



THE  
**Free Presbyterian Magazine**  
 AND  
**MONTHLY RECORD.**

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

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

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THE

# Free Presbyterian Magazine

*And MONTHLY RECORD.*

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## Family Worship.

THE observance of family worship was very common in Scotland in years that are past. But we have good reason to fear that this admirable practice has now become out of date in popular estimation, and that it is only in comparatively few households that it is still observed. The newspaper—valuable in a subordinate way—has usurped the place which belongs to the Bible, and the nation is everywhere poorer, morally and spiritually, on this account. It is plain to all who have studied carefully the history of religion among us that worship in the family has proved a blessing of incalculable value to many generations of our countrymen. Some, we believe, have received their first serious impressions of eternal things at the family altar, impressions which eventually issued in a change from Satan's darkness to God's marvellous light. Equally certain is it that thousands have derived moral benefit of a high order from this sacred institution. Scotland and England have risen to the high place which they occupy among the nations, as a result, under God, of personal and family religion. But, sad to say, declension has begun; the light of God's Word is rejected from many homes; and we are in danger if not arrested, of universal decay and ruin. The voice of the Lord in this terrible war is a call to return to His Word and Worship.

In making a few observations on this important subject, let us notice, first, the Scriptural basis for family worship.

The Scriptures clearly teach us that as the individual is a unit formed by the Most High, so is the family. The marriage tie was constituted in Eden by the hand of the Lord, and the offspring of the marriage union are compared in Scripture to the branches of a tree. There is a certain oneness between the tree and its branches. It seems, therefore, plain that it is the natural duty of parents and children as one body or company, possessing certain mutual relations, responsibilities and advantages, to acknowledge together their Maker as the fountain of all their

good, and in the light of the special revelation of righteousness and mercy He has given, to confess their sins, and seek His forgiveness and help through Jesus Christ.

We observe also that there are concrete examples given us in the Scriptures of family worship. If we go back to the earliest times, we see that the visible Church was confined to particular families—Adam and his family, Noah and his family, Abraham, Isaac, and Jacob, and their families. The worship of the Church in those ages was family worship. We find that Abraham raised up altars for worship in the various places whither he went, and he is highly commended by the Lord for his attention to the religion of his family: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord" (Genesis xviii. 19). Abraham was "the father of the faithful," and a typical servant of God for all subsequent ages. We might also cite the cases of Joshua, Job, David, and others. All these prayed with and for their families. Joshua's memorable resolution bears strongly upon the point: "As for me and my house, we will serve the Lord." Coming to New Testament times, we see that the Lord Jesus, the Head of the Church, taught His disciples to engage in united worship: "When ye pray, say, Our Father, which art in heaven," etc.

True, we may not find a distinct, explicit case of family worship recorded in the New Testament, but that is quite unnecessary, as unnecessary as it is to find an explicit case of a woman sitting at the Lord's Table in order to prove that women may sit there. Family worship was no ceremonial part of the old dispensation destined to pass away, but an institution adapted to, and binding upon all generations, as long as there is a family in the world. The New Testament has on record many cases of families and households being brought into the visible Church, and can it be supposed that these, with their greater privileges, were under less obligation to acknowledge and worship God than the people of the former dispensation? The supposition is absurd.

Still further, we find that fearful woes are pronounced in the Scriptures on households that do not acknowledge God or serve Him. "The curse of the Lord is in the house of the wicked." Forgetfulness of God is wickedness, though often not thought or believed to be so. Witness, again, the burning petitions of Jeremiah: "Pour out thy fury upon the heathen that know thee (or own thee) not, and upon the families that call not upon thy name" (Jer. x. 25). These words—expressive not of malice, but of holy indignation—contain a solemn warning to families who neglect God's Worship.

In view of the above teaching of Scripture, we think it is as plain as it possibly can be that social worship is obligatory upon all families to whom the Bible has come.

Perhaps some person may ask, "Is it right or Scriptural for people who are unrenewed, and without spiritual life, to engage in

family worship?" We answer without hesitation that it is. Read the 148th Psalm. There "dragons and all deeps," beasts and all cattle, kings and judges, young men and maidens, old men and children, are all commanded without exception to "praise the name of the Lord." If they are capable in a lawful sense of the high exercise of praising Him, surely they are capable in a lawful sense of the humbler exercises of reading His Word, and calling upon His name. We must not be wiser than God, and it is only a presumptuous sickly spirituality that He will frown upon, which forbids what He has expressly commanded. Do we forbid the unregenerate from engaging in public worship where a number of families are gathered together? No. If it is competent for them to engage in worship along with a number of families, it must be equally competent for them to do so when met as members of one family. It is further our personal opinion that, when the leader in worship does not feel himself or herself competent to engage in prayer extempore, such may lawfully use a *form* of supplication. While it is wrong to depend upon a mere formal repetition of words in prayer for acceptance with God, yet we think that the employment of a "form of sound words" in private, if necessary, is not wrong in itself. Witness the fourteenth chapter of Hosea, where the Lord puts the very words of supplication into the mouth of Israel, and observe also the pattern of prayer that Christ left with His disciples. Is it not entirely proper, and eminently helpful, for us oftentimes to use the very language of Scripture both in public and private at a throne of grace?

It would be an excellent thing if all families, where a measure of decency prevails, would regularly observe a form of family worship, and that not merely once a week on the Sabbath evening, but morning and evening each day. It would, to say the least, act in general as a preserving salt from many outward evils, to which fallen humanity is prone. The Lord also blesses the reading as well as the preaching of His Word unto salvation. It is open to us to hope that such a blessing might attend it.

The present time in the history of our country is one in which there should be renewed diligence in the matter of all religious exercises, public and private. God's judgments are clearly in the earth. He is angry with us for, among other things, our practical atheism, forgetfulness of His being and claims, and our negligence of prayer. If ever there was a message from heaven to people asleep in spiritual death and indifference, it is at the present crisis. "What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not" (Jonah i. 6). Thus spoke "the shipmaster" to Jonah in the storm. The same call comes to every slothful soul to-day. It would be well if people who have become remiss in family worship or have been utterly neglectful of it, would awake and give it regular attention. Who can tell but the Lord, in His infinite mercy, might send us at present a special blessing as a nation?



## A Sermon.

BY THE REV. JAMES S. SINCLAIR, JOHN KNOX'S, GLASGOW.

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The Conversion of the Philippian Jailor.—ACTS xvi. 23-34.  
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THIS chapter of the Acts contains an account of the first fruits of the Apostolic preaching of the Gospel on the continent of Europe. Not that the truth concerning Jesus Christ had not reached any part of this continent before this date. For we read in the second chapter of the Acts, where the day of Pentecost is described, that there were present on that day "strangers of Rome" who came under the influence of the Holy Ghost, and heard the truth as proclaimed by the Apostle Peter. Doubtless, these strangers returned to Rome, one of the principal cities of Europe, and carried the truth of the Gospel with them. Still, we have no record of any public authoritative preaching of the Gospel on the European continent, until we come to the narrative before us. Paul, accompanied by Silas, had set out on his second missionary journey, and had visited various parts of Asia Minor, where he had previously laboured, "confirming the Churches." It was the intention of these servants of Christ to break new ground in the interior of Asia, but as they tarried at Troas on the western coast, "A vision appeared to Paul in the night. There stood a man of Macedonia who prayed him, saying, Come over into Macedonia and help us." This vision, which was evidently of the Lord, led them to cross the Aegean Sea to the Macedonian province of Greece. Here they were divinely guided to the city of Philippi, where was a Roman colony.

The inspired writer gives details in this chapter of two outstanding conversions which took place in Philippi, those of Lydia, a native of Thyatira, and the jailor. Other conversions there manifestly were. The members of the households of these persons were brought to the knowledge of the truth as it is in Jesus, and, no doubt, other men and women besides to whom there is no direct allusion. We read in the closing verse of the chapter that Paul and Silas "went out of the prison, and entered into the house of Lydia, and when they had seen the brethren, they comforted them and departed." Lydia's house was probably the place where the brethren gathered for fellowship and worship. It is apparent that the Lord's dealings with Lydia differed somewhat from His dealings with the jailor. He dealt gently with Lydia when He opened her heart to attend unto the things which were spoken of Paul, but He gave a sharp awakening to the jailor. He dealt with him by terrible things in righteousness. Nothing less than an earthquake was sent to arouse him out of the sleep of death. The Lord is sovereign, and in His dispensations towards His people, He acts variously in some particulars,

though in the main things He is the same. Lydia and the jailor were both brought as sinners to trust in the Lord Jesus Christ alone as the divine Saviour, "able to save unto the uttermost," and their faith was similar in its fruits. Both made a public confession of Christ at all costs, and were baptised in His name, and both exhibited the same warm, intense, self-sacrificing love to Christ's servants and people.

It is our purpose on the present occasion, in dependence upon the Spirit of truth, to consider the interesting account given us of the jailor's conversion, and in doing so, let us observe:—

I.—The character of the jailor prior to his conversion;

II.—The various steps in providence which led to this wonderful change in his case;

III.—His awakening to soul concern, as expressed in action, and in question, "What must I do to be saved?"

IV.—The words of Paul and Silas, in answer to his question, which proved instrumental in the change from darkness to light; and

V.—The evidences the jailor gave that his conversion was genuine.

I.—Let us observe *the character of the jailor before his conversion.*

We are told nothing explicitly about him in this respect, but we may safely gather what manner of man he was from his conduct towards Paul and Silas. These messengers of Christ had been brought before the magistrates of Philippi on the ground that they were disturbers of the peace, teaching customs which were not lawful to be received. They had cast out an evil spirit from a poor damsel who was "possessed with a spirit of divination," and who was employed as a source of unhallowed gain by certain masters. She no longer possessed the spirit to divine, and so her masters, enraged at the loss, laid hold of Paul and Silas, and accused them before the magistrates. "The multitude rose up together against them," with the result that the magistrates condemned Paul and Silas to be severely beaten, and then to be cast into prison, "charging the jailor to keep them safely."

The jailor now makes manifest his character. Having received this charge, he not only "thrust them into the inner prison," but "made their feet fast in the stocks." He was determined to add pain to safety. He was of one spirit with the magistrates in their opposition to Paul and Silas, and in action towards them, he was, if anything, more cruel and severe. The jailor therefore shows himself to be a Gentile member of Adam's fallen race—one of those who were "alienated and enemies in their minds by wicked works." It is almost certain from what is told us afterwards that he had heard to some extent the truth concerning sin and salvation from the lips of Paul and Silas before they were brought before the magistrates, but he plainly did not like it. He hated the men and their message, and when he now has the opportunity,

he will make things as bitter for them as he possibly can. The poor jailor just exhibits the same spirit as is in every fallen creature by nature. "The carnal mind is enmity against God," and enmity against His law and gospel. And many of those, whom the Lord has called by His grace, hated the truth as intensely as he did, before their conversion, though in providence they were not allowed to show their malice in the same way.

Let us behold, then, here a trophy of the free and sovereign grace of God in Jesus Christ. The Most High in the riches of His mercy invades the jail of Philippi, one of Satan's strongest fortresses in the city, and snatches a brand out of the fire—one of the most unlikely men in the whole town to become, as we believe he did, an eminent follower of the despised Jesus of Nazareth. "Where sin abounded, grace did much more abound."

II.—Let us now proceed to observe *the various steps in providence, which led to this wonderful change in his case.*

1. The first step I observe is *the spiritual exercises of Paul and Silas* in the prison. We are informed that "at midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them." It is remarkable to notice the elevation of mind and spirit these servants of Christ had, during the midnight hour in the dark prison, with their feet fast in the painful stocks. Here we see, not defeated soldiers of Jesus Christ, though prisoners for His sake, but spiritual victors over all their enemies. His grace was sufficient to sustain them; His strength was made perfect in their weakness. They were more than conquerors through grace; and thus they were enabled, not only to pray, but to sing praises unto God, and that so loudly that the other prisoners heard them.

Now, I fully believe that when Paul and Silas prayed, they not only raised their earnest petitions to the throne of grace in their own spiritual interests, but in the spiritual interests of others, yea, of their very enemies. Filled as they were with the love of Christ which passeth knowledge, and remembering His gracious commands, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you," they would not fail to pray for the man who had despitefully used them in the prison. Every pang of pain, which came from the stocks, would prompt them to pray that the Lord would have mercy upon his soul, and save him from going down to the pit. We are not expressly told this, but personally I feel convinced of the truth of it. Whether their faith rose to the height of being assured of his coming conversion is a different question, but that he, among others, was the subject of their prayers I think cannot be doubted. This is the wonderful way in which the Lord's servants, when under the reigning influence of the Holy Ghost, recompense their enemies. They overcome evil with good, and seek the soul's salvation of those who have injured them.

The Lord makes use of His people's prayers in all ages as links

in the chain of His fulfilled purposes. Prayer is one of His ordinances. He moves His children and servants to pray for blessings on themselves and others, and then answers them, to the praise of His glorious grace.

2. The second step I observe in the movement of Providence in the jailor's case is *the earthquake*. We are told that "suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled."

In succession to the prayers and praises of Paul and Silas, the Lord suddenly sent a great earthquake which shook the foundations of the prison, opened the doors of the various wards, loosed the bands of all the prisoners, and awoke the jailor out of sleep. He had fallen asleep at the post of duty, and now he had a stern awakening. Possibly Paul and Silas, and the other prisoners, at the first shock of the earthquake thought that it had come to destroy the prison and all its occupants. But they got a pleasant surprise. No injury was done to any one. The earthquake was a benefactor in disguise. It spoke of deliverance from bondage, and entrance into freedom. "The doors were opened, and everyone's bands were loosed." It appeared indeed to shadow forth beforehand the spiritual deliverance of the jailor, who, after he got the foundations of his heathen religion shaken to the very bottom, was ushered into the liberty of the glorious gospel of Christ.

The jailor, however, on his first awaking out of sleep, felt great consternation and thought all was gone. He saw the prison doors open, and immediately concluded that the prisoners had escaped. Knowing the Roman law that criminal negligence on his part in regard to the prisoners involved the penalty of death, he was determined, in the rage of despair, to take the law into his own hand, and drew out his sword with the intention of killing himself. We can see plainly here that this man's soul was thrown into a terrible commotion. Pride, disappointment, despair took hold of him, and in full possession of his natural faculties, he deliberately resolved to commit the awful crime of self-murder, and thus launch his guilty soul into a lost eternity. For the moment, he is standing on the brink of self-destruction and perdition. But the Lord's purpose of mercy shall stand, and He interposes to the rescue. This leads me to notice:

3. The third preparatory step towards the conversion of the jailor in *the loving admonition addressed him by Paul*, who cried, saying, "Do thyself no harm, for we are all here."

Possibly some sound emitted by the jailor gave Paul to understand what he was about to do to himself—for the prison was in darkness, and nothing could be seen. The Apostle, animated by

the spirit of love towards the poor deluded and wretched man in such a perilous position, told him that all the prisoners were safe, and warned him not to do himself any harm.

The voice of Paul was here as the voice of a gracious God to the keeper of the prison. He had imagined that the prisoners had escaped, and that he was exposed to the penalty of death, and he was foolishly about to put an end to his life. And here is the very man, whom he had regarded with hatred as the principal evil-doer and disturber of the peace in Philippi, interposing for his help. Such a loving return for the cruelty that he had already shown towards Paul and his companion was to him something surprising in the extreme, utterly beyond anything that he had come in contact with heathendom, more like the action of God than of man. At that very moment, I believe he was convinced with supernatural effect that the words of the poor damsel were true, "These men are servants of the most high God, who show unto us the way of salvation." He saw in the light of the little truth already known to him that he was about to do himself eternal harm, and that Paul and Silas were messengers sent of God to tell him of his danger. This is the point at which his soul was spiritually awakened to see his need of salvation. Thus I pass to the next general head.

III.—The jailor's *awakening to soul concern* as expressed in action, and in question, "What must I do to be saved?" No sooner did he see the imminent danger in which he was of being lost eternally, and recognise that Paul and Silas were God's messengers, able and willing to instruct him in the divine way of escape, than he showed an intense anxiety to come into friendly converse with them. The inspired writer tells us that "he called for a light, sprang in, came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved?"

Observe his actions. "He called for a light." The prison was dark and his soul was dark. He earnestly sought for light, and got it. He "sprang in." Before this, he would have wished to be as far as possible from Paul and Silas, but now he desires their company. "Came trembling"—trembling with *fear* as a sinner on the brink of eternal destruction, and trembling with *shame* for the way in which he had dishonoured God and spitefully used His servants. "And fell down before Paul and Silas." What a change of attitude! The men whom a few hours before he could have trampled under his feet, he now almost worships—paying them next to divine honours. "And brought them out." His new regard for them was no mere empty sentiment, it showed itself *in* practical kindness. He would fain make reparation for the injury he had done. Realising that they were God's servants, doing His work, and feeling his responsibility to a greater authority than the magistrates of Philippi, he brings them out, be the temporal consequences what they may.

Observe, now, the great question which he put with tremulous respect to Paul and Silas, "Sirs, what must I do to be saved?" If his actions showed a remarkable change of attitude towards these messengers of Christ, his spoken question makes it perfectly clear what was the great concern that agitated his mind. He is deeply anxious to be "saved." Saved from what? Certainly not from any temporal death or punishment. By bringing out Paul and Silas, he proved that he did not care what punishment the magistrates would inflict upon him. It is plain that he desires to be saved from at least two great evils of infinite moment—from sin and its penal consequence, hell. He feels himself trembling under the load of enormous guilt on the brink of perdition; he has heard that these Jewish teachers were proclaiming a way of salvation from these dreadful evils; and so he entertains a hope that even he may yet be saved, if he only knew what to do to attain this great and desirable end. An intense conflict between strong fear and weak hope proceeds in his breast.

He puts the question, "What must I do?" This question may be viewed in two ways. First, it may be regarded as an expression of the legal principle that is naturally rooted in the human mind since the beginning. God entered into a covenant of works with man in the estate of innocence, the substance of which was, "Do, and thou shalt live." "Obey the law's precepts and thou shalt obtain eternal life for thyself and thy posterity." Man broke this covenant by disobedience, and rendered himself incapable of ever gaining eternal life by His works again. But though so fallen, he does not see this, and imagines that he can and must do something by way of merit towards his own salvation. This notion continues in his mind, even after he hears that the salvation of the gospel is entirely salvation by grace, until it is broken by the power of the Spirit of God. We might not wonder though the poor jailor who knew so little would be under its influence. Or *secondly*, the question may be viewed as simply a confession of general ignorance of what was necessary in order to obtain salvation. And certainly there are soul doings or exercises, whereby a sinner under the influence of the Holy Spirit is brought into vital union with Christ, and saved from sin and hell. Salvation is without doubt a free gift from God through Jesus Christ, but the sinner is not made the subject of it apart from certain vital soul exercises. The jailor was therefore in the right way when he came confessing his ignorance to Paul and Silas, and asking them to instruct him as to the way of salvation.

It would be a great mercy, my friends, if we would see many persons with the same question laid upon their consciences and spirits, and seeking the way of peace with intense concern, even though they should be to some extent under the influence of the legal spirit, or showing great ignorance as to the truth. Many of God's most eminent saints were thus to begin with. Luther is an outstanding example. When burdened with an awakened conscience, he thought he should secure God's favour and eternal



salvation by His works and penances, and continued thus a long time, until he was spiritually taught otherwise.

IV.—I now proceed to observe the words of truth, spoken by Paul and Silas, which were made instrumental in the jailor's change from darkness to light. "And they said, Believe in the Lord Jesus Christ and thou shalt be saved, and thy house."

1. Let us notice that they pointed him to Jesus of Nazareth as the one Saviour. These names, Lord Jesus Christ, speak of the Saviour's person and offices. He is the Christ, the promised deliverer and prophet of the Church; He is Jesus, the priest who saves His people from their sins by the sacrifice of Himself; He is Lord, "God over all, blessed for ever," and the King, whom the Father, in connection with the covenant of grace, has set upon His holy hill of Zion, and made governor over the nations. This glorious person is the one Saviour of that which was lost, and they direct the jailor to this Christ alone for the salvation he so much needs.

2. Let us next observe that they instructed him that it was by faith in this Saviour that he would become personally interested in His salvation—not by any works of merit or righteousness that he could do. Saving faith may be defined as a personal, living, soul reliance upon Jesus Christ as the Divine Redeemer and Almighty Saviour.

Paul and Silas say in effect to the jailor that he must look wholly away from himself or any righteousness or strength of his own, and seek to exercise reliance or trust in this wonderful Person, in order to obtain eternal salvation. Renouncing all hope or help in the creature, he must fall in with God's way of salvation by Christ and rest his soul for an endless eternity upon the divinely provided Saviour. The Lord Jesus had borne the sins of many, satisfied justice, and secured deliverance from eternal death, and entrance into eternal life for lost sinners of the human race, and the only way of salvation was to believe upon His name, and upon no other.

Now, it is further clear that their words of instruction are here presented in the form of an exhortation or command. "Believe" is in the imperative mood. Faith is a duty as well as a grace. They taught the jailor and all others that so far from its being presumption for a sinner—any sinner—to receive and rest upon the Lord Jesus for salvation, that all are under an imperative command from God to do so, and that it is sinful to disobey. Paul and Silas showed the jailor that he was entirely welcome to come to Christ, and to rest upon Him for eternity. Not that they implied that the jailor or any other has ability of himself to exercise saving faith—faith is the gift of God—but rather that this same Saviour was able to bestow a complete salvation upon a lost sinner. They believed that the Lord who sent them to give the command to sinners to believe in the Lord Jesus Christ was able to make the word effectual to produce the faith required, and they had personal experience that He did so in the case of many souls.

3. I observe in conclusion on this head that they also held out the hope of salvation to the jailor's house as well as to himself. "Thou shalt be saved, and thy house." Not that they meant that his house would be saved, apart from saving grace given to each member of it, but that the Lord was extending special encouragement to believing parents to seek and expect the salvation of their children. The jailor was encouraged to hope that he might be instrumental by faith in Christ, not only in his own salvation, but in the salvation of his family. "I will be a God unto thee, and to thy seed after thee."

V.—The fifth and last general point is *the evidences the jailor gave that his conversion was genuine*. He showed his faith by his works. "Faith worketh by love." "He that loveth Him that begat loveth him also that is begotten of him."

He took the servants of Christ whom he had previously injured "the same hour of the night and washed their stripes." He would fain heal the wounds that had been unjustly and cruelly made in their bodies. He was baptised, and this implied that he made a deliberate confession of faith in Christ, and of willingness to follow Him through good report and evil report at all costs, loss of position, loss of means, or loss of life. To be baptised nowadays may involve no self-sacrifice whatever, but things were different in the Apostolic age. As he had opened his heart to Christ and His servants, so he also opened his house. He set meat before them. "I was hungry and ye gave me meat." And finally we are told that he "*rejoiced*, believing in God with all his house." There was nothing of an outward kind that was fitted to give him joy. His future prospects as to earthly comfort were dark and unpromising. It was no outward gain of any kind to him to identify himself with the persecuted followers of the despised Jesus of Nazareth. His faith was heaven-born and was taken up with heavenly objects. He rejoiced in the great salvation he had obtained—in the good hope through grace of eternal life. He rejoiced in God his Saviour. This joy of his bore testimony to the divine and heavenly reality of his faith, and the wonderful passage from darkness to light and death to life that had taken place in his history.

Finally, let me press the importance upon you, my hearers, who are still far from God, of concern as to your soul's salvation. Time is short. Eternity is near. If you die out of Christ, there is nothing before you but a fearful looking for of judgment, the worm that dieth not, and the fire that shall not be quenched. "Behold, now is the accepted time; behold, now is the day of salvation." Your only hope is to flee to Christ, the one almighty and all-sufficient Saviour, and in dependence upon His grace, seek to believe upon Him who is able to save unto the uttermost. "None perish that Him trust." May the Lord, in His infinite mercy, constrain and enable sinners to believe upon the Son of God, who is "the author of eternal salvation unto all them that obey Him" (Hebrews iv. 9).

## The Singing of Psalms.

BY THE REV. JOHN BROWN, OF HADDINGTON.

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 "I will sing with the spirit, and I will sing with the understanding also."

—1 COR. xiv. 15.  
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NO part of the Christian worship is more plainly warranted by the oracles of God than the ordinance of *Singing of Psalms*. The ancient Hebrews practised it at the Red Sea before their system of ceremonial worship was prescribed them by God (Exod. xv.) It was preferred to the most pompous sacrifices, even while the ceremonial observances remained in their vigour (Psalm lxix. 30, 31). The divine obligation to it remained in full force when the ceremonial law, with all its rites, was abolished (Ps. xlvii. 1-7, lxvii. 4; C. 1-4, Eph. v. 19, Col. iii. 16, James v. 13). We have it enforced with the most engaging example of the angels who kept their first estate (Job xxxviii. 6, 7, Luke ii. 13, 14, Rev. v. 11, 12), and of apostles and saints (Acts xvi. 25, 1 Cor. xiv. 15, etc.); nay, of our Redeemer Himself (Matt. xxvi. 30). This exercise, performed in a manner suited to the dignity of the glorified state, will be the everlasting employ of established angels and ransomed men (Isa. xxvi. 19, li. 11; Rev. v. 9-13).

Nor is this exercise of inconsiderable usefulness. The whole glories of Jehovah, as made known to creatures, and all the wonders of His creating power, His redeeming love and providential care, belonging to its extensive theme, it is an excellent means of conveying holy instructions (Col. iii. 16); of inspiring heavenly affections (Ps. lvii. 7, 8); of recreating holy souls (James v. 13); and, *in fine*, of bearing up and comforting amidst grief and trouble (Acts xvi. 25, Ps. cxix. 54). And hence it is seasonable, not only in this valley of tears, but even in the most distressful condition (Ps. ci. 1, Hab. iii. 17, 18).

It is a duty which ought to be practised by every person in secret by himself (Jas. v. 13, Ps. cxix. 62-164), by every Christian family and society (Ps. cxviii. 15, Acts xvi. 25), and in every public worshipping assembly and congregation (Isa. xxxv. 1-10, and lii. 7-9; Rev. v. 9, 10, xiv. 3, xv. 3, etc.)

This duty being of so much importance we ought to perform it under the special influence of the Holy Ghost (1 Cor. xiv. 15, John iv. 24); with understanding of the warrantableness, matter, manner, and end of our praise (Ps. xlvii. 6, 7; 1 Cor. xiv. 15); with an holy ardour of affection and vigour of mind (Psalm lvii. 10 and ciii. 1, 2); with grace in our heart, making melody therein, to the Lord (Eph. v. 19, Col. iii. 16); in the name of Christ as mediator between God and us (Col. iii. 16, 17; 1 Peter ii. 5); and with an earnest aim to glorify God (Col. iii. 16, 1 Peter iv. 11). The matter ought to be prudently suited to our occasions

and conditions (Ps. cxii. 5, Eph. v. 15); nor ought the melody, or in social worship, the harmony of voices to be overlooked (Psalm cl.)

No doubt, one may compose spiritual hymns for his own and others religious recreation; but, to admit forms of human composition into the stated and public worship of God, appears to me very improper. (1) It is extremely dangerous. Heresies and errors, by this means may, and often, have been very insensibly introduced into churches, congregations, or families. (2) There is no need of it. The Holy Ghost hath, in the Psalms of David and other scriptural songs, furnished us with such a rich collection of gospel doctrines and precious promises; an extensive fund of solid experiences; an exhaustless mine of gospel grace and truth; an endless variety to suit every state or condition, in which, either our own soul or the Church of Christ, can be upon earth. These were framed by Him who searcheth the hearts and knows the deep things of God; and hence must be better adapted to the case of souls or societies than any private composition whatever. (3) Though the Holy Ghost never saw meet to leave us a liturgy of prayers, yet, from the poetical composition thereof, it is plain He intended these psalms and songs for a standing form of praise in the Church. It is certain they were used in this manner under the Old Testament. The Holy Ghost hath, under the New, plainly directed us to the use hereof (Col. iii. 16, Eph. v. 19). The psalms, hymns, and spiritual songs there recommended, are plainly the same with the Mizmorim, Jehillim, and Shirim mentioned in the Hebrew titles of David's Psalms (Ps. iii. iv. v. and cxlv., cxx.-cxxxiv.)

It hath been pretended, the language and manner of these Psalms are not suited to the spiritual nature of our gospel-worship. That, however, may as well be urged against the reading of them as against the singing of them; nay, against the reading of a great part of the Old Testament in our Christian worship. It is certain, many passages in the Book of Psalms or of other Scripture songs are expressive of the exercises of faith, repentance, love, or the like graces, which still remain of the same form as under the Old Testament. The predictions are either accomplished, and so may be sung to the honour of God's mercy and faithfulness; or, if not accomplished, may be sung in the hopes that God will accomplish them in His time. The history of what God did for His Jewish servants and Church may be sung with admiration of His love, wisdom, power, and grace therein manifested. It is further to be considered that much of what related to David, or the Jewish Church, was typical of the character and concerns of Jesus Christ and the Gospel Church, and so ought to be sung with a special application thereto.

As for these Psalms, which contain denunciations of Divine vengeance upon the enemies of God and His Church, we are to consider, that these expressions were dictated by the infallible

Spirit of God; that the objects of them were foreseen to be irreconcilable enemies of Christ and His Church; that those who sing them only applaud the equity of the doom, which God hath justly pronounced upon such offenders; and that they are to be sung with a full persuasion of the event, as a certain, awful and just display of the glory and tremendous justice of Jehovah. Though we ought, therefore, never to apply them to particular parties or persons who have injured us, yet to decline using them, out of a pretence of charity, is to suppose ourselves wiser than Him, Whose understanding is infinite, and more merciful than the Father of Mercies, Who is full of compassion, and delighteth in mercy. Moreover, as these external enemies, devoted to destruction, were in some sense emblematic of our spiritual enemies, within or without us, the passages may be sung with application to ourselves, as directed against these principalities and powers, and spiritual wickednesses, in high places, with whom we have to wrestle, while on earth (Eph. vi. 10, 19; 1 Pet. v. 8, 9; Rom. viii. 13; Gal. v. 17, 24).

The Book of Psalms is one of the most extensive and useful in Holy Scriptures, as it is everywhere suited to the case of the saints. It is at first much mixed with complaints and supplications, and at last issues in pure and lasting praise. That Heman composed Psalm lxxxviii., Ethan the lxxxix., and Moses xci. is certain. Whether these under the name of Asaph were mostly penned by him, or only assigned to be sung by him as a master of the Temple-music, as others were to Jeduthun, or to the sons of Korah, or other chief musicians, we cannot determine. Some, as Psalm lxxiv., lxxix., cxxvi., and cxxxvii. appear to have been composed after the begun captivity to Babylon; but by whom we know not. The rest, including these two marked with the name of Solomon, might be composed by David, the sweet Psalmist of Israel.

Twenty-five of the Psalms have no title at all; and whether the titles of the rest are of Divine authority is not altogether agreed. But when it is considered that these titles everywhere appear in the Hebrew originals; and how often they serve as a key to the Psalm, and are sometimes connected therewith by the accentuating points, there is no real ground to suspect the authenticity thereof. Nor are interpreters agreed with respect to the signification of some of the Hebrew words standing in these titles. We think that *Maschil* always signifies that the psalm is designed for instruction (Psalms xxxii., xliii., xlv., liii., liv., lv., lxxiv., lxxviii., lxxxviii., lxxxix.); *Michtam* denotes the precious or golden nature of the psalm, as xiv., lvi., lx.; *Altaschith*, that the scope of the psalm is to deprecate destruction, lvii., lix.; *Muthlabben*, that the psalm was composed on the occasion of the death of his son, or of Goliath the duellist (Psalm ix.); *Aigeleth Shahar*, that its subject is Jesus Christ the Hind of the morning (Psalm xxii.); *Jonath-Elem-Rechokim*, that David is therein represented as a mute

dove among foreigners (Psalm lvi.), Shoshannim. Shoshannim-eduth, or Shusham-eduth, may either signify, that Christ and His people, who are lilies, or lilies of the congregation or testimony, are the subject of it; or that it was sung on an instrument of six strings (Psalms xlv., lx., lxix., lxxx.) as Sheminith denotes an instrument of eight strings (Psalms vi., xii.) Mahalath may either signify the disease, and Mahalath Leanoth the afflicting disease, or Mahalath may signify a wind-instrument of music (liii. and lxxxviii.) Neqinath and Neqinoth denote stringed instruments of music (Psalms iv. and lxi., etc.); Nehiloath, wind-ones (Psalm v.); Gittith, a musical instrument or tune invented at Gath (Psalms viii., lxxxi., and lxxxiv.); Alamothe, the virginals, or a song to be sung by the virgins (Psalm xlvii.); Shiggaiion, or Shigionoth, may denote the diversified matter or tune of the psalm (Psalm vii.) The cxth, and fourteen next following, are called Songs of Degrees, perhaps because they were sung on the different steps of the Temple-stairs, or were sung at certain halts made by David and the Israelites, when they brought up the Ark of God from Kirjath-jearim to Jerusalem; or were sung by the Hebrews at their different rests, when they came up from the country to their three solemn feasts; or were partly sung by the Jews at their different halts in their return from Babylon.

## Letter from Rev. J. B. Radasi,

MISSIONARY, MATABELELAND.

THE following letter was recently received by the Rev. Neil Cameron, St. Jude's, Glasgow, Convener of the Foreign Mission Committee:—

C/O NATIVE COMMISSIONER, BEMBESI,

MATABELELAND, SOUTH AFRICA, 16th August, 1915.

MY DEAR MR. CAMERON,—I have received both your letters, also the enclosed postal orders (one for 10/, the other for £1), to assist me in the upkeep of the boys who are staying with me in the Mission. Kindly thank the friend in St. Jude's and also the lady friend who sent me the £1. I am also grateful to the Synod for the gift of £10 annually for the same purpose.

I have also received the £8 worth of Kaffir Bibles with pleasure. The scholars who are able to read, and who are entitled to a Bible, will now receive them. They were always asking me when the Bibles would come. I believe very much in the distribution of Bibles, hoping that, by the Spirit of God, the word read may be made effectual to salvation, as the Shorter Catechism beautifully puts it: "The Spirit of God maketh the reading, but especially the preaching, of the word an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith, unto salvation."

I was also very glad to hear that the Synod had £25, sent by



a lady, for sending the boy, Kiwa Mhlahlo, to Lovedale. Kindly thank the lady for us. You are quite right in thinking that Kiwa Mhlahlo would derive as much benefit by remaining for another year or so, as he is still very low in his education. It was not my desire at first at all that he should go so early to Lovedale. It would have been advisable for him to have remained here for another year or two, but his people are heathens, and take no interest in education at all, and he is often called home and kept two or three weeks at a time whenever there is some work to do at home, even when it is school time. And he was afraid that they might call him away from school altogether, and he thought that it would be better for him to go far away, where he will not be disturbed from his studies when the school is on. I was thinking that it would be better for him to commence his studies at Lovedale, if the Lord be willing, next year (in 1916). The first session runs from February to June, and the second session from the end of July to December. The money would be required in January next year.

I was also gratified and thankful to hear that a lady had sent the Synod £26 to assist in Mzamo's daughter finishing her education, as she has another year to put in at Lovedale. She and her people are quite willing that she should teach in connection with our Church, but the difficulty that Mzamo thought of was this: he says that Harriet might get married before she has finished teaching her three years (if she is to teach for three years), and if that be the case, would you consider her as having broken her contract? He wants to understand that first. Of course, Mzamo is one of our elders. He and all his family belong to our Church. And even now at the present time Harriet Mzamo is teaching at one of our schools at Gravesend Farm (Induba), at Chief Mhlahlo's kraal. Only last week she was taken seriously ill, and had to go to the doctor at Bulawayo. She is still there under medical treatment, and I do not know when the doctor will allow her to return; but her place at Induba has been taken by her younger sister, who is attending our school here. If she is spared to return she will be going back to teach at Induba. She and her parents are still anxious that she should return (if spared) to Lovedale next year to finish her education.

It is the rule here, too, that students who are educated by the different Churches in their different colleges are required to teach for three years in connection with the Churches which have educated them. They are taught under that understanding in these colleges. And so our Synod is quite right in requiring a promise of that kind. The only difficulty with Mzamo is in the case of his daughter's marriage. That is the only point he wishes to understand.

The elders wish to be remembered to you. I must now close with kindest regards to you, Mrs. Radasi joining.—Yours sincerely,  
J. B. RADASI.

## Account of Mission to Forces in England.

BY THE REV. MURDO MORRISON, LOCHINVER, SUTHERLAND.

DEAR MR. EDITOR,—I fear that, owing to the unvarying nature of our work in England—now for some time exclusively confined to the Royal Naval Reserve men—and to the fact that the ground covered and the work done are exactly similar to what has been reported on time and again by former deputies, the report which I have to offer will not appear so interesting to the readers of the Magazine. But such as it is I venture to insert it in your pages.

In compliance with the request made to me by the Convener of the Committee charged with supplying divine services in the vernacular to those gallant seamen hailing from all parts, and representative of the various denominations in the Highlands and Islands, I proceeded to London, leaving my home on Wednesday the 14th July, and arriving on Friday the 16th. I was met at the station by one of our friends in London, and henceforth I felt myself quite at home in the heart of this vast and wonderful metropolis. But Chatham and Portsmouth were my main objectives, in common with former ministers. Both places are served in turn every alternate Sabbath. Portsmouth was falling due the Sabbath after my arrival in London. The weekday evenings appropriate for holding services are, in Chatham, Thursday and Saturday evenings, and in Portsmouth, Friday evenings only. For the evening service of Thursday in Chatham the deputy for the time being has to travel from, and make return journey to, London the same evening. But in the case of Portsmouth, the distance from London being nearly three times as great as the distance between London and Chatham, and the Friday evening being so near the Sabbath, the deputy is accustomed to leave shortly after noon to be in time for the evening meeting, and to remain there until Monday morning. Mr. Angus Fraser, Glasgow, who was asked to take charge of the London Mission for a month or two, had arrived a day before me. As I could not reach in time sufficient to allow my being present at the Friday evening meeting at Portsmouth, it was deemed advisable in order that this meeting in Portsmouth should be held that Mr. Fraser should travel thither and remain over Sabbath. It therefore remained for me to take his place in the London Mission the Sabbath after my arrival. A number of the young women attending the Eccleston Hall were away with the people with whom they are employed, at the usual summer resorts, and the congregation present was therefore not so large as it usually is. But in the evening there was a good attendance, which was well maintained afterwards.

On Mr. Fraser's arrival on Monday he informed me that the average attendance of Royal Naval Reserve men at Portsmouth would be between fifty and sixty, and this percentage continued

very much about the same in Portsmouth during my term of supply. One Sabbath evening in this place, I was told, a number of the men from Skye and the mainland came to the Barracks' gates to be admitted to the service, but were refused admission. Some of them joined the Naval Reserve last spring, and were either quartered in encampments outside the Barracks or were previously distributed over the various war crafts, some of which had happened to arrive from their cruises towards the week-end. I inquired the reason for their not being allowed in, and I was told it was due to some two or three cases of epidemic which had broken out among the sailors quartering within the Barracks grounds. The authorities are, of course, obviously alive to the necessity of taking every possible precaution against all kinds of diseases, and this would be reckoned a sufficient reason for their non-admittance. I could not but feel sorry that, since they had come so far and were so near us, they were turned away from hearing "the word of life." Anyone with a drop of saving grace in his soul, and having the spiritual welfare of these men at heart, cannot but deeply sympathise with them in the uncertain situation in which their lives are placed, and no more practical and profitable form can that sympathy take than that we, as a Church, should, since the Most High has granted us the opportunity, do all within our power, by contributing our substance and maintaining a regular ministerial supply, to point out the way of salvation, through the obedience and death of the Saviour, to these men. How one, thus feeling for them, could wish that this awful scourge of war—for the waging of which they were summoned to place their lives in constant jeopardy—would prove a means in the Lord's hand of making lasting spiritual impressions on their minds, and of leading them to the saving knowledge of Christ! We feel we can confess it as our honest conviction that with no other end or motive are we guided in the conduct of this Mission to the Forces than that of seeking their spiritual wellbeing for time and eternity. Everything else pales into insignificance in comparison with the one thing needful. "What shall it profit a man though he gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?"

In Chatham, on the other hand, there are a larger number of Naval Reservists who find it convenient to attend. In both naval ports they fluctuate—just as men are drafted on to ships every day and others placed ashore for any indefinite time, short or long. Thus every time one spoke he was speaking to some fresh hearers. Still, in both places there are Reservists who have not been removed from their Barracks quarters since they were called up at the outbreak of war. Those who are thus stationary are as a rule men somewhat up in years, but there are exceptions, no doubt.

The average attendance in Chatham during my time would, I should say, be about a hundred, and perhaps more some Sabbaths,

and between fifty and sixty on Thursday and Saturday evenings. The time to begin each evening is 7-10 p.m., and we required to dismiss about 8-40 p.m., for the Barracks gates closed prompt at nine p.m. Rules and hours are strictly observed, and this reminded us of the proverb, "The king's business requireth haste." On this account one does not feel, while engaged in public worship and devotional exercises, so free and unhampered in the matter of time as otherwise one would be. But this is, of course, fully reckoned upon by us all. The men at Chatham are still continuing the week-night meetings in the absence of a deputy. The last Saturday I was there I made the meeting exclusively a prayer meeting, and I was told by the men taking the most public part that I could call on eight or nine men, who were present that evening, to engage. But as the time was so limited only four, or five perhaps, prayed. I must say I was impressed with the exercises of these men, and it was to me real pleasure and profit to hear them. Such things as the following conduce to make these men impressed and exercised, namely, the danger to which they are exposed, so far as their lives are concerned, and the appalling amount of indifference to and ignoring of the spiritual claims of God and of the human soul which they meet with in their surroundings. Their upbringing and religious environments in the past were hallowed by the quiet and holy observance of the Lord's day, purity of worship, soundness of doctrines, and contact with God-fearing people. The contrast between the two different religious atmospheres and conditions was all the more marked and keen in their view, and the unavoidable comparison could not fail to produce in their minds the thought of the invaluable nature of their former privileges. To this effect we heard some of them speaking or relating their experiences. But our earnest hope and prayer for those who will survive the terrible ordeal of this world-wide war is that, when they are back to their homes, they will never forget the God whose sparing mercy preserved them through it all, and will appreciate as they never did before the priceless privileges they have had in the Word of God, in the holy day of rest, and in God-fearing associates.

They listened with attention and with intelligent appreciation. When they arrived, over a year ago, at these naval ports they never expected to hear God's word as they were accustomed to, but the Most High—most happily for them—disappointed those expectations and opened up the way for our Church to attend to the spiritual wants of the Naval Reservists who were fortunate to have been left ashore or to have frequented Chatham and Portsmouth. But the vast majority of them were distributed over the different classes of warships or over the different naval units. A good number of them—especially belonging to Lewis—were drowned or killed in naval fighting, or through disasters by coming into contact with German mines or torpedoes. I met a few, whom I personally knew, from Lewis, my native island, also

from Harris and from Skye, and it was a pleasure to me to see them. They all were, though of the various denominations, very appreciative of the efforts put forth on their behalf by our Church, and wish that we should continue these efforts. It is very expensive to maintain a constant supply, and we in Scotland cannot sufficiently realise the unavoidable outlay in finance entailed. I beg therefore to endorse very emphatically the appeal made by Mr. Cameron in the previous issue of the Magazine for funds. It is not only a duty incumbent on us, as commanded by the Lord of the vineyard, but a privilege and an honour to us to support so needful and deserving a cause.

In conclusion, we truly desire and pray that the seed sown by the weak instrumentality of man may not fall altogether on stony ground or on the highways, but on good ground that should bring forth abundant fruit to the glory of a Triune God. We have no doubt but some will eternally benefit by this world-wide commotion, and the varied circumstances attending it, among which we might place that of our own Mission to the Forces. Therefore we are not without hope but the Lord is bringing some among them to the knowledge of Himself in Christ. May the Most High uphold and preserve them in their going out and coming in, and grant to draw them to Himself!

I gave three Sabbaths to Chatham, two Sabbaths to Portsmouth, and two to London—my first and last Sabbaths—which were exchanged with Mr. Fraser. In all, seven Sabbaths were given by me.

## **The late Mr. Angus MacLeod,**

STRATHY POINT, SUTHERLANDSHIRE.

THE July number of this Magazine recorded, in a single paragraph, the decease of three elders to whom the Free Presbyterian Church owed much—Messrs. John Swanson, Hal-kirk; Donald Dunbar, Wick; and Angus MacLeod, Strathy Point. Of Mr. John Swanson and of Mr. Donald Dunbar fuller notices appeared in the August Magazine. Lack of opportunities must be our excuse for delaying so long in the case of the late Mr. Angus MacLeod.

Angus MacLeod was born in or about the year 1820, very shortly after his parents—in consequence of a cruel process of evictions, which affected them and others—had come from Strathnaver to Strathy Point. He was younger by two years than his sister, Jessie MacLeod, a woman of a remarkably spiritual frame of mind, of whose decease notice was taken in the June, 1906, number of this Magazine. Like his sister, Jessie, Angus was early impressed with the piety and godly example of their maternal grandmother, Mary MacBeth. (See *Free Presbyterian Magazine*, June, 1906, page 59.) This Mary MacBeth lived, a

widow, in Angus Macleod's father's house for about twenty-three years after the Strathnaver clearance was effected, and thus Angus himself passed the most impressionable years of his life ere his godly grandmother's decease. He always spoke of her in a way that suggested that, for his own part, he had not seen godliness exemplified in a more lively or more beautiful way than in her. The work of grace in Angus's own case did not manifest itself at first in a way to call forth observation on the part of others, but it was a work that arrested him early in life.

He got a fairly-liberal education as a boy and youth, and he benefitted through this privilege to the extent of being able to teach others during the winter months for several years. He was married when comparatively young to Elizabeth Mackay, a godly woman, who predeceased her husband by about four years. They had a large family of four sons and five daughters. Two of the sons predeceased their parents, and of one—Angus, to wit—a notice from the pen of one of our ministers appeared in the August, 1909, number of the *Free Presbyterian Magazine*. This large family could not, of course, be maintained by the proceeds of a small croft, and Angus had to supplement that means of making a livelihood for himself and those who were dependent upon him, sometimes on sea, but for the most part on land, working as a labourer, in the lowlands of Scotland. The life he lived, if strenuous, was honourable; and we have no doubt that his manifold cares made him more mindful than otherwise he might be of "the throne of grace."

When he was about forty years of age, he began to identify himself more closely than before with those that feared and followed the Lord, but it was not until he was fully sixty years of age that he came forward to make a public profession, as a member in full communion with the Church, of his living interest in his Lord and Saviour. This public profession he made about a year before the death of his beloved pastor, the Rev. Christopher Munro. Shortly after this, when the Rev. Walter Calder was Free Church minister of Strathy, Angus was appointed a deacon, and some time after that again, an elder.

He always took the liveliest interest in the public news of his day, and especially in those that had respect to the cause of Christ in the land. Having in his own measure, as a gracious person, much of the mind of Jeremiah, whose counsel was "to ask for the old paths, the good way, and to walk therein," he was grieved exceedingly by the changes for the worse which affected the Free Church during the period 1863-93. On this account, when in the last-mentioned year a remnant stood out for "the old paths," Angus MacLeod was as decidedly in favour of the movement as any in the country, and although efforts were not spared to make him turn aside from what he regarded as the plain path of duty, Angus stood firm as a rock. From the year 1893 up to his decease in May, 1915, he was the senior elder of the Free



Presbyterian congregation in Strathy, and now that he has been removed the entire congregation mourn his loss. He did not venture to take up the part of a public lecturer, save that he might give a word of exhortation, but he was an excellent reader, both of Gaelic and English sermons, and his power as a pleader with God in public prayer seemed to grow strong with his years. A feature of his character that deserves recognition was the kindly and humble way in which he welcomed, and even honoured, men younger than himself, to whom he gave credit as having experienced a saving change. His end was peace.

"Mark the perfect man and behold the upright, for the end of that man is peace." "These words," writes one of our ministers who was privileged to be present at Angus MacLeod's deathbed, "are spoken of God's people who are always consciously very imperfect in themselves, but nevertheless reckoned perfect in Him who is their righteousness. The words were literally true of Angus MacLeod. No words can describe his end better than those of the Psalm: 'the end of that man is peace.'

"On the Thursday previous to his death he attended the funeral of his next-door neighbour, Mrs. Mackay—the mother of Rev. Alexander Mackay, Oban—and he engaged in the service held at the house on that day. He had wonderful freedom, and appeared very robust for an old man in his ninety-fifth year. On the next day, Friday, he had a weak turn, and went to bed. On Saturday he was weaker, and those around him knew that the earthly tabernacle was about to be taken down. The writer conducted worship with him on Saturday night, and Angus asked a blessing on the Word in his usual way—orderly, brief, and scriptural. On Sabbath morning, when worship was conducted at his bedside, and he was asked if he could ask a blessing, he replied that he would try to do so; and so he did, but he was not able to conclude. He suddenly stopped short from weakness, but we think that we shall never forget that exercise. His theme was peace. He quoted those words in the twenty-ninth Psalm (verses 10, 11) in Gaelic:—

'The Lord sits on the floods; the Lord  
sits King, and ever shall.  
The Lord will give his people strength,  
and with peace bless them shall.'

He laid special emphasis on the words, 'and with peace bless them shall,' quoting them several times. After that, when worship was conducted beside him, he was not asked to take part because of his weakness, but he used to join in the singing till two nights before he died. On Monday he grew weaker, and the end did not seem very far away. Loving hands were about him, and he lacked for nothing that human sympathy and love could supply. He had no pain from the beginning of his illness. His latter hours were peaceful, and when questioned—as he often was—as to whether he had any pain, he always said that he had none and

that he felt comfortable. On Monday night we kept watch beside him, as he was very weak. During the night he wandered sometimes, but whether wandering or conscious of those around him, his mind was occupied with the things that belonged to his everlasting peace. He continued all night praying and quoting passages of Scripture, especially those passages in which the word 'peace' appears. One such which he often quoted was, 'Glory to God in the highest, and on earth peace, goodwill toward men.' On Tuesday he was still weaker, and on Tuesday night he became completely unconscious of those about him, and he continued so until he passed peacefully away on Wednesday morning.

"As it is true naturally that every member of the same family is not alike, so is it true of the family of God. Each one has some peculiar trait. If we were asked, 'What was the trait that marked the life of Angus MacLeod with its particular stamp?' we would answer unhesitatingly that it was humility. He held a place in connection with the cause of Christ in Strathclyde which meant that he had to take the leading part, but this did not puff him up or cause him in any way to look upon himself as above even the youngest in grace in the congregation. This, of course, does not imply that he would sit at the feet of everyone who made a profession of religion. By no means. Neither would he countenance those who, by their life, forsook the cause of Christ. It meant, however, that wherever he found evidences of grace and honesty of purpose, he would sit at the feet of such, whether young or old. He had a special love for the young in grace, and having once given them a place in his heart, he ever afterwards treated them as a friend who 'loveth at all times.'"

To his son, Roderick, who was his chief earthly comfort in his old age, and to the other members of the family who are from home, we extend our deepest sympathy, and pray that the God of their fathers may take them, the children, and make them princes in the land.

J. R. M.

**Glaring Sabbath Desecration in Scotland.**—Those who love God's Holy Day cannot help being shocked beyond measure at the daring way in which it is being flouted in a land where it was once highly honoured. The following extract from the *Dundee Advertiser* will give some idea of what we mean:—"A splendid concert, under the auspices of the Lord Provost and Magistrates, was held" in the Grand Theatre, Broughty-Ferry, on Sunday, 20th June, "the purpose being to raise funds to relieve the distress in Poland. The theatre was crowded. . . . A feature of the vocal part of the programme was the singing of Corporal Hendry, who had quite an ovation, and, on recall, sang finely, 'Marie, my Girl.' . . . Apart from the concert, the splendid film, 'African Lion Hunting,' was shown by the courtesy of Sir Thomas Dewar."

## The Diary of Dugald Buchanan.

(Continued from page 229.)

### PERIOD VI.

Being a continuation of God's gracious dealings with my soul  
from August, 1745, to December, 1750.

THE Sacrament of the Lord's Supper being about to be dispensed in a neighbouring congregation, I went there and got a soul-refreshing view of Christ at His own table both in a way of correction and comfort, these Scriptures being presented to my view: Ezek. vi. 9, "Because I am broken with your whorish heart, which hath departed from me." "Behold, I am pressed under you as a cart is pressed that is full of sheaves" (Amos ii. 13); which turned my eyes to the sufferings of Jesus Christ, the Son of God, whose dying love I was now commemorating, and to view my own sins as the cause of His sufferings. I beheld God's eternal Son pressed by His Father's divine fury as a cart is pressed under sheaves even to agony and bloody sweat. Oh! it was not what the Jews, the Romans, or what the devils did to Christ, that I was made to see, but what my sins and whorish heart did, and what His heavenly Father did to Him in the days of His hot displeasure when He stood in my law-room and stood as my surety. And how it pleased the Lord to bruise Him and put Him to grief, when He made His soul and body an offering for sins, yea, for my great sins, etc.

Oh! my soul, behold God's hatred against sin; His love to sinners. See, O my soul, what Thy sins cost the Lord of life, and try if you can make light of it again.

Thus I got a view of the price of my redemption and the heinous nature of my sins which tended to break and melt my heart into real sorrow for my sins, and to mourn and be in bitterness as for an only son.

\*[Then I was made to take a new hold of Jesus Christ as my covenant Head, and of His righteousness as a sufficient clothing for my naked soul. I was made see that, Jesus Christ the Son of God, by His being flesh, became my elder Brother (Hebrews ii. 12), and that it was by Him only that I had the adoption of a son. I saw plainly that I had need of Christ in all these respects, for my own righteousness was too narrow a covering, and my duties too short a bed to rest upon. Then I said, O Son of God, who, in Thy adorable humility, was pleased to become the son of man, that through Thee the sons of men might become the sons of God! Oh! Thou who art called the repairer of the breach and the restorer of the paths to dwell in, repair the breach between God and my soul and restore me to the paths of

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\* Passages between brackets indicate that these are omitted in the Gaelic translation.

righteousness. Yea, Lord, there is such a heap of rubbish, guilt, and unbelief between me and the foundation, that I find it more difficult to find Thee again as my sure foundation than when I was brought from a state of nature. O, then, let all these ruins be under Thy hand and discover Thyself to me as my sure foundation, otherwise I'll never dig through this heap of guilt and unbelief and build upon Thee alone.] At evening I went to secret prayer, and if ever I was sincere in anything, it was in dedicating myself to the service of God and to the honour of His name in yielding up all my members as instruments of righteousness unto holiness; yea, I was made to believe that He accepted me in the beloved, therefore, I concluded that my mountain stood strong and that I should never be moved; but little did I think what a storm was coming and what a journey I had to go before I was to get another meal, no less than two whole years.

[Soon after this the rebellion broke out in the north, but my spirits were so stupified during the whole time it lasted that I could not be concerned for anything, for I had a rebellion in my own breast against God. Sometimes I got my soul revived by viewing the method of grace in Christ and the promises of the new covenant. Yet, notwithstanding these short blinks, I found that grace, as to its exercise, was under a manifest decay in me, even that which remained; namely, the habit as well as the exercise was ready to die. As I was one day lamenting my sad case before the Lord, beseeching Him to revive His work in me as in the days of old; and that He would graciously look upon the present woeful decays of faith and other graces in me; and that He would send forth His Spirit to renew the decayed face of my soul; while I was thus wrestling with God by arguments drawn from the covenant of grace and the firmness of His purposes, and that nothing less than an unchangeable purpose of grace and love, could suit such a fallen creature; these words sounded, as it were, in my ears: "And I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them" (Isaiah xlii. 16).

At this time I did not perfectly know that there was such a word in the Bible; especially the last part of it, "these things will I do unto them and not forsake them." Instantly there followed peace and calmness into my disturbed soul. There light and life also sprang up, as when Christ said, "let there be light and there was light." Here I found, to my great surprise, an answer to two whole years' prayers in one verse. O the unsearchable grace and comfort I found in this passage of Scripture! It was to me as if God had said, "my people are all of them blind by nature as well as others; therefore I will lead the blind by a way they know not." Yea, by a way they never thought of, and I will lead them even in paths they have not

experienced nor heard of, for I have paths to lead my people in which no fowl ever saw, and which the vulture's eye hath not seen; but it is a path of judgment, for I lead in the ways of righteousness. I will make them know that I have a path of weeping and supplication to bring to Zion, as well as a path of comfort, for my way of bringing sons and daughters to glory.

"Therefore, blind soul, trust me to bring thee to myself in my own way, and to exercise thy graces in my own manner. I have opened thine eyes to behold something of my grace in my Son; but, as yet, thou art blind in respect to what is unrevealed. I bring all my children to glory by a way of crosses and losses, by a way of disappointments, tribulations, temptations, and afflictions. I am He who destroyeth the hope of man. I will destroy thy hope when thou hopest in anything but my grace. I am the way myself, and what I do, or how I lead thee, thou knowest not now, but thou shalt know hereafter. Only for the present follow me, and though I should lead thee through fire and water, I will bring thee to a wealthy place, and lead thee forth by a right way to a city of habitation. These things will I do unto thee and not forsake thee. Thou art still afraid that I will not pursue the designs of my grace in thee which is to destroy thy sins and sanctify thy nature and establish thee in my righteous ways, and thou art yet more afraid that I will forsake the work of my hands. But, O thou of little faith, wherefore dost thou doubt? O fool and slow of heart to believe all that my prophets have said and all that my people have experienced in every age. Read my promise: 'These things will I do unto thee and not forsake thee.' Believe my promise and rely upon my faithfulness to my promise. Trust my almighty power to make the promise forthcoming unto thee. What is thy petition? Is it that the body of sin may be destroyed and thy nature sanctified, that the image of my Son may be restored in thee, etc. All these things will I do unto thee and will not forsake thee after I have done it, for I will do unto thee far above what thou art able to ask or think. I will deal with thee according to thy Advocate's intercession at my right hand."

"He has the tongue of the learned and I hear Him always. Because *thou* art naturally bent to forsake me, thou thinkest that I am so too to forsake thee. But thou shalt know that I am the unchangeable God, and that therefore thou art not consumed. I know what thou wert before I manifested my Son Jesus unto thee, and I know what thou art yet and what thou wouldst be if I would leave thee. Thy goodness is as the morning cloud and early dew that soon pass away. And it was not my forseeing any good in thee above others which made me love thee, but my sovereign pleasure to manifest the riches of my free grace in thee. I loved thee because I loved thee, and will rest in my love towards thee and not forsake thee altogether. So that thou mayest be confident of this very thing,

that I who have begun the good work will carry it on till the day of Jesus Christ. Yea I will do better unto thee than at thy beginning, that thou mayest know that the whole of thy salvation depends upon free grace from first to last."

I walked in the comfort of this promise more than twelve months, and in all my addresses unto God I turned that promise into a prayer, saying, "all these things do unto me and not forsake me," etc.

Many a soul-refreshing and comforting meal I had from the promise of God in Christ in whom all the promises are yea and amen.

In the months of July and August, 1748, the Lord confirmed His love in the preaching of the Word and also when receiving the Sacrament of the Supper, and thereby prepared me for that dreadful storm which was coming. And though it is now over yet I tremble to relate it; and O that I could do it in such a way as that God may have all the glory and His people get warning, though I should be exposed to the greatest shame and ignominy.]

In the year 1745 the greater part of my relations were concerned in the rebellion, some of them fell in battle and others suffered at Carlisle,\* but though the cause was bad yet I was heartily grieved and could not forgive those who, by their power and false witnesses, were instrumental in their death, and so, by degrees, I began to entertain resentment against them. The devil seeing me harbour revenge added fuel to the flame by representing the pleasure of being revenged on such persons though they were entirely out of my reach, yet the meditating thereof was now become very pleasant to me. Sometimes, conscience would fly in my face with these or the like Scriptures: "Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, vengeance is mine, and I will repay, saith the Lord," etc. But I could not hearken either to Scripture or to reason. Nothing would satisfy me but blood, therefore I spoke favourably of that sin though contrary both to my reason and judgment.

[I acknowledge to my own shame and to the glory of God's patience that He bore long before He let Satan and my own heart loose upon me. But at last I was left to myself for a season as a just punishment for my sin that I might know more of the desperate wickedness of my heart, and, no doubt also, that God's sovereign mercy might be more manifest in my recovery from those devouring depths into which I had now fallen.

The devil having once got this master-sin off his hand presented more to which I was formerly addicted, and being so far left to

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\* One of the individuals here alluded to was Francis Buchanan of Arnprior; he had not been concerned in the enterprise of 1745 in any way. He was taken prisoner at his own house of Leny, Perthshire, and carried to Carlisle, and condemned by false witnesses, and hung on the 28th of October, 1746, not at Carlisle, but at Penrith.



myself I was easily overcome and soon embraced one, and after that another till I was fast enclosed in his snare. Then I cried to the Lord to help but He would not hear, and all my prayers and fastings could not recover me out of the snare of the devil by whom I was now led captive at his will. The Lord spoke to me in my prosperity but I would not hear, and now in adversity He gave a deaf ear to all my cries when desolation encompassed me about like a whirlwind.

I might now say with Job, "God hath now delivered me to the ungodly, and turned me over into the hands of the wicked." Satan set upon me in good earnest, drew me daily into acts of rebellion against God to the dishonour of His name, the wounding of my conscience, the grief of my sincere friends, and to the hardening of the wicked in the ways of sin. I said with Peter, "Depart from me, for I am a sinful man, O Lord," and at last gave up secret prayer; for after I had been in secret lamenting my folly and madness, Satan was sure to fall upon me more furiously than ever.

Then I laid it aside altogether to see what the event would be, but I was afraid to give over public prayer in my family lest religion should suffer on that account. So I kept it up in a superficial way and for this the devil never troubled me, he cared not though I had a name to live if I was really dead. And O! was it not strange that any person who had experienced so much of the love and favour of God should be so far deluded as to give over private prayer once so pleasant and comfortable?]

(*To be continued.*)

## The late Mr. John Mackenzie,

BOOR, POOLEWE, ROSS-SHIRE.

THE January number of this Magazine reprinted an appreciative and friendly notice of this worthy's death and funeral, which had appeared in the *Northern Chronicle* a short time before. It was the intention, however, all the time that one or other of the Free Presbyterian ministers would frame a brief notice of this truly excellent man, and so, by the earnest request of the Rev. D. Mackenzie, Gairloch, with whose congregation he was connected, the duty has devolved on the present writer, as one that knew him longest and most intimately.

John Mackenzie was born at Boor, Poolewe, about 1833, and at Boor he died on the 14th November, 1914. His experience of "the early rain" of the Spirit's influences was a thing many years in the past, when the present writer began to make his acquaintance in 1892. I have reason to say that he was but very young when he gave evidences of being one that feared the Lord. The late Mr. James Mackintosh, Poolewe, a nephew of that distinguished layman, Mr. Donald Duff, taught a Sabbath school

in Poolewe in his boyhood. This Sabbath school he attended, and I have had it on excellent authority that he acknowledged late in life that if ever God spake to him by His word, He began to speak to him when attending that Sabbath school.

As he grew to manhood, he appears to have grown in discernment and in appreciation of the truth. When he was a young man and in the prime of life, the Free Church congregation of Gairloch had the great privilege of being ministered to by the late Rev. Duncan Matheson, and in Gairloch Free Church our friend became, in those days, a frequent if not a constant hearer, so that, if his passing from death to life was not instrumentally due to Mr. Matheson's ministry, it is certain that under that ministry his soul was long and often fed, and thus was he trained to an intelligent appreciation of gospel ordinances. The ministry of the late Rev. John Baillie was also much prized by Mr. Mackenzie. In Mr. Baillie's days, however, John Mackenzie was elected to, and accepted, the office of elder in the congregation of Aultbea and Poolewe, the district of Gairloch within which Boor is situated. Of course that meant that his connection with Gairloch was, for a period, less close than in Mr. Matheson's days. Even in those days John Mackenzie was an unflinching witness for the truth, and he was prepared to endure obloquy on this account. When, in 1893, the Free Presbyterian Church was formed as a distinct body, John Mackenzie was one of the earliest to come out. The present writer was then officiating in Gairloch, and it need scarcely be said that it proved a very great encouragement to him and to others to find that Ian 'Bhoor, as he was familiarly called, joined himself to the remnant meeting in *Leabaidh na bà bàine*, thus making the Gairloch congregation again his own as in the days of his youth.

My own experience was that he was exceedingly helpful, both as an office-bearer and as a member of the congregation. He was childlike in his simplicity, and having regard to nothing but the advancement of the Lord's cause in the parish, he was most easy to get along with in the kirk-session. But he was distinguished for his appreciation of Gospel preaching. He was no stranger to temptations, and like Israel of old, was used to be "emptied from vessel to vessel." This caused that he was kept low in his own estimation, and a crumb from the Master's table would bring the tear to his generous face. But of these days I shall not speak here more at length, lest I should seem an egoist.

John Mackenzie was a man given to secret prayer, and often as a consequence, was the "dew" upon him, both in his own family and in the more public prayer meeting. How he witnessed for the sanctity of the Lord's Day was well brought out in the notice referred to in our opening sentence. For some time before he died he was appointed as missionary, and had charge both in Laide and in Inverasdale, the latter place being not too far from his own home.

I have spoken of his having had the joy of "the early rain" past ere I saw him. He had also some precious showers of "the latter rain." It was on the last occasion I was privileged to meet him that he told what, for some time before then, these words meant to him—"The law of the Spirit of life in Christ Jesus hath saved me from the law of sin and of death." At first the words came to him with the aspect of a stern rebuke, and he felt his chastisement sorely. However, through grace, he was enabled to receive with meekness the engrafted word, and his experience was that, in virtue of this word, Christ came to dwell richly in his heart, in a manner more richly than He seemed to himself to have ever dwelt in him before. This had the precious effect that, although he endured not a little suffering in putting off the tabernacle of the body, his hope of eternal life was never stronger than in the evening of his days.

The Free Presbyterian congregations of Gairloch and Aultbea mourn for him. The deepest sympathy is also felt for his worthy and now aged helpmeet, and for his sorrowing son and daughter.

J. R. M.

## The late Mrs. Mackenzie,

CARNACH, STRATHERRICK.

WHEN I think of the time that has elapsed since the decease of this worthy woman I feel almost ashamed to take her name up in this way. There were just two main factors that caused the delay. On the one hand, on account of my regard for Mrs. Mackenzie as a mother in Israel, I had wished to write something worthy of her. On the other hand, it so turned out that my materials that would help towards framing a just tribute were fewer than I at one time hoped. The foregoing short notice of the late Mr. John Mackenzie seems, however, to present an opening to place something, however brief, on record regarding Mrs. Mackenzie, who was Mr. John Mackenzie's near friend, not only in the Lord but also by the ties of nature.

Jessie Mackenzie, *née* Macdonald, was born at Gairloch nearly ninety years ago. She would have been, I suppose, a girl in her teens when the Rev. Duncan Matheson came to Gairloch, and although I am unable to give any account of the beginnings of Mrs. Mackenzie's seriousness, it is more than likely that we may associate it with Mr. Matheson's ministry. A layman, a native of the parish of Gairloch, whose teaching also seems to have influenced her deeply, was the late Angus Munro, of Cove, Inverasdale, and from him she was fond of giving some pregnant notes. "You ask a mark of grace," Angus would say. "I say it is a feeling of unholiness and a desire after holiness."

When comparatively young in life she married Mr. Murdo

Mackenzie, a native of Little Lochbroom, and a highly-respected man. Not long after their marriage they removed from Gairloch to Allanbank of Allangrange, where they remained for twelve years. This was the great opportunity of Mrs. Mackenzie's life to hear the late eminent Dr. John Kennedy of Dingwall, for, like quite a few people in the Black Isle, who thirsted after "the water of life," Mrs. Mackenzie found frequent opportunities in those days of making her way to Dingwall, as well as, of course, hearing Dr. Kennedy at Communion seasons in the surrounding congregations. For Dr. Kennedy she had the profoundest veneration, and it is not too much to say that there were but comparatively few of his hearers that appreciated his teaching more.

After twelve years spent in the Black Isle, an opening occurred in Carnach, Stratherrick, of which they availed themselves, and here both her husband (who predeceased her by nearly twenty years) and she herself finished their course in this world. When Mr. Donald Duff lived and taught in Stratherrick, Mrs. Mackenzie, who could appreciate teaching of a searching kind, was always his warm friend and supporter.

By the year 1893 Mrs. Mackenzie had become recognised by the Lord's people in Stratherrick and surrounding districts as a woman at once of deep piety and great prudence, and the fact of her, from the first, joining herself to the Free Presbyterians of that strath, proved a great moral support to those who, with a feeling of weak hands, sought to maintain there what they regarded as the cause of the Lord and of truth. Even to the end of her days, which occurred on the 12th of January, 1912, her presence, or latterly her prayers and counsel were a source of great strength to the Free Presbyterian ministers and lay preachers who, in providence, had a call to serve in Stratherrick. She was a gracious person that suffered great conflict of soul. Once, after passing through a fiery trial, she spoke to a very dear friend, who is still spared us, of the extraordinary comfort it gave her, that once more she could say that she loved the Lord. To her, indeed, belonged the character given of "the hungry soul," to whom every "bitter thing is sweet." She told us once of a friend of hers who was maligned in the newspapers on some account, and, although she resented the correspondence referred to, yet did she praise the Lord for it, and that on this account. The maligned friend she looked upon as one of the Lord's people. The attack made on him drew out her love to him, and she took this as a token that she was herself one of the Lord's people. Mrs. Mackenzie's memory is fragrant in Stratherrick as a deeply-exercised, truly pious, wise, and affectionate mother in Israel.

She had the comfort of being attended upon to the last by a truly affectionate son and daughter. To them and to the other members of this worthy family, our sympathy still goes out.

J. R. M.

## Là na Ceisde ann —

(Air a leantuinne o t. d. 239.)

MUR a chaidh a chur an céill air a' mhìos a chaidh seachad, b' iad na briathran air an robh a' Cheisd air a bonntachadh: "Ach a nis ann an Iosa Crìosd, tha sibhse a bha roimh so fad o làimh, air bhuir toirt am fagus tre fhuil Chrìosd" (Eph. ii. 13). An déigh do'n ochdnar, o'n d' thug sinn beagan seachad dhuibh mar a tha, labhairt, chaidh gairm air an Urr. — — gu labhairt. Thubhairt esan:

An là anns an do pheacaich an duine, dh'fhuadaich Dia an cinneadh daoine a mach às a' ghàradh, agus shuidhich E claidheamh lasarach, a bha tionndadh air gach làimh, a ghleidheadh slighe craoibhe na beatha.

Thàinig an cinneadh daoine mar so gu bhì fad às, (1) a thaobh an staidhe—oir bha iad astar mallachd lagh Dhé air falbh—agus (2) a thaobh an nàduir.

Ach 'se comharradh sluagh Dhé nach dean iad a' ghnòthuch às eugmhais Eadar-mheadhonair. D'ur a bha mi o cheann ghoirid ann an Sasuinn a' searmonachadh dh' ar saighdairean 'us dh' ar seòladairean, bha agam ri 'bhi' coinneachadh, aig a' gheata a bha treòrachadh thun nam *barracks*, ri ceathrar dhaoine, a bha a' seasamh 'nam aghaidh le'm biodagan suas air ghleus. Ciod e a dh' fheumainn a dheanamh ann an sin air son gu'm faighinn a stigh? Dh' fheumainn am *pass* a bha agam o na h-uachdarain a nochdamh, agus, cha bu luaithe a nochdainn am *pass*, na sud sìos na biodagan, agus bha sligh réidh agam gu dol a steach. Bha mi, ma ta, samhlachadh am *pass* ri fuil Chrìosd. O'n fhuir an t-anam a bhi troimh chreideamh a' socrachadh air fuil Chrìosd, 'sann tha biodagan Ceartais, a bha roimh a' seasamh 'na aghaidh, a nis 'nan dìon da.

Ghairmeadh ann an sin air (9) N. M. Thubhairt esan:

Tha comharraidhean air an iarraidh air a' mhuinntir a bha air an toirt am fagus do Dhia. Tha sinn a' faicinn gu robh suidheachadh eile aca air thoiseach air sin, agus tha an suidheachadh sin 'gar gairm gu dhol air ais gu beachdachadh air Adhamh agus Eubha, mar a bha iad air an cruthachadh ann an ìomhaigh Dhé, agus airson glòir Dhé. Cha robh an duine, ann an sin, falamh — 'sann a bha e a' glòireachadh a' Chruithfhair, agus 'sealbhachadh co-chomuinn ris a' Chruithfhear. Bha e làn eolais, mar a chruithaich Dia e. Ach thàinig peacadh a stigh, agus, mar a chuir neach àraidh e, thàinig an duine gu bhì cho dorch ris an t-saoghal, d'ur bha dorchadas air aghaidh na doimhne. Cha robh leus solais ann an sin aig Adhamh air tròcair, ach bha aige dìteadh cogais. Gidheadh bha rathad aig Dia gu an toirt am fagus, agus is i mo bharail gu robh iad le chéile air an tèarnadh, agus sin troimh an t-searmoin a shearmonaich Crìosd dhoibh anns a' ghàradh. Thug E am fagus iad leis a' cheud ghealladh. Dh'

innis E dhoibh mar a rinn iad gu h-olc, ach chòmhdaich E iad le còtaichean croicinn, d'ur nach robh feòil fathast air a ceadachadh, ach a mhàin airson iòbairtean. Thuig Eubha gu robh i gu a bhi air a chaomhnadh.

Ach dh' fheumadh, airson gu'm bitheadh aon pheacach air a thoirt am fagus do Dhia, gu'm biodh, ann an coimh-lìonadh na h-aimsir, corp agus anam air an ullachadh airson Mac Dhé. Mar a thubhairt an Dr. Kennedy, bha ann an sud an Diadhachd agus an daonnachd a' deanamh greim dhe a chéile, chum gu'm bitheadh peacaich air an tèarnadh. Ach a thuilleadh air a sin, dh' fheumadh an Spiorad Naomh 'tighinn a mach ann an searmonachadh an t-soisgeil, airson gu'm bitheadh peacaich air an toirt am fagus, oir bha iad marbh anns a' bhàs spioradail, gus an do dhùisg an Spiorad iad. Tha Spiorad a' toirt dachaidh an lagha, d'ur nach 'eil eòlas slàinteil aca fathast air Fear-saoraidh. Ach tha an Spiorad ceudna 'gan toirt a ionnsuidh a' chruinn-cheusaidh, gu bhi a' faicinn an Dia-duine air a' chrann; agus, d'ur fhuair iad a bhi cleachdamh creidimh air, bha E dhoibh mar gu'm bitheadh e air a chantuinn riu: "Tha sud air do shon-sa"; seadh, troimh làthaireachd a' Spioraid, tha an t-anam a' deanamh gairdeachais anns an Tì a bhàsaich air a shon. Ach cha'n'eil iad 'nan coigrich dha spiorad daorsa, agus bithidh sin 'gan cur gu oibre an lagha—dh' fhaodadh gu slanuighear a dheanamh dhe an ùrnuigh. D'ur nach géillear dha'n bhuaireadh sin, dh' fhaodadh gu'm bi an t-anam air a ghlacadh ann am buaireadh uamhasach eile—dh' fhaodadh ag ràdh, nach'eil Dia idir ann, 's gu bheil cho maith 'toirt thairis. Dh' fhairich cuid am buaireadh uamhasach sin, agus cha d'fhairich iad ni riamh a cho uamhasach ris. B' aithne dhomh neach, agus bha e air a shàrachadh leis a' bhuair eadh gu mòr. Air dha a bhi dol an rathaid mhoir la-éigin, bha e air a glacadh leis gu h-uamhasach, agus 'na éiginn shuidh e sìos ri taobh an rathaid mhoir, agus a' cur na ceisde ris féin, an robh neach riamh a bha air a shàrachadh mar so? Thàinig, ann an sin, na briathran ud: "Le toibheum tha mo chridhe briste." Chunnaic e 'an sin gu robh Crìosd féin air a bhuaireadh, agus fhuair e fuasgladh ann an sin.

Ach bithidh tràthan sòlasach aca so, agus, ann an sin, bithidh mothachadh aca air ciod e sin, aran na cloinne.

Cha'n'eil iad so mar tha mòran—is urrainn a bhi beò ann an cuideachd air bith. Cha'n ann mar sin tha sluagh Dhé. Bha neach de shluagh Dhé, agus air dha uamhas a ghabhail ri caitheadh-beatha ain-diadaidh gilleann nan each, 's ann a thionndaidh e sud gu ùrnuigh, agus theireadh e: "Ma chuireas tu a dh' ifrinn mi, na cuir mi a dh' ifrinn gilleann nan each."

(10) F. M. Thubhairt esan:

Tha iad so fo chomainean do Chrìosd. Bha mi a' deanamh samhlaidh 'nam inntinn o sgioba a rachadh gu muir ann am bàta. Dh' fhaodadh, d'ur a sheòl iad o'n acairsaid, gur h-e 'bha aca ciùine, ach thàinig stoirm, agus cha robh aca mu dheireadh ach

crann air a cliathaich, agus seòl reubta. 'Sann bha iad gu bhi air an call, d'ur thàinig *brig* 'us thug i gu tire iad. Dh' aideachadh iad uile gur h-e a' *bhrig* a theàruinn iad. 'Sann mar sin tha fuil Chriosd dha'n mhuinntir 'th'air an tèarnadh. Bha iad air an toirt dha, mar am Buachaill, mu'n robh an saoghal ann. Cha do shaoil iad iad féin araidh air gu'm bitheadh a leithid de chaoimhneas air a nochdamh dhoibh. Ach fhuair iad pòg maitheanas pheacanna, agus sgaoil Chriosd a ghràdh 'nan anam. Thainig iad ann an sin gu bhi ag aideachadh am peacaidhean air mhodh soisgeulach. Thuit iad ann an gaol a's na h-uile ni a bha air ainmeachadh air Chriosd. Bha iad uair-eigin fad às o'n choinnimh-ùrnuigh, fad às o shluagh Dhé, ach cha'n urrainn iad a nis a bhi toilichte agus iad ag éisdeachd sluagh Dhé air an ruith sìos.

(11) I. C. Thubhairt esan :

Fhuair iad so a mach nach pilleadh iad air an ais gu bràth, mur pilleadh an Cruithfhear riu. Bithidh iad air an aithneachadh air an cleachdaidhean, aig a' bhaile, 'us bho' n bhaile.

(12) A. M. Thubhairt esan :

Bha là aca so agus cha robh iad cho fad o'n fhìrinn a's bu mhaith leo ; bha am focal a' togail fianuis 'nan aghaidh. Bha iad air an glacadh le uile-fhiosrachd Dhé, ach bha iad fathast a cho ceangailte ris a' pheacadh a's bha iad roimh. Mhothaich iad nàimhdeas annta féin ann an aghaidh Dhé. Thàinig iad, mar am mac struidheil, thuca féin. 'Se bha ann an sin ri an aghaidh ceartas do-luibte Dhé. Cionnus a dh' fhaodas mise a bhi air mo thèarnadh, gun leòn do cheartas? 'Sann far an d' fhuair ceartas riarachadh, a fhuair iadsan mar an ceudna riarachadh. Bha iad air an tarraing a dh' ionnsuidh Chriosd le caoimhneas gràidh.

Ach tha mothachadh aca tric air cho falamh a's a tha iad de ghràdh do Chriosd. Bithidh iad mar sin tighinn am fagus da le truaidlidheachd an nàduir féin. Tha ceangal aca ris a' chuid tha dìleas dha aobhar Chriosd. Is toigh leo a bhi a' cluinntinn lagh 'us soisgeul air an searmonachadh. Cha'n e an cuideachd, luchd nan òran dhiomhan.

(13) D. C. Thubhairt esan :

Dh' aithnich an neach air am bheil comharradh air iarraidh, ciod a bha ann féin ; agus cha b' ann 'na chodal a fhuair e an t-eòlas sin. Cha'n'eil creutair beò nach'eil aon chuid a muigh fo'n fheirg, air neo a stigh fo'n fhasgadh. Bha na creutairean so air an toirt a stigh an toiseach anns a' Cheann. Ach bha là aca anns am feumadh iad a bhi air an toirt a stigh air an son féin. 'Se bha ann an sin obair an Spioraid ghlòr-mhoir. 'Se obair an Spioraid 'th'ann gu'm bitheadh céile Chriosd air a toirt a stigh. Bha iad fad às d'ur bha iad anns an uaigh, anns a' bhàs, anns an t-saoghal. Ach d'ur a thàinig an t-àm gu caoimhneas a nochdamh dhoibh, b' éiginn d'an Spiorad a dhol a mach d'an ionnsuidh, agus cha b'ann 'nan codal a bha iadsan 'an sin. Tha an t-anam air a thoirt gu bhi a' cur a sheula ris an dìteadh. Ach cha leòr sin ; feumaidh e a bhi a' cur a sheula ri rathad tèarnaidh Dhé ; agus



d'ur a bha an t-anam air a thoirt a stigh do thigh Athar féin, bha cuirm aige ann an sin. Gidheadh thàinig an déigh sin mothachadh air fuachd.

Ach a thaobh chàich, 'se a bhi a muigh is roghnaiche leo, ach 'si a' cheisd. . . .

\* A cho-dhùin an t-Urr. — — — Thubhairt esan :

(1) Tha briathran na ceisde a' teagasg dhuinn : gur h-e athar-rachadh mòr a tha a' gabhail àite, air an talamh, a thaobh na h-uile creutair 'th'air a thèarnadh. Tha an Spiorad Naomh, ann an àite-eigin, a labhairt air an atharrachadh so mar "dhol thairis o bhàs gu beatha," agus, ann an àite éile, mar "chruthachadh nuadh," agus, ann an so, tha E a' labhairt mu mhuinntir 'bha uair-eigin fad às—astar mallachd lagh Dhé—ach a tha a nis air an toirt am fagus.

(2) 'Si fuil Chriosd an aon bhonn air an urrainn do pheacach 'tighinn dlùth do Dhia.

(3) Feumaidh aonadh ri Criosd a bhi ann.

(4) 'Se 'tha leantuinn an aonaidh sin (a) fireanachadh, agus (b) seulachadh an Spioraid.

Chaidh, 'an sin, gairm air I. M. a dhol an ceann na h-ùrnuigh.

Chriochnaich eadhn an t-seirbhis le seinn, agus tabhairt a' bheannachaidh. I. R. M.

## Notes of Alexander Gair and Other Worthies.

(Continued from page 199.)

### ALEXANDER GAIR.

"The Lord brought His people out of Egypt in one night, but He took forty years to drive Egypt out of them."

At a fellowship meeting a certain man (to whom Sandy Gair gave credit for being a thoroughly good and pious man) concluded some remarks that he had been making substantially thus: "Although I speak thus of the marks of a saving work in the soul, I am myself as empty of such a work as the green hill over opposite me." Sandy Gair spoke immediately after this man, and, as if in answer to his friend's despondent conclusion, began by saying, "If Benjamin had been asked whether he had Joseph's silver cup, he would have given his oath that he hadn't, and yet he had it for all that."

His subject on one occasion led him to speak of those who had all their religion at second hand, and not as something that they had a personal experience of. He compared them, he said, to a schoolboy who, either because he would not, or because he could not, work out the sums given his class in arithmetic,

adopted the ignoble method of copying off his more industrious and intelligent neighbour's copy. The boy who stole from his neighbour's copy ventured to present himself to his teacher, professing to have so many sums correctly worked out. The teacher, somewhat suspicious of him, asked him to go through the process of working out his sums again. This the boy could not do, and so was put down for a blockhead. "So," said Sandy Gair, "will the Lord discover the hollowness of the profession of such religionists as simply copy others."

(*To be continued.*)

## Notes and Comments.

**Bible Reading in the Trenches.**—In the October issue of the *Quarterly Record* of the National Bible Society of Scotland there is an affecting incident recorded of the death of two soldiers while reading their New Testament. "Corporal K——," the account goes on to say, "had been wounded in the leg. He was in the open, and no one could get near him, but he and a comrade managed to drag themselves to a place which they considered safer. K—— applied the first-aid dressing, and then took out his Testament and began to read it. They lay there a long time, and then they were both killed by a shell. When they were found, the Testament was still open where K—— had been reading it." We have been often told at home that the men on service have no time to read Bibles, but it has always been a mystery to us how men face to face with death could find time to listen to comic songs from music hall artistes. There is something supremely incongruous between the seriousness that ought to characterise men who may soon be face to face with the Judge of all the earth, and the frivolity and vanity of the songs sung by men and women whose whole life has been a round of frivolity and gaiety. Surely it is a more becoming exercise for our brave and gallant soldiers to snatch a few minutes from their arduous and terrible duties to read the Book of God.

**Wages Put into a Bag with Holes.**—Many who have not had the War brought home to their own firesides are beginning to realise something of its meaning from another standpoint, viz., the extraordinary expenditure of money. There can be little doubt that the British people had reached the stage when God's cause was not thought worthy of help. Money was lavishly expended in eating and drinking, and the goddess of fashion in dress swallowed up millions of pounds. God's house was being neglected, and the cause of truth was not a concern with multitudes in the land. We were like the people to whom the loud call of Haggai came: "Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put

into a bag with holes." We hear a great deal of talk in these days about "silver bullets." Perhaps before the War is over talk will give place to a realisation—deep and painful—what these "silver bullets" mean.

**Sabbath Work in the Munition Factories.**—There is abundant evidence that Sabbath work in the munition factories is beginning to tell on the health of many of the workers, and it would be well for them to take this as a warning, as the authorities certainly ought to do. The *Times*, which cannot be charged with puritanic notions of Sabbath-keeping, has the following comments on the matter :—

"There seems to be no room for doubt that the constant strain to which many War workers are being subjected is telling upon their physical strength. This has been especially noted in those cases where a week-end rest has had to be given up, and where long hours of working—as much as twelve hours a day—are in force. Some of the workers have broken down under the pressure, and some have been incapacitated for longer or shorter periods. Nor has the scheme of voluntary work over the week-end proved a great success. It was explained that the voluntary workers, however eager, do not understand the machines, are not accustomed to the work, and are strangers to the atmosphere of the shops. It seems clear that the week-end rest is, after all, the most economical solution of the problem. The men return to work on Monday stronger and better, and they work harder in consequence, while the wastage through breakdown and illness is reduced."

## Acknowledgment of Donations.

MR. ANGUS CLUNAS, General Treasurer, 35 Ardconnel Terrace, Inverness, acknowledges, with thanks, the following donations up to 21st October :—

### SUSTENTATION FUND.

"A Friend," Laide, £5, per Rev. N. Cameron; Miss Macpherson, Kippen, Stirlingshire, 5/; "A Lady Friend," Tomatin, 5/; A. Grewar, Eskadale, Beaully, 5/; J. Macdonald, Kinlochewe, 20/.

### MISSION TO FORCES FUND.

D. Gillies, Kirkintilloch, 2/6; Stornoway Congregation, per Rev. N. M'Intyre, £5 10/; "A Friend," Kishorn, 5/; H. Mackay, Lochside, Over-scaig, 5/; Mrs. Sangster, Kingussie, 20/; "A Kentish Friend," 10/; D. Murchison, The Store, Rannoch Station, 20/; "Two Friends" (Glasgow P.O.), 5/; "A. M. M." 5/; A. Macrae, East End, Lochcarron, 20/; A. M'K., Lochinver, 5/; "F. W.," 20/; "Anon.," 5/; Miss Gillies, Lochgilphead, 5/; J. Cameron Macintosh, Midmorile, Tomatin, 10/; "Lady Friend," Tomatin, 10/; F. MacLennan, Stewart Street, Dalmuir, Glasgow, 10/; Mal. Fraser, The Mound, 10/; War Office, per Mr. W. Grant, £31 14/10; Miss Macpherson, Kippen, Stirlingshire, 5/; "Two Friends," Glasgow, 4/; "Friends," Glasgow, per Capt. M'Donald, 5/; "F.P.," Maryhill, per Capt. Macdonald, 2/6; "Loans of Fearn," 10/; Mrs. Murchison, Inverness, 10/; "M. M." (Conor Bridge P.O.), 20/; "A Friend" (Laing P.O.), 5/; "Friends," Balblair, Resolis, 40/; "C. L." Whiteinch, 10/; M. M. Crawford, Ardfarn,

Argyle, 2/; "Friend," London, 20/; W. Mackay, Inchape, Rogart, 5/; Miss C. Macleod, Liverpool, 3/; J. Leitch, Tullichavan, Dumbartonshire, 5/; M. M'Nair, Dingwall, 10/; D. Young, Airlie Gardens, Hyndland, Glasgow, 5/; Mrs. Cattnach, Kinvara House, Kingussie, 5/; Miss Mary M'Lennan (of Garve), Kingussie, 5/; "A Free Presbyterian," Helmsdale, 5/. Per Mr. K. Macrae, postman, Lochcarron—K. Macrae, postman, Lochcarron, 10/; J. Macrae, Ardineaskan, 5/; D. Macrae, Ardineaskan, 5/; Mrs. D. Macrae, Ardineaskan, 2/6; Rod. Mackenzie, Ardineaskan, 2/; D. Mackay, Ardineaskan, 2/6; Rod. Mathieson, Ardineaskan, 2/6. Mrs. D. Matheson, North Strome, 4/; M. Mackenzie, Inver, Lochinver, 10/; "Friend," Tain, 5/; A. M., Tain, 2/6; A. Mackenzie, Drumchork, Aultbea, 5/; "Lady Friend," Inverness, 3/; "Friends of Truth," 40/; Miss Jessie Mackay, Ardineaskan, 2/6; Mrs. M'Donald, Isleornsay, Skye, 5/; J. M'Innes, Broadford, 10/6; "A London Friend," 2/6; Miss Jessie Mackenzie, Carnoch, 20/; "Anon," Applecross, 40/; C. Mackay, Lamash, Arran, 5/; Miss M. M'Askill, Blane-field, Stirlingshire, 5/; "A Friend," New York, per J. M., 10/; "Two Friends," 5/; Miss Urquhart, Dingwall, 20/; B. M. (Gairloch P.O.), 6/; Miss M. Maclean (Kyle P.O.), 5/; D. Connell, Sort Street, Stirling, 10/; D. Mackenzie, Achranann, Daviot, 5/; "A Friend" (Inverness P.O.), 20/; A. Mackenzie, Shandon, 4/; "Lady Friend," Inverness, 2/6; K. Mackenzie, Lochdrome, Garve, 5/; "Anon" (Dumfries P.O.), 2/; "A Friend," Greenock, 2/6; Mrs. Sayers, Blackridge, West Lothian, 10/; M. M'Askill, Glendale, per Rev. A. Macrae, 20/; Captain Gillanders, Fernabeg, Applecross, 5/; "Lady Friend," Daviot, 20/; "Anon," Port-Glasgow, 2/; "Wellwisher," Aberdeen, 3/; J. Macdonald, Kinlochewe, 10/; Edward Mackinnon, Datrachney Beg, Carrbridge, 7/; "Lady Friend," Teanassie, Beaulu, 20/; Mrs. White, Glenburn, Prestwick, 10/; Kilmuir Congregation, Skye, per Mr. A. Mackay, 20/; "Two Lady Friends," Lochcarron, 10/; War Office, per Mr. W. Grant, £23 16/6; Donald M'Arthur, per Mrs. J. Mackay, Achmore, 2/; John M'Arthur, 1/; Angus M'Arthur, 1/; Mrs. N. M'Innes, 6d.; Miss May Mackenzie, 1/; Frank M'Lennan, 1/; John Mackay, 1/; Mrs. Mackay, 6d.; Henry Mackay, 10d.; Mrs. Alick Mackay, 1/; Neil Mackay, 1/; Kenneth Macdonald, 9d.; Miss Christy M'Iver, per Mrs. John M'Iver, 1/; Miss Bella M'Iver, 2/; John M'Iver, 2/; Mrs. J. M'Iver, 1/; John M'Iver, 1/; D. Maclellan, Strathvaich, per Mr. Urquhart, 5/; James Angus, Strath-na-Shallaig, Dundonnell, 5/; "A Friend," Inch, 10/.

Per Rev. D. M. Macdonald—Mrs. Shupe, Detroit, U.S.A., 20/6; and Miss Mackay, Toronto, 4/1.

Per Rev. N. Cameron—"Friend," Kyle, 20/; "Friend," Lochbroom, 20/; "Friend," Stockton-on-Tees, 50/; Mr. and Mrs. A. M'L., Glasgow, 20/; Mrs. C., Glasgow, 20/; A. M., Glasgow, 5/; "Friends," Ibrox, 40/; W. M., Springburn, 10/; A. M., Tighnabruaich, 20/; A. D., A. L., Mrs. M'L., and Mrs. L., Glasgow, 40/.

Per Rev. J. S. Sinclair—"Two Girl Friends," 10/, for Deputy to France; "Friend," Glasgow, 5/; J. Shaw, Edinburgh, 10/; Mrs. M'Bean, Newtonmore, 10/; "Magazine," 20/; D. Macleod, Kinlochberrie, 10/; B. M., 10/; A. Macleod, B.Sc., London, 20/; Mrs. Gunn, Badentarbort, Achiltibuie, 1/6; "Friend in the North," 40/, and "Friends," Scourie, 16/, per Rev. E. Macqueen.

Per Rev. J. R. Mackay—"Lady Friend," Inverness, 5/; "Friend," Gairloch, 10/; "Friend," Erradale, 7/; "Friend," Port Henderson, 2/; "Another Friend," Gairloch, 10/.

4/ per Mrs. Gunn, Morness, Rogart, for Books to Soldiers and Sailors.

#### FOREIGN MISSIONS.

Mrs. M'Bean, Newtonmore, 5/, per Rev. J. S. Sinclair; Mrs. Moffat, Glenelg, 2/6; "Liverpool," 20/, per Rev. N. Cameron; Strath Congregation, Skye, 10/, per Mr. J. M'Innes; Miss M. M'Askill, Carbeth Guthrie, Blane-field, Stirlingshire, 5/; J. Macdonald, Kinlochewe, 10/; A. R. Finlayson, Lochalsh, 20/6 (5 dollars), for Mr. Radasi's Mission, per Rev. D. M. Macdonald; "Friend," 10/, for Mr. Radasi's Mission.

Mr. John Morrison, Congregational Treasurer, Finsbay, South Harris, acknowledges with thanks the following donations to the Building Fund of the Finsbay Church, per Mr. Angus Clunas, Inverness, £5 10s. from "Friends," Johannesburg, South Africa; Rod. Maclean, Aultbea, £1; M. M., Dunmuillie, 10/; John Macdonald, Hosary, 10/. Per Rev. D. N. Macleod, Tarbert—N. S., Port-Glasgow, 3/; "Friends of Truth," Glasgow, £5; J. C., 5/; J. M., Kilmarnock, 5/; Anonymous, 10/; "Friend," 10/; Master, Officers, Crew, and Friends on R.M.S. "Clydesdale," £10 17/. Rev. A. Macrae, Portree, £1.

Mr. W. Grant, 8 Wellington Square, Chelsea, London, S.W., acknowledges with thanks following donations for London Church Building Fund—"Friends," Lochalsh, £2; "A Friend," £1, per Miss M'Sween, Wetherby Gardens, Kensington; and A. Mackenzie, Callander, £1, per Rev. J. S. Sinclair.

Rev. Neil Cameron desires to acknowledge, with thanks, 5/ from "Friend," Glasgow, in aid of St. Jude's Sustentation Fund; 5/, per Mr. Clunas, from Miss M'Leod, Stratheay, in aid of Bibles to Soldiers and Sailors, and 5/ from Mrs. Gunn, Rogart.

Rev. J. S. Sinclair acknowledges, with thanks, £1 from "November," for John Knox's Sustentation Fund; and £1 from "Magazine," for Mission to Forces Fund.

The Treasurer of the Dingwall Congregation begs to acknowledge, with thanks, the sum of 10/ for Manse Building Fund, received from "A Friend," Rona, Raasay, per Mrs. M'Farlane.

## Church Notes.

**Communions.**—Oban, first Sabbath of November; St. Jude's, Glasgow (Jane Street, Blythwood Square), and Helmsdale (Sutherland), second; Dornoch (Sutherland) and Halkirk (Caithness), third; Edinburgh, fourth; Dumbarton and Fort-William, first Sabbath of December.

**Mission to Forces in England.**—Rev. Andrew Sutherland, Ullapool, who was in charge of the Mission for several weeks, returned to Scotland on the 18th October. We understand he is being succeeded by the Rev. Alexander Macrae, Portree.

Rev. D. M. Macdonald, the Church's Deputy to Canada, arrived in Scotland on the 19th October. We shall look forward (D.V.) to his report.

**Theological Classes.**—The Old Testament Hebrew Class, and the Class of Systematic Theology, will (D.V.) commence work in Inverness, on Tuesday, the last day of November, at 12 noon. Students will be expected to bring with them a certificate, recommending them for admission to these classes, from one or other of the Presbyteries of the Church. The prayers of the Lord's people are asked on behalf of Tutor and Students.

JOHN R. MACKAY, *Theo. Tutor.*

**The Magazine.**

**Subscriptions Received for Magazine.**—M. Martin, Northton, Harris, 2/6; Mrs. Anderson, S. Delaval, Northumberland, 5/; N. Campbell, Farley, Beaully, 2/6; Mrs. D. Macleod, Prince Rupert, B.C., 3/1; D. Sutherland, Cruach, Rannoch, 1/3; M. Beaton, Dunhallin, Waternish, 2/3; J. M'Lennan, Fernamore, Arrina, Lochcarron, 2/6; J. H. Gosden, Worthing, 5/; Miss J. Fraser, Kelvinside, 1/; J. Grant, Inverness, 10/; R. Matheson, West End, Ardineaskan, 2/6; Miss J. Cameron, Tomatin, 5/; K. Kemp, Schoolhouse, Cullicudden, 2/6; M. S. Fraser, Mound, 2/6; D. Brown, Greenock, 18/; P. Cameron and A. M'Pherson, Boat of Garten, 2/6 each; A. M'Lennan, for St. Jude's Collectors, 31/; A. Murray, Rhemusaig, Rogart, 2/6; Mrs. Macbean, Newtonmore, 2/6; M. Mackay, Manchester, 5/; Rev. J. Sinclair, Geelong, 2/6; A. Bruce, Wick, 19/6; D. M'Pherson, Kames, 27/2; Miss J. Bain, Aberdeen, 2/6; A. M'Kenzie, Lochinver, 10/; Miss C. Matheson, Bonar Bridge, 18/; Mrs. J. Grant, Deanery, Dornoch, 2/6; Mrs. Macleod, Alness, 8/2; J. M'Leod, Glackin, Lochinver, 2/6; J. Stewart, Slumbay, Lochcarron, 23/6; G. Murray, Invershin, 2/6; Misses Urquhart, Balblair, Invergordon, 6/4½; J. MacLaine, Portree, 16/9; Mrs. Porteous, Vatten House, Skye, 25/; Miss Kerr, Pitlochry, 5/; Misses Fraser, Kingussie, 5/; D. G. Mackenzie, London, W., 30/; D. Ross, Tain, 9/; Miss E. Mackay, Halkirk, 11/10; R. Morrison, Tarbert, Harris, 6/; Mrs. Gunn, Badentarbet, Ross, 3/6; A. Munro, Nedd, Lochinver, 3/6; P. Anderson, Edinburgh, 17/6; F. Macdonald, Kinlochewe, 2/6; J. Macdonald, Dummore, Newtonmore, 2/6; M. Turner, Dumbarton, 10/2; J. Macinnes, Broadford, 15/; Per Rev. D. M. Macdonald—Rev. Mr. Dempster, Toronto, 4/2; G. Mackenzie, Achlyness, 2/6—(21st October).

**Free Distribution to Soldiers and Sailors.**—B. M., Cathkin, 5/; "A Friend," Glasgow, 5/; D. Murchison, Rannoch, 10/; J. Maclean, Rannoch, 2/; "Two Friends," (Glasgow P.O.), 5/; F. W., £1; C. Gillies, Lochgilphead, 5/; "1 Sam. vii. 12," 10/; Per A. Clunas—Miss B. Mackenzie, Edinburgh, 5/; and H. Mackay, Lochside, Overscaig, 5/. "A Friend," Tomatin, 5/; A. M. M. (Glasgow P.O.), 5/; G. Ferguson, Dunfermline, 3/; Per Captain Macdonald—"Friends," Glasgow, 5/; and F. P., Maryhill, 2/6. M. S. Fraser, Mound, 5/; "A Friend," Thurso Parish, £1; D. Fraser, Carrbridge, 5/; Mrs. Macbean, Newtonmore, 2/6; C. L., Whiteinch, 5/; M. H. (Glasgow P.O.), 2/6; Miss Crawford, Ardfarn, Argyll, 2/; Mrs. Beaton, Kelso, Sask., 4/; "Friend," Caithness, 10/; Sister Macinnes, Liverpool, 5/; Per A. Clunas—Mrs. J. Murray, Halkirk, £1, J. Cameron-Mackintosh, Tomatin, 10/; "Loans of Fearn," 10/, A. M'K., Lochinver, 5/; "Friend," (Lairg P.O.), 5/, and "Two Girl Friends," Glasgow, 4/; Per Rev. Neil Cameron—"A Friend," Stockton-on-Tees, £2 10/, J. M., 2/6, and A. S., Glasgow, 10/. A. Macrae, Glasgow, 2/6; Mrs. Macleod, Alness, 2/6; D. Macleod, Badcall, Inchard, 10/; Mrs. White, Prestwick, 10/; "Friends of Truth," £2; D. Young, Hyndland, Glasgow, 5/; D. F., 2/6; M., 10/; G. Murray, Invershin, 2/6; Misses Urquhart, Invergordon, 10/; Miss Kerr, Pitlochry, 2/6; Per A. Clunas—Mrs. Cattnach, Kingussie, 5/; and M. Mackenzie, Inver, Lochinver, 5/. N. Macleod, Invernish, Raasay, 3/; Misses Fraser, Kingussie, £1; "Two Girl Friends," Glasgow, 10/; Miss Grant, Kilmacoll, 5/; "A Friend," 1/6; "A Friend," Stornoway, 2/6; D. Gillies, Kirkintilloch, 2/6; N. S. (Glasgow P.O.), 1/; "Anon" (Glasgow P.O.), 5/; A. Munro, Nedd, Lochinver, 2/6; F. Macdonald, Kinlochewe, 2/6; Per Rev. J. R. Mackay, Inverness—"A Friend," Gairloch, 10/. J. M'Leod, Greenhill Park, Edinburgh, 5/; Per A. Clunas, Inverness—"Friend" (Inverness P.O.), £1, "Friend," Daviot, £1, "Anon" (Dumfries P.O.), 6/, "Two Friends, 5/, and "Well-wisher," Aberdeen, 3/; Per Rev. Neil Cameron—A. M., Tighnabruaich, £1, W. M., Springburn, 10/, and "Friend," Glasgow, 2/. Per Alexander Mackay, missionary—"Friends," Staffin, 10/. Miss M'Phail, Glasgow, 3/; Per Rev. E. Macqueen, Kames—"Two Friends," Scourie, 5/. J. Macinnes, Broadford, 10/6; "A Friend," London, 3/6—(21st October).

*(Several Subscriptions and Donations are held over till next issue.)*