



# THE Free Presbyterian Magazine

AND  
MONTHLY RECORD.

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

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

## CONTENTS.

	PAGE.
NOTES OF A SERMON. By the late Rev. D. Macdonald, Shieldaig,	105
REPORT OF RELIGION AND MORALS COMMITTEE,	110
REV. D. MACFARLANE, DINGWALL, AND THE DECLARATORY ACT,	115
TABULAR VIEW OF THE SUSTENTATION FUND AND SPECIAL COLLEC- TIONS OF THE FREE PRESBYTERIAN CHURCH OF SCOTLAND FOR THE YEAR ENDING 31ST MARCH, 1918,	116
ACCOUNT OF MISSION TO NAVAL MEN IN ENGLAND. By the Rev. D. Graham, Shieldaig, Ross-shire,	122
THE LATE MR. ARCHIBALD MACLEISH, ONTARIO,	124
INTERESTING REPORT OF SOUTH AFRICAN MISSION. By Rev. J. B. Radasi, F.P. Missionary, Matabeleland,	126
BRIEF OBITUARIES—	
Alex. Mackenzie, Inverasdale, Ross-shire,	128
J. C. Pembrey, M.A., Oxford,	129
AIR IOMADH PUING DHIADHACHD,	130
CHURCH NOTES,	133
ACKNOWLEDGMENT OF DONATIONS,	134
THE MAGAZINE,	134

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

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**Notes of a Sermon.**

BY THE LATE REV. D. MACDONALD, SHIELDSDAIG, ROSS-SHIRE.\*

*(Taken from his own MS., and hitherto unpublished.)*

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"The Spirit of the Lord God is upon me; because he hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."—ISAIAH lxi. 1.

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MAN knows the present and past, but is ignorant of the future. God alone knows beforehand whatever comes to pass. He knew, before ever the world was, that Adam, whom He would create holy and happy, would fall. Although he was in his creation perfectly able to continue in his integrity, yet he was left to the freedom of his own will, to stand or fall as he pleased. God entered into a covenant with him, not only for himself but also for his posterity. If he continued in his integrity, all his posterity would participate in the eternal happiness promised. But when he fell, they all fell with him, and became exposed to all the miseries that sin conveyed to them in its train. Adam freely entered the covenant, and his violation of it justly exposed himself and his posterity to eternal darkness. But the Lord, in His mercy and love, designed that He should have a people saved from among men, and He did not seal their damnation for ever, like the case of the fallen angels. God entered into a covenant of grace with His Son, so that, through the conditions of this covenant, His people might be saved. God, in His mercy and love, fixed His heart from all eternity upon His only-begotten Son as the Saviour of all those whom He elected and loved from everlasting. They were, and are, guilty of violating the law of God, and no one was able to render satisfaction to the broken law, or save them from its punishment,

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\* The Editor has laid aside his pen to a certain extent this month, and readers will not be disappointed to find the outlines of a Sermon by the late honoured minister of Shieldsdaig in place of the usual opening article.—ED.

but God's Son; and He was as willing to fulfil the conditions of the covenant of grace as the Father was that He should do so. If anyone should shrink from performing such arduous work, the Son of God had reason to do so, considering the painful nature of the task which the Father was giving Him to perform. He might have said, in the days of His flesh, to His Father, "O Father, Thou didst honour me to create the world, which was indeed a great work, but it is nothing compared to the work which Thou hast now given me to do—to save Thy people. I then, O Father, delighted to create the world, seeing that it was to be the habitation of a holy race whom we loved from all eternity; but then I had no pain or tears or grief, as I had no body, and my divine nature was not susceptible of pain."

I.—The Son of God, Jesus Christ, was anointed by the Holy Spirit to qualify Him, in general, for the work of redemption. To be able to redeem His people, the Son had to become man. The blood of bulls and of goats could not take away sin; they were only typical of Christ's sufferings. His incarnation was predicted by a succession of inspired prophets. Christ then appeared in the fulness of time in the stable at Bethlehem. He was anointed by the Holy Spirit from the womb, as it was promised in Isaiah xlii. 1; and at His baptism the Holy Spirit descended like a dove, to prove that He was more than ordinary men; and the Spirit was more abundantly poured upon Him than upon any other, because He needed to do more and bear more to perform the great work given Him to accomplish. An audible voice accompanied the visible appearance of the Spirit, to convince the world He was the real Son of God. It was His human soul that had need of being anointed.

Kings and priests were of old consecrated to their offices by anointing (Exodus xxx. 23). It was with olive oil, mixed with spices of pure myrrh, sweet cinnamon, calamus, and cassia. The tabernacle, the ark of the testimony, the candlesticks, and all the vessels connected with the service of God were anointed. No man was to make any oil like it, or he would be cut off from his people. No man was allowed to put any of it upon a stranger. It was holy oil for holy use, typical of the Holy Spirit and His operations upon the souls of men. It was not to be employed for any common use. It taught men—whether they were kings, prophets, or priests—their need of the Spirit for the knowledge of God and salvation, and for strength to be faithful to God in their offices.

When the servants of the Most High are anointed, sometimes they have more of the anointing and sometimes less, according to the work they have to perform. No doubt, Peter had more of it on the day of Pentecost than at any other time, when preaching. He had also a great measure of it when writing his Epistles (1 Peter i. 21). The saints have less of the Spirit at times, and no sense of the Spirit at all when in a backsliding state. Peter, when

Christ rebuked him, was not in a watchful state of mind ; and after he denied Christ, doubtless the Spirit withdrew Himself for a time, till Peter repented and wept.

But Christ's anointing by the Father was different ; He had the fulness of the Spirit dwelling in Him. That measure was never withdrawn nor diminished, unless when the Lord left Him as to His comfortable presence, when He was suffering as the surety of His people. Their sins having been imputed to Him, He was suffering more or less in His soul till He finished the work upon the Cross. He was "a man of sorrows and acquainted with grief." He experienced the hiding of God's face, and the withdrawals of His Spirit that He might be able to sympathise with His people in their desertions (Hebrews ii. 17-18). He could carry more of the Holy Spirit than others, because He was sinless. The same measure would completely overpower the saints, seeing they are imperfect in this life.

II.—Christ's works as a prophet, for which God the Father anointed Him with the Spirit.

1. "To preach good tidings to the meek." He was anointed as prophet, as well as priest and King. As a prophet He reveals by His Word and Spirit to His people the will of God, that they may know their state by the Fall, feel their need of Christ, and embrace Him as their Saviour.

The first step towards their being made "meek," and receiving Christ in meekness, is their getting the sad news of their sinful and condemned condition by the Fall. It is most sad news for a man to be told that he is condemned for ever on account of a certain crime committed by him. God's people believe and feel that they are lost when they are convinced of sin. They become alarmed, like one who, awakened out of sleep, finds himself in a most dangerous condition, with the house on fire about his ears. They feel their sins like mountains dragging them into the depth of despair ; they are in the devil's arms, and on the broad way to hell. The covenant of works is now in pieces under their feet, like a broken vessel at sea, everything but sufficient to keep them from drowning in eternal misery (Rom. vii. 10). They see they cannot better their condition. They have no good works like the first Adam before he fell ; all their thoughts, words, and actions are full of the leprosy of sin ; and the law has no encouraging tidings for them—only curses for their breach of it and the dishonour they have done to God.

Some persons in ordinary life receive very sad tidings that embitter their lives to them, and strike at the root of all their pleasures and enjoyments. David, when he heard of Jonathan's death, wept bitterly, and could hardly be comforted. Jacob, when his sons brought to him Joseph's coat of many colours, was absorbed in grief. Such tidings, indeed, are heavy to be borne, but they are not equal to the tidings which the law brings to the soul, when it chastises him for sin and prophesies to him eternal



torments. To leave one in this condition without better tidings would be a living death. Oh ! the need that God's people have of "glad tidings" at such a time as this ! Their souls are "weary because of murderers."

Christ came "to preach good tidings to the meek." He never intended to leave them in their sad state. Mercy, love, and compassion are with God, and Christ is in possession of abundance of blessings to comfort them. He comes to them, when they are anxiously waiting for him, by faith in the appointed means of grace, and speaks to them by His Spirit and promise, using such language as "I am thy salvation," etc. Life, light, and power accompany His Word. These glad tidings tell them that He died and satisfied the law in their room and stead, and that, embracing Him by faith, they shall not be condemned. Then Christ embraces them in the arms of His favour and fellowship, and holds communion with them. Friends make feasts to prove their love to their friends. Christ does the same to His people. They hunger and thirst after God, and Christ entertains them with His grace, making up all their wants by His presence. As soon as He reveals Himself as their Saviour their darkness flees away as the midnight before the sun. When Christ restores peace, Satan flees ; when faith becomes strong, unbelief absconds. When "the blood" removes guilt, God's chastisements are taken away, the law gives up cursing them, and all the promises suited to their case come from Christ, conveying comfort to their souls. They find that they are justified, and clothed with Christ's righteousness. At the Gospel feast they are like the prodigal son, feeding on "the fatted calf," with ring, shoes, and kisses from their Father, as pledges that they are restored to the family of God, and heirs of eternal happiness in glory (Rom. viii. 17 to end).

How are they described as "meek"? A meek person is humble and harmless. God's people were not meek once, but were wild, fostering deep-rooted pride and enmity against God. Grace effected a remarkable change in them and gave them a new disposition—as remarkable as if a lion would become a lamb, and a tiger a dove. Grace made them meek like Christ, who is meek and lowly above all others.

2. "To bind up the broken-hearted." Their hearts were broken with the hammer of "the Word" and melted down with the grace of repentance, mourning with godly sorrow for breaking God's law and for exposing their souls to the pain of the second death. Their hearts became a sweet sacrifice to God (Psalm li.), as they were filled with pantings after Him and resolutions to renounce their former sinful course and to walk closely with Him. They are often "broken" after being healed, every time sin gains the ascendancy. But Christ comes to bind them up, as the good Samaritan did to the man who fell among the thieves. He pours the healing oil of the Spirit into their wounded hearts, and comforts them with the wine of heavenly joy and gladness.

3. "To proclaim liberty to the captives, and the opening of the prison to them that are bound." God's people love God and His law, and would like to be loyal subjects to Him, but they find "a law in their members, warring against the law of their minds." Their spiritual enemies often gain sway over them, and their souls come into prison. Darkness, shame, and bondage follow a prison life. One cannot exercise himself with freedom, as before. The soul, knowing God to be omniscient, feels ashamed before Him, and has not the freedom, through the Spirit, to delight in worshipping God as before. The soul mourns for nearness to God and for the spirit of prayer. Prayer, which used to be a delight—bringing fine wheat and honey from heaven—is now a burden. Religious duties are bitter, like the waters of Marah. God's people are bound up, as Peter was kept by four quaternions of soldiers, who would show him no mercy. But Christ comes, as "the angel" that came to deliver Peter, with light, freedom, and power, and the chains that Satan and the flesh bound them with fall off. The gate of the throne of grace opens through Christ, the Angel of the covenant. Then are they absorbed in wonder, love, and praise.

As sinners in our natural estate, we are imprisoned by the law of God. Christ died in the room of His people, and paid all the debt they owed to the law. He subdued Satan, death and hell, and all the powers of darkness, that He might deliver us from their sway. Christ triumphed over them in His cross (Col. ii. 15). Vengeance was inflicted on them for all the injuries they had done to God and men. This is "the acceptable year of the Lord, and the day of vengeance of our God." The time of their individual deliverance through Christ is acceptable to them also. As the year of Jubilee, which was a time of deliverance in Israel, was proclaimed by the sound of a trumpet, so the Gospel has been proclaimed to all nations for the deliverance of God's people from the law, sin, spiritual death and Satan, for their comfort and advancement in the visible Church, and their complete freedom in glory. There their knowledge of God and of the glorious mysteries of redemption shall in Christ's light be increasing more and more. Their worship of God shall be extremely sweet, and their love to Him inconceivably great. An infinite ocean of glorious mysteries in the being of God will exercise and ravish their finite minds for ever and ever.

IN Christ dwelleth all the fulness of the Godhead bodily, that we may be complete in Him. Christ is a cabinet of rich and rare jewels that can enrich to all eternity. There are two keys that we use to open this cabinet. Faith is a key, for out of His fulness we receive by faith; prayer is another key. If these keys be not in your hand just now, yet surely they are in His hand, who says, "All things are mine." Oh, bid Him cast you the keys and give you the spirit of faith and prayer.—*Ralph Erskine.*

## Report of Religion and Morals Committee.

THE following is the Report of this Committee, delivered by the Rev. A. Macrae, Portree, Convener, and adopted by the Synod at its last meeting :—

The Committee on Religion and Morals present their Report under circumstances that are unparalleled in our national history. For well-nigh four years the country has been engaged in the most devastating war ever waged. The toll exacted in human life has, from the outset, been appalling. It entered upon its most terrible phase within the last ten weeks, when the enemy offensive began on the western front. Since then the sufferings entailed must have passed beyond the utmost stretch of our conceptions. The results of modern scientific attainments are utilised in the preparation of the most deadly instruments of destruction that human ingenuity can devise. The sorrows that have, as a consequence, fallen upon families throughout the length and breadth of the land can have no precedent whatever.

It is difficult to say to what extent, within the bounds of our Church's activities, domestic sorrows have affected personal and family religion. A few there may be who are so imbued with patriotic sentiments as to find consolation in the thought that the loss sustained has been for the defence of king and country. To relieve their feelings of grief, they simply drink out of the fountain of pure sentiment, and they are not profitably exercised in the matter of personal religion. Others, less patriotic in their disposition, profoundly bewail their personal loss. They refuse to be comforted : but they are disposed to rebel at the providence that deprived them of the desire of their eye. Their grief abides ; they are disconsolate ; but to what extent the painful trial affects them as regards personal religion, the Lord only knows. Although the initial outbursts of their grief may have seemed to be of such a character as to suspect a state of mind in rebellion against God for so laying His hand upon them, it is hard to say how, on calm reflection, the solemn visitation may have eventually been instrumental in leading their minds to useful and profitable exercises. But there are others, not less patriotic or less susceptible to overwhelming sorrow for their irreparable loss, who desire, by grace, humbly to bow to the will of Him who does all things well. They go to the Lord with their heavy burdens of grief, and, casting them upon Him, they are not entirely left destitute of the comfort their souls need.

With respect to the state of religion among the people generally, the Committee regret that they have nothing very encouraging to report. Notwithstanding all the sorrows and horrors that abound, the general indifference to eternal realities is very pronounced. The root-cause of the Lord's judgments is not recognised nor acknowledged. The idea of individual and national sins constituting the primary cause of the world's present miseries

is ruled out of the realm of thought as not worthy of serious consideration. The real cause is traced to the lust for universal power that dominates the heart of the Kaiser; but there is no recognition of the fact that the sins of a wicked and perverse generation have wrung the prevailing judgments out of the Lord's hand. The righteous claims of a sovereign God to universal obedience is flagrantly overlooked, with the result that there is no evidence of genuine repentance before God for our transgressions against Him. The necessity of individual and national repentance is a note that is too notoriously absent from the call to prayer that occasionally emanates from official quarters. The nation, as a nation, has not yet laid itself prostrate at the footstool of the Most High in an attitude of real humiliation and repentance for sin. No week-day has yet been set apart by Royal Proclamation for these ends, notwithstanding that, year after year, the fierce anger of the Lord is poured forth upon us; and even now we are passing through a crisis that brings us dangerously within view of a termination to our national existence. President Wilson has set an excellent example before this nation by appointing the 30th May as a day of humiliation, fasting, and prayer throughout America for the Lord's controversy with the nations. In presence of these unprecedented calamities, the prevailing conditions among us seem to be well portrayed in the words of the Lord spoken through the prophet Isaiah, "Why should ye be stricken any more? ye will revolt more and more; the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores."

Amidst the general disregard of a recognition of the righteous claims of the Supreme Moral Governor, it cannot be denied that there are some, among civilians and soldiers alike, who are exceptions to the general rule. Visibly careless and indifferent before, they now give evidence of being sincerely conscientious in the all-important matter of the salvation of their souls. They read and pray for themselves; they seek an interest in the prayers of the Lord's people; and whatever the ultimate fruit may be, they are not leading the thoughtless life that they led before. But there are few such cases that can be registered. The overwhelming mass of the people evince, from the general tenor of their life and practice, that positive tokens of the Lord's goodness or the severity of His judgments will not, of themselves, change the heart. The natural bent of the unrenewed heart leads some to take part in the vain song of the concert-room and others in the dance of the ballroom. The craze for amusements does not seem to have appreciably abated. It finds exercise in the remote village and quiet country place, under pretext of collecting for such laudable objects as Red Cross purposes. Highland games have been set on foot at various military camps in the country. They have been taken part in even behind the lines of the



battlefield, as a fitting exercise for soldiers to have after marvellously escaping from the jaws of death. The streets of our large cities are thronged with pleasure-seekers—with those who rush in quest of the false amusement that the scenes of the theatre and picture palace afford to corrupt fallen human nature. Many of our public parks are, even yet, too often the scene of football and other matches—practices that at any time are incompatible with the responsibilities resting upon those who have grown up to manhood, still less at a time when divine judgments are sweeping over the land to an extent never before experienced.

The Committee have reason to believe that, in the matter of family religion, family worship is observed in the large majority of families connected with our Church. But when the state of family religion generally throughout the country is brought under review, there is ground to fear that family worship is sadly neglected. In some cases it may be observed once a day; in other cases, once a week, with the return of the weekly day of rest; and in lamentably too many cases—nominal professors included—never at all. These facts point out a process of degeneration that augurs ill for the prosperity of vital religion. There are parents who conscientiously instil the simple facts of the Christian religion into the minds of their children from their earliest years; others relegate the important duty of parental instruction to the day school and Sabbath school; and in too many cases children grow up in greater ignorance of the Scriptures than ought to obtain in a Christian land. The good old practice of catechising has been allowed to drop too much into desuetude. The prevailing conditions loudly call for its revival, and ministers and missionaries alike have an important duty to discharge in this direction.

No recommendations in favour of Sabbath labour, for accelerating agricultural operations, have this year emanated from Lambeth Palace or from the pen of the Moderator of the Church of Scotland. Sabbath labour in munition factories has, to some extent, been restricted, although not so much from a consideration of the obligation to rest on Divine authority as from the end of securing an increased output of munitions. If regard to the Divine command to desist from Sabbath labour were conscientiously shown by those in authority, much of the nation's losses in war material might have been avoided, as in the observance of the Lord's commandments there is great reward. War conditions, as a rule, involve works of necessity; but many practices are placed under the category of necessity that do not really constitute works of that kind, such as, Sabbath army reviews, Sabbath musketry practice, and many other forms of Sabbath desecrations that are in vogue. It is but too obvious that the effects of the War on Sabbath observance have been disastrous, both in the higher and humbler spheres of life.

Liberties are taken with its sacred claims, in private and in public, at which before people generally stood in awe. The abuse of its sanctity is too marked a feature of many a home. Many have no compunction of conscience in writing private and business letters on the Sabbath. They drop handfuls of them into the letter pillar-box on that sacred day. Newspapers are printed, sold in the streets, and read on the day that ought to be wholly devoted to the private and public exercises of God's worship. Its sacred hours are prostituted for the unworthy purposes of sensuous pleasure and sordid gain. Football playing is a frequent practice at some military camps and naval bases on the Sabbath. What is called "the Sunday sacred concert" is instituted with the sanction of municipal authorities, and an empty, silly counterfeit is substituted for the reality demanded in bygone days. Covetousness, which is the characteristic of too many in this degenerate age, drives its iron wedge into the heart of the Lord's Day, and those engaged in the unholy traffic of secularising the Sabbath from pure lust for gold can be counted by the thousand. The system of double pay for Sabbath work ought to be abolished. It proves a deadly trap for many. The practices of Sabbath cattle and sheep driving, Sabbath walking and visiting, Sabbath travelling and non-churchgoing, call for strong reprobation.

The restrictive measures adopted by the authorities in the sale of spirits and in the hours of sale have resulted in temperance reform to a considerable degree. Cases of drunkenness there still are, but it is a rare occurrence to meet with one, in the country districts, rendered incapable through the influence of drink. In the cities, the number of police cases arising from drink has considerably dropped. The National drink bill is, however, still very high. For the last year it has been in excess of two hundred million pounds. But it is earnestly to be hoped that the reform brought about, in this respect, may be maintained after the War. The Committee recognise, with feelings of gratitude, the high moral tone that generally pervades all classes of the people throughout the Church. It is, however, undeniable that a withering curse rests upon the nation in consequence of what is known as the "social evil." This monstrous evil exists chiefly in the large cities, and it is accentuated by the existing military conditions. It clamantly calls for the adoption of remedial measures; but only the faithful preaching of the Gospel, and genuine repentance wrought in the heart by the Spirit of all grace, can prove an effective remedy.

Romanising tendencies in professedly Protestant Churches make marked headway. These tendencies are, in no small degree, stimulated by the teaching of those who proclaim salvation on the unscriptural ground of human merit. There is a class of ministers so utterly paganish in their views as to teach that the everlasting salvation of soldiers and sailors is secured on the ground of self-sacrifice—of sacrificing their lives for their country.

Others, equally inconsistent in their profession of Protestantism, unblushingly recommend the practice of praying for the dead. From an utter disregard to the plain teaching of Holy Scripture, they deliberately proclaim their belief in the exercise of God's prerogative of mercy to those who are in hell. In their ignorance of "the things of the Spirit of God" and of the desperate wickedness of the human heart, they flippantly write that, only what "the heart of man settles," with respect to his eternal destiny, is of value to them. The institution of "memorial services" for the dead is a distinct departure from sound Protestantism, and the practice clearly leads Romewards.

Ritualism has its active propagandists in both the Scottish and English churches. War shrines, of which it has been truly said that in them a remembrance of the dead is made to blend with adoration of the crucifix, are increasingly erected and dedicated, particularly in England. Jesuitry never relaxes its baneful activities, either within or without the Church of Rome. The crafty hand of Rome has been deep in the plot that resulted in the world-wide sufferings of the present time. Her agents are insidiously intriguing for the restoration of the temporal power and the overthrow of British Protestantism. Cardinal Bourne's *message to the nation* in his Lenten pastoral surpassed in effrontery, and in absolute disregard of historical facts, anything that has yet appeared from a Romish source in the British press. Rome's devotees are unceasingly active, in the hope that—as they say—the Church may yet come to its own in this land. In the political sphere the truckling to Rome is apparent. For long Home Rule for Ireland was one of Rome's most cherished expectations. Its realisation seems now well within her grasp, notwithstanding the avowed disloyalty of Nationalists and Sinn Feiners to Great Britain in her hour of trial. Contrary to the letter and spirit of the British Constitution, the King was recently represented at a Requiem Mass at Westminster Cathedral for the late John Redmond, at which high State officials also were present in person. Britain is still officially represented at the Vatican, and she persistently refuses, in face of repeated protestations, to recall her envoy. As long as he remains unrecalled, British interests are in jeopardy.

These and other matters that might be noted are causes of the Lord's displeasure. They call for confession, repentance, and humiliation.

THINK, my soul, O the tremendous grinding and melting of the Son of God in the likeness of sinful flesh, to prepare the glazen sea of His righteousness, mingled with the fiery, the purifying influence of His Spirit and love! to prepare the glass, the glazen sea of the Gospel of our salvation; and of a pure Church, actuated by the fire of holy zeal; and to prepare a bottle for God to put my tears in!—*John Brown.*

## REV. D. MACFARLANE, DINGWALL, AND THE DECLARATORY ACT.

REPLY TO A FREE CHURCH CRITICISM.

MY attention has been drawn to an Article in the *Free Church Monthly Record* for July, probably written by the Editor of that periodical, who was a minister of our Church for some years, but left it, not because of any errors in our Church, but for some other obvious ends.

In the Article referred to, he mentions my name as one who remained under the Declaratory Act for a year after it was passed as a binding law of the Church. He does this to meet the charge brought against them for remaining under the Act for fourteen years after it had been passed as a binding law. I wish to point out that there was a sufficient reason for my remaining in the Church for that year, while there was no reason at all why they should remain in it for so many years. Some were desiring to separate in 1892, but there was a cry among the Constitutionalists to keep together, to act in concert, and to wait till they should exhaust all constitutional means in their power to persuade the Assembly to reconsider their action, with a view to rescinding the Declaratory Act. At the Assembly of 1893 there was an effort made for that end, but the Assembly refused to rescind the Act, or even to appoint a Committee to consider whether anything could be done with a view to its being rescinded. The Assembly made it distinctly clear that they would never rescind the Act. There was therefore no alternative left for us but to separate, but they remained under the Act for fourteen years without making any effort to get it repealed. I was at Kilmallie the year the Act was passed into a binding law of the Church, and our Kirk-Session unanimously protested against the unscriptural change made, and requested the Clerk to record it in the Minute-book, which he did; and although the Assembly ordered such protests found in other Session and Presbytery Records to be deleted, somehow they forgot the Kirk-Session at Kilmallie, and the protest was never deleted. When I was inducted at Raasay I stated publicly that I was taking office in my new charge under protest, and this was entered in the Minutes of the Presbytery by the Clerk that day.

The Free Church ministers approached us as friends for the purpose of union between the two Churches, but when we refused to unite with them, they have turned to be our enemies. They are like the Samaritans who offered to co-operate with the Jews in building the second Temple, after the return from the captivity. When their co-operation was refused, they showed that they were not friends, but enemies, and they did all that they could to hinder the work of building the house of God.

"I am for peace; but when I speak,  
For battle they are keen."

D. MACFARLANE.

We expect (D.V.) to have a reply to some other points in said Free Church Article in a future issue.—ED.



# Tabular View of the Sustentation Fund and Special Collections of the Free Presbyterian Church of Scotland,

FOR THE YEAR FROM 1st APRIL, 1917, TO 31st MARCH, 1918.

PLACES.	MINISTERS, MISSIONARIES.	Sustentation Fund.	Home Mission Fund.	Jewish and Foreign Missions Fund.	Aged and Infirm Ministers' and Widows' Fund.	College Fund.	Organization Fund.	General Building Fund.	TOTAL.
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
<i>Northern Presbytery—</i>									
1. Daviot .. .. .	D. Bannerman, probat.	25 3 0	1 0 0	1 0 0	.. .. .	1 0 0	.. .. .	.. .. .	28 3 0
2. Dingwall .. .. .	D. Macfarlane, minister	65 6 0	5 13 0	.. .. .	1 5 1	1 1 10	1 11 6	2 5 4	77 2 9
3. Lairg .. .. .	D. A. MacFarlane, M.A., Min.	62 12 3	6 19 9	6 4 9	2 10 0	3 10 7	2 4 6	.. .. .	84 1 10
4. Dornoch .. .. .	Do. do.	40 0 0	5 9 0	2 4 6	2 0 0	2 10 0	1 6 0	1 13 6	55 3 0
5. Creich .. .. .	Do. do.	23 4 6	2 5 0	1 9 6	0 12 6	1 0 0	1 5 0	.. .. .	29 16 6
6. Rogart .. .. .	Do. do.	22 10 0	3 2 0	1 11 0	0 10 0	1 0 0	0 16 0	0 15 0	30 4 0
7. Duthill .. .. .	D. Fraser, elder ..	1 3 6	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	1 3 6
8. Kingussie .. .. .	Do. .. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .
9. Newtonmore .. .. .	Do. .. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .
10. Farr .. .. .	H. Munro, missionary	7 14 0	1 8 0	.. .. .	0 10 0	0 12 6	0 7 8	0 8 4	11 0 6
11. Fearn .. .. .	J. Mackay, missionary ..	9 1 6	2 0 0	0 10 0	0 10 0	0 10 0	0 6 0	0 6 0	13 3 6
12. Golspie .. .. .	.. .. .	3 5 0	.. .. .	0 10 0	.. .. .	.. .. .	.. .. .	.. .. .	3 15 0
13. Halkirk .. .. .	N. Matheson, minister ..	64 15 1	7 0 6	1 0 0	1 6 10	1 18 5	1 1 0	1 10 4	78 12 2
14. Helmsdale .. .. .	Do. .. .. .	20 0 0	1 11 6	1 19 8	.. .. .	.. .. .	.. .. .	.. .. .	23 11 2
15. Inverness .. .. .	J. R. Mackay, M.A., min.	142 4 0	14 0 0	6 0 0	5 0 0	6 0 0	5 0 0	6 0 0	184 4 0
16. Killmorack .. .. .	D. Bannerman, probat.	26 3 3	4 6 11	1 11 3	1 7 9	1 13 6	1 2 2	0 18 6	37 3 4
17. Moy .. .. .	J. Cameron, missionary	34 16 6	4 2 3	2 13 6	1 10 6	2 11 9	1 13 9	.. .. .	47 8 3
18. Stratherrick .. .. .	Missionaries and Students	10 7 0	4 10 0	2 0 0	2 6 0	1 6 0	2 3 0	.. .. .	22 12 0
19. Strathy .. .. .	M. Mackay, missionary	21 12 6	8 19 0	2 10 0	1 6 6	1 10 0	1 11 6	1 16 6	42 6 0
20. Tain .. .. .	Students and Missionaries	17 10 6	3 16 8	1 18 0	0 13 0	1 3 0	0 16 0	1 2 0	26 19 2
21. Thurso .. .. .	J. Mackay, missionary	9 0 0	1 2 9	.. .. .	1 8 6	.. .. .	.. .. .	.. .. .	11 11 3
22. Wick .. .. .	D. Beaton, minister ..	75 2 0	5 8 0	2 0 0	.. .. .	.. .. .	1 0 0	2 0 0	85 10 0
		684 10 7	82 14 4	35 2 2	22 16 8	27 7 7	22 4 1	18 15 6	893 10 11
<i>Southern Presbytery—</i>									
23. Clydebank .. .. .	Elders, etc. .. .. .	.. .. .	0 15 0	1 0 0	.. .. .	0 18 0	0 15 0	.. .. .	3 8 0
24. Dumbarton .. .. .	Missionaries and Students	2 0 0	1 10 0	1 10 0	.. .. .	1 0 0	1 0 0	0 15 0	7 15 0
25. Edinburgh .. .. .	Do. .. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .
26. Glasgow { St. Jude's Church	N. Cameron, minister	408 5 5	42 19 0	42 6 0	8 0 0	.. .. .	12 10 8	20 10 3	534 11 4
27. Glasgow { John Knox's Church	J. S. Sinclair, minister	78 0 0	6 10 0	5 11 6	3 0 0	4 10 0	3 0 0	.. .. .	100 11 6
28. Greenock .. .. .	Missionaries and Students	.. .. .	3 3 0	.. .. .	.. .. .	1 0 0	.. .. .	.. .. .	4 3 0
29. Kames .. .. .	E. Macqueen, minister	140 0 0	5 0 0	4 0 0	3 10 0	5 0 0	4 0 0	.. .. .	161 0 0
30. Lochgilphead .. .. .	Missionaries and Students	.. .. .	2 2 0	1 10 0	.. .. .	1 0 0	0 10 0	.. .. .	5 2 0
31. Oban .. .. .	A. Mackay, minister ..	86 0 0	7 0 0	3 0 0	.. .. .	2 10 0	2 0 0	.. .. .	100 10 0
32. Tarbert, Loch Fyne .. .. .	.. .. .	.. .. .	0 6 0	.. .. .	0 5 9	0 6 7	0 7 6	0 5 0	1 10 10
33. London Mission .. .. .	Missionaries and Students	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .
		714 5 5	69 5 0	58 17 6	14 15 9	16 4 7	24 3 2	21 10 3	919 1 8
<i>Western Presbytery—</i>									
34. Applecross .. .. .	D. MacLean, missionary	59 13 3	10 14 7	2 11 6	1 18 0	3 11 5	1 9 4	1 1 0	80 19 1
35. Lochinver .. .. .	M. Morrison, minister ..	43 8 0	9 3 8	2 16 0	1 13 7	2 0 0	2 3 3	1 11 0	62 15 6
36. Stoer .. .. .	Do. .. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .	.. .. .
37. Aultbea .. .. .	J. Nicolson, missionary	55 18 6	4 3 0	2 6 0	1 16 5	1 9 6	2 3 10	1 2 9	69 0 0
	A. Mackinnon, missionary	21 15 0	2 19 0	.. .. .	1 10 0	2 10 1	.. .. .	.. .. .	28 14 1



# ABSTRACT of the PUBLIC ACCOUNTS of the FREE PRESBYTERIAN CHURCH OF SCOTLAND,

FROM 1st APRIL, 1917, TO 31st MARCH, 1918.

## SUSTENTATION FUND.

CHARGE.	
Balance of last Account ending 31st March, 1917,	- £1769 3 0
RECEIPTS—	
1. Congregational Contributions,	- £2825 6 7
2. Donations, - - - - -	- 154 17 2
3. Home Mission Collections, - - -	- 477 10 0
4. Legacies, - - - - -	- 1222 9 9
5. Interest, - - - - -	- 24 5 3
	4704 8 9
	<u>£6473 11 9</u>

DISCHARGE.	
PAYMENTS—	
1. To Ministers at Whitsunday,	- £1185 1 0
2. „ „ Lammas, - - -	- 170 0 0
3. „ „ Martinmas, - - -	- 1190 0 0
4. „ „ Candlemas, - - -	- 340 0 0
	£2885 1 0
5. To Missionaries at Whitsunday,	- £229 14 11
6. „ „ Lammas, - - -	- 240 2 3
7. „ „ Martinmas, - - -	- 255 6 1
8. „ „ Candlemas, - - -	- 351 8 3
9. Postage, Stationery, etc., - - -	- 4 9 6
	1081 1 0
	<u>£3966 2 0</u>
Balance at 31st March, 1918,	- 2507 9 9
	<u>£6473 11 9</u>

811

## HOME MISSION FUND.

CHARGE.	
RECEIPTS—	
1. Congregational Collections, - - -	£368 11 5
2. Donations, - - - - -	53 7 0
3. Legacy, - - - - -	54 0 0
4. Interest, - - - - -	1 11 7
	<u>£477 10 0</u>

DISCHARGE.	
PAYMENTS—	
1. Paid on behoof of Sustentation Fund,	- - £476 10 0
2. Postage, Stationery, etc., - - -	- - 1 0 0
	<u>£477 10 0</u>

# JEWISH AND FOREIGN MISSIONS FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1917, - £1435 2 0		PAYMENTS—	
RECEIPTS—		1. Rev. J. B. Radasi, South Africa, -	£125 0 0
1. Congregational Contributions, -	£149 9 10	2. Trinitarian Bible Society, -	20 0 0
2. Donations, - - - - -	114 9 8	3. Principal Henderson, Lovedale, -	6 7 6
3. Legacy, - - - - -	90 0 0	4. Boy Training at Lovedale, -	30 0 0
4. Interest, - - - - -	46 6 2	5. Upkeep of Pupils in Mission, -	10 0 0
		6. Commission on Bank Drafts, -	0 17 5
	400 5 8	7. Postage, Stationery, &c., -	0 12 0
			£192 16 11
		Balance at 31st March, 1918, -	1642 10 9
	£1835 7 8		£1835 7 8

611

# AGED AND INFIRM MINISTERS' FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1917, - £581 2 8		PAYMENTS—	
RECEIPTS—		1. Mrs. Scott, Chesley, Canada, -	£20 0 0
1. Congregational Contributions, -	£78 13 0	2. Commission on Bank Draft, -	0 0 7
2. Donations, - - - - -	0 7 8	3. Postage and Stationery, - -	0 14 6
2. Interest, - - - - -	20 9 5		£20 15 1
	99 10 1	Balance at 31st March, 1918, -	659 17 8
	£680 12 9		£680 12 9



# COLLEGE FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1917, -	£38 7 1		
RECEIPTS—		PAYMENTS—	
1. Congregational Contributions, - £97 2 1		1. To Theological Tutors, - - - £25 0 0	
2. Donations, - - - - - 0 13 8		2. „ Students, - - - - - 60 0 0	
3. Legacy, - - - - - 45 0 0		3. Postage, Stationery, &c., - - - 0 12 0	
4. Interest, - - - - - 2 0 8			£85 12 0
	144 16 5	Balance at 31st March, 1918, - - -	97 11 6
	<u>£183 3 6</u>		<u>£183 3 6</u>

# ORGANISATION FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1917, -	£117 19 9½		
RECEIPTS—		PAYMENTS—	
1. Congregational Contributions, - £86 12 7		1. To Theological Tutors, - - - £10 0 0	
2. Donations, - - - - - 1 5 4		2. Synod Clerk and Editor of Magazine, 10 0 0	
	87 17 11	3. Treasurer's Salary for Year, - 65 0 0	
		4. Members of Synod's Travelling Expenses, - - - - - 13 1 0	
		5. Typewriting Synod Papers, - - - 0 10 6	
		6. Printing Loyal Address to King, - 2 3 7	
		7. Insurance of Missionaries, - - - 15 3 4	
		8. Printing Financial Statement, - 2 10 8	
		9. Typewriting Church Documents, - 0 13 6	
		10. Postage, Stationery, etc., - - - 0 15 4	
			£119 17 11
	<u>£205 17 8½</u>	Balance at 31st March, 1918, - - -	85 19 9½
			<u>£205 17 8½</u>

# GENERAL BUILDING FUND.

CHARGE.		DISCHARGE.	
Balance of last Account ending 31st March, 1917,	£79 11 7	PAYMENTS—	
RECEIPTS—		1. Reduction of Debt on Building, -	£114 0 0
1. Congregational Contributions, -	£67 2 10	2. Postage, Stationery, etc., -	0 17 8
2. Donations, -	6 11 8		£114 17 8
3. Legacy, -	45 0 0	Balance at 31st March, 1918, -	85 10 3
4. Interest, -	2 1 10		
	<u>120 16 4</u>		
	£200 7 11		£200 7 11

# MISSION TO FORCES FUND.

CHARGE.		DISCHARGE.	
Balance from last Account ending 31st March, 1917,	£103 7 10½	PAYMENTS—	
RECEIPTS—		1. To Deputies Ministering in England, £247 13 9	
1. Donations, -	£235 2 3	2. Postage, Stationery, etc., -	0 6 10
2. Refunded by Deputies, -	12 18 8		£248 0 7
	<u>248 0 11</u>	Balance at 31st March, 1918, -	103 8 2½
	£351 8 9½		£351 8 9½

INVERNESS, 9th May, 1918.—We have examined Vouchers of foregoing Accounts for year ending 31st March, 1918, and found all correct.

JAMES CAMPBELL, } Auditors.  
JOHN FRASER, }

## Account of Mission to Naval Men in England.

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

DEAR MR. EDITOR,—With your permission, I may give a brief report of my visit to the Royal Naval men in Chatham and Portsmouth.

At the urgent request of the Rev. Mr. Cameron, the convener, I, after some hesitation, complied with the request, considering it my duty to go, even in the face of dangers, to preach the Gospel to the brave men who are hazarding their lives in the defence of their country. I left Shieldsdaig on the 13th of March, and arrived in London late on Friday night, where I was comfortably put up by Mrs. Mackay, 19 Bryanston Street, and where I took up my headquarters during my stay in England. At that time the air raids were frequent and dangerous, so much so that many were leaving London because of the scare of the raids. Mr. Fraser, our Missionary then in London, informed me that about fifteen of the young women attending our Mission Hall had left that week, or were about to leave, the families in which they served leaving the city on account of the raids. But I should be thankful to the Most High that I had no experience of any such raids during my time there.

I gave three Sabbaths to Chatham and four to Portsmouth. In Chatham we had a prayer meeting on Saturday evening, and two services on Sabbath, a prayer meeting in the interval. But, owing to my being nearly two miles away from the barracks, I could not attend the prayer meeting held between the services. I found it enough to walk twice the double journey to and from the barracks. There were a number of praying men in both places, Chatham and Portsmouth, where I had much pleasure in hearing them engage in earnest and solemn prayer on their own behalf and on that of the nation. The first two Sabbaths in Chatham we had good congregations, but then the men got their much-longed-for spring leave, to which they looked forward with such desire that they could hardly express their joy. And who could but sympathise with them, men who are now nearly four years, some of them, away from their homes, and who only get a short leave twice in the year to visit their dear ones?

To Portsmouth I gave four Sabbaths, as already mentioned. There we have a prayer meeting on Friday evening, and on Sabbath two services, and a prayer meeting in the interval. The morning service is held in Miss Weston's Hall, to which the men come. On parade in the evening the service is held in the barracks. The morning services as a rule are well attended; the men come from Whale Island, the R.N. Barracks, etc.; but here also the spring leave affected the attendance for the time being. The majority of the men, if not all of them, seemed to appreciate

the Gospel, and sat very attentively during the services, and one would think that they were impressed. I do sincerely hope that these services were and are blessed to some of them.

The praying men among them often expressed their gratitude in being privileged with the means of grace in their own native tongue while at such a distance from their homes, some of them saying that the solemnity of these services reminded them of their solemn communion seasons at home. And I must say that I had much joy and happiness in my own soul in delivering the message to them, and, as my predecessor remarked in his last report, I could have stayed much longer with them, if circumstances would have permitted, and felt sad when I had to part with them. May the Lord be pleased to fulfil in this case, as in other cases, His own promise, which runs thus:—"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah lv. 10, 11).

The Sabbath desecration in the cities, towns, and villages is deplorable. One is disposed to think that, should we have no other sin as a nation but this particular sin, it would be enough to bring down the judgments of the Most High upon us as a nation. Oh, that the Lord would be pleased to open our eyes as a nation that we may turn from our evil ways, and seek the Lord while He may be found, and call upon Him while He is near. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." This awful war, with its fearful devastations, should cause the stoutest hearts to tremble before God, and the most careless to seriously consider the voice of the Most High speaking to us as a generation through these fearful judgments, and, if we do not return, the Lord will still whet His sword.

I visited several hospitals during my stay in England. How painful to see so many of our young men maimed in their bodies, and yet the most of them careless about the salvation of their souls! But we believe that these fearful horrors of war have been blessed to some of them.

I had much pleasure in meeting dear friends in our Mission Hall in London, but had to mourn the absence of others, whom I met there before, some of them removed by death, others having to obey the call of their country. The Sacrament of the Lord's Supper was dispensed in the hall during my time, and I was very glad to meet the Rev. J. S. Sinclair, Glasgow, who came up for the occasion, and to assist him with some of the services.

May the Lord bless the means of His own appointment!

D. G.



## The late Mr. Arch. Macleish, Ontario.

ARCHIBALD MACLEISH, born at Ascoig, parish of Kilfinan, Argyll, in 1830, was one of a large family, of whom he left none remaining behind when he entered into his rest on the 20th of December last. He came to Canada in 1843, and settled with the family in East Williams, Middlesex County, Ontario. Some years later he settled on the farm in West Williams, where he died. Of his early childhood and of his boyhood days little can be said. He is reputed, by one remaining who was intimately acquainted with him during more than three score and ten years, to have been a quiet and sober-minded youth. He does not seem ever to have been ready to lift the veil that hid from other eyes the secrets of his soul's experience. It is a happy thing when one can be so readily known by his fruits as was he. It was not in his character to attempt to play Mr. Facing-both-ways. Yet one could wish to learn of that momentous change in him, what time he was delivered from under the power of sin and Satan and was translated into the kingdom of God's dear Son. The very clearness of the testimony borne by his walk and conversation to the fact of such a change arouses one's interest to discover an account of that change itself. Here we have very little to go upon. The first settled ministry under which he sat in Canada was that of Rev. Lachlan Macpherson, of whose sermons a number have appeared in these pages. He was but little past twenty when this rich privilege became his. To judge from his ardent admiration for this man, one would be ready to look upon Mr. Macpherson as the messenger through whom he first heard the word with saving power. No more constant sympathiser did his minister have than he.

It was some years after the Union of 1875, when the Presbyterian Church of Canada, as at present constituted, was formed, that he was ordained an elder. Previously to that time he had become somewhat acquainted with like-minded friends in the North through meeting them at Brucefield. There in Mr. Ross's day they gathered from North and South at communion seasons. It was rather, however, through conversation with Rev. R. D. Mackay in later days that he became deeply impressed with the sterling worth of these brethren from Kincardine and Lochalsh. After connection was established with the Free Presbyterian Church of Scotland this acquaintance grew into warm intimacy. Through visits to the North at communion seasons he came to be known and esteemed throughout our Ontario congregation.

He was a warm-hearted man and a constant friend. It never was a puzzle to know where he would take his stand in questions relating to the upholding of a thoroughgoing uncompromising scriptural testimony. For half-heartedness in cleaving to Christ's Word he had only sharp reproof. As is often to be noticed with such earnest sincerity and unaffectedness a lively vein of humour

frequently revealed itself. Having on one occasion been told that he was three hundred years behind the times in his views on purity of worship, he made the remark that it was useless for him to think of catching up in the little while that was left him here.

But he was not inclined to attempt any such task. He loved the Psalms. He received them into a good and understanding heart. He loved to sing them. Others liked to hear his sweet, melodious voice sound forth in leading the praise in public. Knowing that the voice of the Good Shepherd directed him to sing these Psalms of David, and being firmly convinced that it was a stranger's voice that called him to give other songs their place, he was not disposed to deal kindly with the displacing of the Psalms. Yet it was in no legal spirit he held on his way. His heart could discern no reason for leaving the pure stream of the Psalms for any waters fouled by the feet of erring human teachers. When bodily strength was ebbing to the close, he would sometimes seem too weak to take an active part at family worship. The singing of the Psalm would revive him, and he would sing many verses, saying that there was a taste of heaven from the Psalms. Toward the end he dwelt with emphasis upon the 51st and the 23rd Psalm.

The weight of over fourscore years was bearing heavily upon his robust frame for some years before the end. It was with difficulty that he attended the services when Rev. D. Beaton was here in 1916. Yet that time was one of reviving to him, so that he was able to attend the services for a Sabbath or two after Mr. Beaton's visit. The many miles he lived from the place of meeting never interfered with his attendance on the public means of grace, either during Mr. Macpherson's day, or afterwards, until shortly before the end. The weight of responsibility in connection with these services, in the absence of regular ministerial supply, fell upon him, until comparatively recently. During the time that he was thus detained from the assembly he loved so well, and especially of late, he longed for the companionship of those who feared the Lord. In his family round about him he enjoyed the fellowship of those like-minded, but he could not but feel as one who used to joy when they said to him, "Let us go up to the house of the Lord," but who was to go up thus to that house on earth no more again for ever.

He is no more with us, for the Lord took him. May the Lord regard us with a pitying eye! May we learn in truth that it is not in Him we are straitened, but in ourselves! To the various members of his family, we extend our heartfelt sympathy.

W. M.

GLORY follows affliction, not as the day follows the night, but as the spring follows winter; for the winter prepares the earth for the spring. So doth sanctified affliction prepare the soul for glory.—*Sibbes*.

## Interesting Report of South African Mission.

BY REV. J. B. RADASI, F.P. MISSIONARY, MATABELELAND.

THE following is the Report, read at last Synod by the Rev. Neil Cameron, Convener of Foreign Mission Committee :—

C/O NATIVE COMMISSIONER, BEMBESI,  
MATABELELAND, SOUTH AFRICA, *March*, 1918.

MY DEAR MR. CAMERON,—I am glad to inform you that I received your letter of the 7th January, also the £30 to send the young lad to Lovedale. The boy was sent to Lovedale as soon as the money arrived. He was only a week late, as the School opened on the 14th February. There are two sessions in the year at Lovedale—the first session begins in February and ends in June, and the second begins in August and ends about the 13th December. Students, living as far away as Matabeleland and Bechuanaland, only go home on December holidays.

Miss Adelaide Ntuli, who was acting teacher here, went to Lovedale last year to qualify for a teacher. She was sent by her parents. She was doing Standard V. work when she left. We have now a qualified teacher teaching in our School here who has passed his teacher's examination. He is one of those boys of ours who were sent by their parents to Lovedale to be trained as teachers. The natives have no money, but those that have cattle sell their cattle, and send their children to school. But very few here can afford to do that. The great number of the scholars leave school as soon as they have received their Bibles, and some, I am sorry to say, even leave school before they are qualified to receive their Bibles. The custom is still followed of giving Bibles to those scholars who have learned to read fluently and intelligently the native language; and in that way, from time to time, a very large number of these Bibles have been given away. Most of the scholars only learn the Kafir language, and leave school; and it does not take them very long to learn the native language.

The Bibles are now finished, and there are several scholars here and in the out-stations who are now qualified for Bibles, but have not yet received them.

I am glad to say they seem to be very fond of their Bibles, and read them regularly, I am told by those who come in contact with them after they have left school. The following is an example :—One of our boys, who had learned to read the native language, and had received a Bible, and had left school, was working in a mine. Afterwards a heathen boy came, and he also got work in the same mine, and the two boys occupied the same hut. He says, "I used to read the Bible and pray every morning and night, and this boy did not like this at all. He said, 'Why do you

always trouble me? You read what I do not understand, and you pray to One you cannot see. I do not like what you are doing at all. You are trying to teach me new customs; I did not come here to learn your new customs, I came to seek work; we never pray at our home, and I hate this custom of yours, and if you continue this custom of yours, I shall leave this place altogether.” This boy says, “I continued to read and pray every morning and night, and he continued to show his dislike of what I was doing, until one day, early in the morning, while it was still dark, I heard him cry out, ‘Get up, and let us pray; I like praying now. I have tried it myself; everything seems to be new now with me. When I begin the day with prayer, I find my work light and easy, and I do it cheerfully. Tell me more about God and His Christ. I like to hear about them now.’ He now used to listen very attentively to the Word of God, and wanted to know more and more about Christ and His great salvation for sinners.”

He further told that a stranger who had recently been employed at the mine visited them in their hut one evening, and they had worship as usual. After worship the stranger was silent for some time, and seemed to be in deep thought. Afterwards he broke out in these words, “I am glad to see that you are praying, boys. Keep on praying, my boys. There is a God in reality, and He does hear prayers. I will now tell you of a true incident that happened to me. Before the railway line was made from Bulawayo to Salisbury, goods used to be transported by ox-waggons. I was a driver for some Dutchmen on one of their ox-waggons going to Salisbury. They treated me very cruelly on the way, and so I decided to run away from them. I left them one day and escaped. I kept away from the main road, and followed the foot-path. I had not gone very far when I saw a lion in front, coming towards me at a rapid pace. I turned back to where I came from; to my surprise I saw another lion coming towards me from that side. A lion in front of me, and a lion at the back of me, and both coming to me; it was a hopeless case! I looked round to see if there was no tree to climb; I could not see any; and both lions were coming nearer and nearer to me. I now lost all hope of escape. Just at that time I seemed to hear a voice saying, ‘Pray.’ I knelt down, and prayed at once, and as soon as I got up, I saw both lions running away from me as fast as they could, and so I was saved from them. Boys, keep on praying. There is a God in reality, and He does answer prayers.”

We have lost at our Induba church an aged woman who was one of the wives of the late King Lobengula. She lived at Induba, and was a member in full communion with our Church there. She was converted two years ago. When she got ill, her friends took her away for a change to a place twenty miles from Induba. The change did her no good, but she became worse and worse, and they had to bring her home again, after she had



been there for six weeks, and when she returned, she was so ill, that she could not speak any more. I went to see her on Wednesday just a day after she had returned and read the Bible and prayed, but she had lost her power of speech and she passed away on Friday. They say that just about two hours before she died, she said in a loud voice, "I am leaning on Christ alone for salvation." Those were the only words she was heard to speak, since she returned home.

We are all glad to hear that the war in German East Africa is now finished. We hope that all our men will return soon, as some of the elders were a great help to us in our out-stations. But at present we only see the sick and wounded returning.

I must now conclude with kindest regards to you.—Yours sincerely,

J. B. RADASI.

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*The following letter was written by Mr. RADASI on 26th March:—*

I received the postal order for £1 sent by two friends. You will kindly thank them for me. I would be very glad, too, if the Lord would raise up a young man here to go to Scotland to be trained for the ministry. I had in my mind Kiwa Mhlahlo, the boy we first sent to Lovedale, but his health so broke down, that he had to return before even he had finished a year, and so I was disappointed. The difficulty is this, that the majority of boys leave school after they have learned the native language only. I cannot say yet about the lad we have recently sent to Lovedale. The work of the ministry is of such transcendent importance that a very careful selection has to be made. May the Lord Himself put into the mind of a truly converted lad a desire to be trained for the ministry.

I am greatly in need of a cart and a mule for visiting the out-stations, especially in rainy seasons, as the bicycle is of no use in rainy weather. I have an opportunity of visiting the out-stations whenever I can go, as there are always people ill with fever. A new cart would cost £30, and a mule from £20 to £25. Mules are better than horses in this hot country. The mules have gone down in price since the introduction of motor cars; before, they cost £40 to £50 each. If it is possible after the War, we would like one of our ministers to pay us a visit here.

I must now conclude with kindest regards to you.—Yours very sincerely,

J. B. RADASI.

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### **Brief Obituaries.**

ALEX. MACKENZIE, INVERASDALE, ROSS-SHIRE.

By the death, at 13 Coast, Inverasdale, on 23rd May last, of Mr. Alex. Mackenzie, boatbuilder, the Gairloch F.P. congregation has suffered a great loss. The deceased, who lived a most exemplary life, was highly respected by the whole community. Since the



death, in 1914, of Mr. John Mackenzie, elder, Boor, Poolewe, Mr. Alex. Mackenzie, till within a year or so of his death, conducted, with much acceptance, the services of the section of our congregation at Inverasdale. His remarks at Fellowship Meetings were much appreciated by the hearers. The deceased was eighty-one years of age, and his mortal remains were interred on 25th May, in Gairloch Churchyard.

To the sorrowing widow, two daughters, and three sons, we extend our sympathy, and pray that the God of their father be their God.

D. McK.

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J. C. PEMBREY, M.A., OXFORD.

WE feel we cannot omit to notice the death of Mr. J. C. Pembrey, of Oxford, who was for thirty-seven years editor of the "Gospel Banner," an English magazine that contained sound, edifying evangelical truth, known and valued by some of our readers in the north and south. Mr. Pembrey, who had reached the ripe old age of over eighty-six years, was in several respects a remarkable man. He possessed great linguistic powers, and acted during the greater part of his life as a reader in connection with the University Press, Oxford. He had an accurate knowledge of Hebrew, Sanscrit, and other Oriental and classical languages, and was also well acquainted with several modern ones, speaking fluently French and German. His ability in his work as reader amounted to genius, and the Oxford Senate, recognising his remarkable gifts, conferred upon him the honorary degree of M.A. several years ago. But Mr. Pembrey, who was a sincere and unassuming Christian, did not glory in his intellectual acquirements. He preferred to be known as the editor of the "Gospel Banner," and of religious books of a sound, Calvinistic, and experimental type, which passed through his hands. Two of these are known to us, "The Memorials of Bernard Gilpin," and the "Life of Joseph Tanner," two godly ministers of Christ. Mr. Pembrey's gracious wife (who was a daughter of Mr. Tanner, and a sister of Mrs. M. H. Wakeley, Brighton) predeceased him. He was an esteemed member of the Strict Baptist Chapel, Albert Street, Oxford, and his removal on the 1st May is mourned by the congregation. We cull several items of our information from a notice in the "Sower and Gospel Banner," a sound periodical, edited by Mr. M. J. Tryon, Stamford.

Mr. J. E. Hazelton, writer of the said notice, states that, "though Mr. Pembrey had failed much during the last two years, he was able to work at his proofs without glasses to the end," and then concludes the sketch thus:—"His last illness was brief, and extreme weakness prevented him saying much, but he died, as for many years he had lived—a sinner saved by grace. 'Blessed are the dead which die in the Lord.'" We extend our deepest sympathy to his daughter, Miss Pembrey, and all relatives.

J. S. S.

## Air Zomadh Puing Dhiadbachd.

LE MR. EGIN UELSH.

“Gu’n d’thugadh e dhuinn, air bhi dhuinn air ar saoradh o lamh ar naimhde, gu’n deanamaid seirbhis da as eugmhais eagail, ann an naomhachd agus ‘am fireantachd ‘na lathair fein, uile laithean ar beatha.”—LUCAS i. 74, 75.

BHA dá ni a d’fhag sinn gun chrìochnachadh aig an ám mu dheiradh, b’e a h-aon diubbh, gu’m bu chòir do uile laithibh ar beatha a bhi na seirbhis dha-san, a rinn bhur saoradh a mach a ifrinn, agus a shaor sibh a lamh bhur naimhde.

B’e an aon eile, cìod an doigh anns am bu chòir do uile laithean bhur beatha a bhi air an caitheamh (co fad ‘sa tha e so-dheanta) agus air an cuir seachad, a chum’s gu’m bi sith air a gleidheadh eadar Dia agus bhur n-anama’. A chum na crìche so leughaidh mi cuid do earrainnidh do’n sgrìobtuir a chum bhur daighneachadh, agus a thabhairt dhuibh ni-eigin do sholus ann an so. An t-àite sin do’n Sgrìobtuir, ann an Lucas, i. 74. Chuala sibh e anns a mhaduinn, agus ann a fhosgaladh suas, chuala sibh gu’m feum saoradh a bhi ann, mu’n urrainn sibh seirbhis air bith a dheanamh do Dhia; oir thus nach ‘eil air d’fhoghlum agus air do theagasg ann an dìomhaireachd do shaoraidh, agus thus nach ‘eil ann an tombhaseigin, a’ faotainn do chridhe air fuasgaladh, agus fuil Chrìosd a’ glanadh do chridhe, cha’n urainn thu gu bràth seirbhis a thabhairt do Dhia as eugmhais eagail mar bu chòir dhuit a dheanamh; uime sin sibhse leis am b’áill bhur cridheachan a bhi air an daighneachadh ann an seirbhis Dhe, feumaidh sibh smuaineachadh gu tric air a so, gu’n do shaor fuil a Mhic ‘ur n-anama o ifrinn, bho na bhàs, agus bho cheartas De; oir co fhada ‘sa bhios tu cuir an teagamh, co fhad ‘sa tha thu a’ seasamh eadar an dá ni so, co-dhiubbh is e Crìosd do Shlanuighear no nach e, cha’n urrainn thu soirbheachadh ‘san diadhachd, agus mar sin cha mhair do shòlas na’s faide na mhaireas do bheachd agus do mhothachadh; uime sin tha cuimhne agam gu’m bheil e air a radh, “uime sin seasaibh gu daighean anns an t-saorsa leis an d’ rinn Crìosd saor sibh, bi-‘sa buinaitheach anns a chreidimh.”

Mar so na’n oidhearpaicheadh tu seirbhis a thoirt do Dhia as eugmhais eagail, ghleidheadh tu do ghnàth creidamh anns an Tighearn Iosa; agus dóchas na slainte ann a fhuilsan; oir co luath ‘sa leigeas tu bunait do chreidimh a dhol air falbh, ann an sin cha’n ‘eil agad mlsneach gu seirbhis a thabhairt do’n Tighearn do Dhia. Chuala sibh so a cheana, agus tha nis a’ leantuinn, cia fhada bu chòir do’n t-seirbhis so a bhi? Fad uile laithean bhur beatha, agus gidheadh cha’n ‘eil iad lionmhoir; agus ge’ do bhiodh iad lionmhoir, fathast, cìod e iad ann an luigheachd air son beatha shiorruidh? Cha do ghairm Iacob a sheann ois fada ach na’n teirc do laithean, agus olc. Dh’innis mi dhuibh anns a mhaduinn,

nach bu chòir dhuibh dàil a chuir ann an seirbhis Dhe gu crìch bhur laithean; ach gu'm bu chòir duibh a radh maille ri Daibhidh, "Thighearn teagaisg dhomh mo laithean àireamh, a chum 's gu'n suidhich mi mo chridhe air gliocas;" agus 'se so an t-aon ghliocas, rè uile laithean do bheatha gu'n suidhich thu do chridhe a chum seirbhis a thabhairt do'n Tighearn do Dhia. Na'm biodh neach sam bith agaibh gu dol air turus air gnothach chudthromach a bha agaibh 'san lamh, cha saoiladh sibh e na chùis bheag aon là chall air an t-slighe; eadhon mar sin tha chùis ann an so; ann an so tha bhur turus air gnothach co cudthromach ri sàbhaladh agus dìteadh; uime sin bu chòir duibh a mheas na chùis mhòir aon là a chall air an turus so. Tha mòran an dùil gu'm faigh iad àn na's còthromaiche an deigh so gu seirbhis a thabhairt do Dhia, uime sin feudaidh mi an là so a chuir seachad mar is àill leam fein; ach tha iad air am mealladh, oir is leoir do gach là a ghnòthaichean fein; uime sin c'ar son a chuireadh sibh dàil gus am màireach anns an ni bu chòir a bhi deanta an diugh, air dhuibh fhaicinn gu'm bheil na's leoir aig an là màireach ri dheanamh air a shon fein? Gu dearbh tha mi 'faicinn gu'm bheil clann an t-saoghail so 'na'n ginealach féin na's glice na clann an t-soluis; do bhrìgh 's gu'm bheil iad a gabhail cunntais de' dh'obair gach là, agus a sealltuinn ciod e a rinn iad, agus ciod a tha aca ri dheanamh; ach cha'n'eil sinn co glic a tha leagail le aon là a theachd agus le lá eile a dhol air falbh. Mar sin, tha mi ag radh, cha bu chòir dhuibh aoradh Dhia a thilgeadh seachad gu là na Sàbaid, no laithibh sòlaimte, ach bu chòir duibh aoradh a thabhairt do Dhia na h-uile là, ach bu chòir duibh cunntas a ghabhail deth obair gach là, agus gun na h-uile a thilgeadh ann an aon dùn cuideachd.

'Nis, tha sinn uile fad air deireadh ann an so, uime sin tha mi guidhe oirbh gu'n daighnich sibh bhur cridheachan na's mò agus 's na mò anns an fhirin so, gu'm bheil sibh fuidh cheangal seirbhis a thabhairt do Dhia uile laithean bhur beatha, ann an naomhachd agus ann am fireantachd; cha bu chòir dhuibh a bhi mi-naomh na fhianuis ann an uair sa'm bith do'n lá no do'n oidche; 'se sin, bu chòir dhuit do chridhe agus du bheath a thoirt air lathair na h-uile là agus na h-uile h-oidche, agus anns gach uair de'n là, oir cha bhi chùis gu bràth gu maith maille riut gus am bi e mar sin.

Agus ciod is aobhar gu' bheil thu co mi-churamach a chum seirbhis a thabhairt do Dhia, agus gu glòir a thabhairt da ionnsuidh, agus sòlas do d' anam féin gach aon là? Ciod e? Ach do bhrìgh 's nach 'eil thu cuimhneachadh gu' bheil thu ann am fianuis Dhé na h-uile là, agus anns gach uair do'n là, Ciod a dheanadh sibh, na'm biodh sibh na h-uile là am fianuis daoine cumhachdach? Agus ge do bhiodh sibh ann am fianuis a phrionnsa na h-uile là, nach faiceadh am prionns' na nithe a bha sibh a' deanamh na fhianuis na h-uile là? 'Nis, smuainichidh sibh so cruaidh r'a dheanamh, a chuimhneachadh gu' bheil Dia

do ghnàth fa'r coinneamh agus gu' bheil e do ghnàth ag amharc air bhur smuainte, bhur briathraibh agus bhur gnìomhradh; ach nach cuir sibh a chuis gu dearbhadh, agus gheibh sibh a chuing sin socrach, agus an t-uallach sin eutrom; oir aon là air a chaitheadh fuidh chuing Chriosd, 'se sin, 'nuair a nì thu do dhìchioll rè an là uile gu Dia a thoileachadh 'sna h-uile nithe, agus coguis mhaith a choimhead a thaobh Dhia agus dhaoine, ge nach d'rinn thu an nì fuidh 'n robh thu ceangailte a dheanamh; gidheadh air do'n là so a bhi air a chaitheadh do Dhia, bithidh e milis agus taitneach dhuit. 'Nis, Leughaidh mi earran eile de'n Sgrìobtuir, Eabh. iii. 11, "Ionnas gu'n d'thug mi mo mhionnan am fheirg, nach teid iad a steach do mo shuaimhneas"; anns an t-seathamh earrann tha e aig iarraidh, "dànachd, agus gairdeachas an dòchais a chumail gu daingean gus a chrìoch." Agus a chum impidh a chuir orra so a dheanamh, tha e tabhairt a steach earail an Spioraid Naoimh, ag radh, "An diugh, ma chluinneas sibh a ghuth, na cruaidhichibh bhur cridhe." Agus an deigh sin tha e tabhairt a stigh eiseimplair an athraichean anns an fhasach, a chaill am muinghin, agus gairdeachas an dochais, 'nuair a bhuair iad Dia, agus a dhearbhadh iad e, ge do chunnaic iad oibre re da fhichead bliadhna; agus ris tha e ag innseadh cìod a thainig dheth na sin, sin r'a radh, "Gu'n robh diomb aig an Tighearn ris a ghinealach sin, agus thubhairt e, tha iad a ghnath air seachran 'nan cridhe; agus cha do ghabh iad eòlas air mo shlighibh-sa, uime sin mhionnaich mi am fhearg, nach teid iad a steach do m' shuaimhneas"; 'se sin, cha teid iad gu bràth a steach a dh'ionnsuidh m'fhois; an sin tha e a' cuir earail fein ris, anns an 12 rann, ag ràdh, "Thugaibh an aire, a bhraithre (oir na'm faiceadh neach sam bith agaibh long air an fhairge dol am mughair air carraig fa' chomhar bhur suilean, nach d'thoireadh sibhse an aire nach rachadh sibh am mughair mar an ceudna): eadhon mar sin ann an so, d' eagal aig àm air bith, cha'n e mhàin gach là, ach air am sam bith air an là; tha fios agam gu'm bi e cruaidh air neach sam bith agaibh, a bha 'nar coigrich do Dhia o chian fhada, aire thabhairt duibh fein gach aon là, agus anns gach uair 'san là, do bhrìgh 's nach robh agaibh riann eòlas air a so; ach fathast nach gabh sibh eòlas air, agus na bithidh na's mo 'nur coigrich do bheatha Dhe, agus cha shaoil sibh doilbh e, mur bi ann an aon neach agaibh droch cridhe; beachdaichidh sibh a nì 'sa mar so, Tighearn, nach feud mi aig am air bith droch cridhe a bhi agam, 'seadh, cha 'n fhaod: fathast, tha so na chuing shocrach agus furas r'a ghiulain: agus cìod am buannachd no'n taitneas a bhios agad 'sa pheacadh, 'nuair a mhothaicheas tu breitheanas Dhia ort fein? Agus 'nuair a tha do chridhe gu h-olc, cìod a's urrainn dhuit a dheanamh ach peacadh, oir theid teangan, agus làmhnan, agus gach nì dhe'n seol. Ma bhios droch cridhe ann an neach sam bith agaibh, deir esan, feudaidh e mìle a phuiseanachadh, 'nuair a tha iad air an cuir ann an cuideachd no ann an companas maille ri mì-threibhdhìreais, oir an sin tha'n



droch cridhe a' teachd, ge b'e uair a leigeas tu as do ghreim do Chriosd, agus do'n ghealladh, tha'n sin an diabhul a' teachd 'nan àite. 'Nis, tha mi a' ceadachadh nach fhaigh thu Criosd do ghnàth, ach gidheadh feudaidh tu an gealladh a bhi agad do ghnàth ann do chridhe, gun dealachadh ris an Dia bhed. C'ar son, cha'n urrainn a bheag sam bith do chridhe a chumail air Dia ach creideamh, agus 'nuair a chailleas tu creideamh, 'an sin tha thu aig imeachd air falbh o'n Dia bhed, agus 'an sin falbhaidh do bheath agus do mhothachadh. Nach faic sibhs a' nis ciod e is creidimh criosduidh ann, eadhon aire a thabhairt do'r beatha anns gach uile am, nach imich sibh air falbh o Dhia. An saoil thus', an e an creidimh criosduidh a bhi cumail uairean agus amaibh sònraichte ann an aoradh Dhia? Cha'n e, thus a tha air do cheannach le fuil Iosa, tha thu ceangailt' aire thabhairt do d' chridhe rè uile laithibh do bheatha.

(*Ri leantuinn.*)

## Church Notes.

**Communion.**—Bracadale (Skye), and Dingwall, first Sabbath of August; Portree (Skye), second; Bonar (Sutherland), third; Stornoway, fourth. Breasclete (Lewis), Finsbay (Harris), Ullapool (Ross), and Vatten (Skye), first Sabbath of September; Broadford (Skye), and Strathy (Sutherland), second; Applecross (Ross), and Tarbert (Harris), third.

**Mission to Naval Men in England.**—The Rev. Murdo Morrison, Lochinver (Moderator of Synod), has succeeded Rev. D. M. Macdonald of North Uist in the work of the Mission to Naval Men at Chatham and Portsmouth.

**Canadian Mission.**—It is with the deepest regret that we record the death of Mr. Daniel Clark, Egmondville. Mr. Clark was a native of Tongue, Sutherland, and went to Canada in early youth. He acted as missionary to our people in Ontario, and his labours were highly appreciated. A fuller notice will appear later on. We regret that, owing to an oversight in the Canadian Mission Report, the name of Mr. George Baird, Brucefield, was omitted in the brief Obituary Notice.—D.B.

**The King's Reply to F.P. Synod's Loyal Address.**—The Synod Clerk has received the following reply through the Secretary for Scotland:—"SCOTTISH OFFICE, WHITEHALL, S.W. 1., 4th July, 1918.—SIR,—With further reference to your letter of the 20th ultimo, I am directed by the Secretary for Scotland to inform you that he has had the honour to lay before the King the Loyal Address of the Synod of the Free Presbyterian Church of Scotland, and that His Majesty much appreciates the sentiments to which it gives expression.—I am, Sir, your obedient Servant,

(Signed) JAMES M. DODDS."



## Acknowledgment of Donations.

MR. ALEXANDER MACGILLIVRAY, General Treasurer, Woodbine Cottage, Glenurquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to 22nd July:—

**Sustentation Fund.**—Alex. MacLean, Breakish, Broadford, 10/; "For the Church," 10/; "Anonymous," for the Church, £1; Per Rev. N. Cameron—"Friend," Edinbane, Skye, 15/, and "Friend," Kyle of Lochalsh, £2 10/.

**Home Mission Fund.**—Per Rev. J. S. Sinclair—Miss Wilson, Larkhall, 5/.

**Jewish and Foreign Missions Fund.**—Per Rev. J. S. Sinclair—Miss Wilson, Larkhall, 4/7; Per Rev. N. Cameron—The late Miss Bella Urquhart, Dingwall, £1, and "Broadford," £1; Per J. MacEwan—"Silvercraig Boys," for Mule and Cart for Rev. J. B. Radasi, 5/.

**Mission to Forces Fund.**—Per Rev. D. Graham—D. Mackenzie, 3-4 Diabaig, Shieldaig, 5/; Admiralty, Chatham, £6 8/9; Per Rev. J. S. Sinclair—G. & M. Macalpine, Tarbert, Lochfyne, 5/, N. Shaw, Cumbrae Lighthouse, 6/2, Neil Macdonald, Maryhill, 10/, per above—"A F.P.," 10/, D. Gillies, Clachan, Raasay, 4/10, Mrs. T. W. Campbell, Regina, Sask., 3/, Miss MacDonald, Scorraig School, 10/, "A Friend," Sutherland, 10/, Mrs. Stewart, Strathan, Locharkaig, 16/6, "Friends," Brawlbin Mains, Thurso, 10/, D. Sutherland, same address, 10/, M. Campbell, S. Erradale, Gairloch, 2/, Miss A. Fraser, Collam, Harris, 2/, J. MacEwan, Silvercraig, Lochgilphead, 2/; Admiralty, Portsmouth, £10; "F.P. Adherent," Prestwick, 10/; Per Rev. N. Cameron—"Mother and Daughter," Gairloch, 12/6, "Friend," Gairloch, 10/, "Friend," Isle Ornsay, £1, The late Miss Bella Urquhart, Dingwall, £1, and "Friend," Kyle of Lochalsh, £2 10/.

The Treasurer of the London Congregation acknowledges, with sincere thanks, donations of £1 10/ from Mr. D. G. M'Kenzie, Crosshill, Glasgow, 10/ from Second Lieut. W. Grant, A.S.C., and £1 from "Two Sisters," for the funds of the Mission; also 10/ from "Friend," Glasgow, for Church Building Fund.

Rev. Neil Macintyre, F.P. Manse, Stornoway, acknowledges, with thanks, 10/ for Bibles to Soldiers and 10/ for Free Distribution of Magazine from "A Friend," Kishorn.

The Treasurer of the Dingwall Congregation (Mr. Murdo Urquhart, Craig View) acknowledges, with thanks, the following donations received for the Manse Building Fund:—Two Free Presbyterian Friends, N. Arnish, Raasay, 3/ each.

Rev. J. S. Sinclair acknowledges, with thanks, 23/ from Raasay Public School Children, per Miss M. A. Tallach, teacher, for Bibles and Books to Soldiers and Sailors, also 10/ from "Two Friends," Raasay, for Kafir Bibles. From "Two Sisters," £1 for John Knox Sustentation Fund, £1 for Mission to Forces Fund, £1 for Jewish and Foreign Mission Fund, and £1 for Kafir Bibles.

Rev. Neil Cameron, Glasgow, acknowledges, with thanks, the following donations:—Free Distribution of Magazine to Soldiers and Sailors—"A Friend," Plockton, 5/; late Miss B. Urquhart, Dingwall, £1; and "Halkirk," 3/4. Kafir Bibles—J. Maclean, 10/; late Miss B. Urquhart, Dingwall, £2; "Friend," Broadford, £2; "Friend," Portree, 10/. Bibles to Soldiers and Sailors—Mrs. Mackenzie, 5/.

## The Magazine.

**Increase of Magazine Postage.**—Owing to new regulations by the Post Office authorities, the postage of the *Free Presbyterian Magazine* is now one penny each for single copies. The charge for book post is a halfpenny for one oz., one penny for two ozs.; and the Magazine weighs more than

one oz. This new charge will amount to 5d. extra from July, 1918, to April, 1919, end of Magazine year. The total price of the Magazine for twelve months at this rate is now 3/6, instead of 3/ as hitherto. The Editor and Treasurer (Rev. J. S. Sinclair, 248 Kenmure Street, Pollokshields, Glasgow) will be obliged for the additional payment from subscribers.

*Magazines to U.S.A.*—The former rule for Magazines to the United States, to the effect that they must be sent through news-agents, who have a special licence, has been renewed. This means an additional cost of one halfpenny per copy. The Magazine to U.S.A. is thus 4/ (or about 1 dollar) per annum. As we were not aware of this change at the end of May, a number of the June Magazines were returned by the censor, which we forwarded again through Messrs. Menzies & Co., West Nile Street. Subscribers must excuse delay of receipt.

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We regret that, owing to circumstances, acknowledgment of a large number of subscriptions is left over (D.V.) till next month.