wide door to receive members wholesale from other Churches to the Lord's Table. The people of this Church may rest assured that the Synod did not and does not intend to open the door to communion, in the least degree, wider than it has been in the Reformed Church of Scotland since the Reformation, and in the Free Presbyterian Church of Scotland hitherto."

Mr. Cameron said, in the course of a brief speech, that although it had been suggested by some that they were opening a wide door for members from other Churches to communicate, he for his part could say that it was only one person belonging to another denomination that had been received to communion in his congregation since 1893, and that on the same ground as stated in the resolution relating to Winnipeg. Mr. John Macdonald, elder, seconded the motion, which was unanimously adopted.

Rev. J. R. Mackay, in supporting this resolution, said that to adopt the theory of close communion would mean that, in future, it would be regarded as a fault if any Kirk-session allowed a child of God, howsoever eminently pious, or whatsoever part of the globe he came from, to sit down at his own request at the Lord's Table with our people, if he did not first of all profess himself a Free Presbyterian. That was a position our Church never went in for. He reminded the Court of the manner in which John Bunyan was maligned and traduced in his own day as being little better than a devil because he would not adopt the theory of close communion. It shewed that there was nothing new under the sun.

The Moderator (Rev. Neil Macintyre) at this stage left the chair, which was occupied by the Rev. D. Mackenzie, ex-Moderator, *pro tem.*, and made a statement with regard to a petition on this subject that had been forwarded from Lewis to the Clerk of Synod. He had made enquiries and had found that a number of the names had been appended to this petition without the authority of their owners. The petition was therefore unreliable and worthless. As to the Winnipeg matter, he had to say that he had prepared a number of questions with which to test any belonging to other denominations that might ask the privilege of communion, and that it was one gentleman from England who came forward and asked and received the privilege. The story had got abroad that he had admitted a host of Dutchmen, Irish, and foreigners. Such was the language used.

(9) FOREIGN MISSION REPORT.

Rev. Neil Cameron said that he had not received any report from Rev. J. B. Radasi for this meeting of Synod, and consequently he had not much to say. He wished to bring before them the desirability of proceeding at once to build the proposed church at Ingwenya or Bembesi. The building set up there at the beginning was in a dilapidated condition, owing pretty much to the fact that white ants cut through posts of wood there in a short time. To patch it would be useless; to build one of the same kind would mean rebuilding again in a few years. The only prudent way would be to build a permanent church there. This would be even more economical at the latter end. As our Mission there has now taken a permanent shape, the Synod should authorise the Foreign Mission Committee to proceed with this piece of absolutely necessary work at once. He then moved that the Synod give full powers to the Foreign Mission Committee to proceed with the building of the church at Bembesi without any further delay, and that the offer of Mr. John M'Keurtan be accepted.

Rev. J. R. Mackay, in seconding Mr. Cameron's motion, said that this seemed to him the right course to pursue. Mr. M'Keurtan's offer for the building of the new church at Ingwenya was already regarded as the best available; only we were naturally anxious to fix down Mr. M'Keurtan to the last penny in respect of cost of transfer of goods. Mr. M'Keurtan, however, might find it difficult to give what we wished, and it seemed now that, being quite busy at Bulawayo, he was not too anxious to get this work at Ingwenya. He, from all he knew of Mr. M'Keurtan, regarded him as a thoroughly honest and reliable tradesman. He had done quite good work for the Church already at Ingwenya. When, during his recent visit to Matabeleland, he (Mr. Mackay) wished Mr. Donald MacLean, Bulawayo—a sincere friend of the Church—to get some work executed for the Mission, Mr. MacLean, of his own accord, put that work in Mr. M'Keurtan's hands. Mr. Mackay had been more than once in Mr. M'Keurtan's home in Bulawayo, and his impression of Mr. M'Keurtan was that the Church could not do better than ask Mr. M'Keurtan, at his estimate already given, to build their new church for us at Ingwenya. The motion was unanimously agreed to.

The Psalms in Kafir.—Mr. Mackay reminded the Synod that at their meeting in July last, he expressed himself as anticipating that ere a year had run out, we should have the entire Psalm book rendered into Kafir metre. What information came to hand since then, tended to strengthen this anticipation. Writing from Ugie on 2nd September, 1912, Mr. Bokwe said:—

“DEAR MR. MACKAY,—I am revising and re-writing (for the third time) the Kafir metrical Psalms, incorporating improvements, etc., suggested by Messrs. Brownlee Ross and Inspector M'Laren.

Mr. William Kobe-Nlsikana and I have gone over it together. In the rough we are now as far on as Psalm 80, but, of course, this means I have still to carefully revise and supply Principal Henderson and you with fair and final copy for handing to the compositors. An instalment (pages 1 to 47) of this fair copy I have just sent to Principal Henderson, Lovedale; and a triplicate copy I am posting to Mr. Radasi, who will pass it on to yourself after examining it, in order to let him express his judgment on what we are doing, and guide us whether this production will be intelligible to the people at Matebeleland. I see by your Magazine (for which thanks) that the Lovedale printed Shorter Catechism can be understood by those who can read there. If so, these Psalms are less difficult. Should Mr. Henderson and yourself think to proceed with setting the MSS. (now being supplied) into type, I should, of course, like to read the proofs; for this I have preserved my own copy, should any portion of it be set into type. Should any delay occur, the blame will not be with want of copy from us to go on with."

Again, in a letter dated 30th September, Mr. Bokwe wrote:—"DEAR MR. MACKAY,—At the beginning of this month I posted to Mr. Radasi the first forty-seven pages of the MS. we have handed over to Principal Henderson, Lovedale, of the Kafir Psalms of David in metre, asking him, after perusal, to send to you in Scotland, so that you may be in a position to know what we are handing to the printers—should Mr. Henderson pass it as fit to set into type. Mr. Radasi has not yet replied to my letter. Since then I have the enclosed forty pages more (ending with Psalm xxxvi.)—also sent to Principal Henderson. He writes to say he hopes to proceed almost immediately with setting the MSS. into type."

Later we had the following from Mr. Radasi, dated 8th Oct.:—"MY DEAR MR. MACKAY,—I have received from Mr. Bokwe the enclosed MSS. (pages 1 to 47) of the metrical rendering of the Kafir Psalms. Mr. Bokwe informs me that they have already translated up to the eightieth Psalm, and that they are giving Mr. Henderson fair copies in instalments for his compositors, when he feels inclined to begin setting it into type. He has also informed me that the Rev. Brownlee Ross, M.A., and Inspector James M'Laren, M.A.—the former an expert Kafir scholar and the latter a Hebrew scholar as well as an authority (though not a speaker) of the Kafir language—after going over Mr. Bokwe's rendering of the Psalms, have both pronounced the opinion that, should they keep on as they have begun, they see no reason for not proceeding with the printing as they supply the MSS. I have also myself read carefully the Kafir version of the MSS., and compared it with the English version of the metrical Psalms. I find that the translation is a correct one, and that the letter of the scriptural text has been preserved; and if Mr. Bokwe and the other will keep on as they have begun, my opinion is that the rendering will

be quite suitable for our purpose, and that the authorities at Lovedale ought to be instructed to proceed with the printing."

In view of all these facts, Mr. Mackay moved that the Foreign Mission Committee be authorised to negotiate with the Lovedale Press about printing and publishing, as early as may be, 2,000 copies of the metrical Kafir Psalms, and also to take the necessary steps to secure the copyright. Mr. Mackay expressed the conviction that other denominations would buy this Psalm book. This motion was unanimously agreed to, and became the finding of the Synod.

(10) REPORTS FROM DEPUTIES TO SUMMER
FISHING STATIONS.

Rev. Alexander Macrae delivered the following reports of the Rev. Murdo Morrison, Glendale, and Mr. Angus Mackinnon, missionary, Laide, Aultbea, who were sent to conduct Gaelic services at Fraserburgh and Lerwick respectively during the fishing season last summer:—

Rev. M. Morrison's Report.—"The Convener of the Committee for Supply at the East Coast Fishing Stations asked me to go to Fraserburgh for four or five Sabbaths. After due consideration I consented to go there for the two last Sabbaths of July and the three first Sabbaths of August. The hall in which we held Divine Services was the usual one, and had been engaged by the Convener some time previously to my appearing on the scene. I held two services each Sabbath—the forenoon diet beginning at eleven o'clock, and the evening at six p.m. Besides, when occasion permitted, I held service on Monday evenings in one or other of the fisherwomen's rooms. Part of my work also consisted in visiting the fisherwomen on such days and at such times as they were thought to be free from their usual labour. In the course of these visits I usually sent word to the girls occupying different rooms on the same landing and in the same building, to gather, if they were so minded—(it must be borne in mind that women of different denominations mingle together in these rooms)—into one particular room, and there had worship. This is an essential part of one's work as deputy at these fishing stations, and to me indeed, at times, it proved pleasant and enjoyable. Yet, notwithstanding, one could not help feeling sad and depressed at the amount of indifference which some of the fisher girls, outside our own adherents, showed to pious restraints and religious duties. Some of them bid adieu to church-going and religious obligations as soon as they leave the home circle and appear on scenes which foster and minister to their indifferent inclinations. I must say—but without disparagement of the large number whose lives and conduct, religiously and morally, are without reproach—that a considerable number of these young people spend their Sabbaths without reading or hearing a syllable of or upon the Word of God. Young men and women in crowds either

perambulate the surrounding country or sleep in their bunks on the Lord's Day. This conduct on their part should be unsparingly denounced by those who are charged with their spiritual oversight and instruction. I am, however, glad to have to say that conduct of this kind, so far as I observed, cannot be reported of the people of our Church prosecuting the fishing industry on the East Coast. Nor can this be said of the larger proportion of the people belonging to the other Churches, from Lewis and the north of Scotland, which are represented there, but still it can be said of some of them, and the 'some' are a considerable number of persons.

"The attendance at the services was on the whole encouraging, and a number, belonging to the other denominations, from Lewis and Sutherlandshire came to us every Sabbath. The number among the fishing population of Lewis which represent our Church is relatively small. It is the rural districts of Lewis which, for the most part, swell the mass of hired people engaged in this industry in the summer season. In view of the very encouraging attendances at our hall, I am of the opinion that a deputy should be sent to Fraserburgh still earlier in the season—say the beginning of June. For by the time it has been customary for a representative from us to arrive in Fraserburgh in the past, the season was half over, and the people were already accustomed to other places of worship. I consider this a reason why, if at all possible, one should be sent earlier to Fraserburgh.

"In connection with the matter of expense, the collections made well-nigh defrayed the cost of hall and deputy. The difference was made good to me out of the Organisation Fund. I may mention, in order to show their willingness and liberality in this respect, that the few we had from North Tolsta in Peterhead, whom I did not see at all, collected privately among themselves so much and sent it to me to meet part of the expense.—(Signed) MURDO MORRISON."

Mr. A. Mackinnon's Report.—"I left Aultbea on the 5th of June with the mail coach to Achnasheen, and thence by train to Aberdeen. I was two days and two nights on the whole journey to Lerwick. I left Aberdeen with the mail steamer on the 6th day of June and arrived at Lerwick on the 7th. We had our services in the Masonic Hall, which we found very suitable for our meetings. The hall would accommodate about 300 people, and on some occasions the people were turning back from the hall as we could not find room for them. There were only about sixty of our people at Lerwick, of which the majority was from Tolsta, Ness, and Lewis, but the Free Church and U.F. people were crowding the hall. I continued at Lerwick for five Sabbaths, and thought that, in future years, it would be very urgent that our Church would have some one to conduct the services at Lerwick for eight weeks at least. I must say that I was well pleased while labouring among the people at Lerwick; they attended well upon the means of grace, and were also in earnest to support the cause.

I paid £1 1s. for my board and lodgings, and 5s. every Sabbath for the hall. The people paid all my expenses except £2 13s. I stated the income and expenditure to the Rev. John R. Mackay, Inverness, on my way back from Lerwick. I trust the Most High will guide all our humble efforts to be for His own glory and the good of poor souls.—(Signed) ANGUS MACKINNON."

The Synod received the reports, and recorded their thanks to the deputies for their services. Rev. D. Mackenzie strongly urged that attention should also be given to the fishing stations in England such as Yarmouth and Lowestoft. The Court agreed to call the attention of the Committee to the needs of those places, and suggested that the Rev. D. Mackenzie himself might be appealed to, when the time came, to go and supply them, if supply was decided upon. Rev. Neil Macintyre was appointed Convener of the Committee.

(II) ANY COMPETENT BUSINESS.

(1) A petition from Stratherrick for a missionary, in view of the resignation of Mr. John M'Gillivray, was considered. Rev. J. R. Mackay moved, and Rev. E. Macqueen seconded, that Mr. Malcolm Macewan, elder, Lochgilphead, be asked to take up missionary work at Stratherrick, at the usual salary. The motion was unanimously agreed to.

(2) Mr. Angus Mackinnon, missionary, Laide, sent a petition requesting that he might be allowed to attend the theological classes at Wick, or one of them such as Church History, that he might have opportunities to improve his knowledge and education. He stated that he had received a grant of money from the Mackinnon Funds for this purpose. The Synod agreed to accede to Mr. Mackinnon's request, on the condition that he would provide suitable supply for the congregation of Laide in his absence.

(3) There was a petition from Tolsta, Lewis, to the effect that Mr. Donald Murray, elder, would receive a small salary of £5 per annum, in view of his services. Rev. D. Graham moved, and Mr. D. Bethune seconded, that the grant be given. The motion was agreed to.

(4) Another petition was presented from Breasclate, Lewis, requesting that a missionary be sent regularly every Sabbath to Achmore, as the services were liable to fall. Rev. N. Cameron moved, and Rev. E. Macqueen seconded, that the Synod leave the matter with the Rev. Neil Macintyre to secure a missionary, as desired. The motion was agreed to.

(5) Rev. E. Macqueen moved that the Synod enjoin the Presbyteries to inquire as to the careful observance of the deliverance forbidding prayer at the grave within their bounds. He said that the "Directory of Public Worship" explicitly forbade praying; it only allowed that the minister may give an address—"may put" friends present "in remembrance" of the duty of "meditations and conference suitable to the occasion." The motion was agreed to.

(6) Rev. D. Mackenzie moved that the Synod urge Parliament to pass the Criminal Law Amendment Bill, with relation to immoral traffic, presently discussed, without proposed changes. Rev. J. R. Mackay seconded the motion, which was agreed to.

The Synod adjourned at 9.50 p.m., to meet again (God willing) at Inverness on Tuesday after the last Sabbath of June, 1913.

The meeting was closed with singing the hundred and twenty-first Psalm and prayer.

A Sermon.

BY THE REV. DUNCAN MACKENZIE, GAIRLOCH, ROSS-SHIRE,
MODERATOR OF SYNOD.

*Preached at Opening of Synod in Inverness Church
on 2nd July, 1912.**

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"Fight the good fight of faith."—1 TIMOTHY vi. 12.  
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(Concluded from page 260.)

VI.—*The Commissariat.*—None but the Commander could take charge of this department, for no one but Himself could provide and attend to the clothing and feeding of such a world-wide army. He is sealed by God the Father to give the meat that endureth unto everlasting life. It is very difficult, in our armies, in time of war, to have the commissariat up to the mark. Sad tales are told of the scarcity of food and clothing in time of war. But the adorable Redeemer and Commander, in charge of His redeemed army, assures all that walk uprightly and wage this holy war, that they shall not lack any good.

When the Lord led Israel out of Egypt, by the hand of Moses, the number of men fit for war, twenty years old and upward, was 603,550; and it is estimated this number represents about two millions and a half (Numbers i. 45, 46). Moses had a great undertaking to feed and clothe these, but God became responsible for the whole. Israel was forty years in the wilderness, and we are told that neither their garments nor their shoes waxed old. God gave them an outfit for the wilderness, and it sufficed until He brought them into the Land of Promise. He fed them with bread from Heaven—they partook of angels' food. The manna ceased not till they entered the land flowing with milk and honey. This is what God does spiritually to all those who fight the battles of the Lord. They had no clothing to stand before Him, but, justified by faith, they were clothed in the spotless garb of the righteousness of their Commander. They shall never lose that garb. He shod their feet with the preparation of the gospel of

* The discourse is expanded more fully than when delivered.

peace, and they shall never cease to enjoy the blessings of that Gospel. "They shall walk with me in white."

Moses was on the Mount with God forty days and forty nights, and during that period he did neither eat bread nor drink water. This indicates what the Commander is to the chosen soldiers whom He calls to the Mount. He feeds soul and body by His gracious presence. He gives His soldiers at times so much of His fellowship that a solemn awe pervades their whole being. He keeps them bound to Him by His love. But these highly-favoured ones encounter great conflicts, and much to try their spirits. Provision is thus made for the trying paths that have to be travelled, and the precipitous mountains that have to be climbed. The march of the Christian soldier is not a pic-nic march; yet, though the path be rough, they smooth it with heavenly song. Shod with gospel shoes, and clothed with the garments of salvation, they are ready to start at the word of command, or continue the march, or halt, as the case may be. They are marching through a land in which wily and cruel enemies are entrenched, and they have to fight their way right through. Every inch is contested by the enemy except when the Lord specially interposes and hotly pursues them, or causes every one's sword to be against his fellow until they are decimated or utterly destroyed, as He did on many occasions.

(1) Joshua at Gibeon and Beth-horon routed the kings of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon, with their combined armies. The Lord cast down from heaven great stones, which slew more than did the sword of the Israelites; and the sun and moon were arrested in their course to allow Joshua to complete the conquest. (2) Samuel held a solemn convocation at Mizpeh, and the Philistines came against them. Samuel prayed, and the Lord sent a thunder-storm upon the Philistines, and Israel had an easy victory. This had the salutary effect of keeping the Philistines at bay for a lengthy period. (3) In the days of Hezekiah, Judah was invaded, and Jerusalem was threatened with destruction by Sennacherib, King of Assyria. Sennacherib had an immense army, and Jerusalem was in great distress; but the Angel of the Lord slew 185,000 of the Assyrian army, and allowed some survivors to flee to Nineveh to relate the destruction of their army without any human weapon having been used. Sennacherib, although he lived for about seventeen years after this event, did not again attack Jerusalem. (4) The Syrian army besieged famine-stricken Samaria; but the Lord relieved Samaria, by causing the Syrian army to hear a noise of chariots, and a noise of horses, a noise of a great host. The Syrians were so terror-stricken that they fled for their lives, leaving their all behind them—tents, horses, asses, provisions, etc. The signal victories the Lord bestows, often entail forced marches upon His army, but this enhances their position, for they get nearer the mansions of the King of Glory, where they shall receive their everlasting reward, and be forever

free from the clash and clang of armour, and the din of battle. "Now is our salvation nearer than when we believed."

During a period of famine Elijah was sent by the Lord to Zarephthah to be fed by a starving widow. By the blessing of the Lord the barrel of meal did not waste, neither did the cruse of oil fail, until the Lord sent abundance (1 Kings xvii. 9). This is an instance of what the One in charge of the commissariat does in grace and providence for His own. He at one time gave Elijah a diet in the strength of which he went forty days and forty nights (1 Kings xix. 8). Often does the Blessed One give to hungry souls food in the strength of which they go for months, and perhaps for years; but all this disposes them to wait more and more upon the Lord.

On one occasion He, with five loaves and a few small fishes, fed five thousand men, besides women and children; and twelve baskets full of fragments were gathered after all were satisfied (Matt. xiv. 15-21). In His hands little goes very far; yea, He multiplies, with His own blessing, that which we, in faith, bring to Him. "The blessing of the Lord, it maketh rich: and He addeth no sorrow with it" (Prov. x. 22).

On another occasion He, with seven loaves and a few little fishes, fed four thousand men, besides women and children, and after all were filled, seven baskets full of the broken meat that was left were taken up.

If you are afraid the next step will lead you into beggary, bring your emptiness and poverty to Him, and He will disarm you of all your fears, and turn your beggary into wealth. Emmanuel being in charge of the commissariat no obedient soldier need lack any good. For our sakes He became poor that we, through his poverty, might be made rich; my God shall supply all your need according to the riches of his glory by Christ Jesus. Having such a gracious Saviour we shall not want. "The Lord is my Shepherd, I shall not want." "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's; and Christ's is God's."

Jesus is the living Bread that came down from heaven; those who eat of that bread live for ever. This bread is His flesh, which He gave for the life of the world. Those who eat His flesh and drink His blood have eternal life: they dwell in Him: He dwells in them. Those who feed on Jesus, live by Him. The Apostles knew experimentally the meaning of all this. "Lord, to whom shall we go? Thou hast the words of eternal life; and we believe and are sure that thou art that Christ, the Son of the living God." Paul knew it: "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." "He satisfieth the longing soul; and filleth the hungry soul with goodness."

He provides love feasts. He is so unlike every earthly commander; He dines with the rank and file—with the humblest soldiers. The more humble in spirit we are, the more will we enjoy of the gracious presence of the Lord, and the rich feast He provides. It is He who provides everything. He is all our salvation and all our desire; and in Him are all our well-springs.

There are wells of salvation; rivers of pleasure for the special benefit of the army. Streams from the river of life gladden the hearts of those who are engaged in this spiritual war. Here the soldiers slake their thirst. The water which Christ gives shall be in them a well of water springing up into everlasting life. Fountains, wells, streams, rivers, indicate the richness of the supply provided. He who provideth for the young ravens when they cry, will not forget His soldiers, who have to bear the brunt of the battle, nor those to whom other positions are assigned. Surely no one need complain for lack of supply.

VII.—*The Physician*.—No physician, but the Commander, was qualified to act for this army. He has been sent to bind up the broken-hearted: to comfort all that mourn, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. He bore their grief, and carried their sorrows. He was wounded for their transgressions: He was bruised for their iniquities, the chastisement of their peace was upon Him, and with His stripes they are healed. He is the tender, sympathetic, loving Physician—the only infallible Physician.

“Those that are broken in their hearts,
And grieved in their minds,
He healeth, and their painful wounds
He tenderly upbinds.”

“All thine iniquities who doth
Most graciously forgive;
Who thy diseases all and pains
Doth heal, and thee relieve.”

He is ever ready to minister to the weak. “He giveth power to the faint, and to them that have no might, He increaseth strength.”

His soldiers come to Him frequently with their heart plagues and aches, and He never disappoints them. He keepeth covenant and mercy with those that love Him, and keep His commandments. A great multitude of lame, blind, dumb, maimed, and others, were often cast at His feet; and He healed them all. He went about continually doing good; healing all manner of sickness among the people. He is the same still. “Jesus Christ, the same yesterday, to-day, and forever.” The woman who had the issue of blood for eighteen years, and spent all she had, and was nothing the better, but the worse, heard of Jesus, and His wonderful cures, and said to herself: “If I but touch the hem of His garment, I shall be whole.” She went to Him, touched Him, and was instantly cured.

Are you grieved because you, in your weakness, conclude that the Commander has gone away never to return? The two on the way to Emmaus had their sorrows and unbelief dispelled in a wonderful way, and they were filled with holy joy and peace in seeing and knowing their Lord. Are you afraid you shall be cast off? Another knew he deserved it, but he pleaded, "Cast me not away from thy presence, neither take thy Holy Spirit away from me," and God heard him. Is the state of your heart a source of trouble to you? Another was in that state, and he prayed, "Create in me a clean heart, and renew within me a right spirit," and his petition was granted. Is the leprosy of sin getting more burdensome to you? If so, the blood of Jesus Christ cleanseth from all sin; and by and by, He Himself will pronounce you wholly clean; and present you faultless before the presence of His glory with exceeding joy.

This Physician is (1) *Jehovah-Rophi*—"I am he that healeth thee." We need constant healing grace, and here is what exactly meets our case: "I am he that *healeth* thee." There is an ever-present healing cure to all the army applicants. No fee is charged. The soldier has no coin that can procure the blessings of heaven. Here is healing balm for deeply-wounded souls. The Physician Himself is the health of our countenance. Yea, our own God is He. (2) *Omniscient*. He is the fountain of knowledge. All true knowledge emanates from Him. This was great consolation to Job in his afflictions: "He knoweth the way that I take." The Lord knoweth the righteous: it is a knowledge of delight. "Thy God shall rejoice over thee with singing." "The Lord knoweth them that are his." He knoweth our thoughts afar off. "I know my sheep." His knowledge is an ever-present knowledge; it is unerring. Past, present, and future are one present with Him. He is the I AM. He does not require to diagnose disease. What a comfort that it is utterly impossible for this Physician to err in dealing with the troubles and diseases that afflict His patients! They know Him—"I know that my Redeemer liveth"—a knowledge of soul-comforting delight; knowledge that begets confidence in the Physician. (3) *Omni-present*. His gracious presence accompanies them throughout their wilderness march. "Lo, I am with you always, even unto the end of the world." "I will never leave thee; I will never forsake thee." The keeper of Israel slumbers not, nor sleeps. (4) *Omnipotent*. All power in heaven and earth is His. He sends His Word in the Holy Spirit, and in much assurance, to heal and cheer His patients. They are kept by His power through faith unto salvation. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." (5) *Jehovah*, self-existent, independent, the eternal, the inhabitant of eternity, fulfiller of His exceeding great and precious promises. He is the life of His blood-bought soldiers. (6) *Compassionate*. In Him compassions flow. His is the compassion of a tender

and gentle and faithful Father. Behold Him taking from death the only son of the widow of Nain, and restoring him to her alive.

“Such pity as a father hath
Unto his children dear,
Like pity shows the Lord to such
As worship him in fear.”

The issues from sickness and death belong to Him. He brings from the gates of death to the gates of Zion. He is the Resurrection and the Life. He not only healed King Hezekiah, but added fifteen years to his life. (7) *Wise*. All His dealings with the soldiers, in grace and providence, work for their good. Everything is directed to the best end. Christ is made over unto them of God the Father as their wisdom, righteousness, sanctification, and redemption. (8) *Unchangeable*. He is so in all His divine perfections. From the faithful He will never withdraw His love. His love, shed abroad in their hearts by the Holy Spirit, restores them to health. His love is a rich heart-cordial. (9) *Holy*. He is infinitely holy; His mission is to keep down and remove the cause of unholiness. The soldiers of Jesus are in degree holy, and they yearn for a richer measure of it. Their longing is for conformity in heart and life to their loving and holy Commander. That desire will have its full realisation. The standing order in the army is, “Be ye holy, for I am holy.” “Without holiness no man shall see the Lord.”

VIII.—*The Last Enemy*.—The last enemy that shall be destroyed is death. The soldiers of Jesus meet death deprived of its sting. “O death, where is thy sting? O grave, where is thy victory?” It is indeed very solemn to die; but, if we were rightly disposed, we should realize daily that it is very solemn to live. A daily realisation of this is a good preparation for death. Christ is the abolisher of death; and He will finally destroy it. Christ is with His own in the Jordan of death.

“Yea, though I walk in death’s dark vale,
Yet will I fear none ill:
For thou art with me; and thy rod
And staff me comfort still.”

Victory is assured to the soldiers of the Most High. They shall be, through Him who loved them, more than victors over all their enemies; yea, death, in regard to them, shall be swallowed up in victory; it shall be swallowed up of life. “Stand still and see the salvation of God.” Death frees them for ever from all their conflicts, from all their enemies, from all their impurities, and from sin itself. Death removes them from all their diseases, and the cause thereof. A young Christian soldier was told that his medical adviser considered him better. The young hero said, “Little does he know what I suffer”; and, later on, he said, “I shall be well at five o’clock in the evening.” He longed for that hour, and when it did arrive, he slept in Jesus.

IX.—*The Reward*.—The reward is (1) eternal life. “They

that overcome shall inherit all things"—all that the Commander has promised. (2) An eternity in the immediate presence of the Captain of their salvation; beholding Him as He is, seeing Him face to face, and enjoying Him in the home where the inhabitant never says, "I am sick."

They have this reward in anticipation. A young warrior, nearing his journey's end, was in great pain. While his mother was one day bathing his head, she said, "My afflicted boy!" He immediately replied, "Your happy boy, mother. You shall see that head with a crown of glory upon it."

Government officials, successful in carrying out arduous expeditions intrusted to them, are, on their return to the fatherland, received with great acclamation and honours. Parliament votes large grants in money, and titles of honour are conferred. But here we have what eclipses everything terrestrial. In the Parliament of heaven, ere ever the world was, Christ Jesus the Lord was set apart as the Deliverer and Commander of His army, and in Him there was granted them an inheritance, incorruptible, undefiled, and that fadeth not away. To that inheritance they are begotten in time; and when they have finished their course here, they shall have an abundant entrance into the everlasting kingdom reserved for them in heaven.

"They shall be brought with gladness great,
And mirth on every side,
Into the palace of the king,
And there they shall abide."

It is the kingdom of their Father, and they shall there shine as the sun for ever and ever. Sweet words, "Father" and "home!" The eternal home is the home of the heroes of the faith. For ever with the Lord!

X.—*Conclusion*.—(1) Be, at all times, loyal to your Commander. "No man that warreth entangleth himself with the affairs of this life, that he may please him who hath called him to be a soldier." None but those who strive lawfully are crowned. Be faithful unto death, and you will receive the crown of life. (2) The enemies are very numerous, powerful, and united. They are subtle, cruel, and persistent. "Be sober, and watch unto prayer." "Be sober, be vigilant, because your adversary the devil as a roaring lion walketh about seeking whom he may devour, whom resist stedfast in the faith." "Let him that thinketh he standeth, take heed lest he fall." (3) Keep the faith in a pure conscience—a conscience void of offence toward God and toward men: resort frequently to the blood of sprinkling. (4) If we are to prosper and be in health, we must, in humble dependence on the Commander, constantly fight against outward and inward foes. Pray without ceasing. Lay aside everything that hinders in the conflict. Avoid all roots of bitterness that defile. Keep up, by your good behaviour and your chaste conversation coupled with fear, the honour of the Commander and the army. "O let integrity and truth keep all who Thee attend." (5) Never enter

the fight without being clad in the whole armour of God : wield the two-edged sword of the Spirit. "Though we walk in the flesh, we do not war after the flesh. For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. Casting down imaginations, and everything high that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (6) Be loving, dutiful, active, obedient, valiant soldiers ; and the Commander will feed you with the finest of the wheat, and your language will be, "Evermore give us this bread." (7) Be clothed with humility : live and walk in the Spirit : walk in all the commandments of the Lord blameless, and you will be bosom soldiers of the Commander. It is a characteristic of the soldiers of Jesus that they ascribe all the glory of their victories to the Lord Himself. (8) If all, from the king to the humblest subject, were soldiers of Jesus, true prosperity would attend us ; our land would yield increase, and God would multiply us exceedingly, and would cause peace to dwell within all our borders. If we war against Christ, and His cause in the world, in one way or another He will make war upon us. "Now therefore, kings, be wise ; be taught, ye judges of the earth ; serve God in fear, and see that ye join trembling with your mirth." (9) To be strong in the Lord, and in the power of His might, you must consult the Physician frequently. Realise that you have a disease that requires the loving attention of the Physician daily, and you shall do great exploits. When faith and repentance are flourishing great victories are obtained, and the presence of the Commander is richly enjoyed. Broken-hearted humble soldiers are in good fettle for the fight. "Add to your faith, virtue ; and to virtue, knowledge ; and to knowledge, temperance ; and to temperance, patience ; and to patience, godliness ; and to godliness, brotherly kindness ; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Give diligence to make your calling and election sure, for, if ye do these things, ye shall never fall." (10) Hate sin, that abominable thing that God hates. Seek daily grace to shun not only evil, but the appearance of it. Seek forgiveness daily. Keep on friendly terms with the Commander. That can only be done by your rendering to Him hearty and loving obedience. "If ye love me, keep my commandments." "The night is far spent, the day is at hand ; now is our salvation nearer than when we believed." The king of terrors will level your body ; but your emancipated soul will immediately pass into glory, while your body rests in the grave till the resurrection morn. Realise the necessity of keeping the faith, and of finishing your course with joy. The day of death is the coronation day. (11) No soldier will lose his reward. "He that overcometh shall not be hurt by the second death." "To him

that overcometh will I give to sit with Me on My throne." "If we suffer, we shall reign with Him; if we deny Him, He will deny us; if we believe not He abideth faithful, He cannot deny Himself." A crown of righteousness, a crown of life, a crown of glory is in store for the warriors of the faith. The Commander Himself will crown every soldier. "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

In all our Christian assemblies recruiting officers from the bottomless pit are present; and it is an evident, but lamentable, fact that they meet with great success, although the work may be carried on unobserved. These evil spirits, when they retire to their squalid dens, report their success, and make sport of the foolish ones whom they succeeded in enlisting in active service, and of those whom they succeeded in retaining in their deadly grasp, and of inciting to further stages in evil. But Jesus Christ the Lord is also present in the assembly of His saints; and He is most heartily inviting sinners to join His army. If you then wish to be delivered from the powers of darkness, and from the sport of the spirits of darkness, and from being eternally stung by the second death, accept the offered invitation. Delay not. It does not pay to fight against God. "Now is the accepted time, now is the day of salvation." To-morrow may never be yours. Faith in to-morrow, instead of faith in Jesus Christ to-day, is Satan's nurse for man's perdition. Procrastination is the thief of time. Perish not, and such a Saviour offered to you. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

May we then be, all our days, faithful and true and loving soldiers of the Captain of the Lord's hosts; and to the Father, Son, and Holy Spirit shall be ascribed all the praise and the power and the glory eternally. Amen.

"Come, see the place where the Lord lay."—What evil can come nigh to those for whom Jesus died and rose again? Does the sentence of condemnation, pronounced against the guilty, sound in your ears? Here is the proof that the sentence is blotted out—that the handwriting is nailed to the Saviour's cross, and left there as a trophy of His victory . . . Are you afraid lest at any time you fall by the temptations of Satan, and be entangled in the snare of the devil? Here is the proof that Christ hath spoiled principalities and powers, made a show of them openly triumphing over them in His cross, and that the God of peace shall bruise Satan under your feet shortly. Does the king of terrors appear dreadful to you, and does his awful sting alarm your minds? Here is the proof that all his terrors are removed, and that his sting was extracted by that Almighty hand which was nailed to the accursed tree.—*The Watchword, 1867.*

The Canadian Mission Report.

BY THE REV. WALTER SCOTT, THE CHURCH'S DEPUTY, 1912.

THE following is the Report, extracts from which were read by the Convener of the Canadian Mission Committee at the meeting of Synod on 12th November :—

By the appointment of the Canadian Committee, it falls to me to present the Report on this occasion. The appointment was, indeed, a double one: requiring me, in the first instance, to visit the vacant Associate Congregation at Chesley, Ontario, in response to their appeal for temporary ministrations. This was additional to the more ordinary programme, and involved an earlier departure and a longer absence. Thus are the Church's responsibilities abroad being increased, and the sympathies of her home congregations being increasingly called forth. Personally, it is not without some sense of the thankfulness due to God, in connection with all that it involved on sea and land, that I now face the duty of submitting the following account of the work as accomplished :—

It was in the beginning of April that the Rev. D. Macfarlane notified us of the Committee's decision. On the morning of the 13th of the same month we sailed from Greenock, on board the S.S. "Cameronia" of the Anchor Line, for New York. The Rev. Neil Cameron, with whom Mrs. Scott and myself had passed the previous night, saw us away from St. Enoch Station. There, and at Greenock, the emigration tide across the Atlantic was in evidence. The scene at Princes Pier was affecting. The crowds made it difficult even to recognise farewelling friends. With one from Kames we had but a passing word. Once the tender moved away, and we were being taken from the old shores, the parting became suggestive enough. It was a bright morning, yet was there room for reflection as we receded from that waving throng—so many of us—to face the issues, under God, in other lands, over the mighty deep with all its uncertainties. Thinking of such a scene, moreover, as a weekly experience, not at one port, but many, one could but ponder these things.

It has been our lot to cross many seas. Each occasion, however, has an experience of its own. To us, this crossing of the Atlantic was rendered for ever memorable by what befel the S.S. "Titanic." We had left three days later for the same port; and when the awful news was flashed to us on board, of the sinking of that vessel on her first trip, with a loss of life exceeding all past records on sea, the effect was paralysing. It was difficult, in the circumstances, to conceive of so appalling a disaster as fact, yet the fearful tidings haunted us day and night. It was with gravest apprehension, as night came, that one ventured to lie down. On the same tract ourselves, and in the midst of icebergs, it was a moment of peril. As refuge seemed to fail, that

word could be heard—"Be still and know that I am God." It transpired that direction had been received to go off the ordinary course southwards about a hundred miles. This was hailed as precautionary. Still, the tension remained, and the suspense was great until it might be possible for the details, so heart-rending, to be ascertained ashore. Meantime, it was with dismay that we beheld fellow-passengers, at the first panic-stricken, becoming abandoned immediately after, and losing themselves in wildest revelry as if nothing had happened. Such were our unhappy surroundings on the Atlantic—better imagined than described. No public service had been thought of that first Sabbath. The Lord's voice, however, was upon the waters with solemnising effect. On the following Sabbath morning, the purser appealed for a service to be held in the first saloon, and made every arrangement requisite. The doctor on board agreed to present. There were ample Bibles with the Psalms available. The morning was bright and calm; and really it seemed as if the whole ship came together on this occasion to hear the Word. The worship observed was entirely as at home; and whilst the Psalms were heartily sung by the large congregation which filled both saloons, there was a reverent attention to the Word preached. We had the satisfaction, moreover, that, instead of having to land on the Sabbath at New York and be involved so largely in its desecration as ordinarily happens—an experience we had dreaded—Providence had mercifully ordered it that we should, on that day, be preaching the Gospel to perishing sinners of many nations, on board the steamer. Throughout these anxious experiences, we confess to having been made sensible of being remembered in prayer.

New York.—In the mercy of God our passage, fraught with such vicissitude, terminated safely in New York harbour on the tenth day. So dense was the fog that little or nothing could be seen. Rain also fell heavily. And the undue delay in being permitted to land, greatly accentuated the discomfort. The United States regulations regarding new arrivals—applied, in turn, by so many different officials—irksome as they are in themselves, become an infliction in practice. Without explanation, passengers were kept shut up in crowded confinement, under stifling atmosphere, for several hours, as preliminary to all that was to follow! Americans must marvel at the contrast when landing in Britain. With all their barriers against the entrance of undesirables, what impressed one was—their utter indifference at the iniquity that is coming in among them like a flood. "Seek righteousness," the prophet says: "Righteousness exalteth a nation." After a few hours in New York in unfavourable weather, we took train by the Lehigh Valley Railway to Canada, leaving at six p.m., and travelling overnight. In the country passed over, there was much to remind us of the Australian bush. As the dawn of morning again made the surroundings visible, a covering of snow

everywhere met the eye. The Canadian frontier was reached at Niagara, where the customs' officers gave us no trouble. By the afternoon we had arrived at

Chesley.—Here we were glad to be met by one of the elders, Mr. James Scott, who showed us much attention from first to last. At his home we found a few of the church friends present to welcome us. We were provided with a comfortable boarding-place at the house of Mrs. M. J. Dobie, one of the flock. Our first introduction to the congregation was at the weekly prayer meeting the next evening—Wednesday, 24th April. The Sabbath Services in the church were held morning and evening. A Bible Class, conducted by Mr. J. M'Neil, elder, met in the afternoon. At his request I presided the first Sabbath. As our stay was limited, a meeting with the elders took place during the week, at which I stated that, besides preaching for three Sabbaths, I was expected by the Synod in Scotland to assist them in the matter of formally joining the Free Presbyterian Church, if such was still their intention. In the circumstances the elders resolved to call a meeting of congregation for the following week by pulpit intimation on Sabbath. In addition to the public services we visited among the people as far as possible—preaching from house to house. The minister of Geneva Church, Chesley (Canadian Presbyterian), having observed our arrival from the papers, called the next day. He informed us that he had trained in Edinburgh. He had no sympathy for minorities, and confidently anticipated that soon any congregations still apart would be quite wiped out.

At the Congregational Meeting, which I was asked to attend and open with prayer, the congregation was well represented. Mr. A. Dobie, elder, presided. As already reported to the Synod, I reminded them that I was there from the home Church by their own request. They had already signified their desire to be connected with the Free Presbyterian Church. If such was still their mind, my mission was to direct them to proceed in a formal way. But the deciding of this was apart from me. The responsibility, I emphasised to them, must be their own. I was present, however, to give them any information they might wish. Considerable discussion followed. (1) Their request, it was said, was for six months' preaching. Such prolonged services, I replied, could only be given, if at all, after—not before—they had been formally received into the Church. (2) One remarked that the matter was being rushed. In answer, I said the Synod had not hastened to do anything in the matter at all. Nor were they urging them now. But having come so far, after repeated requests from themselves, I could hardly do less than expect them to say Yea or Nay, so that I might report accordingly. Only one Sabbath now remained of my time. (3) Another point was the need of more information about the Free Presbyterian Church. In reply I gave some account of the distinctive position and

principles of the Church, and then offered to answer any questions they might put. A number of questions were asked and answered, resulting in satisfaction being expressed and a general agreement indicated. A resolution in favour of joining the Free Presbyterian Church was then moved and seconded. Opportunity for an amendment having been given without result, a show of hands was taken, both for and against. No hand appearing against the motion, the Chairman declared it carried unanimously. Thereafter a petition to the home Synod, in favour of the congregation being received into the Free Presbyterian Church of Scotland, was formally adopted without dissent, the Chairman being authorised to sign and forward it to the Synod Clerk, along with an official extract of the Minute, as then read by the Clerk (Mr. M'Neil) and approved of. This ended the business. After preaching again the following Sabbath and presiding at the Wednesday prayer meeting, we took farewell, several accompanying us to the station.

By arrangement with Mr. D. Clark, elder, Seaforth, we went on to Newton—about sixty miles by rail—there to begin the Annual Ontario Mission programme.

Newton.—We reached here on Friday, 17th May, and were met by Mr. Phineas M'Donald, in whose home we found congenial sympathies. His small circle of son and daughter was enlarged before Sabbath in view of the Services. Many were the enquiries made as to home ministers and others. The weather was unusually broken—the land, and even roads, lying in water; an unusual feature so early in the season being the daily recurrence of terrific lightning and thunder, both Mr. M'Donald and Mr. Clark remarking that they could not remember the like before. The Sabbath proved more favourable; and the attendances, morning and evening, were considered encouraging—as many as eighty attending at night, including some who had held aloof formerly. It was interesting in the forenoon to notice the large number of children present, and all so attentive, as, indeed, was the case throughout; whilst the praise, under Mr. Ross's lead, was most hearty. In such inclement weather it was with difficulty that families could be visited. Yet there was no giving in with Mr. M'Donald as driver; even through mud and water, the various homes were reached. Among these, was the now lonely dwelling of Mr. A. M'Leod, in his 92nd year, recently bereaved of his partner in life. A week-night service in Mr. M'Donald's house was also well attended. Altogether, the prospect here was regarded as more hopeful. Later on, Mr. M'Donald was able to attend the Communion Services at Lochalsh; and Miss M'Donald those at Brucefield.

Seaforth.—We came here from Newton on 22nd May, and were met by Mr. D. Clark, missionary. We drove to his house at Egmondville, and were cordially received there by Mrs. Clark, and also Mr. Donald Clark, home for a holiday from Pittsburg. We found Mr. Clark much concerned at their having no settled

minister among them in Canada. He intimated his willingness to accompany us to the different groups, which was a great satisfaction to us, and also in the interest of the work. After arranging matters as far as possible in view of the Services, we went on next day to

Brucefield.—This centre has a historic prominence which emphasises the testimony, albeit its local adherents are now few. The personality of Mr. George Forrest, elder, even at his 90th year, is an influence also, still continued in God's providence. His mental vigour and power of reminiscence are, indeed, remarkable; and so readily does he brighten in conversation, that his patriarchal age or physical weakness become almost forgotten. Even his loss of eyesight is hardly apparent, so keen is his vision otherwise. We were surprised and thankful to find him so well—certain exceptions notwithstanding; and our opportunities of intercourse were a precious experience. Mrs. Forrest's regained strength, although herself near the fourscore, has likewise been occasion of thankfulness to the Most High. We were comfortably provided for in the convenient home of Mr. Forrest's daughter, Mrs. Mustard, who, with the Misses Mustard, did all in their power for our benefit while at Brucefield, then, and on recurring visits. We conducted services here on Sabbath, 26th May, in the Methodist Church (kindly lent for the occasion), morning and evening—Mr. Baird, teacher, presenting.

East Williams.—This was our next destination. Mr. Clark accompanied us from Brucefield on 31st May. We were met at Ailsa Craig Station, and driven seven miles to Mr. and Mrs. A. M'Millan's, whose house adjoins the church. With them, and Mrs. M'Millan, senior, we had the kindness and comfort of home. Summer seemed to set in with our arrival here, although there was still frost in the mornings, and a cold change occasionally. The first Sabbath was wet and sultry. Services were held morning and evening—both local elders attending—Mr. A. M'Leish and Mr. H. Scott—each being distant about ten miles from the place of worship. The prospective Communion season was intimated. The Kirk-Session met the following Tuesday: Messrs. M'Leish, Clark, and Scott, elders, being present. On the Court being constituted, the Communion arrangements for East Williams, Brucefield, and Lochalsh were duly made. The roll of membership was purged. It appeared that six names had to be removed—East Williams having, during the past year, lost four members in full communion—three by death (including an elder, Mr. Mackenzie), and one adherent; two—a member and adherent, by removal. Certain of the people also were laid aside by sickness. Mr. M'Leish pointed out that so many years without a stated minister or missionary had weakened them. He suggested that the home Church should concentrate her efforts more on Ontario. The district, as a whole, was too extensive now for the limited time of a deputy's visit. Three Sabbaths, at least, it was pleaded,

should be available where the Communion was being dispensed—one of these before, and another after such solemnity. During the rest of the year the elders have, it seems, been doing their best to keep the church door open. Being so many miles away is a serious disadvantage. The attendance at the meetings is usually small; and, during last winter, the weather was so severe that only three Sabbath meetings could be held during three months. In these conditions, it need be little wonder if the attendances at our opening services were not great. Yet we noticed that, as these were continued from the following Thursday morning and evening onwards till the Monday, there became a marked improvement. The Session resumed on Saturday after the Preparation Service, when tokens of admission to the Lord's Table were given out. By Sabbath the church filled wonderfully, some coming considerable distances which ideal weather favoured. The day services lasted from 11 to 2.30. The congregation remained unbroken to the end, and the attention and stillness were, it seemed, reminding some of better times in the past. Even the larger attendance on this occasion they were constrained to regard hopefully. In the evening the general surrounding community were more in evidence. Many of the people returned to give thanks on the Monday. Reference was made at the close to the distinctive testimony of the Church. Besides the public work certain visitation was overtaken. An evening service also was held in the house of Mrs. Leslie for the benefit of the invalid members of the family, for whom, as well as for Mrs. William Ross, much sympathy was felt. The Misses Ross donated \$20 in memory of their late mother to the South African Mission. On the Monday evening Mr. Ross, jun., drove us to Mr. H. Scott's at Lobo, over ten miles—Mr. Bisset taking Mr. Clark—where we remained till the next afternoon. It was a breathing time of quiet fellowship between two solemnities.

Brucefield.—We returned here on 11th June for the Communion Services. Messrs. McLeish and Clark, elders, were with us. The usual Preparatory Services began on Thursday, 13th, morning and evening, and were continued daily till Monday, 17th. Various parts of Ontario and the States were represented in those who attended—thereby strengthening the small gathering. On the Friday evening the service was held in Mr. Forrest's house—both Mr. and Mrs. Forrest being, on this occasion, unable to attend elsewhere. The Kirk-Session was constituted on the Saturday after the Preparation Service, and tokens of admission to the Lord's Table were given out. We were favoured in the outward circumstances; and, during the solemn season, there was continuous fellowship and prayer being maintained among the brethren. The occasion was brought to a close by the usual thanksgiving, and an address on the relation of the Church's testimony to the present time. The Session resumed in the afternoon at Mr. Forrest's house, when the Minutes were

adjusted, and the occasion closed with prayer and fellowship among the assembled elders.

Lochalsh.—It was no matter of form merely, when Mr. Forrest, constantly with us in spirit, bestowed his benediction upon us as we left for our third communion here, accompanied by Mr. Clark—Mr. H. Scott of Lobo joining us later. We reached our destination at Mrs. Matheson's on 21st June. The hospitality of the Canadian brethren could not fail to impress one. In the spirit of Apostolic times, it almost seemed as if "they had all things in common," not accounting anything of the things which they possessed, their own. At Mrs. Matheson's there seemed room enough and to spare for all who came. Not only so, but the family conveyance waited the trains, seven miles away, for arriving friends; and others were acting similarly. The Gospel had come not unto them "in word only, but also in power." And the gathering of the people from distant parts of the land was "from strength to strength."

"Unto that place the tribes go up,
The tribes of God go thither:
To Israel's testimony there,
To God's Name thanks to pay."

After two years' confinement to the house, Mrs. Matheson herself was able to attend the services on the Saturday and Sabbath. But with all that was favourable, it was felt that there was much land still to be possessed at this centre. Not since the previous September had the church door been open even for a prayer meeting! And, locally, there were only three communicants—females. We are glad to be able to say, however, that a better state of things is now in progress at Lochalsh, and there is hope for the time to come. The attendances here were encouraging even from the beginning. The pre-Communion Services commenced with the usual fast day on the Thursday, and were continued daily. On Friday night, a service was conducted in Mrs. Matheson's house—still a rallying point. On the previous Sabbath, we had been asked to intimate a collection for the Church in Scotland; and, on the Saturday, the sum of £10, since forwarded, was taken up. The idea was entirely spontaneous. After the Saturday Preparatory Service the Session was constituted, and tokens of admission to the Lord's Table given out. The only male communicants here were added to the roll on this occasion—one from Winnipeg; another from Tarbert, Loch Fyne, now at Tyneside, Ontario. On the Sabbath, there was much to be thankful for in connection with so solemn an occasion. The weather was favourable; and, in the sanctuary that day, there was manifest solemnity as the bread of life was being broken, and, according to Christ's appointment, His death shewed forth. At the Evening Service, the general community was more fully represented. The thanksgiving next day concluded another Sacramental season. How many, from this mount of ordinances,

carried with them "a sweet savour of Christ," so as to make manifest the savour of His knowledge in their own places and relations?

Lochalsh Church was reminding us of Woodford Dale—one of our own on the Clarence River, New South Wales—only that it lacked the vestry (a very desirable adjunct), and even a shelter shed. It was noticed that the Communion was being observed on the same Sabbath in the Canadian Presbyterian Churches on either side of us, which was regarded as more than a coincidence. With perhaps one exception, the same thing happened in the other districts also. Visitation in this locality was made wherever desired. The private fellowship, during the presence together of so many of the Lord's people, was felt to be a great privilege. Some of these, unwilling to depart, "tarried behind," like the child Jesus in Jerusalem after the days of the feast had been fulfilled. In all the services we had the benefit of a leader of the psalmody in Mr. Murdo Matheson. Towards the end of the week we took train from Ripley to

Kincardine.—Two Sabbaths were given here as usual—7th and 14th July. There are few Free Presbyterians in this city, however. The attendance was chiefly supplemented from Lochalsh, fifteen miles distant. So long as the services were held in the church at the North Line they were well attended, it seems, by the surrounding population. The service suffers also at present from the place of meeting in the town, and even existing adherents are being diminished by death and removal elsewhere. The situation is one calling for searchings of heart.

In the course of visitation in the district a day was spent with the widow of the late Mr. John Morrison, elder, and Miss Morrison—Mr. Clark also being with us. Deceased having passed away on 31st March, we missed seeing him. His removal has left a distinct blank; nor is there any coming forward to fill it up. God's sovereignty has to be acknowledged. He takes not all, but one of a city and two of a family, and brings them to Zion.

Another afflicted family here was that of Mr. R. M'Rae. Suffering as he was, he attended through the services. He welcomed us to his home, where we found opportunities in spiritual things. Since then God has spoken more loudly to that circle in His bereaving providence. Mr. M'Rae's health rapidly failing, he was taken from the Church below as we were leaving the country. We had seen him a few days before, when again at Lochalsh. He was exercised in view of eternity. Although not ready to take comfort in his soul's distress, he acknowledged that he was shut up to rely on the righteousness of Christ. *That*, he confessed, was his only hope. We assured him that it was the hope of the Gospel—a blessed hope—and prayed that, to him, it might be a lively hope. He was much overcome as we sought to hold to him the candle of the Lord in the dark valley. Sympathy is felt for his sorrowing widow and family. May the Lord enable

them to lay it to heart: "As many as I love I rebuke and chasten; be zealous, therefore, and repent. Behold, I stand at the door and knock" (Rev. iii. 19, 20).

Our comfort in Kincardine was well attended to by Mr. and Mrs. Hugh M'Kenzie and family, with whom we resided. In the interest of the work they did what they could, and they are being tried by the changes around them.

Detroit, U.S.A.—Our return from Kincardine was to Brucefield. On our way here later we visited at the home of Mr. A. M'Leish, elder, remaining over two nights. We were joined there by Mr. Hugh Scott and Mrs. Hugh Henderson, who had driven about twenty miles for this purpose. This was our farewell to these office-bearers and friends whose tried devotion to the cause formed a strong tie between us, so that our time with them seemed short. Mr. Duncan M'Leish kindly drove us again to the Parkhill Station, where we took train to Detroit along with Mr. Murdo Matheson on 19th July. Arriving at that destination we were met by Mr. R. S. Mackenzie, with whom, and Mrs. Mackenzie and three children, we remained during our visit. Unlike some of our predecessors in the work, we were given no trouble when passing from Canada to the States at Sarnia. By special request we continued here two Sabbaths, and had favourable weather. The city at the time was wholly given over to certain carnal entertainment under Roman Catholic auspices. Our company on the Sabbath was small, like Paul's at Philippi, when he spake unto the women by the riverside. Yet was there among them of the salt of the earth; and their zeal, under difficulties, was well fitted to provoke very many to like faith and good works. Their kindness was in keeping. Insignificant as our cause might seem in its representation in that American centre teeming with population, the Lord, who counts a seed for a generation (Psalms xxii. 30) is also able to render it as potent as was Gideon's "cake of barley bread tumbled into the host of Midian" (Judges vii. 14). We trust the Detroit brethren will continue to take courage.

Winnipeg, Manitoba.—Leaving Detroit at 8.30 a.m. on Monday, 29th July, we proceeded by the lakes to Port-Arthur, arriving there on the S.S. "Saronic" on Wednesday evening. It was a pleasant and interesting trip, yet cold on Lake Superior. There was every comfort on board, and University students waited the tables as a recreation during recess. We got train for Winnipeg the same night. Arriving about 10 a.m. on Thursday, we were met by Mr. William Matheson, the student-missionary. We were well accommodated during our stay with Mr. and Mrs. William Sinclair. We were much impressed with this Western centre. Prairie ground, as it seems, forty years ago, its population already is reckoned at 200,000. But, after all, our main impression was in connection with the Free Presbyterian gathering in that great city. Its strength and the earnest attention manifest under the

scriptural simplicity of the Gospel were encouraging, so far distant even from the other groups. With the zeal of the younger men in charge, there seemed present a sense of responsibility and the desire to continue steadfastly in the Apostles' doctrine and fellowship—avoiding any divisive course. Mr. Ross, elder, conducts the afternoon Gaelic exercise.

The Communion was observed on the second Sabbath. A larger hall in the same building was taken for the occasion. The Preparatory Services, beginning on the Thursday, were well attended. At the close of the exercise on the Saturday the Session was constituted, and tokens of admission to the Lord's Table were given out. Two adults were received into full communion after examination. The larger hall was well filled on the Sabbath—the attendance that evening being the largest of any. No disturbing element or restlessness appeared on any occasion. A solemnity pervaded the gatherings throughout. A sense of thankfulness to God for His goodness was indicated by many at the conclusion. On the last day of the feast, in addition to the ordinary thanksgiving, there was the dispensation of the other Sacrament in the baptism of four infant children of three parents: one being the daughter of Mr. Wm. Sinclair, the precentor and treasurer; another case being twin daughters; the third case being also a daughter. We were well favoured as regards weather. On the Monday evening we took farewell of the people as they retired. Visitation included some who had quite recently come from Scotland—among these being Mrs. and Miss M'Taggart and the Misses Morrison.

The congregation have realised the need of having a place of worship of their own. The present meeting-place has its drawbacks, not only in the access by stairs but as being in one of the noisiest thoroughfares. Through Mr. Matheson a site, on what are considered favourable terms, has been secured in a suitable yet quiet locality, and sufficiently central. For some time an annual collection for a building fund has been taken, and the money thus on hand made the above transaction possible. We trust the hopes of this growing congregation in this matter may soon be satisfactorily realised by the Divine blessing. We had much pleasant fellowship with the student in charge, who seems to have been painstaking and disinterested in the work, and who, in a difficult position in perilous times, has special need of the Divine guidance as well as of the sympathy and prayers of the Church. Owing to certain changes in Carman at the time of our visit, no service had been arranged for on this occasion. Carman, however, was represented at the Communion in Winnipeg.

Wardsville.—We took leave of Winnipeg for Sarnia, via Port Arthur, on Tuesday evening, 13th August. The voyage from Port Arthur on the "Hamonic" was invigorating, and the bright weather and calmness of Lake Superior were much appreciated. On this larger vessel the waiters at the tables were coloured men,

who performed their duties dexterously. Arriving early on Friday morning, we took train about six a.m. for Newbury, which we reached, via London, in the afternoon. We were met at the station by Mr. R. M'Lennan, who, with one of his boys, drove us the seven miles to his home beyond Wardsville. The seclusion here was a contrast to the busy city in Manitoba, and congenial. The hospitality and fellowship alike were out of the abundance of the heart. We were joined here for the service by Mr. Murdo Matheson from Lochalsh, who precented, and by Mrs. M'Dougal of Milwaukee, who accompanied him. By special desire, a Sabbath rather than a week service was arranged for. If the avowed adherents of the cause are few in this part, they are wholehearted in their attachment. The services were well countenanced by the community—the public school in the morning being filled, and the house accommodation in the evening being all required. The weather was oppressive and threatening. Happily the rain, which came at length in torrents, accompanied by lightning and thunder, remained bottled up till all had time to reach shelter—even those ten miles distant. The night service was rendered the more solemn in connection with the baptising of five children—the eldest, a girl, being eleven years. They were the family of Mrs. M'Rae, widow, who lost her husband in distressing circumstances in March last—a piece of the wood he was chopping reaching his eye, and the effect proving fatal after an operation. This providence seems to have been sanctified to the sorrowing wife. May the Eternal God be the refuge of His handmaiden and her children, and underneath be the everlasting arms! As we had already booked our passage to Scotland by the S.S. "Tunisian" for 23rd August, we had to hasten our departure on the Monday, Mr. M'Lennan accompanying us to the train.

Toronto.—On reaching Brucefield from Wardsville on the evening of Monday, 19th August, we called to take farewell of Mr. and Mrs. Forrest. After giving some account of the parts visited, we knelt at the bedside in prayer together. Thereafter, receiving an affectionate benediction, we bade them farewell in view of our departure on the morrow. Next morning, we had also to take leave of our friends Mrs. Mustard and her daughters, at whose hands we had experienced so much kindness whilst in Canada. We proceeded by stage coach to Seaforth. Here, we had another parting, after having lunch and worship with Mr. and Mrs. Clark. They saw us away as we took train for Montreal via Toronto. Mr. R. Campbell (from Inverness) met us by the way. He had found a lodging for us with Mrs. and Miss Finlayson at the latter place, who willingly received us more than once. Mr. Campbell, with great kindness, took the opportunity next day of taking us to see the Falls of Niagara. This was an experience not to be forgotten. "Great and marvellous are thy works, Lord God Almighty." We conducted service the same evening on our return to Toronto in the house of Mr. John Macleod

(from Stornoway). After sermon, the sacrament of baptism was administered to Mr. and Mrs. Macleod's infant son, William John. This was the tenth baptism during our visit to Canada.

Last Sabbath.—As arranged by Mr. Campbell, who made known our changed intentions by special messages, we left Toronto on Thursday, 22nd August, to return to Lochalsh. We were met at Ripley Station and taken to Mrs. Matheson's as formerly. The weather, which had become broken, was favourable on the Sabbath, and the services were well attended throughout the day. We had the satisfaction, on this occasion, of announcing that an arrangement had been made by which Mr. Donald M'Donald (from Lochcarron) would conduct religious exercises in the church on Sabbaths, beginning that day week. This should be in the interest of the cause in that centre. The work of the Mission in Canada was now concluded for another year. After visiting at Kincardine, we bade farewell to the various friends, taking train on the morning of Tuesday, 27th August, for Chesley, in connection with the visit to us at Brucefield, the previous week, of one of the Associate ministers, Rev. D. J. Masson. After intercourse with the friends there, and prayer together for the Divine guidance to all parties concerned in the cause among them, we returned by train to Toronto next day. On Thursday morning, 29th August, the friends there saw us away to Montreal. That night we went on board the S.S. "Virginia," of the Allan Line, for Liverpool. After a favourable passage, we landed there about midnight of Friday, 6th September, reaching Edinburgh about 7 a.m. on Saturday.

We desire now to record God's marvellous loving-kindness to us during those five months, in connection with the labours entrusted to us by the Committee, and the travelling they involved; with our experience therein of His preserving and protecting care. May He greatly bless the work, so as to grant that the bread cast upon the waters, may yet be found, even after many days!

It only remains to be added that the following were the monies handed to us:—Chesley, £9; Lochalsh, £80; Detroit, £12 4s.; Winnipeg, £17. After meeting all travelling expenses, the balance is £23.

A worthy minister, near the close of his life, said to a relative who tried to cheer him by referring to his Christian character, "Ah, you cannot see my heart. It has always been my endeavour not only to abstain from evil, but from all appearance of evil—but I would be jealous of my own heart. The heart is deceitful above all things, and desperately wicked: who can know it? Well, I must do as I have done ten thousand times before, cast myself entirely on the mercy of God. 'God be merciful to me a sinner'—the vilest of sinners! and, after all I have *received*, a most ungrateful sinner!"

The late Torquil Paterson, Elder, Melvaig, Gairloch.

GAIRLOCH has been blessed in having had a number of the witnesses of the Lord Jesus. Of recent years, many of them have been taken to their eternal home. Among these were (1) Mrs. Kenneth MacLennan, Badachro, a humble, intelligent, useful Christian; (2) Mr. William Fraser, Lonemore, a great sufferer in body, but of a gentle and contented disposition, a most useful member of the church, an elected elder who died before the ordination day; (3) Miss Marshall MacKenzie, Sand, brought out of darkness, nourished by the Truth, and beautified by grace; (4) Mr. Kenneth MacLean, Lonemore, known as "Seann Choinneach," upon his sick-bed was heard saying: "Is this death? Lord Jesus, take hold of my hand," and, shortly thereafter, slept in Jesus; (5) Mrs. Angus Ross, Post-office, Strath, one whose delight was to speak about the Truth to those who visited her; (6) Mrs. MacDonald, Cove, Loch Ewe, a cheerful, warm-hearted Christian. Gairloch, especially the Free Presbyterian Congregation, is the poorer by the removal of these and others.

But the death of Mr. Torquil Paterson, elder, Melvaig, on Monday, 29th July, 1912, at 8 a.m., 86 years of age, removed from the parish a very bright and useful life. On 31st July his body was interred in Gairloch Churchyard.

Of him it may truly be said that he was an Israelite indeed in whom there was no guile. Few in the world adorned the Christian profession as did Torquil Paterson; and few had the ear of the Most High as he had. He was eminently a man of prayer. He walked with God. He was the means of relieving many of the Lord's people when they were in spiritual distress. The Beatitudes describe Torquil's character. He was so unassuming, so humble, so unselfish, and of such a chastened, yet cheerful, spirit, that he seldom made any reference to himself. On that account much cannot be said of his personal experiences; but his life was a living testimony on behalf of Christ and His Word. From his youth it is said he was most exemplary in his conduct; but he himself once remarked to a friend that, if ever the Lord met him, it was on the hill between Sand Bridge and Lonemore. Since the Free Presbyterian Church was formed he regularly, until laid aside by his fatal illness, conducted the services at Melvaig, which is ten miles from the Church at Strath. With all his gentleness of spirit he was most unflinching in regard to the claims of the Most High. He never wavered from his testimony in 1893 against the encroachments made upon the Word of God. About eight years ago at a Fellowship ("Question") Meeting in Gairloch, he gave out as the subject of remarks the text the preacher had at the mid-day service on the previous day—"Much more then being now justified by His

blood, we shall be saved from wrath through Him." "For if when we were enemies we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life." That meeting was, at least in the experience of very many, the most refreshing and edifying Fellowship Meeting held since the congregation was formed. The aroma of heaven permeated the proceedings to such an extent that the text was afterwards spoken of as "Torquil's Klondyke." Some years ago he spoke at the Fellowship Meeting at Laide with such unction, freshness, and power that one of the ministers present came to the conclusion that Torquil was near his everlasting rest. One who met him at Sand, Gairloch, at a service there, declared it was a most refreshing sight to see the aged Christian rejoicing in God His Saviour, his face beaming with holy joy and delight, indicating the inward peace and happiness he possessed: a joy of heart and soul which remained with him for sometime afterwards. A few years ago he mentioned to a friend that nothing tied him to this world but God's cause, and were the Lord to raise up witnesses to conduct the services in the meeting-house at Melvaig, he would gladly go to his everlasting abode. In this respect he was like Paul: "For I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better. Nevertheless, to abide in the flesh is more needful for you." About two years prior to his death, a great change had taken place in his expositions of the Truth. The advance in the Christian life was so manifest, that many of the hearers said they could hardly realise they were being addressed by Mr. Torquil Paterson. During this period he invariably, at the close of the mid-day service, made an intimation to the following effect: "We shall, D.V., meet here in the evening, in case we all may never meet again, for God says, 'In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper this, or that, or whether both shall be alike good.'"

The first Sabbath of May was his last in the meeting-house at Melvaig. He felt weak, and asked one to read the fifty-third chapter of Isaiah, and he himself prayed three times. As he was leaving the meeting-house he remarked, "This is my last journey to this building"—which turned out to be the case.

He was not a stranger either to the temptations of the enemy or to the strong consolations of the Gospel, and during his last illness he had an experience of both. One said to him, "You have a good hope." His reply was, "Were it not written that the blood of Jesus Christ, God's Son, cleanseth us from all sin, my hope at times would be very weak indeed." Another remarked to him when he was very weak, "The Lord Himself will give you a calm passage home," when he very faintly answered, "I think He will, for at times I am swimming in an ocean of perfect peace." He went to his eternal home praying to God and singing the praises of redeeming love. Dear Torquil is greatly

missed. We shall not again meet many like-minded. He was a tower of strength in the community. Were all like Torquil Paterson, peace and felicity would dwell within the walls of Jerusalem, and her palaces would always retain prosperity.

“ Help, Lord, because the godly man
Doth daily fade away ;
And from among the sons of men
The faithful do decay.”

May the Lord arise and extend mercy to Zion !

Torquil's wife predeceased him by thirty-two years. He saw also his two daughters put under the green sod. Three sons survive, to whom we extend our sympathy, and pray that the mantle of their godly father may fall upon them. D. M.

The late Ellen Logan, Creich,

SUTHERLANDSHIRE.

AT Badbea, Bonarbridge, on 23rd October, 1912, died Ellen Logan, whom we may describe without hesitation as among “the salt of the earth.” Concerning her life, which extended to within eight years of an entire century, we can give here and now only the briefest notes.

Ellen was born in the city of Glasgow, but was only a year old when she came with her parents to the parish of Creich, where she spent the best part of ninety-one years. Her father, John Logan, was a pious man, an elder for many years in the Free Church congregation of Creich during Dr. Aird's ministry, and her mother, Jane Gunn, was regarded in her own time as an eminently pious woman. Ellen must have become the subject of a saving change very early in life, for she was heard to say that the greatest realisation she had of the love of God shed abroad in the heart was when, as a girl on her knees, she prayed by her own bedside. That these early experiences were not of the evanescent kind, her deep and solid piety during a long life amply demonstrated. Indeed, it is not too much to say that she was a witness for God all her days. In her youth she sometimes acted, with other girls, the part of a farm servant. Once at least it would seem the farm grieve was himself a pious man. Contrasting her worth with that of her comrades, this grieve would refer to her as the lily among thorns—playing, no doubt, at the same time on the resemblance between her name, Ellie, as she was familiarly called, and the word “lily.”

The parish of Creich was, during the most of her life, a parish of privileges, and these she highly valued. There was, first of all, Dr. Aird's own edifying ministry, which Ellen Logan greatly appreciated. Then there was a large number of prayerful men who conducted prayer meetings in several parts of the parish week by week. The prayer meeting on which Ellen Logan

waited was that at Ausdale, conducted by Gustavus Munro, Hugh Graham, William Murray, and other eminently pious men. To the very last it was a joy to her when she recalled and could rehearse to her friends what Gustavus Munro said, or what any of those worthies said. Once, she related, she went to the prayer meeting with the feeling that she was spiritually much more dead than alive. To her surprise, one of the first things Gustavus Munro said was: "You are here thinking you should not be present at all—such is the death you find yourself in; but if you were dead, you would not feel yourself dead"—or words to the same effect. A saying of Hugh Graham's that she often quoted in her heaviest troubles was in the sense that "We are not pleased when we have trouble, neither are we quite pleased when we are without trouble."

Ellen Logan experienced a great mental conflict, which is worth recording, in 1893. She was sincerely attached to Dr. Aird's ministry, and when a few in the parish of Creich, in the year named, found it incumbent on them to connect themselves with the Free Presbyterian testimony, she was as one torn in two. But ever as she thought of the little group that met then in Mr. Alexander Matheson's house, the words would come up to her: "A little one shall become a thousand, and a small one a strong nation"—with the result that she at last concluded that, come what might, it was her duty to associate herself with the little group of Free Presbyterians in Creich. As she left her house on a Sabbath to join the little group for the first time, those words were brought home to her with peculiar comfort: "And by my God have I overleaped a wall." This experience she repeatedly rehearsed during subsequent years, and to her last breath she cherished no doubt but she had followed the path of duty.

About four years and a half before the end, Ellen, who had in her time proved her dutifulness as a Christian daughter by a long and patient and affectionate nursing of her parents, was now in need of one to nurse herself. She was unmarried and lived alone, and the frailties of age kept her almost entirely confined to bed. In these circumstances Mr. and Mrs. Alexander Murray, Badbea, though not her relatives, out of regard for her needs and her excellent worth, brought her with them to their own home. Tenderly and patiently they nursed her for more than four years. In their house it was that Ellen Logan slept in Jesus, as was said above, on 23rd October, 1912. "The just shall be in everlasting remembrance." J. R. M.

Induction at Oban.—At a meeting of the Southern Presbytery on 5th November, at Oban, it was announced that the Rev. Alexander Mackay, probationer, had accepted the Call, and it was agreed to meet, God willing, for ordination and induction in the Oban Church on 28th November. Particulars of proceedings in next issue.

Teagasg

Chum iad sin leis am b'àill 'tighinn gu Suipeir Naomh an Tighearna gu h-ìomchuidh a bhi air an ullachadh roimh laimh ;

LEIS AN URR. ANDREAS RIVETUS.

Air eadar-theangachadh o'n Laidionn le—I. R. M.

RUGADH Andreas Rivetus aig Maixent, 'san Fhraing, anns a' bhliadhna 1572, rinneadh e 'na *Phroffessor* ann an Leyden, 'san Olaint, anns a' bhliadhna 1620, agus chaochail e ann am Breda, 'san Olaint, anns a' bhliadhna 1651. Bha e 'na dhuine gle fhoghlumte co maith ri diadhaidh, a shealbhaich sonas air leabaidh a bhais a bha neo-chumanta, ni eigin cosmhuil ri Tomas Haliburton. Mheas Rivetus fein am fiosrachadh caoimbeil ud o'n Tighearna mar fhianuis an Tighearna do fhirinn nan teagasgan airson an do sheas e ann a latha fhein.

A' CHEUD CAIBIDEIL,

A tha a' nochdadh ciod e an t-eolas a dh' iarrar anns an neach a tha a' tighinn chum na Suipearach, agus an toiseach mu thimchioll Ughdaire agus ainmean coitichionna na Suipearach.

DIREACH mar air an ni sin air am bheil sinn aineolach, roimh dhuinn a' shealbhachadh, nach urrainn deigh a bhi againn, agus nach mo is urrainn togradh a bhi air n-ar siubhail gu n-ar tarruing a dh' ionnsuidh ni, ionnus 's gu'n cuireamaid luach air, mar bi air tùs ar togradh air a' ghluasad suas troimh dhuinn a bhi a' toirt an aire do mhaitheas, do fheum, do fheumalachd an ni ionmhiannaichte, mar sin dhasan aig am bheil iarrtas 'tighinn gu Suipeir an Tighearna, tha eolas air oirdhearceas agus urram na cuirme naomhe so, agus a' bhidh a tha air a thairgsean dhoibhsan a thig gus a' Bhord so ann an rathad ìomchuidh, neo-sheachanta feumail. Oir direach mar aig bord cumanta gu'n gluais biadhan blasda agus soghmhora blas dhaoine agus gu'n geuraich iad càil ionnus 's gu'm bi iad, dhiubh fein, mar gu'm biodh a' toirt cuiridh dhoibhsan a ta 'nan suidhe aig bord dha'm bheil na nithean sud gu nadurra aithnichte, mar sin mar an ceudna tha feum acasan a bhitheas 'nan suidhe aig Bord an Tighearna air eolas a tha os ceann naduir chum an càil spiordail a' gheurachadh agus a' ghluasad suas a chum gu'm biodh miann naomh air fhaotainn comhladh ris na h-aoidhean.

Eolas os ceann naduir, a thubhairt mi, do bhrìgh 's nach tog tuigse na feola ni air bith aig a' Bhord so aghluaiseadh i gu mor, ni mo a shaoileas esan a' bheag dhe so nach amhairc air na nithean a ta air an cur fa' chomhair ach le suilean a chuirp a mhain. Tha na h-uile nithean a ta ann an so simplidh, agus, mar a ta iad annta fein, cumanta is cleachdaichte, seadh cha tig iad suas ri cuirmean coit-chionna mu dh' amhairceas sinn a mhain ri meudachd, agus ris na seorsan bidh a chuirear fa'r comhair.

Uime sin, saoilidh esan nach eirich ni's airde na na nithean ud ni's mo dhe cuirmean agus fleadhan dhaoine mora an t-saoghail so na de Shuipeir an Uain a bha gun ghaoid, agus an neach nach toir a dh' ionnsuidh a' Bhuird ach a mhain fìaclan agus brù pillidh e o'n Bhord falamh agus gun sàsachadh.

Iarrar uime sin an toiseach gu'n tigeadh e 'nar cuimhne gu'r h-e th'ann an so ni a shuidhich MacDhe, neach gu'r h-E fein Dia; neach an uair a thainig E a nuas o neamh chum is gu'n comh-naicheadh E rè uine air an talamh, roimh dha pilltinn o'n talamh gu neamh agus an corp ud a ghabh E o mheasg dhaoine a thoirt air falbh o shealladh sula a shluaigh, air dha a bhi air 'thogail os ceann nan neamhan, a thoilich gu'm fagadh E acasan a chreid-eadh annsan samhladh agus geall air a lathaireachd ionnus 's gu'n tugadh E dhoibh combarradh maireannach air an urram sin air an do mheas E iadsan araidh a bha E a' gairm a dh' ionnsuidh a chomh-chomuinn fein, ionnus 's co fada is a mhaireas àm so 'ghrais anns am bheil a shluagh fathast 'saothaireachadh mar mhuinntir 'tha fosgailte agus air an cuairteachadh le iomadh agus do iomadh gne anmhuinneachd, gu'n deanamh E iad sud a bha air an gluasad gu tighinn thun a Bhuird cinnteach dhe an ni so, eadhon d'ur rachadh cùrsa na beatha seachad gu'n suidheadh iadsan sios maille ri Abraham ri Isaac agus ri Iacob ann an rioghachd neimh agus gu'm beathaicheadh iad maille ris na prìomh-aithrichean naomh ud dhe'n Mhana fholaichte ud, 'se sin, beatha shiorruidh.

Tha inbhe ughdaire na a' toirt an tuilleadh cudthruim dha'n ni ata air a shuidheachadh leis, ionnus gu'm faod i na nithean is lugha a thogail os ceann na nithean is mo. Oir ma 'se is am measg dhaoine gu'n dean rùn cridhe agus toil ealamh tiodhlac cho beag ri beagan bhoinnean dhe'n uisge a mholadh ionnus 's nach omleaidear e air son an òir, cìod e a fheumas sinn a' smuaineachd d'a thaobhsan a dh'ullaich a' chuirn so chum gu'n tugadh E fianuis dhuinn air gradh a bha, agus a ta, agus a bhitheas gun samhail, gu'n leagadh neach a bheatha sios airson a naimhdean, agus ged a bha a leithid de neo-ionnachd eadar inbhe ard-san agus ar suidheachadh iosal-ne gidheadh 'sann a rinn e so fhein 'na mheadhon airson gu'n ceangaileadh E ris fein sinn a bha 'nar naimhdean mar mhuinntir a ta a nis 'nar cairdean agus 'nar luchd aoin bhuird ris. Na an gabhadh rìgh air bith sinn a dh'ionnsuidh a bhuird fein ged nach tugadh e dhuinn ni ri itheadh ach aran, agus gu'n tugadh e oirnn òl comhladh ris ach de'n uisge a mhain, gidheadh mheasadh sinn gu'n do chuir e urram ro-mhor oirnn. Ach ann an so tha sinn 'nar luchd comh-pairt de bhord Rìgh nan rìghrean agus Tighearna nan tighneanan.

Thug an t-Abstol Pol dha'n chuirn so an t-ainm *Suiper an Tigh-earna* do bhrìgh 's aig suiper na Caisge mu dheireadh aig an do shuidh E gu'n do shuidhich Crìosd a' chuirn so airson cleachdaidh maireannach dha 'Eaglais, roimh dha fulang, 'nuair air dha crìoch a chur air cuirm na Caisge dhearb E Sacramaid nuadh ruinne,

cha'n e sacramaid anns am beil saorsa a ta sinn gu bhi ag amharc air a son (ann an doirteadh fola uain gun ghaoid, a bha air a chiallachadh agus air a ghealltuinn leis an uan a b'abhaist a bhi air itheadh le teaghlaichlean Israel) air a cumail a mach fa 'r combhair mar ni a ta fathast air thoiseach oirnn, ach sacramaid anns am bheil e 'g ar deanamh cinnteach gu'm bheil an ni a bha air a ghealltuinn air a choimlìonadh, agus gu robh fuil an Tiomnaidh Nuaidh air a doirteadh air ar son-ne chum maitheanais pheacaidhean.

Agus do bhrìgh 's gu'n theagaisg an Tighearn, a thug buidheachas do Dhia, 'Athair fein, roimh dha an t-aran dha'n tug E an t-ainm *a'chorp fein* agus am fion a mheas E airidh air an ainm *fhuil fein* a thabhairt dha 'dheisciobuilbh, do bhrìgh, a ta mi 'gradh, gu'n theagaisg E marsin sinn ann an cleachdadh na Sacramaid so gu'm bu choir dhuinn taingealachd a' nochdadh do Dhia *neach nach do chaomhain a Mhac fein ach a thug thairis E air ar son-ne uile, agus a bheir gu saor na h-uile nithe dhuinn comhladh ris-san*, 'sann o'n so a dheirich e gu robh an t-ainm sin *Eucharist* ('se sin a bhi toirt buidheachais) ann an cleachdamh bichionta anns an Eaglais chum gu'm bitheamaid mar so air ar gairm chum an dleasdana is so, agus gu'n cumamaid 'n-ar cuimhne a' bheannachd ro-mhor a ta air a tairgsean dhuinn an so achionn 's gu'r h-e a th'againn an so an t-sacramaid ris an abrair air mhodh sonruichte, *Sacramaid na tabhairt buidheachais*.

Tuilleadh fòs, do bhrìgh 's gu'm b-e toil an Tighearna gu'm bitheadh an t-aran air a bhriseadh agus air a roinn 'na mhlèan gu 'bhi a' cumail fa'r combhair an toiseach lotan a chuirpsan a bhriseadh air ar son-ne, agus a ris gu'n robh comhpairteachadh dhe *an ni ceudna air a dheanamh dhe so do mhoran 'tha comhpairteachadh dhe an aon aran, uime sin bha an t-ainm briseadh an arain* ann an cleachdamh ri àm nan Abstol (agus as an deigh) mar a dh' fhaodar fhaicinn o leabhar *Gnìomhara nan Abstol*. Do bhrìgh mar 'an ceudna gu'r h-e an t-aran a ta sinn a' briseadh comunn cuirp Chriosda agus gu'r h-e cùpan a' bheannaichidh a ta sinn a' beannachadh comunn fola Chriosda, uime sin bha air doigh ro-ìomchuidh an *Comanachadh* air a thoirt mar ainm do fhrith-ealadh so a' bhuird naoimh. Leis an ainm so tha sinn air ar n-earaileachadh nach e a mhain gu'm bheil againn ann an so comharradh air comh-chomunn dhaoine eatorra fein, ach gu h-àraidh comharradh air comh-chomunn dhaoine ri Dia, air dha MacDhe fein a bhi 'na eadar mheadhonair, neach a rinn sinn reidh ris an Athair agus a ta 'gar n-aonadh ris-san o'n robh sinn air ar dealachadh leis a' pheacadh. Agus 'tha so, a ris, a chum gu'm bitheamaid-ne 'tha air 'n-ar ceangal ri Criosd mar ri pearsa meadhonach, do bhrìgh gu'r h-E meadhon (no bann) ar n-aonaidh ri Dia, air ar deanamh n-ar n-aon annsan, ionnus 's gu'n dean, amaid suas aon chorp dìomhair, corp dha'n e Criosd an ceann-neach tha lìonadh na h-uile anns na h-uile.

(*Ri leantuinne.*)

Church Notes.

Notice to Congregational Treasurers.—It is hereby requested that in those congregations where there is debt on Church and Manse Buildings, the Treasurers send a statement of the debt to Mr. Angus Clunas, 35 Ardconnel Terrace (East), Inverness, so as to guide the Committee in the allocation of the Building Fund Collection.

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