



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.*

CONTENTS.

	PAGE.
BRIEF NOTES OF ASSEMBLIES,	85
A SERMON. By the Rev. Alexander Mackay, Oban,	89
ACCOUNT OF MISSION TO FORCES IN ENGLAND. By the Rev. Donald Graham, Shieldaig, Ross-shire,	94
AUSTRALIAN MISSION. Report by the Rev. Duncan MacKenzie, Gairloch, Ross-shire,	97
RECENT UNITED FREE CHURCH APPOINTMENTS. By the Rev. John R. Mackay, M.A., Inverness,	109
REPORT ON RELIGION AND MORALS FOR SKYE. By the Rev. Alexander Macrae, Portree,	113
PROTEST BY SYNOD AGAINST SPECIAL ENVOY TO THE VATICAN,	116
DOMHNALL MACAONGHAIS,	117
NOTES AND COMMENTS,	120
ACKNOWLEDGMENT OF DONATIONS,	121
CHURCH NOTES,	122
THE MAGAZINE,	123

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THE

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Brief Notes of Assemblies.

CHURCH OF SCOTLAND.

ONE of the principal subjects before this Assembly was the Church Union Report. Dr. Wallace Williamson moved the adoption of a deliverance on the subject, which recommended the continuance of the Committee in conference with the Union Committee of the United Free Church, with a view to further mutual explanations of their respective views, and gave power to Presbyterian deputies to visit congregations in order to instruct them on the subject. The deliverance admitted that the War had put some arrestment on the Committee's progress, but expressed the hope and prayer that the desired object of a United Church of Scotland would be ultimately accomplished. Dr. Williamson, at the conclusion of his speech, made use of an illustration from the blacksmith's forge—describing how two pieces of iron are welded together into one when molten by the heat of the fire. He hoped that the War would have a similar effect upon the two Churches, and would be the means of welding them into one body. The motion was seconded by Dr. Turnbull Smith (elder), Edinburgh.

Rev. Malcolm McCallum, Muckairn, who is a dissenter from the Union proposals, said that he did not record any dissent on this occasion, in view of a sentence in the report that made steps contingent on the present course of events. He remarked that Voluntaryism at present was dead or dying. The motion was unanimously carried.

The Assembly extended a cordial welcome to a deputation from the United Free Assembly, the members of which delivered friendly addresses.

In connection with the Report of the Psalmody and Hymnal Committee, a minister proposed the insertion of more chants for the singing of prose Psalms in a Church Service Book, but

another minister opposed the increase of chants as not in harmony with Scottish views of praise, and the proposal was rejected.

The Assembly was closed by an address from the Moderator (Dr. David Paul). He dwelt, in the second part of his address, on "The War," but in the first made reference to various forms of Church work. We are sorry to observe that Dr. Paul explicitly approved of modern changes in worship, such as the use of hymns and instrumental music as steps in the right direction, and of certain other things as conducing to greater reverence in divine worship. We believe that the growth in reverence is entirely apparent, not real. In the days when there was nothing but simple New Testament worship, without ritualistic show, there was far more genuine reverence. "God is a spirit; and they that worship him must worship him in spirit and in truth."

The voice of Pastor Jacob Primmer is no longer heard in this Assembly, raising a faithful note of witness against Ritualism and Popery. That voice is still in death. He appears to have no successor.

UNITED FREE CHURCH.

The business of this Assembly included two important appointments. The first was the election of a Principal to the Glasgow College in room of the late Dr. Lindsay, and the second was the election of a Professor to fill Dr. Lindsay's place in the chair of Church History.

Rev. Dr. Reith moved that the Assembly appoint Dr. Denney, Professor of New Testament Language and Literature, to the office. He commended Dr. Denney as one who already occupied a high place in the Church's esteem, and took a prominent part in its work. The motion was seconded by Sir David Paulin. No other name was suggested, and Dr. Denney, who is fifty-nine years of age, was elected with unanimity and enthusiasm.

As to the Chair of Church History, three names were proposed, Dr. James Moffat, Mansfield College, Oxford, Dr. Fairweather, Kirkcaldy, and Rev. Hugh Watt, Bearsden. The Rev. P. D. Thomson, Glasgow, moved the appointment of Dr. Moffat, and the motion was seconded by the Rev. Donald Fraser, Livingstonia. At the first test, Dr. Moffat had a clear majority over the other two names. The movers and seconders of Dr. Fairweather and Mr. Watt then saw their way to withdraw the names of these gentlemen, and Dr. Moffat was elected with a unanimous vote. He is forty-five years of age.

Note.—Our readers may find a note of criticism on these appointments elsewhere in our pages. Here a few sentences will suffice. Possibly it is not surprising, according to the natural course of things, that Dr. Denney has been raised to the Principalship of Glasgow College, owing to the popular position he has had for years in the United Free Church. All the same, the fact remains

that he is an exponent of very erroneous opinions on fundamental truth (see *F.P. Magazine*, January, 1907) which he has never retracted, and it speaks ill for the United Free Assembly that they have never condemned these opinions, but have honoured to the full the man who holds them. As for Dr. Moffatt, who has been made Professor of Church History, he is one of the most dangerous heretics in the modern religious world (see *F.P. Magazine* for October, 1911). These appointments clearly show that the United Free Church is not retracing its steps in the matter of fundamental error, and in those solemn times—when God's judgments are in the earth—they add another dark cloud to the sky.

The Assembly was closed with an able address by the Moderator (Professor Macewen). In the course of his remarks he admitted that there had been a disposition, "for at least a generation," to evade or slur over the doctrine of the Atonement, and to treat the death of Christ as only an illustration of self-sacrifice. He said that there was a call for explicit teaching on the truth of Christ's Atonement.

FREE CHURCH.

The Moderator (Rev. John Macdonald, Rosskeen) delivered a sound address at the opening of this Assembly. He called attention to some of the causes of the Lord's wrath at the present time—the worship of the idol of German Higher Criticism, the desecration of the Lord's day, the apathy with respect to the maintenance of Protestantism, and the pursuit of pleasure, intemperance, and luxury.

The Assembly received a deputation from the Glasgow Town Council with regard to the Belgian refugees, when a statement was made regarding the work done by the Council in finding homes for the refugees. Speakers, in thanking the deputation for their addresses, called attention to the Protestants of Belgium and the special obligations to render them help. It was pointed out that it was from Antwerp in Belgium that William Tyndale issued his memorable translation of the New Testament in the English language.

On Thursday afternoon, the 20th May, a joint prayer-meeting of representatives of the Established, United Free, and Free Church Assemblies was held in the United Free Assembly Hall, the object being "to offer prayer to the Most High in connection with the national crisis." Among those present from the Free Church were the Revs. John Macdonald, moderator; Finlay Macrae, Plockton; Principal MacCulloch, Alexander Stewart, Edinburgh; John Macleod, Inverness; Angus Mackay, Kingussie; Professor Kennedy Cameron, and Mr. Archibald MacNeillage. The meeting was presided over by Dr. Paul, Moderator of the General Assembly of the Established Church. Prayers were offered by Dr. Reith of the U.F. Church, the Free Church Moderator, and Professor Nicol of the Established Church.

During the meeting it was agreed to send a united letter to the Scottish regiments at the front, and a message of loyalty and sympathy to the king. When the letter was agreed upon, the first verse of the National Anthem was sung. The rest of the praise consisted in three psalms without instrumental music.

Note.—The Editor of the *F.C. Record* in a note on "The United Service" evidently considers, along with his colleagues, that they were fully justified in taking part in the joint-prayer-meeting on the ground that "the whole service was conducted in accordance with the Scriptural simplicity for which the Free Church bears testimony," which we understand to mean, the Psalms only in worship. He overlooks the fact that the National Anthem is not a Psalm or an inspired song, and yet part of it was sung. Further, we would expect the Free Church to bear testimony for the Divine Authorship of Holy Scripture, and in doing so, not to have direct religious fellowship with those who have set at nought that authorship by rationalistic criticism. Besides, there was no special necessity for such co-operation as is in the present case. The Free Church could have held a prayer-meeting in their own Assembly Hall. Personally, we regard the business as a lowering of testimony for truth, quite in harmony, we regret to say, with previous actions of Free Church leaders.

Rev. Angus Mackay, Kingussie, submitted an excellent report on Religion and Morals and Public Questions in which such subjects as Attendance on Sabbath Services, Family Worship, Temperance, and Literature, were handled, and the duties of national humiliation and national repentance urged.

The subject of the "Lochranza Church Window" was again before this Assembly. This is a stained glass window with a picture of Christ, gifted by a lady in memory of her husband. Rev. S. L. Orr submitted the Report from the Glasgow Presbytery on the subject in which it was stated that the lady was willing to have some changes made upon the window, but not to have it removed. The congregation were also opposed to its removal. Mr. Robert Reid, elder, moved that the Assembly appoint two of its members to bring the matter to a finish under legal instructions, and that in the event of opposition from the members in Lochranza, the Assembly ordain that pulpit supply to the congregation be discontinued till they came to a better mind. He remarked that the minister who was originally responsible for this window, had since then left the United Free Church, along with his wife, and had gone to the Church of Rome. Mr. Rounsfall Brown, elder, moved that the Assembly thank the lady donor for her consideration, and remit to the Presbytery to see the changes made. The motion was seconded by Mr. Orr. Rev. R. MacCowan, Kiltarlity, moved that the Assembly remit back the case to the Presbytery to take all competent steps to have the window removed as speedily as possible. Mr. MacCowan's motion was carried by a majority. Principal MacCulloch protested against the decision.

He said that the Presbytery had not one jot of right to put a finger upon the Lochranza Church, which belonged to the congregation.

Note.—We remark that if the Free Church has no right to touch the Lochranza window, she is under obligation to withdraw her services from a place of worship defiled with an idolatrous figure. It says very little for the faithfulness of those who can make compromises with idolatry.

In the Foreign Mission Report by Rev. Alexander Dewar, reference is made to the translation of the Psalms into metrical Kaffir, promoted by the Free Presbyterian Church, but no mention is made of the F.P. Church as having anything to do with it. Is this a deliberate omission?

The Moderator closed this Assembly with an address on the distinctive characteristics of the Free Church.

A Sermon.

BY THE REV. ALEXANDER MACKAY, OBAN.

“And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have everlasting life.”—JOHN iii. 14, 15.

THIS is part of the sermon Christ preached to Nicodemus when he came to Him by night. We are so familiar with this chapter that we are apt to overlook the fact that Nicodemus was a most extraordinary person. He was a man who was conversant with the Scriptures; he was even *ho didaskalos tou Israel*, “the teacher of Israel.” Yet he evidently felt that there was something lacking in his life. He felt, I believe, that he was not right for eternity. If this were not the case, he would never have come to the despised Jesus of Nazareth for instruction, even “by night.” It was not curiosity that sent Nicodemus to Christ, but an apprehension that all was not right with him for the eternity into which he knew he was going. When he came to Christ he showed plainly that he did not regard Christ as the rest of the rulers did; for he says, “We know that thou art a teacher come from God, for no man can do these miracles which thou doest except God be with him.”

In answer to this, Jesus at once directs Nicodemus to the foundation of a saving work in the heart of man, namely, the new birth. And here we see how absolutely hopeless the case of all men would be, even although familiar with the Scriptures and educated, if it were not for the work of the Spirit of God. Nicodemus is one who knows the Scriptures; he is one who is learned; he is one under soul-concern; he is even being taught by the Lord Jesus Christ; yet he stands before us as one helpless

and altogether at a loss to understand the new birth. "How can a man be born when he is old?" is the language of staggered reason. "How can these things be?" is the language of the perplexed soul who realises its need of something greater than human wisdom to understand this mystery of the new birth, which is so essential to be experienced and known. The Lord, first of all, convinced Nicodemus of his need of the Spirit of God, and it would seem as if these were the words which brought conviction home to Nicodemus: "Art thou the teacher of Israel, and knowest not these things?"

But the Lord Jesus did not leave Nicodemus in the spiritual night in which he was. Jesus leads this poor sinner into the light and liberty of the truth, and in doing so made use of the means which he still makes use of to lead men out of darkness into marvellous light. Jesus directs Nicodemus to the Old Testament Scriptures. "And as Moses," says Christ, "lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have everlasting life." It would seem as if this were the truth through which Nicodemus was "born again," for we hear no more of his ignorance. Jesus, in referring Nicodemus to what transpired in the history of Israel in the wilderness, brought before him two things: first, the ruined condition of mankind; and, secondly, the provision of God to remedy that condition. There can be no doubt but this was what Christ brought before Nicodemus, for Christ takes the incident in the history of Israel to illustrate the case of the whole world. In seeking to understand this passage of God's Word two things are to be noticed.

I.—The lost condition of mankind, as illustrated by the bitten Israelites in the wilderness.

II.—The remedy God provided for perishing sinners, as illustrated by the brazen serpent erected by Moses in the wilderness.

I.—The first thing to be noticed about the bitten Israelites is that this was brought upon them by their own sin. They sinned against God, and God sent fiery serpents among them, whose bite brought death. The poison of the serpent began to take possession of every member of their body, and death was staring them in the face. The same is true of mankind. Men brought death upon themselves through sinning against God. That old serpent, the devil and Satan, gave us such a bite in our first covenant-head that his poison has gone through every member of our body and every faculty of our soul, and death, in its threefold awfulness, is staring Christless sinners in the face, namely, death spiritual, death physical, and death eternal. Death spiritual laid hold of the race in Adam, and death physical and death eternal claimed every one of the race the moment they lost communion with God. The dying Israelite was hopelessly and helplessly lost, as far as any human remedy was concerned. Cures might be tried, but no cure could be found, and the people were convinced of this.

The human race is undone for ever, as far as any human remedy is concerned, and every one who is taught of God feels convinced of this. The Israelites might have tried various remedies, and some might have clung to these false remedies till it was truly too late to make use of God's remedy, but those who were wise turned away from all other remedies to that which God provided, feeling convinced that God alone could help in their case. So with men. Men may try to save themselves in various ways, but those who *are* saved are convinced of the utter uselessness of any remedy but that remedy which God Himself set up. This was, then, the condition of the bitten Israelites: they were undone, and their lost condition is a fit emblem to bring out the condition of a lost world. But in the case of Israel God showed them mercy, and provided means by which they could be saved. So with mankind. God did not suffer them all to die, but made provision to deliver them from the state into which sin brought them; and that leads us to consider, in the second place, the Gospel provision, of which the brazen serpent was a type.

II.—The first thing we notice in connection with the provision made for the bitten Israelites, is that the provision made for them was made by the Most High. It was God's remedy. So with the Gospel; it is God's provision for a lost world. It is what infinite wisdom provided. The serpent of brass had no poison in it, and yet it represented the fiery serpents by which the Israelites were bitten. Christ had no sin, yet He was made in the likeness of sinful flesh. And, as the apostle says, "By man sin entered into the world, and death by sin," so by the God-man life and healing came to lost men. There was only one provision for the whole camp. Moses did not erect a serpent here and there throughout the great camp of Israel, but only one serpent. So with Christ, the one Mediator between God and men. He is the only Mediator, the only Redeemer of God's elect. He is "the Saviour of the world," in this sense that there is no other Saviour.

The serpent of brass was lifted up on a pole in the midst of the camp of Israel; and Christ says of Himself, "even so must the Son of Man be lifted up." There can be no doubt but Christ refers here to His death on the Cross. When Christ expounded the Scriptures to the two disciples who were going to Emmaus, He said, "Ought not Christ to have suffered these things and to enter into his glory?" where we have the necessity of the lifting up of Christ more fully expressed. Why must the Son of Man be lifted up, as Moses lifted up the serpent in the wilderness? It was because He, as the salvation of God to the ends of the earth, had to fulfil His covenant engagements. Death, as we have seen, laid hold of the human race, and before there could be deliverance from death the Son of Man had to die. The law under which mankind came, in their first covenant-head, was broken, but it still demanded what it demanded before it was broken from those who were under it. Yea, it demanded more; for it now demanded

that the human race should suffer eternally for disobedience. And what the law demanded from sinful men it also demanded from the "Surety." It demanded from men three things: (1) a perfectly holy nature; (2) perfect obedience in thoughts, words, and deeds; (3) everlasting sufferings, inasmuch as they became law-breakers.

Christ, the Surety, had to meet all these demands before He could bring life to perishing sinners. Christ came to the law with His holy humanity, and the law said, "I am satisfied with this holy nature." Christ came with His obedience unto death to the law, and the law said, "I am more than satisfied," for "He magnified the law and made it honourable." But Christ had to die, and in His death He had to be lifted up. "I, if I be lifted up from the earth, will draw all men unto me," says Christ. Had Christ to suffer eternally? No; but He had to suffer every drop of suffering which the finite creatures, which He as Surety stood for, would have to suffer for ever and ever. Christ, being a divine person, was capable of enduring the eternal sufferings of finite creatures in time, and so make an end of the sufferings. It would seem as if this were intended by the figure Christ makes use of in referring to His sufferings, for He says, "The cup which my Father hath given me to drink, shall I not drink it?" It would seem as if Christ, in referring to the "cup," meant that the Father, as the Judge of all, had put every drop which the elect would have to suffer eternally into one cup, and gave this cup to His beloved Son, and His beloved Son, being a divine person, was able to drink every drop that was put into that cup. He took this cup; He drank this cup; He said, "It is finished." There was a necessity laid upon Him to drink it, because He engaged to draw near as the Surety of the elect and make an atonement for them with His own blood.

But as He was lifted up on the Cross, so He must also be exalted to the Father's right hand. The Scriptures are clear on this point, that, as Jesus died, the Just One in the room of the unjust, and by His death made satisfaction on behalf of sinful men, so He must be exalted. Justice demanded that He should be lifted up on the Cross. Justice now demanded that He should be exalted to the Father's right hand—"a Prince and a Saviour, to give repentance and remission of sins unto Israel." And as He was exalted to heaven, so He must also be lifted up in the preached Gospel as God's wonderful provision for lost sinners.

It was true of the serpent of brass that the cure was free to all. No one had to pay for a look at the brazen serpent. So Jesus is free to "whosoever will," "without money and without price." And as the brazen serpent was for the *bitten* Israelites, so Christ is provided for sinners. The freeness of Christ brings to memory a story of a poor Irishman, which may be here related. A gentleman from England was on holiday in Ireland, and one day as he was taking a walk he passed the door of a cottage, outside of

which there stood an old man, weeping very bitterly. When the gentleman inquired the cause of his distress, the old man replied that his wife was dead, and that he had no money to give the priest to take her soul out of purgatory. The gentleman reasoned with him, it seems, about the inhumanity of any priest who would not take a person out of purgatory without money; but he at the same time spoke to him of the freeness of Christ, and that, "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have everlasting life." After giving the poor Irishman some money, and a charge that the priest was not to share it, the gentleman went on his way. Next year the gentleman returned to the same locality in Ireland, and passing the same cottage, he thought he would inquire for his old friend. So he went to the door, and a young woman answered his knock. He asked for the old man, and the young woman said that he had died some time before then. The gentleman expressed sorrow, and inquired what was the matter with him before he died. "Ah, sir," said the young woman, "he was my father, but before he died he was mad." The gentleman asked her how she knew that he was mad. "Well, sir," she said, "he was always talking of a man, Moses, who lifted up a serpent in the wilderness, and saying that so must Christ be lifted up, that whosoever believed in Him should not perish. And he said that he believed in Him, and that he would not perish. When we wanted to go for the priest, sir, he would not hear of it, but continued to speak of the man, Moses, and the serpent in the wilderness." And she concluded by saying, "Ah, sir, he was my father, but he was mad." Poor Roman Catholic girl! Would to God there was more of the Irishman's madness seen in the world!

It was further true of the brazen serpent that it was a suitable cure. No bitten Israelite ever looked and died. So with Christ. Christ is suitable, and no one ever looked to Him and died eternally. The Israelites were commanded to look to the serpent. Sinners are commanded to look to Christ.

We notice, in the last place, that it was by looking that Israel was saved in the wilderness. Now, looking did not entail any hard labour. It was a simple thing to look, yet it comprehended obedience to God's command. God said that the Israelite who looked would live, and those who believed did look, and the poison which proved so deadly was counteracted in its effects through the eye which beheld the brazen serpent. So with sinners and Christ, the Gospel provision. It is by looking that the sinner is healed. It is by the eye of faith that the believer in Christ is changed into the same image. It is not, in itself, a hard task to believe; the hardest thing, no doubt, to nature, but still not to grace. There is nothing easier to the eye of faith than to look to Christ. One living look at the Crucified One is enough to save the most abandoned sinner. May any sinner look

to Christ? Yes; for He says that "whosoever believeth in Him should not perish but have everlasting life."

Some think that they are too sinful to look to Christ, but He says "whosoever," and that means "any one" of the human race. All are welcome to come, and the Bible begins and ends with an invitation to look to Jesus. God's own people, who have already looked to Him and felt in themselves healing through beholding the Lamb of God—even they at times need to be assured that Christ is a Saviour for any sinner, for they feel themselves to be the chief of sinners. "Whosoever," then, may come; and even although they have come already, they are welcome again—welcome always—to look to God's provision and live. The question for each one is: "Have I looked to Jesus by faith; have I seen His glory as the only begotten of the Father?" Have we realised that, through faith in Him, we have been accepted as righteous in the sight of God, and that we have been delivered from the guilt of sin by the efficacy of His blood, and that by His power the strength of corruption in our hearts has been broken? If we have for ourselves experienced these things, then we may with confidence hope that we "shall never perish."

Account of Mission to Forces in England.

BY THE REV. DONALD GRAHAM, SHIELDSDAIG, ROSS-SHIRE.

F.P. MANSE, SHIELDSDAIG, *via* LOCHCARRON,
16th June, 1915.

DEAR MR. EDITOR,—In conjunction with my predecessors, it falls to my lot to give a brief report of my visit to England in connection with our Mission to the Forces. Although I was greatly interested in the Mission from its beginning, yet I had no thought of going myself. And when I was asked to go, I hesitated for a moment, and, as I hope, endeavoured to lay the matter before the Lord. Being more or less satisfied that it was my duty to go, I wired back, consenting.

I left Shieldsdaig on Thursday, 6th May, and arrived in Glasgow on the evening of the same day at 9.30. On Friday morning I left Glasgow for London and arrived there at 6.30 p.m. Our kind and dear friend, Mr. D. Sutherland, met me at Euston Station, Mr. MacLeod, student, being that evening in Portsmouth in connection with our Mission. Mr. MacLeod kept on the services both in Portsmouth and Chatham on the week-days during the interval between the Rev. Mr. Macqueen's leaving and my arrival. Mr. Sutherland accompanied me to 8 Wellington Square, where I was hospitably entertained all the time in company with our dear friends, Messrs. W. Grant, J. MacLeod, student, and R. Sinclair, who were all as kind and attentive to me, as if I were worthy of their attention.

Mr. MacLeod, student, who supplied Portsmouth on the night

of my arrival, returned about two o'clock a.m. and found me asleep, but awoke and welcomed me. I at once noticed that he had a cold, and sore throat, contracted in his kind endeavours to keep our Mission going until I arrived. It being now Saturday, and Mr. MacLeod not well, friends prevailed upon me to stay in London for the first Sabbath and take the services, which I did, and enjoyed very much, preaching in our London Hall, of which I heard so much from some of our own friends who used to be in attendance there. On Monday I was to proceed to Kimbolton, but shortly before the time came for leaving, we had word from Kimbolton that they had secured a Gaelic chaplain for the place.

On Tuesday I left for Buckden, and arrived about four p.m., where I was hospitably entertained by Miss Cope, of whose kindness so much has been said already by our deputies, which I can fully endorse in every respect. I also visited Mr. Bowtell, who so kindly arranged for our meetings which were kept in the Wesleyan Chapel. Our meeting hour, which was 7 p.m., having arrived, I went to the Chapel to find present only one soldier, Miss Cope, and a few other civilians. But soon after a few more soldiers came in. Some of them knew me, they hailed from Lochbroom, Ullapool, Coigach, etc. I was pleased to find that one of the young men in uniform, who hailed, I think, from Edinburgh, Mr. Patrick Smith, was a fine young Christian who kept meetings himself in the Chapel on Sabbath mornings at the early hour of 9 a.m. At the close of our meeting I asked him to engage in prayer, which he did, and I was pleased to hear him plead for his fellow-soldiers, and for the nation at large. If it would please the Lord to raise up young praying men in our ranks, it would be a valuable sign for good. This young man told me that the reason our meeting was so meagre, was that the men had to attend to their horses, and then get their own supper, and that by that time they would be too late. Moreover, he said, that they were preparing for leaving Buckden for some other place. So on this account I did not return to Buckden any more, as they would be away before I could come again. I returned to London on Wednesday.

My next place was Chatham, where I went on the following day. There we had a fairly good gathering, I should say seventy, or more. From Chatham I returned to London the same night, and left for Portsmouth on Friday. I arrived at Portsmouth about 6.30 p.m. Several kind men met me at the station. One of them, Ken. Morrison, from Harris, acted as my guide, leading me to the Barracks gate, of which you have heard already, so that I need only allude to the strange feeling one has, when he has to present his credentials before being allowed to pass through the gates, guarded by officers and soldiers with their fixed bayonets. On my entering through the gate, I met a number of naval men. Some who knew me came forward and welcomed me. Some of them hailed from Harris, Lewis, Glendalè, Skye, and the mainland.

We had services on Friday night, beginning at 7 p.m., and on Sabbath at 2 p.m. and at 7 p.m.

We had here a fairly good attendance to begin with, even on the week evenings. On my second Sabbath at Portsmouth, we had a large congregation, some of the men had to stand or sit on the floor. As I was going out after the meeting was over, the officer in charge of the hall asked me to report to the chief officer at the gate, that we had not enough accommodation for the men in our hall. I did so, and he said that he would see to it. So he did, and next Sabbath and Friday we had extra seats in the hall. I would say, that the last two Sabbaths that I was at Portsmouth, we would have over 200. The same was the case in Chatham. The last Sabbath in Chatham, I remarked to the man who came with me to the gate, "We had a good congregation to-night—I should say about 200." "Yes," he replied, "a good 200." The dear fellows! May the Lord be pleased to bless the Word preached to them!

When the time came for my departure, I must say, that although I had a wife, family, and a congregation behind me, I felt sorry leaving these dear men who are serving their country; and were it not that our Communion was at hand, both Sheldale and Lochcarron, I would willingly have stayed with them for other three weeks or more. May the Lord be with them, whether sailors or soldiers, on sea, or on land!

In conclusion, I would seek to enjoin upon myself and others, that every one who has the spirit of prayer in his or her soul, would be diligent at a throne of grace on their behalf, and on behalf of our poor nation. The hand of the Lord is heavily upon us. May He be pleased to give us the spirit of true repentance. Oh that He would pour out upon us the Spirit of grace and of supplication according to His promise! "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart" (Zech. xii. 10-14). This is what we stand in need of as a nation.

I might mention that in Chatham I met with men from Assynt, Raffin, Clashnessie, and Drumbaig, also from Gairloch, and Laide. The Lord bless them all! But I must come to an end.—I am, yours sincerely,

D. GRAHAM.

Australian Mission.

REPORT BY THE REV. DUNCAN MACKENZIE, GAIRLOCH,
ROSS-SHIRE.

AS first deputy of the Free Presbyterian Church of Scotland to the Brushgrove-Grafton congregation, Clarence River, New South Wales, Australia, I left Liverpool, accompanied by my wife, on 12th March, 1914. Our ship was the S.S. *Suevic* of the White Star Line. When the shores of Britain faded out of sight, a sadness came over our spirits. Late on Friday night we encountered a severe storm, which raged for fully three days, and subsided only when we emerged from the turbulent Bay of Biscay. The majority of the 211 passengers were prostrate with sea-sickness. We thought of Him who, on the Sea of Galilee, turned the storm into a calm, and brought timely relief to His distressed and fatigued disciples.

"The storm is changed into a calm,
At his command and will;
So that the waves which raged before,
Now quiet are and still."—Ps. cvii. 29.

"Thy way is in the sea, and thy path in the mighty waters, and thy footsteps are not known" (Ps. lxxvii. 19.)

The Bay of Biscay is associated in one's mind from childhood with its dangers, its shipwrecks by fire, and its shipwrecks by storm and fire combined. When we came out of this storm my mind reverted to the fate of many who, in the past, had traversed these waters. The loss of the *Kent* by fire and storm on 1st March, 1825, lives in history—560 were saved and 81 lost. Captain Cook, of the brig *Cambria*, 200 tons, who rescued the survivors, must have been possessed of a cool and clear head and warm heart, when he succeeded in packing on board his small vessel 560 additional passengers. In a few days thereafter, the survivors were landed at Falmouth, where, before they parted, they assembled in a body and gave thanks to the Most High for remembering them in their sore distress. Major Duncan Macgregor, afterwards Sir Duncan Macgregor, when all hope of escape was gone, wrote on a piece of paper, addressed to his father, John Macgregor, Esq., Commercial Bank, Edinburgh, the following, which, in a bottle, he consigned to the ocean:—"The ship, the *Kent*, East Indiaman, is on fire. Elizabeth Joanna and myself commit our spirits into the hands of our blessed Redeemer. His grace enables us to be quite composed in the awful prospect of entering into eternity. Duncan Macgregor, 1st March, 1825, Bay of Biscay." The bottle, thrown into the sea on 1st March, 1825, was, on 30th September, 1826, picked up on the shore of Barbadoes Island, and handed to Sir Duncan Macgregor, who, at the time, was with his regiment on that island.

The foundering of the S.S. *London*, on 11th January, 1866, with the loss of 239 lives out of 258, is a very sad and pathetic

story. Only three passengers were among the survivors. The exhortations of the Rev. Mr. Draper to the passengers, to be reconciled unto God, and his other religious services, seem to have comforted many of the heart-stricken passengers. Only one boat was available, and when it was pulled away from the *London*, a lady, horror depicted upon her countenance, shouted—"A thousand guineas for a place in the boat!" But it was too late. How useless is everything without the new birth! "If thou hast run with the footmen and they have wearied thee, then how canst thou contend with horses; and if, in the land of peace wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" When I reflected upon these shipwrecks, I saw more strikingly how deep were our obligations to the Almighty for His merciful preservation of us in the storm, and our need of the sacrifice of praise.

On 21st March, one of the *Suevic* passengers, Mr. Percy H. Brown, Bangor, Ireland, 26 years of age, died, and next morning his mortal remains were consigned to the deep, in presence of the captain, a number of officers, and sailors. As the deceased was a Presbyterian, I was asked to conduct a service, which consisted of reading suitable portions of the truth and prayers. The event brought vividly before one the great scene of the future, "And the sea gave up the dead which were in it." We deeply sympathised with the bereaved mother, who, only nine days previously, had parted with her son.

The heat of the tropics was trying. The weather was very warm till we left Cape Town. Between Cape Town and Australia it was cooler. We entered the heat region when we came to Australia. We arrived in Cape Town on 2nd April, and left next day. We saw more foreigners in that city than we had expected. When we were passing the Cape of Good Hope, I thought of Cape Wrath in Scotland, and of awakened sinners fleeing from wrath, and the cause of it, to the hope set before them in the gospel. Church of England services, every Sabbath the steamer was at sea, were held at 10.30 a.m. by some of the officials. I preached on Sabbath evening, 5th April. There was a good attendance. On Sabbath afternoon, 12th April, we were overtaken by a typhoon in the Indian Ocean. It speedily sent the majority of the passengers to their cabins. The storm lashed the ocean into fury. It abated next day. During this storm we read in our cabin the 107th Psalm in circumstances in which we had never before read it. The great majority see not the hand of the Almighty in either storm or calm.

ARRIVAL AT AUSTRALIA.

On 19th April, we arrived at Albany, West Australia, and sailed next day. When we set foot on Australian soil we "thanked God, and took courage." A strange feeling comes over one when for weeks in succession one sees no land, nothing but the wide ocean.

These words came vividly to my mind, "There was no more sea." The saints of God have their sea of troubles here, but ere long they will reach the haven of eternal rest and glory, and dwell forever in Immanuel's Land. The great Australian Bight, between Albany and Adelaide, extending from Cape Arid to Cape Catastrophe, is proverbial for its furious storms. Although the prospect was a more severe storm in the Bight than we had in the Bay of Biscay, we were thankful that instead of storm we had favourable weather. On 24th April we arrived in Adelaide outer harbour, and left the following day. Adelaide, the capital of South Australia, is greatly admired by visitors.

On 27th April we entered Port Melbourne, and departed on 2nd May. Melbourne, the capital of Victoria, is noted for its wide streets, intersecting one another at right angles. On 4th May we arrived in Sydney, the capital of New South Wales, and left on the 8th. Sydney is the oldest city in Australia, and its harbour is one of the finest in the world. In Sydney we were kept very busy till the last available moment at our disposal, tracing out relatives of some of our Free Presbyterians. We were partly successful in our quest. Captain John MacFarlane, who piloted the *Suevic* into Sydney harbour on 4th May, is a nephew of Rev. D. Macfarlane, Dingwall. He has been in Australia for twenty years, and speaks Gaelic well. He sent us a most cordial invitation to spend some days with him at his home in Newcastle, but, as I was under yoke, I was debarred from accepting the hearty invitation given.

Captain James Cook, in August, 1770, annexed to Britain the whole of East Australia. This brought Australia into prominence. Then followed the transportation of convicts, which caused much anxiety and trouble to those in authority. Rev. Samuel Marsden, chaplain to the penal settlement in Sydney, arrived in Sydney in 1794, and was a tower of strength there, and proved a rich blessing both to New South Wales and New Zealand. At the 1911 census, 44 per cent. of the population of New South Wales were members of the Church of England, 23 per cent. were Roman Catholics, 11 per cent. were Presbyterians, and 9 per cent. were Methodists.

The *Suevic* arrived in Brisbane, the capital of Queensland, on 11th May. We thus travelled on sea upwards of 12,500 miles. We arrived that afternoon at Manly, a sea-coast town, about 15 miles from Brisbane. Here Psalms xxiii. and cxxi. came with comfort to my mind. At Manly we were hospitably entertained by my two sisters, Mrs. Stewart and Mrs. Mc'Coll, till Thursday morning, 21st May. While we were here we journeyed to trace, in the suburbs of Brisbane, relatives of Gairloch Free Presbyterians, but we were only in part successful. It was interesting to see in Queensland open-air schools.

JOURNEY TO CLARENCE RIVER DISTRICT.

We left Manly by 6.33 a.m. train on 21st May, arrived at Tweed Heads about 11.40, and thereafter sailed 20 miles by

steamer on the River Tweed to Murwillumbah. We had barely time to overtake the 3.20 train for Casino. Mr. Alexander MacGregor, North Arm, a native of Gairloch, met us, and was so considerate as to remember our creature wants. We were sorry that we had hardly any time in the company of our benefactor. We arrived in Casino about 9, under drenching rain, and had the greatest difficulty, on account of the usual horse races in town, in securing a place of shelter for the night, but at length Mrs. W. G. Mackney kindly housed us till next day, and made us very comfortable. "A friend in need is a friend indeed." On 22nd we left by train for Lawrence Road Station. At Rapville Station Mr. and Mrs. Hugh Grant, Woodford Leigh, and Mr. Stewart MacLachlan, Ellerslie, members of Brushgrove-Grafton congregation, joined us, and welcomed us to the district, wishing us God's blessing. We arrived at Lawrence Road Station at 3.10. From there we coached 11 miles to Lawrence, where we arrived at 5.20, and took up our abode in Iona, High Street, the house of Mrs. Kidd, where, during the 6½ months of our sojourn in the Clarence District, we received every kindness and attention. We shall not readily forget the considerate kindness of Miss Kidd. On our arrival at Iona we were met by a number of friends, and had a pleasant and profitable evening.

The Clarence River was discovered in 1834 or 1835 by a convict. Sometime thereafter for the first time in the history of the district, a ship floated on the waters of the magnificent Clarence. The river is about 250 miles long, and has 99 islands. It is called the River of Islands. Woodford Isle, 15 miles long, is one of these islands, and on it is Brushgrove. Sydney is distant from the mouth of the Clarence, 296 miles. Steamers of about 800 tons sail bi-weekly from Sydney to Grafton, 50 miles from the mouth of the river. Smaller steamers trade to Copmanhurst, the terminus of the navigable waters of the Clarence, 20 miles beyond Grafton. Three passenger steamers ply daily on the Clarence. The country is flat, the land is very fertile, and there are some lovely spots. It is principally an agricultural country, and the people are in very comfortable circumstances. There are two thriving towns on the Clarence—MacLean and Grafton (capital); also small towns or villages—Yamba, at the mouth of the river, Lawrence, Southgate, Brushgrove, and Ulmarra. Many of the inhabitants of the Clarence District are descendants of those who emigrated from the Highlands of Scotland. Skye is largely represented: Ardnamurchan, Mull, Lochaber, and Sutherland come in for a fair share. Only a few speak or understand Gaelic. Houses bear such names as Suinart, Laga, Kilmory, Argyle, Strontian, Staffa, Iona. The climate is sub-tropical. Australia is a land of perpetual bloom. It is very rich in fruit: grapes grow plentifully. In hot climates the Almighty has given fruit adapted to meet the wants of the inhabitants. The seasons slightly vary in the various States. In New South Wales the seasons are (1)

Spring—September, October, November; (2) *Summer*—December, January, February; (3) *Autumn*—March, April, May; (4) *Winter*—June, July, August. We experienced the winter more like our own summer with this one exception that mornings and evenings were cold. There is no thunder in winter, but in summer thunderstorms are very frequent, and sometimes very severe, accompanied with very heavy rains, and very large hail. There are summer cyclones. Sheet lightning is very frequent in winter, even on clear frosty nights. In summer the thermometer is at times 118, and farther inland, 120. We had an experience of it at 100 and 106. We could hardly, during the day, live indoors, and, when not on the move, we sat on the verandah of the house: there we did for most our reading, writing, etc. I thought of Abraham "sitting at the door of his tent in the heat of the day," and of Him concerning whom it is said, "For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat." The district is a great transgressor of the Lord's Day. Bands discourse music in the towns and villages along the Clarence. Many go hare-hunting, some drive for pleasure, others drive to visit friends. Indians call on farmers for work, and many, instead of telling them that they do not engage servants on the Lord's Day, bargain with them and engage them. Thus these Indians are encouraged by nominal Christians to trample under foot God's holy and unalterable law. Those who encourage and foster lawlessness must appear at the judgment-seat of Christ to give an account of their doings.

There are a number of aborigines in the Clarence District. As a race they are fast passing away. They live in huts, but still retain their nomadic propensities. They are now well-treated throughout the Commonwealth. The Government supply them with rations. Ulgundahi Island on the Clarence has been, by the Government, allocated to a colony of aborigines. A church and school have been erected, and pastor and teacher appointed. The aborigines on this island are taught to cultivate the land. This settlement is a success.

THE PRESBYTERIAN CHURCH OF EASTERN AUSTRALIA.

A short statement anent the Presbyterian Church of Eastern Australia is necessary to understand its position. In New South Wales Colony there existed a Presbyterian Church, in connection with the Established Church of Scotland. In 1846 certain ministers and elders, members of that Church, separated themselves from that body and formed themselves into a separate Church, known as the Presbyterian Church of Eastern Australia. The separation took place on the principles of the Free Church of Scotland as formed in 1843. In 1864 four bodies of Presbyterians, including the main body of the Presbyterian Church of Eastern Australia, united and formed one united Church of New South

Wales, known as the Presbyterian Church of New South Wales ; but four ministers refused to enter the united Church, and adhered to, and carried on, the Presbyterian Church of Eastern Australia. In 1884 there were eleven ministers, eight of whom were settled ministers. The history of the Presbyterian Church of Eastern Australia is a very sad one. For several years prior to 1884 anything but brotherly love reigned. The dispute did not arise from any doctrinal defection, nor was it about purity of worship ; it arose entirely from personal matters. At the Synod Meeting in Sydney on 6th May, 1884, three of the ministers—Rev. Peter Macpherson, Albion St., Sydney ; Rev. John Shirret Macpherson, Maitland ; and Rev. Hugh Livingstone, Lismore—were declared to be no longer members of the Synod, and their names were removed from the Roll ; but this did not affect their own and the legal rights of their congregations to the Church property in their possession. This expulsion carried with it also expulsion from the Presbyteries. Subsequently the Synod declared that the Rev. Duncan MacInnes, MacLean congregation, was no longer a member of Synod, and his name was removed from the Roll, and his church was declared vacant. After many years he rejoined the body that expelled him. The MacLean congregation followed their pastor when he was expelled, and when he returned to the expellers. To-day it is the largest congregation in the Expulsion Party. The three ministers, expelled on 6th May, 1884, raised, along with another minister and two elders, an action in Sydney Court against the expellers, but the case was dismissed with expenses. The decision of the Court virtually was that it had no jurisdiction.

HISTORY OF BRUSHGROVE-GRAFTON CONGREGATION.

The three expelled ministers set up a reconstituted Synod of Eastern Australia. Brushgrove, at one time, was connected with Grafton congregation, but the Synod formed it into a separate charge. The Rev. William Grant became its pastor in 1880, and he resigned the charge in 1884, ostensibly on account of the congregation favouring the expelled ministers. On the recommendation of Mr. Archibald MacDonald, Grafton, a native of Skye, well-known in the district, the congregation invited to Brushgrove the Rev. John Finlayson, Coigach, a native of Mugary, Parish of Portree, Scotland. Mr. Finlayson, for fully three years, ministered, with much acceptance, to the Brushgrove congregation. By request of friends formerly connected with Fry Street congregation, Grafton, he occasionally preached in that town. He died at Brushgrove on 10th October, 1890, and his remains were interred at MacLean. His loss was felt by the whole Church. On 27th October, 1891, Rev. John S. Macpherson, East Maitland, deputy from the reconstituted Synod, addressed a meeting in the Oddfellows Hall, Grafton, and a resolution was passed that the friends forming the Grafton and Brushgrove

congregation should unite with the reconstituted Synod, and with such other congregations holding their principles as may unite with them. On 31st October, 1891, at an adjourned meeting of Brushgrove congregation, presided over by Rev. J. S. Macpherson, a resolution, similar to that passed by the friends at Grafton, was unanimously passed.

Rev. Walter Scott came in June, 1895, to Brushgrove from Victoria, where he had for some time laboured, and in September or October following, the Presbytery of East Maitland ordained and inducted him. An able minister, he, for 14 years, laboured most assiduously at Brushgrove and Grafton and other places under his charge. The Brushgrove-Grafton congregation all along kept aloof from the expulsion party; but, latterly, some in the congregation were desirous of co-operating with or joining that party. Rev. Walter Scott always refused to own that party until they would first appoint a day of humiliation and prayer and confession of sin for the years of unchristian behaviour and unseemly conduct within their pale. This they refused or neglected to do, and Mr. Scott was thus isolated from his brethren in the ministry. Mr. Scott charged the expulsion party with encouraging sales of work, and with encouraging or allowing communicants and adherents to travel to and from church on Sabbath by tram cars and railway trains. He also pointed out that the Free Presbyterian Synod of Victoria passed a resolution of excommunication against the expellers in the Synod of Eastern Australia. Now, both excommunicators and excommunicated are one Church.

Brushgrove-Grafton congregation has been without a minister since 1909. Some have joined the expulsion party, but a section of the congregation positively refused to identify themselves with that body. Rev. Mr. Scott was an indefatigable witness against Sabbath desecration and against Protestant families in the district sending their children to the Roman Catholic convent schools. In summer a steamer sails on Sabbath from Grafton to Yamba with pleasure-seekers, accompanied by a brass band. Mr. Scott often raised his voice and pen against this huge contravention of the Fourth Commandment, but the pleasure-lovers have not yet ceased defying the Jehovah upon whom they are dependent for the breath in their nostrils. The remnant of the Brushgrove-Grafton congregation is the only congregation that has withstood the many approaches of the expulsion party. Our Synod, at a meeting in Glasgow, on 14th November, 1911, received a petition from the congregation, and decided unanimously to receive its members and adherents into Church fellowship. This, then, is the congregation to whom I was sent by our Church.

DEPUTY'S WORK.

The Australian Mission is different from the other missions of the Church, inasmuch as it is confined to one district and one

congregation. It is fully six years since the Rev. Walter Scott (now our minister in Chesley, Ontario) left the congregation. There are three elders—Messrs. Hugh Grant, Woodford Leigh; Alex. Kidd and James D. Kidd, Lawrence. It is to their credit that, during this time, they have regularly kept services at Brushgrove and King's Creek, and also a weekly prayer meeting. A record was kept of all the meetings held while I was there, and the minute book was left with the elders. There were no deacons, but during my visit two deacons were ordained. No Sustentation Fund was collected for six years. I advised that the fund should be resuscitated, and thus help to defray pulpit supply as may be necessary. The advice was put into execution. I strongly advised the elders to go further afield to hold services. Since my return to Gairloch I have heard that one of the elders held a service in the Richmond River district, and that there was an encouraging attendance. One feels very keenly for this small congregation, so far away from the home country, without a stated ministry for more than six years, struggling to maintain "the whole counsel of God." One feels for them all the more, confronted as they are with much opposition. They have been deprived of their two churches and manse.

To save repetition I shall not here give in detail the services held by me, but, for reference, I have appended a note thereof to this Report. From 22nd May, the date of my arrival, to the 8th of December, the date of my departure, I preached 114 sermons. My sphere of labour was particularly from Woodford Leigh to Grafton, a distance of about 24 miles. Storms on two occasions prevented services being held by me. On Sabbath, 18th October, the storm prevented my going to Grafton. The congregation assembled, and I was pleased that Mr. L. Stewart MacLachlan, with the help of others, conducted a meeting. I preached twice in Gaelic—at Woodford Dale, and at Brushgrove. At Brushgrove Ferry passengers in their vehicles are carried across the Clarence. There are several of these ferries on the river; some are worked by steam, others by the hand. The places in which I officiated were Brushgrove, Grafton, Lower Southgate, King's Creek, Glen-Lewin, Woodford Leigh, Woodford Dale, Iona, Lawrence, Ellerslie, and Chatsworth. Brushgrove is nearly 8 miles from Iona, Grafton 20½, King's Creek 3½, Lower Southgate 6, Glen-Lewin 4, Woodford Leigh 4, Woodford Dale 4, Ellerslie 14½, and Chatsworth 16. The Sacrament of the Lord's Supper was dispensed twice: at Brushgrove on Sabbath, 5th July, and at Lower Southgate on Sabbath, 1st November. In both cases services were held from Thursday to Monday, both inclusive. Considering the size of the congregation all the services from May to December were well attended.

We weekly visited members of the congregation and others, and met with most genuine kindness. Our frequent visits to Mr. and Mrs. Duncan MacLachlan and family, Ellerslie; Mr. and Mrs.

Hugh Grant and family, Woodford Leigh; Mrs. Shaw and family, Glen-Lewin, and Miss Jessie MacDonald, Kelvingrove, are fragrant in our memory. In the hospitable home at Ellerslie we, on several occasions, passed very pleasant days and nights. At Laurel Bank on two occasions, with Mr. and Mrs. Hugh MacLachlan and family, and on three occasions at Inglewood, the residence of Mr. and Mrs. John MacDonald, we spent an enjoyable and profitable time. Mr. and Mrs. Neil MacQueen, Lower Lawrence; Mr. and Mrs. Roderick Shaw, Ulmarra; Mr. Allan MacLachlan and Miss MacKinnon, near Ulmarra; and Mr. and Mrs. Donald MacLachlan, Kilmory, always received us kindly. At Grafton we were, more than once, the guests of Mr. and Mrs. Archibald MacDonald, and were kindly received and hospitably entertained. Here, too, we visited the Misses Macphee, whose father came from Laga, Loch Suinart, and Mr. and Mrs. Peter MacKay, who, a few years ago, visited Scotland, and attended the Communion at Portree.

On 3rd July, by request, I addressed Lower Southgate Public School children. When we entered the school the children were at mental arithmetic. The children are intelligent, and a credit to their teacher, Mr. MacLachlan, and appear to have a good knowledge of the letter of the Scriptures. On 9th Mr. Neil Shaw, Merthyr-Stanford, New South Wales, was among the hearers at a service in Glen-Lewin. Rev. Jas. S. Sinclair, Synod Clerk, wrote to me anent baptising Mr. Shaw's children. The case was considered by the Kirk-Session, and it was agreed to grant baptism if, after examination, I were satisfied. A strike occurred in the district, and, in the circumstances, Mr. Shaw did not find it convenient to bring his wife and family to the Clarence.

Here I may mention that during my sojourn in Australia I received several interesting letters from Mr. Donald Shaw, Combadello Station, Moree, New South Wales, in which he expressed his gratitude that a minister from the Free Presbyterian Church of Scotland had come to New South Wales, and he hoped that one would soon be permanently settled in the district. He sent me 15/- for my personal expenses. He expected that he and Mrs. Shaw might be able to visit the Clarence, but he afterwards, to his regret, found it impossible to come. Mr. Shaw is known in St. Jude's congregation, Glasgow.

On the 14th Mr. Hugh Grant drove us to Hardwood and Chatsworth. We visited Mr. and Mrs. Donald Cameron and family, Serpentine Creek. They received us most cordially. Here one called and desired information about the Strontian Floating Church and its much-respected minister, Rev. John MacQueen. The pont, or floating bridge, at Harwood, in which we crossed, conveyed seven vehicles, their horses and passengers. This pont is, I believe, the largest on the Clarence. These very serviceable ferries reminded me of an incident in the life of the Rev. Robert Shirra, Kirkcaldy. At Kinghorn it was

the practice of the ferrymen to call the passengers by bawling from end to end of the town—"The boat, ah! to Leith, ah!" Mr. Shirra was preaching in a tent at Kinghorn, and observing lang Tam Gallawa with some boatmen and passengers in the bustle of passing down to Pettycur, stopt short in his discourse and, with great energy, addressed them—"Boatmen, you cry, 'The boat, ah! to Leith, ah!' we cry, 'Sal-va-ti-on, ah! to heaven, ah!' you sail aneath Skipper Gallawa there; we sail aneath Christ! We hae Christ for oor skipper, the Holy Spirit for oor pilot, and God Himsel' at the helm! Your boat, let me tell ye, is but a fir deal frae Norawa; the keel o' oor boat was laid in Bethlehem, built in Judea, rigged in Jerusalem, launched on Mount Calvary. We hae the cross o' Christ for a helm, a cedar o' Lebanon for a mast, an' the redemption o' mankind for a freight. Your voyage, under your earthly skipper, short as it is, may end in shipwreck and disaster; but oor voyage, lang as it may be, wi' Christ for oor skipper, will end in everlasting joy an' glory unspeakable! Slip awa noo, for time an' tide will nae man bide."

On 29th we left Lawrence at 7.30 by river steamer for Grafton, and attended the funeral of Mr. Donald MacDonald, brother of Mr. Archibald MacDonald, and conducted devotional exercise in the house. The Most High appoints the bounds of our habitation. Here was one who saw the light of day in Skye, and breathed his last far away from his native isle.

On 5th August, we read of Britain being at war with Germany. War is one of the heavy scourges the Most High lays upon disobedient nations. On account of the war a prayer meeting was held on the 10th, and the 19th was observed as a day of humiliation and prayer. Services were held at Brushgrove and Lawrence. On Sabbath 13th, at Brushgrove, Messrs. L. Stewart MacLachlan, Ellerslie, and John M. Grant, Woodford Leigh, were ordained as deacons. At a service in Glen-Lewin, on 24th, I baptised Donald Clarence Shaw and Hector Arthur Shaw, sons of Mr. Roderick Shaw, Ulmarra. On 6th October we visited the aboriginal camp on Lawrence Hill. On the 8th I attended, by request, a meeting of the Deacons' Court at Brushgrove, and there, on the 13th, I presided at a congregational meeting. The financial statement was read and approved of, and a vote of thanks was conveyed to the treasurer, Mr. J. H. MacLachlan, Ulmarra.

I may say that, notwithstanding the heat, mosquitoes, etc., I enjoyed excellent health in New South Wales. During the 6½ months of my labours there, the services were appreciated by the congregation, and the deputy was, now and again, strengthened from on high to declare the unsearchable riches of Christ Jesus. The two Communion seasons, especially the first, were seasons of much blessing to hearers and preacher. I felt at home among the people. Our visits to the various households are green in our memory. I was often struck with the earnestness and pathos

with which the office-bearers pleaded in prayer for the Free Presbyterian Church of Scotland, and for the continuance of the preached gospel among themselves. I am indebted especially to Mr. Grant, elder, and to Mrs. Kidd's family for conveying me to the different places of worship, and to the various districts I visited. I shall always have very pleasant recollections of the people, and I pray the Most High to remember them in mercy in enlarging their borders and in providing for them an ambassador commissioned by heaven, and endued with power from on high, who shall declare unto them the whole counsel of God.

DEPARTURE FROM THE CLARENCE RIVER.

The 8th of December was our last day on the Clarence. After family worship, and prayer meeting, we left Iona, in company with a number of our Clarence friends for Lawrence Wharf, where, at 10 p.m. we joined the S.S. *Kyogle* for Sydney. When it actually came to parting with our Colonial friends, we were really sorry. The thought that all of us might not again meet in this life pressed heavily upon our spirits.

We were much disappointed in not getting away earlier, but the three steamers in which we had booked were requisitioned by the Government for trooping purposes. We arrived in Sydney on the 10th, and sailed therefrom on 16th December by the S.S. *Commonwealth*. Among those who came to see us off by the *Commonwealth* were Mrs. Shaw and Miss Shaw, Glen-Lewin; Miss Grant and Mr. Ewen Grant, Woodford Leigh; Mrs. Roderick Campbell, Balmain, Sydney, late of Clydebank; Mr. Hugh Macpherson, Won-Wonga, Richmond River, a native of Strath, Gairloch; and Mr. J. Maughan, Neutral Bay, Sydney.

The majority who travel on sea are pleasure lovers. It is most distressing to a true Christian to be on board these steamers on the Lord's Day. That day is spent by many in holding secular concerts, in washing clothes, in knitting, dressmaking, etc., in playing cards, chess, draughts, etc., and some deck games. On the voyage to and from Australia I spoke to many on the sinfulness of their conduct, and while they all, to a greater or less extent, tried to justify themselves, I hope the words spoken to them were not, in every case, in vain. The extent to which clergymen indulge in card-playing is most lamentable. A standard author remarks that the alleged origin of the invention of cards produced one of the shrewdest replies he had ever heard given in evidence. It was made by the late Dr. Gregory, in Edinburgh, to a counsel of great eminence. The doctor's evidence went to prove the insanity of the person whose mental capacity was the point at issue. On cross-examination he admitted that the person in question played admirably at whist. "And do you seriously say, doctor," said the learned counsel, "that a person having a superior capacity for a game so difficult, and which requires in a pre-eminent degree, memory, judgment, and

combination, can be, at the same time, deranged in his understanding?" "I am no card player," said the doctor with great calmness and authority, "but I have read in history that cards were invented for the amusement of an insane king." The consequences of this reply were decisive.

Praying people should at the throne of grace remember the toilers of the deep as well as the tillers of the soil.

RETURN JOURNEY.

We arrived at Williamstown, Melbourne, on 18th December, and left on 22nd. We berthed at Port Adelaide on 24th. In the city "the glass" was at 106°. We departed on 27th, and arrived at Durban on 15th January, 1915, and sailed on 16th. We arrived in Cape Town on 19th, and left same day. On 10th February, at 11, we anchored at Tilbury, but we did not arrive in London till about 6. We had good weather, although at times it was rough, and caused sea-sickness on board. The voyage was fraught with much anxiety after we left Cape Town, more particularly when we approached the Continent of Europe, for we were aware that the vessels of the enemy were lurking in the neighbourhood. We should be devoutly thankful to the Eternal for His most wonderful care over us in the midst of danger on sea and land.

As we were sailing up the English Channel, a British war vessel sailed around the S.S. *Commonwealth*, as if giving us a hearty welcome to the home country. The Almighty encircles and covers His redeemed with His almighty wings of mercy.

The Australian Mission is one that should appeal to, and deeply interest our Church. Free Presbyterians from Scotland are in different parts of Australia. Can we help by sending to them the unadulterated gospel of Jesus Christ? It is very much needed in pleasure-loving Australia. Australia is stretching out her hands and saying to us, "Come over and help us." Men of God and of means are required. If those possessed of wealth gave of their means to send to Australia and support there several faithful gospel ministers, they would in no wise lose their reward.

"Now blessed be the Lord our God,
The God of Israel,
For he alone doth wondrous works,
In glory that excel.
And blessed be his glorious name
To all eternity;
The whole earth let his glory fill.
Amen, so let it be."—Ps. lxxii., 18, 19.

DETESTED be the preacher, who warmly descants concerning Jesus' imputed righteousness, and His Father's free Gift of Him for men, as their surety and ransom, and to them, as their Husband and portion; but neglects to point Him forth as a Saviour *from* the power and pollution of sin.—*John Brown*.

Recent United Free Church Appointments.

BY THE REV. JOHN R. MACKAY, M.A., INVERNESS.

ONE had hoped that, as one result of God's tremendous judgments upon this and other countries of Europe since August, 1914, the Churches of Scotland would henceforth esteem abettors of the infidel modern Biblical criticism, a criticism due largely to German culture, at a discount. So far as the United Free Church of Scotland is concerned, one had hoped that an utterance, which found expression in a certain number of the Monthly Record of that denomination towards the end of last year, in the sense that the Churches of this country should now bid farewell to German Rationalism and turn to the simple gospel, was symptomatic of a general revision of values going on within that denomination. But, if we may judge from the type of men the United Free Church still delights to honour, we must needs conclude that, in the sentiment of the Monthly Record, to which we have made allusion, the editor was speaking merely for himself—that the editor's utterances were not symptomatic of a general change of attitude for the better.

The death of the late Rev. Thomas M. Lindsay, D.D., Principal of the United Free Church College, Glasgow, and Professor of Church History in the same institution, brought it about that the U.F. General Assembly had to make two new appointments for their Glasgow College. For the Principalship, the Rev. James Denney, D.D., Professor of N. T. Exegesis in the Glasgow College, had no rival, either in Presbytery, or Synod, or Assembly. Dr. Denney is a distinguished scholar, and apparently a very capable administrator, and thus, from the point of view of natural endowments, had the highest claims upon his Church. But, if we should say that he deserved well of his Church because of his having quitted himself as a man, standing fast in the faith (1 Cor. xvi. 13), we should utter what could not stand the light of day. As far back as 1892, the writer heard Dr. Denney, by way of challenge, declare, on the floor of the General Assembly, that the only sense in which he allowed the Bible to be infallible amounted to this, "That the Bible would infallibly save as many as committed themselves to its teaching." His principal productions in the interval, as "Studies in Theology" and "Jesus and the Gospel," are written as by one who takes up his *principium* in that diminished or weakened sense.

A good illustration, of what the inspiration of the Scriptures means to Dr. Denney, may be taken from his treatment of that live subject, "The man of sin," in a commentary, on 1 and 2 Thessalonians, which he contributed to what is known as "The Expositor's Bible." Dr. Denney is satisfied that, when the Apostle Paul speaks of the *man* of sin, he must mean not a system, nor a series of persons, but an individual human person.

He is equally satisfied that the *temple* of God in which this *man* was to sit meant literally the temple in Jerusalem, which was still standing when 2 Thessalonians was written. In a word, according to Dr. Denney, the Apostle Paul anticipated that whilst the temple in Jerusalem was still standing, a certain man, the very incarnation of evil, should take up his place in the temple, and so defile it; and that when this took place the end of the world should have come. Of course, the Apostle Paul's anticipations were not realised. But what of that? "Some," writes Dr. Denney, "will think that objection final, and some will think it futile; I agree with the last." In sober fact, I would say that if the Apostle Paul could lead his readers astray in that way, we could have little more confidence in him as a revealer of the future, than we can have in Pastor Russell as an interpreter of prophecy after his miscalculations respecting the end of the world, which was to have taken place in October last year.

What leaves one the more astonished that Dr. Denney should have taken the *man* of sin, and the *temple* of God, in a sense which makes the Apostle Paul a false prophet, is the circumstance that Dr. Denney has intelligence and sanity enough to say further on: "There have been Popes who could have sat for Paul's picture of the man of sin better than any characters known to history. . . . And individuals apart . . . the hierarchical system of the Papacy, with the monarchical priest at its head, incarnates and fosters that very spiritual pride of which the man of sin is the final embodiment."

But I am not taking up this part of Dr. Denney's Commentary for an adequate criticism, I am using it simply as illustrating well the irreverent liberties which the new Principal of the U.F. Church, Glasgow College, takes with the word of God. The same Assembly that made Dr. Denney Principal, made the Rev. James Moffatt, D.D., Professor of Church History.

Now, in comparison with Dr. Moffatt, Dr. Denney is almost orthodox. Nothing, at a greater remove from the common faith of the Church of God, concerning the canon and inspiration of the Scriptures, than Dr. Moffatt's "Introduction to the Literature of the New Testament," ever appeared from the pen of a Scottish minister. Shortly after that volume of his appeared, the present writer drew attention to the extreme Philistinism of Dr. Moffatt's attitude towards the canon and inspiration of the New Testament Scriptures. I shall not now repeat what readers may verify by a reference to the Free Presbyterian Magazine, October, 1911, save, in a word to say, by way of a reminder, that, according to Dr. Moffatt, the Church has no reason to feel satisfied that, in the writings ascribed to Peter, John, James, Matthew, Mark, we have a testimony for the truth of the Gospel, borne by persons who had been privileged with the fellowship and companionship of Jesus Christ in the days of His flesh; nor even, in the third Gospel and the Acts of the Apostles, have we the testimony of one who had

spoken to those who accompanied our Lord on this earth, I mean of Luke the Physician.

Shortly after Dr. Moffatt published his "Introduction," he got an appointment as Theological Professor, connected with the Congregational Church, in Oxford, and we are free to say that our love to our native land caused us to rejoice on account of what we could not regard but as a good riddance. And now to think, at a time when God's providence is confirming the truth of His word in a way more solemn than our fathers or grandfathers had experience of, that he should be called back to fill a Professoriate in a Presbyterian Church in Scotland—it is too sad. As already said, I am not to review Dr. Moffatt's "Introduction" over again, but I would now like to point out that the evil effects of Dr. Moffatt's teaching are making themselves felt in quarters where one would not readily expect to meet with such bad effects. The Established Church of Scotland honoured the Rev. William Malcolm MacGregor, D.D., of St. Andrews United Free Church, Edinburgh, making him, in 1913, the first non-Established minister to lecture on the Baird Foundation. Now, Dr. MacGregor was brought up in an evangelical home, his father, as I take it, being the late worthy Rev. Duncan Macgregor, Dundee. But what of the son? Judging from his Baird Lectures, one would say that he has thoroughly imbibed Dr. Moffatt's extremely Philistinish view touching the canon and inspiration of Holy Scripture. Dr. MacGregor's Baird Lectures, so far as one can understand them, seem to be written from the point of view of what commonly passes as Mysticism, rather than from that of a robust Evangelicalism, and, naturally enough, result in what I, at least, cannot distinguish from a theoretical Antinomianism—the one evil "ism," the one only heresy, as Dr. John Duncan has put it. Dr. MacGregor finds the legal element in any form so intolerable, that a rule of faith, in the sense in which the Disruption Fathers held the Bible, seems unbearable to him. It is not strange, therefore, that he should make Dr. Moffatt's standpoint his own. Practically all the New Testament writings that Dr. MacGregor will admit to have actually been written by the men whose name the writings bear, is but a few letters by the Apostle Paul—just the point of view of the old discredited Tübingen school. In what other light, for example, could one understand the opening sentence of the first paragraph on page 172 of Dr. MacGregor's Baird Lectures?—"It is not easy," says he, "with certainty, to ascertain the mind of the Church at this time, for the writings which exist under the names of Peter and John are so largely coloured by the influence of Paul's teaching that they do not take us far." Similarly Dr. MacGregor, like Dr. Moffatt, is not sure that the Apostle Paul wrote the Epistle to the Ephesians, although all the mss. of that Epistle in existence bear as part of the text of the Epistle that Paul was the author.

But again I have to say that I have not taken up the Baird

Lectures of 1913 for a criticism in the general sense, but merely to point out how true it is that evil communications corrupt good manners; and to show how, because the United Free Church did not deal with Dr. Moffatt in 1911 as they ought to have done, the canker of infidelity is destroying their faith, as of former years in the divine authorship of the Old Testament Scriptures, so, now, in the divine authorship of the New Testament Scriptures.

I should like to obviate two erroneous impressions which some seem to have taken on. Some, on the one hand, are ready to think that if a Free Presbyterian points out the unsatisfactoriness, from the evangelical standpoint, of the teaching of United Free Church ministers and professors, it is because it gives us some satisfaction to be able to point to the unsoundness of the faith of men from whom we have separated. But the imputation of such motives, as influencing us, we regard as a slander; for we can honestly say that nothing would please us more than tokens shewing that these denominations that had forsaken the standpoint of our Lord and His Apostles towards the sacred Scriptures were retracing their steps. We should hail such a phenomenon with delight. It follows that, when the indications are all the other way, we are filled with sadness, and all the more so when we think of the way in which unwillingness to walk in the steps of our Lord and His Apostles has brought such sore judgments upon the earth; as at the present hour.

Again, others not so ready to impute to us unworthy motives, may be inclined to think that for all how sad it may seem, there is no escape for it; that, really, it is because men like Dr. Moffatt and Dr. MacGregor are more learned and more true to the facts, as known, that they must express themselves in a way so disconcerting to traditional orthodoxy. But that is sheer nonsense. It is not so much a matter of head as of heart. Men as learned as they, are as sound in the faith as regards the cause and inspiration of the Bible as, it will generally be allowed, Dr. John Owen was, in the accepted and ordinary sense. And to persons thinking that scholarship must mean looseness as regards the authenticity and truthfulness of the New Testament Scriptures, one would like to recommend a reading of Sir W. M. Ramsay's latest work: "The Bearing of recent Discovery on the Trustworthiness of the New Testament." It is a fine tonic, coming as it does in these days, wherein spurious culture abounds, from one of whom we may be humbly proud as a fine instance of true Scottish culture—one who thinks years of arduous and very exacting labours well spent, since these labours have resulted in a firmer conviction of the genuineness in every sense of the New Testament writings.

We regret that, owing to pressure on our space, we must hold over the Diary of Dugald Buchanan and other articles till next month.

Report on Religion and Morals for Skye.

BY THE REV. ALEXANDER MACRAE, PORTREE.

THE following Report was prepared by the Rev. Alexander Macrae, Portree, for the Synod Committee on Religion and Morals. It will be read with much interest :—

In presenting a Report on Religion and Morals in Skye, it may be premised with the observation that the present year is signalised by the call to our young men everywhere to military and naval activities in connection with the most gigantic and deadly War that has ever been waged. The undoubted evidence that it gives of divine displeasure at the inhabitants of the world is not wholly unrecognised. The terrible visitation was not looked for; it came unexpectedly, like a thief in the night. Although in most districts a section of the population are, to all appearance, thoughtless and unimpressed, the people generally are serious and awestruck at the thunder-clap of divine judgment that suddenly burst upon the nations. There is scarcely a family that is unaffected by the solemn development of events. There is scarcely a township unrepresented at some theatre or other of the War, and the anxiety of parents and relatives that each successive day may bring sad tidings stirs up exercises of mind that before were absent. The result is that the minds of the people in general are sobered and softened to an extent that hitherto was not visible.

While it cannot, with any degree of propriety, be said that there is much evidence of a work of real conversion taking place on a large scale, yet it would be wrong to deny the existence of instances in which the mighty and saving influences of the Holy Ghost are revealed. A few, at least, among the young are bearing the marks of a genuine work of grace, whom, it is confidently hoped, the Lord is fitting for future usefulness in the vineyard. There are some everywhere who, unfortunately, are more or less negligent in their attendance on the public means of grace, which are universally acknowledged to be of divine institution. It is, however, gratifying and encouraging to notice that those who despise, to their own hurt, the instituted ordinances of the Lord are comparatively few, and that general, if not universal, obedience is outwardly given to the apostolic precept, "Not forsaking the assembling of yourselves together, as the manner of some is." In regard to extraordinary occasions, such as a Communion season, none, except those who are placed in circumstances over which they have no control, absent themselves, and these solemn seasons are usually looked forward to with eager expectation.

With regard to family religion, there are few families, if any, belonging to our denomination, in which family worship is not regularly observed, and the heathenish, and worse than heathenish, habit of partaking of the Lord's temporal mercies without

invoking His blessing is unthinkable. Many are given to this horrid neglect, by which they shamelessly deny the Lord in the gift of His temporal mercies; but they are those who place themselves outside of the influence of the teaching of our Church. Families, as a rule, grow up to revere the religious sentiments and convictions of their parents. Still, here as elsewhere, there is room for improvement on the part of parents in the exercise of authority and discipline, and on the part of children in the exercise of reverence and respect towards those whose duty it is to guide them in the formation of their religious beliefs, as well as in all the duties relating to life and godliness. Outside influences have a deleterious effect. The thought of being branded by those, who know little or nothing about the distinctive position of Churches, as "narrow" and "peculiar" is disliked, with the consequence that some of those, who never have had a real appreciation of "the things of the Spirit," have no serious objection to be drawn into the popular current. The too prevalent practice of reading trashy literature has also a very deleterious effect upon the young. Unconsciously, the mind becomes poisoned; what is really valuable is rendered distasteful; and real intellectual development is stunted and dwarfed. In view of these circumstances, a solemn and weighty responsibility rests upon parents. To them there is a loud call to exercise unrelaxed diligence in distilling the precepts of divine truth into the minds of their children and warning them against being led away by the prevailing popular religious sentiments, which so manifestly stand sharply opposed to the truth that cannot be broken. Parents may not always have their desires satisfied; but, in any case, they will have satisfaction in the retrospect of having faithfully discharged their duty.

Drunkenness is a sin that is still too prevalent, but this vicious practice is not indulged in on such an extensive scale as formerly. In most places, the time-honoured practice of giving refreshments at funerals is carried out with such rigidity as borders almost upon religious devotion. In some districts, however, the practice is discontinued, with the result that temptation is placed out of the way of those to whom the very flavour of intoxicants may be an occasion of stumbling, and their minds are more impressed with the solemnity of the sacred duty that they are called to discharge. These districts deserve to be imitated by every other district, and signs are not wanting that some, at least, will ere long discontinue the practice. Few men, however, abandon themselves to such an extent as to lose all feelings of self-respect, although it is difficult for some to resist the temptation of resorting to places where stimulants are sold. In some places the young, as a rule, are proverbially temperate. Outbursts of intemperance are usually seen on the part of older people, and, unfortunately, the practice is not always confined to the male sex. It is dutiful to use all legitimate means to reduce a practice that so plainly unfits men

for the duties of this life, and also excludes them from participation in the life to come. It is to be hoped that the Government, who have now seriously taken the matter in hand, may adopt measures that will be effective in bringing about what has for long been much desired.

Even in Skye the quiet of the Sabbath rest is too often unnecessarily broken. Sabbath desecration is a crying sin throughout the land, and is indulged in by all classes, from the highest to the lowest. The annual visit of our battleships and cruisers to its shores in times of peace, which now, in time of war are, under God, universally looked up to as powerful instruments of protection, has been the occasion of infringing upon the sanctity of the sacred day. Those in authority, in their readiness to undervalue the claims of the Sabbath, were wont to gratuitously offer an opportunity to the public to visit these huge agents of destruction on the Lord's day, for the purpose of surveying the results of human ingenuity. The fact that crowds of people eagerly availed themselves of the opportunity given shows that the Sabbath can be desecrated in Skye, under the form of sight-seeing, as well as on the banks of the Clyde. Let the claims of the Sabbath be jealously guarded by high and low, and they are more likely to have the goodwill of Him who is able to save as well as to destroy by the most insignificant means. Too often, ministers and other professors of religion give an impetus to the encroachments made on the day of rest by practices that are stumbling-blocks in the way of others. Sabbath walking, Sabbath visiting, and Sabbath driving for purposes of pleasure and sordid gain, are the worst forms of Sabbath desecration of a public character. The practice of leaving home on the Sabbath, for the purpose of conveniently entering on the work of the week on Monday morning, calls for strong condemnation. It betrays absence of real regard for the honour of the Lord's day.

In common with other places throughout the Highlands, the voice of mirth at the dance and concert is, for the present, silenced by the voice of War. The calamities of the present time solemnly impress communities. Some are bewailing the dead, some are concerned for the wounded, and others are anxious about those who, as yet, are unhurt. The disposition to indulge in reckless sport and amusement is apparently more in evidence in the cities, and even at military and naval training centres, than in comparatively quiet communities. May these communities receive such a baptism of the Holy Ghost that they will never again be devoted to the laughter that is like the crackling of thorns under a pot, but, on the contrary, count it their highest privilege to be devoted to the fear of the Lord!

In Skye, Romanism, as far as the outward profession of it is concerned, is in a decadent condition. It would be well if this remark could be applicable to the country in general; but, alas! the contrary is too sadly true:

Protest by Synod against Special Envoy to the Vatican.

THE following protest on the subject of the British Envoy to the Pope has been drawn up by the Synod's Committee, and has been forwarded to the Prime Minister, with the request that it be laid before His Majesty the King and His Majesty's counsellors. Copies have also been sent to some of the principal members of the Cabinet :—

"The Synod of the Free Presbyterian Church of Scotland would hereby enter its earnest and emphatic protest against the recent sending of Sir Henry Howard as a Special Envoy to represent this nation at the Vatican. The Synod considers that this step is a violation of the Protestant Constitution as set forth in the Bill of Rights, and that it is fraught with serious danger to the stability and peace of the Realm.

The Synod would most humbly and loyally, but very seriously, remind your Majesty and your Majesty's counsellors that the policy of acquiescing in the intrigues of the emissaries of the Papacy, and of refusing to listen to the earnest remonstrances of loyal Protestant subjects, expelled the House of Stewart from the Throne of Great Britain, and that a similar policy pursued to-day is liable to lead to consequences of a disastrous kind to the present dynasty, which your Majesty's loyal subjects would greatly deplore.

The Synod would further call attention to the example of Italy and France in recent times as nations which, from personal experience of the tyrannical domination and subtle intrigues of the Papacy in connection with religious, civil, and military affairs, were compelled to take strong measures to prevent Papal and Jesuit interference, and to maintain peace and prosperity within their respective borders.

The Synod would also observe that the Papacy has been charged, not unjustly, at the present crisis, with being an accomplice of the War Party in Germany, and that the Pope has not condemned any of the nefarious acts of that nation since the present terrible war began.

The Synod, therefore, in conclusion, earnestly beseeches your Majesty and your Majesty's Government to issue an order to have Sir Henry Howard withdrawn from the Vatican, and so deliver your Protestant subjects from a false position in this matter, as well as the nation in general, from a serious menace to its most vital, important, and abiding interests."

Obituary.—We regret very much to record this month the deaths of three worthy elders in the North—Messrs. John Swanson, Halkirk; Donald Dunbar, Wick; and Angus Macleod, Strathy Point. Mr. Swanson was in middle life, but Messrs. Dunbar and Macleod had reached a ripe old age. All were useful men. We expect (D.V.) to have fuller notices at a later date.

Domhnall MacAonghais.

(1841-1871.)

(Air a leantuinn o t. d. 402.)

D'UR a rinn sinn an t-iomradh mu dheireadh mu dheighinn an oganaich dhiadhaidh, Domhnall MacAonghais, ann am Februari, cha robh duil againn gu'm bitheadh sinn cho fada gun 'bhi a' toirt gu co-dhùnadh 'na bha sinn a' runachadh a' dheanamh a luaidh air aig an àm so; ach, airson aobharan nach ruig sinn a leas a nis a chur ann an clòdh, b' fheudar duinn an nì a leigeil thairis airson beagan mhiosan.

Anns an dàn a thug sinn dhuibh uaith, ann am Februari, rinn Domhnall iomradh air e a bhi a' dol a Dhuineidin, d'ur a dh'fhag e a' Chomraich ann an 1867. Ach 'de air bith a bha g'a thoirt a Dhuineidin aig an am sin, 's ann air Glaschu bha aghaidh mu dheireadh, oir 'sann 'an Oil-thigh Ghlaschu, agus ann an Talla na h-Eaglais Saoire ann an Glaschu, 'fhuair e 'fhoghlum, mar neach a bha ag ionnsachadh airson na ministreileachd, gu h-iomlan. Ach Earrach an deigh Earraich, agus bliadhna an deigh bliadhna, 'sann gus a' Chomraich a bha e a' pilltinn, d'ur a rachadh an Seisan, 'san Oil-thigh no 'san Talla, seachad. Agus nochd gràs an Spioraid, 'na chridhe, e fhein gu mor da thaobhsan, anns a' mheas a chuir e air meadhonan nan gràs, mar bha iad sin air am frith-ealadh 'na là air a 'Ghaidhealtachd, agus anns a' mheas a bha aige air sluagh Dhé. Agus mar bu ghnàth, fhuair smuaintean a chridhe, d'an taobh sud, cainnt anns na dàin. Mar eisimpleir air a' mheas a bh' aige air meadhonan nan gràs, leughamaid an dàn so a leanas, a chuir e ri cheile anns a' bhliadhna 1868. Ars es:

“Air dhomh bhi 'g imeachd 'an ionad bòidheach,
Air feasgar samhraidh 's an t-allt ri crònan,
'Sann dhuig mo smuaintean gu luaidh is còmhradh,
Mu dhoigh an t-shluaigh so, air uairibh òrduigh.

Tha cleachdamh àraid a ta ro òirdheirc,
Am measg nan Gaidheal air laithibh òrduigh,
Chi sinn an sluagh a' tighinn a nuas 'nan dòrlaich,
A chum nan sliabh, 's iad ag iarraidh eòlais.

Cha luaidh a dh'innsear a mach o'n chùbaid,
Gu'm bheil an t-òrdugh gu 'bhi 'san dùthaich,
Na gheibh sud sgiathan mar ian, 's e siubhlach,
'S bith 'dh 'n tir air ghluasad chum teachd g'a ionnsuidh

Thig air muir iad, 's thig air tir iad,
Ri fuachd is sneachd, is neart na sìne,
Theid aitean comhnuidh air doigh, 's gach nì, dhoibh,
'S bith 'dh blàth 's is caidreamh air fad na sgìre.

'S ged thig cuid dhe 'n tha sud gu h-eutrom,
'S iad fhathast air seacharan air an aonach,

'S tric a chual, aig na h-uairibh gaoil so,
Iad sgeul nach d' fhuair iad a chur a'm faoineas.

Is tric a chual iad an guth 'ta làidir,
A' teachd gu buadhach o'n Ti a's àirde,
Air chor 's gu'n ghlaodh iad, 'an saothair chràitich,
O ciod a ni sinn, is sinn gun teàrnadh?

Is tric a chual, aig na h-uairibh ceudna,
Aig àm an cruaidh-chais, 's gach ni 'gan treigsinn,
Iad focal fuasglaidh, le buaidh is eifeachd,
A chum a suas iad, air cuan na h-eiginn.

Is tric bha coinneamh an sud aig càirdibh,
Mar 'bh'aig Elisibet is Màiri,
Is tric a dh'ung E as ùir an cnàmhan,
A chum an ùrachadh anns an fhàsaich."

Mar a bhitheas cuimhne aig a' mheud 'sa leugh an t-iomradh a rinn sinn air iompachadh Dhomhnuill MhicAonghais, bha aobhar aige-san, co dhiubh, air a shon fein, a leithid sin de bheachd a bhi aige mu orduighean an t-soisgeil.

Ach a nis air son eisimpleir air a' mheas a bha aige air co-chomunn sluagh Dhe, leughamaid an dàn so eile. Ars es :

"Air dhomh 'bhi 'san t-samhradh,

'S na gleannta mu thuath¹

'S ann a thuit mi air àite

'S an robh cairdean do'n Uan,

Cumail cuimhne air a ghradh-sa

'Tha ardaichte shuas,

Ach a dh' fhuiling am bàs

Ann an àite a shluaigh.

Cha b' ann air an t-saoghal,

'S air fhaoineas gun stath,

Bha iadsan a' labhairt

A th' agam a' m' dhàn.

Bha gach aon 'cur an céill,

Mar a dheilig ris gràs,

'S mar a fhuaradh leis anam

Air carraig nan àl.

'S ann an sud 'bha an comunn

'Bha loinneil gu leir,

Air an tionail le gràdh

As gach aite 'n deach iad,

Thug E' dh' ionnsuidh a bhuird iad,

'S ann an cumhnant ris fein;

'S ta beo ann an gaol,

'S ann an aonadh ri cheile.

¹ 'Se sin, air a' Chomraich.

Bha seann duine o'n tuath ann,¹
 'S bu shuairc leam a ghnùis,
 Ged a thainig a' mhaduinn,
 Cha robh cadal 'na shùil,
 'S 'n uair a dh' iarradh gu falbh,
 'S ann a thoirmisg e a' chùis,
 O nach còir a bhi sgith,
 Dhe 'bhi seinn air a chliù.

Tha buannachd da riridh,
 Do fhior chloinn nan gràs,
 A bhi beo ann an aonadh,
 'S ann an caomh cheangal graidh,
 Oir thubhairt E fein,
 'S chuir E seul air le 'laimh,
 Gu'n doirt E orra beannachd
 A mhaireas gu brath.

Nach bu chòir do na cairdean,
 A ghradhaich E fein,
 'Rinn E a cheannach 'sa phaidheadh,
 'S thearnadh 'n am feum,
 A bhi 'siubhal na fàsaich,
 Mar a dh' aithne E dh'a threud,
 'S bhi nochdamh do'n t-saoghal
 Gur caomh leo a cheile?"

Tha e soilleir gu'n d' fhuair Domhnall MacAonghais tomhas saoi bheir de Spiorad na h-uchd mhacachd, agus nochd an inntinn a fhuair e i fein ann an gradh d'an chloinn, agus, mar an ceudna, ann an aoibh-neas, anns nach robh co-roinn aig coigrich. Ach, mar is minic a thachair dh'an leithid sin, cha robhe 'na choigreach air a bhi a' dol domhain sios ann am bròn. Bheir sinn aon eisimpleir seachad dhe'n t-shuidheachadh sin, a dh'ainmich sinn a nis, agus le a sin bithidh sinn a' toirt na h-iomraidh so gu co-dhunadh! Air dha ni eigin 'tachairt air a chiùrr e, chuir e an cèill inntinn mar so:

"Tha mi sgith dhe an t-stri,
 So an tim dhoruinneach.
 (Air fonn: Tha mi sgith m' onaran.)

Tha mi sgith dhe an inntinn,
 'Tha pilltinn do sholàsan.
 Tha mi sgith, etc.

Tha mi sgith dhe na h-aighean,
 'Tha sapraid an combnuidh riut.
 Tha mi sgith, etc.

¹ Fearchar MacBheathaig. Bha a' choinneamh ud ann an tigh Bantrach Alastair, a' Chubair, a bha air an t-sraid 's a Chomraich.

Tha mi sgìth dhe an chruas,
 'Tha 'toirt fuachd 's reòtachd leis.
 Tha mi sgìth, etc.

Tha mi sgìth dhe an chridhe,
 'Tha sligheach 'na dhoigheanan.
 Tha mi sgìth, etc.

Tha mi sgìth dhe an phlaigh sin,
 'Tha grannd' is breoite leat.
 Tha mi sgìth, etc.

'S i 'n t-as-creideamh a chuirr mi,
 'S dh'fhag crùbach a'm bhròinean mi.
 Tha mi sgìth, etc."

Agus mar sin sios air son timchioll air fichead rann eile a bharrachd.

Ach cha lean sinn a bheag na's faide aig an am so. Saoilidh sinn gu'm b' fhearrd air 'n anam an t-eolas a thainig sinn, tre chaoimhneas piuthar Dhomhnuill MhicAonghais (Mrs. Fraser), gu 'ghabhail air an inntinn a fhuair Domhnull o Dhia, agus bithidh duil againn gu'n cuir cuid eile, a leughas an t-iomradh so, an Amen ris a sin.

An deigh do Dhomhnull MacAonghais ach beag a dhol troimh an fhoghlum a dh' fheumadh e airson na ministeirealachd, 'sann a bha e air a ghairm gu seirbhis an tigh a's àirde.

Chriochnaidh e a thuras ann an Glaschu anns a' bhliadhna 1871, d'ur nach robh e ach deich bliadhna fichead a dh'aois.

I. R. M.

Notes and Comments.

The Pope's Prayers.—In the daily press it is reported that the Pope, in a letter written to Cardinal Vannutelli, says to him that it is necessary to raise our prayers to Him in whose hands is the fate of nations, asking also the intercession of the Virgin Mary to obtain the cessation of the scourge of war. He concludes the letter by urging Roman Catholics to fast for three days in order to strengthen their prayers. If we are to wait until the Virgin Mary intercession will obtain the cessation of the scourge of war, the mighty nations at present in conflict will be wiped out of existence, and as for the strengthening of the prayers of Roman Catholics, one feels they stand much in need of strengthening, but the method suggested by the Pope and practised by the Church of Rome will weaken, instead of strengthen, prayer. It is deplorable that in the 20th century of the Christian era, and in the mightiest convulsion that ever shook the nations of the earth, that the so-called Vicar of Christ should turn away his eyes from the Lord Jesus, and look to a creature, however highly honoured of heaven she was, imploring her intercession.

"I perceive in all things ye are too superstitious."—The correspondent of one of the London dailies, writing some weeks ago, says—"Athens is passing through a day of such religious excitement, one might almost say frenzy, as has not been seen for a long time. The wondering working ikon (image) of the Virgin, believed to have been painted by St. Luke, was brought to the bedside of king Constantine in the hope that it may effect a cure of his grave malady. He then goes on to describe the difficulty the police had in protecting the so-called sacred relic from the devotions of the frenzied crowds. The story was circulated in Athens that the king's exertion in raising himself in bed to kiss the ikon, burst the abscess in the lung, which led to an improvement. Be this as it may, the light shed by these extraordinary proceedings alike on the royal house of Greece and the populace of Athens, reminds us of the words of Paul in addressing the Athenians of old—"Ye men of Athens, I perceive that in all things ye are too superstitious."

Calvin's Austerity.—The impression in most minds concerning Calvin is that he was a man of great austerity, and that his outlook on life was severely cold, but Prof. Warfield, in a recent article in the *Princeton Theological Review*, gives us to understand that this is not altogether a true picture of Calvin. "His cutting satire," he says, "was only one manifestation of a special talent for pleasantry which characterised all his intercourse. Laughter, he taught, is the gift of God; and he held it the right, or rather the duty, of the Christian man to practise it in its due season. . . . 'I wish I was with you for half a day,' he writes to one of them, 'to laugh with you.' In a word, contrary to the general impression, Calvin was a man of great freshness and jocundness of spirit, and so little was he inclined to suppress the expression of the gayer side of life, that he rather sedulously cultivated it in himself and looked with pleasure on its manifestation in others." Calvin, evidently, was not the piece of cold, icy, and frigid humanity that his enemies would make us believe he was, but a real human being with real human feelings—a giant even among the great men of his time, and a saint of God who feared Him and revered Him as his chiefest good.

Acknowledgment of Donations.

MR. ANGUS CLUNAS, General Treasurer, 35 Ardconnel Terrace, Inverness, desires to acknowledge, with thanks, the following donations:—

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"A Poor Friend," (Lairg P.O.), 20/; "A Friend," Berwick-on-Tweed, £4; Mr. Alex. Macpherson, Strontian, 10/; "A True Friend," Strontian, 10/.

FOREIGN MISSIONS.

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F.P. Congregation, Clarence River, New South Wales, £6; "A Friend," (Kirkhill P.O.), 5/, for Maintenance of Young Person in Mr. Radasi's house; "A Lady Friend," 20/ for Kaffir Bibles, and 20/ for Chief Ngege, who refuses to work on the Sabbath day. Per Rev. J. S. Sinclair—Mrs. Gibb, Weston-Super-Mare, for Rev. J. B. Radasi's Mission, £4; Mr. W. S. Macleod, Sydney, Australia, for Mr. Radasi's Mission, 20/; Mrs. Moffat, Glenelg, for Expenses of Young Lad to Lovedale, 2/6; "Friends," Brawlbin, Thurso, for Foreign Missions, 10/. Per Rev. Neil Cameron—"Lady Friend," Edinburgh, for Foreign Missions, 5/; "A Friend," Glasgow, for Upkeep of Young Persons in Mr. Radasi's house, 10/.

MISSION TO FORCES FUND.

"A Friend," Sutherland, 20/; Mr. A. Livingstone, Fernabeg, Applecross, 10/6; Miss B. Mackenzie, 4 Charlotte Square, Edinburgh, 5/; "A Lady Friend," 20/; "A True Friend," Strontian, 2/.

Per Rev. J. S. Sinclair—Captain Finlayson, Glasgow, 20/; Mr. M. A. Macleod, Napier, New Zealand, 10/; "A Friend," Glasgow, 2/; Miss Mackenzie, Catter House, Drymen, 5/; "Friends," Brawlbin, Thurso, 10/; Mr. J. Macdonald, Schoolhouse, Lairg, 5/; Miss K. Mackenzie and Friends, Lochrosque, 13/; Mr. J. Maciver and Friends, Bonar and Tain, for Deputy to Hospitals in France, 30/; Mrs. Gibb, Weston-super-Mare, 73/; C. A. Greenock, 2/6; For Deputy to Hospitals in France ("Luke vi. 46"), 10/; Jas. Ross, Backlass, Watten, 8/9; Miss Leitch, Thurso, 2/6.

Per Rev. N. Cameron—"Friend," Glasgow, 6/; "Friend," Greenock, 10/; "A Reader of F.P. Magazine," Skye, 10/; "A Friend," Glasgow, 10/; L. M'B., 4/; "Anon." (Lairg P.O.), 10/. Per Mr. A. Mackay, "Friends in Staffin," 45/. Per Rev. A. Macrae, Mrs. Burnett, Kishorn, 4/. Per Rev. Ewen Macqueen, "Friend Across the Seas," 3/4.

Rev. Ewen Macqueen, Kames, acknowledges, with thanks, donations for Books to Soldiers and Sailors:—B. Dawson, £1; D. M'Callum, 10/; J. Maclachlan, 10/; D. M'Pherson, 10/; J. Dawson, 5/; Miss Johnston, 2/; Mrs. Potter, 2/; Two "Friends," 9/; Dug. M'Callum, 2/6; Mrs. Taylor, Lower Stiolaig, 2/6; The Taylors, Deartherrach, 2/; The Kerrs, Deartherrach, 2/; "A Friend," 1/3.

Mr. William Grant, 8 Wellington Square, Chelsea, London, S.W., Treasurer to London Mission, acknowledges, with thanks—£4 from "Friends," per Rev. Neil Cameron, for London Church Building Fund, and £2 5/ from Officers and Crew of the R.M.S. "Clydesdale," per Captain Nisbet, for the Mission to Forces Fund.

Rev. Neil Cameron acknowledges, with thanks, 5/ from "Anon" (Glasgow P.O.), for St. Jude's Sustentation Fund, and 5/ from "Reader of F.P. Magazine," and 12/6 from Mr. A. Mackenzie, Lochbroom (per Rev. J. S. Sinclair), for Kaffir Bibles.

Church Notes.

Communion.—Beaul, Lairg (Sutherland), and Raasay, first Sabbath of July; Staffin (Skye), Tain (Ross), Tomatin (Moy, Inverness), second; Daviot (Inverness), Flashadder (Skye), Halkirk (Caithness), and Rogart (Sutherland), third; Bracadale (Skye), Carrbridge (Inverness), Plockton (Ross), fourth. Dingwall and North Uist, first Sabbath of August; Portree (Skye), second.

Australian Mission—A Note.—Rev. Duncan Mackenzie, the Church's Deputy to New South Wales, in moving approval of the report anent the Australian Mission, given in by the Rev. Neil Cameron, stated that the Clarence River friends had handed him £50 for his passage from the Clarence to Gairloch, and expressed their regret they were not able to add more so as to relieve him entirely of Mrs. Mackenzie's travelling expenses to and from Australia. (The above was omitted in Synod Report.)

Mission to Forces.—The Rev. Donald Graham, Shildaig, returned from England after the first Sabbath of June, and the Rev. Neil Macintyre, Stornoway, proceeded that same week to take up the work of the Mission, which he is carrying on at the present moment. The services continue to be well attended at Chatham and Portsmouth. May the Lord's richest blessing rest upon the word preached! The war is becoming no less intense, and many of our young men who have been hitherto at home, are being sent to the front. Those of them without God have great need that the word of truth would be made quick and powerful in their hearts, so that they may be prepared for death and eternity.

The Fund for this Mission is now open, and donations may be sent to Mr. Angus Clunas, 35 Ardconnel Terrace, Inverness.

Harris Building Funds—An Appeal.—The Harris Congregation desire to appeal for help to interested friends in view of the requirements of the Finsbay Church Building Fund, and the Tarbert Manse Building Fund. There is a sum of £300 still required to pay the Tarbert Manse, and the same sum is needed to completely finish the Finsbay Church. The latter building is not yet roofed, and it is feared that if it be left without a roof for another winter all that has been done will be lost. The people have collected some money among themselves, but owing to the high price of material and labour, the amount will nothing like cover the necessary outlay.

It may be stated that the Harris people have been hard hit by the War. The tweed industry and the fishing have been at a complete standstill since the War began, and their stoppage has been keenly felt. It has been therefore considered necessary to appeal to friends for assistance.

Any friends wishing to help to defray the Tarbert Manse debt may send their subscriptions to the Rev. D. N. Macleod, F.P. Manse, Tarbert, Harris, and those desirous of helping to complete the Finsbay Church may send them either to Mr. Macleod at above address, or Mr. John Morrison, Finsbay, Obbe, South Harris.

The Magazine.

Subscriptions Received for Magazine.—Mrs. Mackenzie, Park Cottage, Badinscallie, Achiltibuie, 2/6; J. Macdonald, P.O., Fochabers, 2/6; Mrs. D. Mackay, East End, Ardineaskan, Lochcarron, 2/6; J. MacGregor, W. Shinness, 2/6; Miss Urquhart, Cullicudden, 5/-; D. Crawford, Tarbert, Loch Fyne, 2/6; Mrs. H. Henderson, Miss F. Smith, and Mrs. J. D. Campbell, Ilderton, Ontario, 2/6 each; D. C. Urquhart, Dresden, Ontario, 2/6; Per

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