



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**  
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**President of United States Proclaims  
a Fast-Day.**

IT has given us unfeigned pleasure to observe by a recent announcement that President Wilson of the United States has proclaimed a "Day of Fasting, Humiliation, and Prayer," in connection with the War. The day appointed is Thursday the 30th May. We believe that the announcement has been received with sincere joy and thankfulness by thousands of those who truly fear God in our own and other lands. It appears that President Wilson is determined to adhere to the best traditions of the United States in the matter of religion, and we earnestly pray that God may signally own this act of his presidency with outstanding tokens of His favour towards the great American people in their home activities, as well as in the part they are taking in the prosecution of the War. It is to be carefully noted that the President has had the Christian manliness and courage, in accordance with past practice, to appoint an ordinary week-day—not the Lord's Day, which is already set apart by the King of kings as a regular and constant day of rest and worship, and in connection with which it is entirely superfluous to make any special appointment of religious exercises. We trust the "Day" will be well and becomingly observed (it is future as to the time of our writing this article) in all parts of the United States, and it ought not to be forgotten in this country. Of course, we must not expect that in the United States or anywhere else the exercises of such a Day of Fasting, Humiliation, and Prayer will be observed according to the full Christian standard, by any except those who have the true grace of God in their hearts. But at the same time we can learn from the history of God's dealings with the world, as recorded in the Old Testament (which has many lessons for us to-day), that He accepts confession of sin and self-humbling by men whose natural consciences are sincere in the business, turns away His displeasure, and bestows outward blessing. Witness the cases of Ahab, King of Israel, and the King of Nineveh in

the days of Jonah. We would hope that God has raised up President Wilson, like Phineas of old in Israel, as an instrument, by faithful, honest zeal, to remove His wrath from the nations, and to hasten the end of this terrible time of bloodshed and carnage.

Our readers will have forestalled us in expressing the thought that President Wilson's action is in marked and favourable contrast to the action of our King and rulers in dealing with appeals for such a day of religious exercises. They set apart a Sabbath, and would not admit the necessity for "humiliation" at all—only prayer and thanksgiving. This showed a remarkably misguided and limited view of the situation. It is not "humiliation" before the Germans that is necessary or is sought for, but "humiliation" before the Most High God, the Maker and Lawgiver of heaven and earth, before whom the most upright of the sons of men must plead that he is less than nothing, and vanity, and that all his righteousnesses are as filthy rags. Granting that it was in the interests of justice and freedom that we entered upon this War, and that our countrymen have displayed the highest natural heroism and self-sacrifice in its prosecution, have we no sins to acknowledge apart from these things? Surely the man is full of blind and infatuated pride who shuts his eyes to the disregard of God, the materialism, selfishness, drunkenness, and immorality that have marked large sections of society throughout these kingdoms in recent years. Apart from distinctly religious evils—such as our truckling to Popery and the Vatican, our upholding Roman superstitions in Protestant Churches, and our favour for the infidel "Higher Criticism"—there were many moral evils that called for Fasting, Humiliation, and Prayer, and it was only a spiritually-ignorant pride that made those in authority among us to scout such exercises as if they implied a form of degradation. Let it be remembered that self-humiliation before God on account of sins is the first step upwards on the spiritual ladder, and that it is the accursed pride which refuses to humble itself that is the badge of degradation.

In conclusion, we cannot but express our joy that President Wilson, true to his religious faith as a Presbyterian, is not ashamed of the word or exercise of humiliation, and that he has made the present appointment in the manner he has done. May God prosper him in every good word and work, for the sake of the Son who is made King of Zion and King of nations!

OH, how sweet are sufferings for Christ! God forgive them that raise an ill report on the sweet cross of Christ! Our weak and dim eyes look only to the black side of the cross, and this occasions our mistakes concerning it. They that can take it cheerfully on their backs shall find it just such a burden as wings of a bird or sails to a ship.—*Samuel Rutherford.*

## A Sermon.

BY THE REV. GEORGE HUTCHESON, M.A., of *Edinburgh*  
and *Irvine*.

(*Sixth Sermon of Series on Psalm cxxx.*)

(*Continued from vol. xxii., page 375.*)

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"If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?"—  
PSALMS cxxx. 3.  
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I AM (as ye remember) from this verse, making out a very weighty and sad point of truth, that there is no standing before God, marking iniquities in strict justice, according to the covenant of works; and for finding out what is said in this text, for bottoming and clearing of this point, I proposed to remark six particulars from the text, two of which I have spoken to in the forenoon, to wit, that which is supposed here, that God is a marker of iniquity, and what it imports; and, secondly, that which is proposed on this supposition, that if God should mark iniquity, as was explained, men, even the most godly men, could not stand, where somewhat was said to the importance of that phrase.

Now I proceed in explication of the point from the text (for to that I confine myself) in other four particulars; the first, and third in order shall be this: that this assertion, that men cannot stand before God marking iniquity, is of infallible verity, a most certain and infallible truth; it is not a bug-bear to affright children, but the infallible truth of God. This is hinted at in the text, partly in the psalmist his proposing the matter to God, "If thou, Lord, shouldest mark iniquity, O Lord, who shall stand?" He proposes it to God, who knows this matter better than any other, and who is supreme Judge in the matter, without whose determination, a decret<sup>1</sup> in our own favour will signify nothing at all. It imports, "O Lord, let men dream what they will of their standing, thou knowest, that none can stand, if thou shalt mark iniquity, to punish it." And particularly, the infallible verity of this assertion may be gathered from the way of proposing it, and that is, by way of question, "Who shall stand?" Which question is a very peremptory denial of the thing questioned, for so the like question is resolved, Job xiv. 4, "Who can bring a clean thing out of an unclean? not one." Yea, the proposing of it by way of question, "Who shall stand?" doth import a defiance to any to attempt it, or to succeed in their attempt, and indignation at the presumption of any, that should dream of standing before God, marking iniquity.

But in the fourth place, as this assertion is of infallible verity, so it is of universal verity. This is held out in the question, for

<sup>1</sup> Decision.



the question is, "Who shall stand?" That is as the parallel question is answered, Job xiv. 4, "None at all, good or bad. If thou, Lord, shouldst mark iniquity, none shall stand;" for the psalmist here, a godly man, is taking in himself with others, as a man that could not stand himself without pardon. And so the phrase is, Psalms cxliii. 2, "Enter not into judgment with thy servant: for in thy sight shall no man living be justified." The best of men that are come of Adam by ordinary generation, shall not be justified, if thou mark iniquity. Hence in Scripture it is clear, that saintship consists not in sinlessness, but in sincerity. As for original guilt, see in that, Job xiv. 4, "Who can bring a clean thing out of an unclean? not one." And for a man's endeavours after he is brought into God, and is wrestling with corruptions to have these purged out, says Solomon, Proverbs xx. 9, "Who can say, I have made my heart clean, I am pure from my sin?" Eccles. vii. 20, "There is not a just man upon earth, that doeth good, and sinneth not;" but as it is, James iii. 2, "In many things we offend all." Thus ye see that saintship doth not consist in sinlessness, but in sincerity. Neither doth saintship consist in the saints' sins not deserving condemnation, or in their being able to stand, though they have sinned, but in their sins being pardoned. Hence ye will find them sadly exercised in wrestling under the burden of guilt, upon their gross out-breakings, as David, Psalms li. Ye have them praying for the pardon of great iniquity, Psalms xxv. 11, "For thy name's sake, pardon mine iniquity; for it is great." Ye have them pleading for mercy upon the account of innumerable evils compassing them, and their iniquities taking hold of them, and being more than the hairs of their head, Psalms xl. 11, 12. And when they are delivered from gross out-breakings, ye have them with Paul (Romans vii.), groaning under a body of sin and death, till they attain to a song of thanksgiving through Jesus. So that not only doth the text hold out the infallible verity of this truth, but the universal verity of it, that if God mark iniquity, none can stand.

The fifth thing I gather from the text is, that the infallible and universal verity of this assertion, that if God mark iniquity, none can stand, might be gathered and closed with, if men were eyeing God much; this I gather from the text, where the psalmist repeats the name of God twice, "If thou, Lord, shouldst mark iniquity?" and then again, "O Lord, who," etc. Wherefore is this twice repeated in this assertion? Certainly not by way of idle repetition, condemned (Matthew vii. 21) in many that say, "Lord, Lord;" nor merely because the psalmist is affected with that which he is speaking of, for so the expression of affections, or men's being affected with a thing, is expressed by a doubled exclamation, which may come in in its own place, when I speak of the pardon of sin; but here, it is to make this truth out, that serious and frequent repeated thoughts of God is a mean to give folk a right sense of the desert of sin. And to make out this, consider, partly

that when we seriously think of God, we know that He is omniscient, to find out that which is hid from the world; omniscient, to find them guilty that are innocent to others; omniscient, to know more of us than we know of ourselves; a consideration that John would have us marking, 1 John iii. 20, "If our heart condemn us, God is greater than our heart, and knoweth all things." If we know so much naughtiness of ourselves, by ourselves, what must God know, who knoweth all things? And Paul makes use of this consideration, 1 Cor. iv. 4, "I know nothing by myself" (to wit, in the administration of his office); "yet I am not hereby justified: but he that judgeth me is the Lord." Partly, if we will consider what is imported in the names of God, here made use of by the psalmist, we will find it further clear. The first name Jah, is a diminutive from Jehovah, that imports a supreme independent being. The second name Adonai, signifies his dominion and lordship. Ponder these well, and what a dreadful sight will it afford of the unspeakable desert of sin? A sinner in sinning rebels against a supreme Being, from whom he hath his being. This is made a great aggravation of sin to Belteshazzar, the greatest monarch on earth, Daniel v. 23, "Thou hast lifted up thyself against the Lord of heaven . . . the God in whose hands thy breath is;" "Thou hast renounced thy dependence on Him, from whom thou hast thy being." Sin is also casting off of the yoke of His dominion and lordship; it says upon the matter, that which ye have asserted of wicked men, Psalms xii. 4, "They say, With our tongue will we prevail; our lips are our own: who is Lord over us?" That's the language of every sinner in sinning, and not only doth the sinner by sinning cast off the yoke of God's dominion, but he denies His power and justice to exercise that dominion to do Him skaith<sup>1</sup>; therefore when the Lord would move men to fear Him, He gives an account of His dominion over the creatures, and instanceth it, in His bounding of the sea, Jer. v. 22, "Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it?" etc. A consideration that a sinner in sinning, minds not, or he does defy it. Thus it is not unfrequently determined that though sin be not infinitely ill in its kind, for then no distinction should be among sins, nor an infinite ill in its being, for then all sins should be one, or equal, and a finite creature cannot act that which is infinite, yet safely it may be said, that in respect of the Person against whom it is committed, it hath an infinite ill in it objectively, as being against an infinite majesty, in being and dignity; and, consequently, there is no standing if he mark it.

But sixthly, for further proof of this assertion, and for proof that the saints do so see God as to give them a right sense and sight

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<sup>1</sup> Harm.

of the desert of sin, I shall add this in the text, that when the saints are in a right frame, they are great students of the exceeding sinfulness and heinousness of their sin. Therefore a saint sees that none can stand before God, marking iniquity, because, when a saint sees God to be his party,<sup>1</sup> and is in a right frame, he passes no sin, as insignificant or little, but he is an aggravator<sup>2</sup> of his sin; and this I gather from the name that the psalmist gives sin in the text, "If thou, Lord, shouldst mark iniquities." He calls them not only many iniquities in the plural number (of which I shall not now speak), but iniquities gross in their nature, and "If thou, Lord, saith he, shouldst mark sins, as such, who could stand?" If I thought that I would not be cut short by the time, I would here observe, that the name of iniquity and transgression is frequently given to sins of a grosser nature, not ordinary, that are contradistinguished to the ordinary infirmities of the saints—to these sins, Deut. xxxii. 5, of which it may be said, "They are not the spots of his children;" to these sins, of which David says, Psalms xviii. 21, 23, "I have not wickedly departed from my God, and I have kept myself from mine iniquity;" and to these sins which Daniel (ix. 5) confesseth, "We have sinned, and committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments." But yet I find the saints, even in speaking of their ordinary infirmities, not sparing to give them the name of iniquities and transgressions, as Psalms lxxv. 3, "Iniquities prevail against me, O Lord; as for our transgressions, thou shalt purge them away;" where sins get the name of iniquities, and iniquities prevailing against saints, and the name of transgressions. In Psalms xl. 12, "The sins that were innumerable, and more than the hairs of David's head," were his ordinary failings, yet they are said to "compass him about," and are called iniquities that had taken hold of him, so that he was not able to look up. And if it be enquired, "Upon what account the saints do look on all their sins as iniquities and transgressions?" I might observe from that, Psalms xxxii. 5, "I said, I will confess my transgressions to the Lord, and thou forgavest the iniquity of my sin," that every sin, as well as gross sins, hath an iniquity, a perverseness in it, that must be pardoned. But ye shall particularly take notice of these three: (1) That the tender and sensible frame of saints, leads them not to extenuate, but to aggravate their sin; they dare not minch<sup>3</sup> their sin; their tender frame leads them to lay it out in all the aggravating circumstances thereof; and it's a fruit of their tenderness so to do. And (2) a sight of God (which is here implied in the psalmist) is a magnifying glass, wherein a saint will be made to see and look upon sin, even the least sin, as most heinous. It made Job (xlii. 6) to abhor himself; and Isaiah (vi. 5) to cry out, "Woe is me, for I am undone, because I am a man of unclean lips." A sight of God will

<sup>1</sup> Opponent.<sup>2</sup> Acknowledges aggravations.<sup>3</sup> Diminish.

represent a very ordinary infirmity, as very heinous to him that sees God. But (3), and lastly, every sin, even the meanest infirmity in a man, proves an iniquity, if he think lightly of it, or thinks he may pass it lightly, without running to the remedy of pardoning mercy. The least sin he is guilty of, will on that account be an iniquity.

Now, having taken some time to lay open this weighty point, anent the desert of sin, before you, that which I have said in explication of it to you, might easily be made practical by you, if ye were attentive, and applying it to yourselves; yet for your help herein, I shall add somewhat for *use*.

The general *use* is, to intreat you, as ye love the eternal happiness of your souls, to learn to say over this text sensibly, with application to yourselves. "If thou, Lord, shouldst mark iniquity, O Lord, I cannot stand." It were a blessed part of a very lawful liturgy, for a man once a day, to say this over, "Lord, if thou mark iniquity, I cannot stand." Let me exhort you to mind this more, to make it your daily study to be sensible of the sinfulness of sin, and of the dreadful desert of sin, that ye be lost folk in your own eyes. This is a matter that is but dallied with by the most part, and so is seen on it. Ye are such strangers to the law, and Sinai, that the gospel and Sion have but little employment among you; it doth not relish with you as it ought. There are none that can say, "But forgiveness is with thee, that thou mayest be feared;" but they that can say, "If thou, Lord, shouldst mark iniquity, who shall stand?" Pardoning mercy may well get compliments; it will be sweet news to none else, but such as have seen, and are sensible of the dreadful desert of sin; nay, none others have right<sup>1</sup> to the remedy of pardoning mercy.

And to help both good and bad to be more sensible, I would offer a five-fold consideration, to drive home the truth of this assertion, that if God mark iniquity, none can stand.

1. Wilt thou take a look of God, thy party,<sup>2</sup> in sinning; consider Him in His supreme dominion over thee, to impose what duty He pleases, and that His will is the law of righteousness. Consider Him in His omniscience, to know how thou observest these duties He enjoins, and comest up to that law which is thy rule. Thou mayest cheat the world and thyself, but God thou canst not cheat. Wilt thou consider Him further in His holiness and purity, abhorring sin in all, and in thee? O how loathsome and abominable is the pollution of sin to Him, a holy Lord God! which makes him say, Isaiah i. 13, "Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies I cannot away with; it is iniquity, even the solemn meeting." And lastly, consider God in His power and justice, that if He put forth His dominion, to call thee to account, thou being considered in thyself, what will the issue be

<sup>1</sup> In sense of fitness for.

<sup>2</sup> Opponent.



but that Hebrews x. 31, "It is a dreadful thing to fall into the hands of the living God," where there is not a cautioner<sup>1</sup> to interpose betwixt justice and thee? Consider God thus, if thou wouldst be sensible of the desert of sin.

2. When thou hast taken a right look of God, in His supreme dominion, omniscience, holiness, purity, power and justice, cast up the sum of thy debt, which thou art owing to this party, and thou wilt be like that man (Matthew xviii. 24) that was owing ten thousand talents. Consider the law in its spiritual sense and meaning, and thou wilt find that Paul found himself guilty upon the account of his concupiscence before it came to the consent of the will, and so art thou. Consider that the law condemns evil thoughts, unripe and indeliberate motions, and how many of these art thou guilty of! Again consider the gospel, what a mass of duties it commands, or recommends, upon the account of gospel-encouragements, and what a vast count or reckoning wilt thou find over thine head! Sins of commission, and sins of omission; sins in the seed and root, and sins in the fruit, against the law, against the gospel, in thy particular station, and in thy general calling. O! what a dreadful count will there be, if a man cast up the rate of his duty, and in how many things he hath offended! There will be such a count, that as Job says (chapter ix. 3), "That if God contend with him, he cannot answer one of a thousand." There is not one of a thousand challenges that a righteous man can put off, but he must say as David (Psalms xl. 12), "Innumerable evils compass me, mine iniquities have taken hold upon me, so that I cannot look up, they are more than the hairs of my head."

3. But when thou hast considered thy party,<sup>2</sup> and the debt which may be charged upon thee, and the number of thy sins, take another look of the nature of them, and their aggravations, from the times wherein thou hast sinned, such as, if they have been times of light, and it may be also thou hast been sinning with Zimri and Cozbi, when the congregation was weeping (Numbers xxv.), what sad affliction hath been lying upon the people of God. It may be thy sin hath been against as clear light, as Absalom's sin was, "when he committed incest with his father's concubines, upon the top of his father's house" (2 Sam. xvi. 22). It may be it was when thou wast under punishment and judgment for former sins, to deter thee from future. It may be it was when thou wast surrounded with mercies, when "God was drawing thee with cords of love, with the bonds of a man, and was to thee as they that take off the yoke from thy jaws, and laid meat unto thee" (Hos. xi. 4). It may be thou hast been a person much obliged to God, who hast often been refreshed with pardoning mercy; He hath spoken peace to thee, upon condition thou wouldst not return to folly, and yet thou hast returned to it. It may be thou art one,

<sup>1</sup> Surety.

<sup>2</sup> Opponent—God.

whose example hath had influence to harden many others in sin, etc. I cannot enumerate the aggravations of sin, that professors of the gospel have been, or are lying under, but when the account is casten, it will not be found an account of cyphers, or insignificant petty nothings, but an account of iniquities and transgressions, very heinous and dreadful, all circumstances being considered.

4. I shall, in the fourth place, when you have considered your party, the sum of your debt, the number of your sins in their nature, and aggravating circumstances, exhort you to ponder how just God is, the truth of His threatenings against sin, and the curse. Think on that place (Gal. iii. 10), "Cursed is every one that continueth not in all things that are written in the book of the law to do them;" and it were to good purpose that these chapters, Deut. xxviii. and Lev. xxvi., were more frequently read and thought upon. It were to good purpose that we heard Moses from Mount Sinai thundering oftener, not to drive us from Christ, but to Him. It's a woeful trick in our hearts, that leads us to look over threatenings with a light eye. We would consider that the threatenings will be accomplished, as well as the promises, and the least farthing of the sinner's debt will be exacted off the sinner, or off his cautioner.<sup>1</sup> Thou must either do, or get one to do for thee, and when thou readest the threatenings, think on the posture wherein thou standest.

5. And fifthly, that ye may sensibly say over this assertion, "If thou, Lord, mark iniquity, who shall stand?" I recommend you to consider the sufferings of our blessed Lord. Consider if such things were done to "the green tree," what will be done to "the dry?" And there a man that hath any sense of sin, will read the dreadful desert of sin, when he considers that wrath for sin made Him cry out, "My God, my God, why hast thou forsaken me?" And how His holy nature abhorred that cup, and put Him to pray that it might pass from Him; and how it made Him in His agony sweat drops like blood! When thou judgest of the desert of sin by that, thou wilt stand then, and more sensibly think, that thou wilt not be able to stand before God marking iniquity, for if such things were done to the green tree, when His holy human nature suffered so much, being supported by His divine nature, what will be done to thee, who art a dry tree, out of Him? If God would speak home these things to your hearts, ye would subscribe to that verdict Solomon hath (Proverbs xiv. 9), that they are fools that make a mock at sin, nay, that they are distracted, that are lying under the guilt of sin, and can take rest in themselves till they see if a remedy can be had, till they come to that which follows in the text, "But there is forgiveness with thee, that thou mayest be feared."

There are some particular inferences that I intended to have spoken to from this point, but the time being past, I quit them.

<sup>1</sup> Surety.

Only remember that which I have been upon, what hath been spoken to you of the dreadful desert of sin, a doctrine that is very necessary, but little laid to heart by many of you. Ye have got the gospel-knack among you, and have learned to talk of sin, and of making Christ a refuge against it. But I dare not account all gold that glisters, nor look upon all them as real converts, that can talk in a gospel-dialect in Irvine. I would drive none of you from Christ; if any of you find your need of a Saviour, come away, He waits to receive you; but lay a solid foundation, acquaint yourselves more with the sinfulness of sin, with the desert of sin, and with the impossibility of standing before God marking sin, in strict justice, that ye may close with Christ in earnest. God bless what ye have heard for Christ's sake!

*(To be continued.)*

## Noted Preachers of the Northern Highlands.

BY THE REV. D. BEATON, WICK.

### I.—REV. ENEAS SAGE, LOHCARRON.

OF Highland parishes, made famous by the ministry of noted preachers, an outstanding place must be given to Lochcarron. Here for many years the saintly Lachlan Mackenzie ministered, and the name of the parish is indissolubly linked with his. Prior to Mr. Lachlan Mackenzie's ministry, Lochcarron was privileged to enjoy the ministry of Rev. Eneas Sage, who had a sore and trying struggle in dealing with the people, who made no hiding of their hatred to Presbyterian polity, and the ministers who, by the new order of things, were placed over them. The Register of the Presbytery of Gairloch (now Presbytery of Lochcarron) has a number of entries indicating the turbulent attitude of the people within its bounds. For instance, in giving instructions to their Commissioners to the General Assembly, the Presbytery represent to the Assembly that they have "not access to settle the vacancies in their bounds, because of the violent opposition given by the enemies of the present establishment, and that a Select Committee may be appointed by the Assembly to consider of this and other grievances in their bounds." The Presbytery had to invoke the strong arm of the civil and military authority to maintain ecclesiastical order, and as late as 11th February, 1726, it is minuted at one of their meetings:—"The missioners, having represented that they met with very barbarous and rude treatment in the bounds of this Presbytery, appointed the Moderator to write a particular account thereof to the Sheriff Principal of Ross, and to crave that proper measures may be taken to secure both missioners and residing ministers from such insult in time coming."

It was over a parish in which such a state of matters existed that the Rev. Eneas Sage was ordained, on the 10th February, 1726.

Eneas was the son of Murdoch Sage, and was born on the 12th March, 1694, at Chapelton, a small farm on the estate of Redcastle, parish of Killearnan, Ross-shire. About 1715 he entered the King's College, Aberdeen, and on the 18th August, 1725, he was licensed by the Presbytery of Tain. Prior to his ordination which took place, as already stated, on 10th February, 1726, he acted as missionary within the bounds of the Presbytery.

Mr. Sage was not only well equipped spiritually for his heavy task, but he was, also, endowed with great muscular strength, which stood him in good stead many a time as the only kind of argument that appealed to some of his parishioners. "In bodily stature," says his grandson, the Rev. Donald Sage, Resolis, "Eneas Sage approached the gigantic. He was six feet two inches in height, with dark eyes and hair, and with more than ordinary strength. His zeal as a minister, the rough subjects he had to deal with, and the rude age he lived in, rendered this last quality of no ordinary service to him" (*Memorabilia Domestica*, p. 3, 1st edit.). The following incident shows that Mr. Sage was quite capable of dealing with rough material. On the evening previous to his settlement at Lochcarron, he was lodged in a barn, which, during the night, was set on fire. The minister elect, half dressed, rushed out and saw the incendiary throwing away his torch as he took to his heels. Mr. Sage pursued and gripped him just as he was about to enter his own door. He was dragged back to the scene of his midnight exploit, and while expecting nothing but a terrible flogging from the powerful minister, he received quite unexpected treatment. He was asked why he had set the barn on fire, and frankly confessed it was to rid the parish of the new Whig minister; "but I am now in your power, and take your revenge," he added. "We shall do so," said Mr. Sage, "but mark well how we do it." Meat and drink were then provided, and the divine blessing asked. The culprit, after his exciting adventures, had a good appetite, and made a hearty meal. "You came here," said Mr. Sage, addressing him, "with no less certain intention than to deprive me of my life. I have returned good for evil. Go and tell your neighbours how the Whig ministers avenge their wrongs." The man was deeply grateful, and did not fail to tell his neighbours, as Mr. Sage's grandson facetiously adds, of the minister's generosity and *his great strength* (*Memorabilia Domestica*, p. 6).

In 1728, Mr. Sage married Elizabeth, eldest daughter of Rev. John Mackay, formerly minister of Durness, and latterly of Lairg. Mr. Mackay, like Mr. Sage, had a heavy task before him when he became minister of Lairg in 1714, and many are the stories that have been handed down from past generations telling of the rough and ready methods used by this gracious and able minister of the New Testament, in taming a wild people; but our space forbids us making further reference to him in this place. The manses at the beginning of the eighteenth century were very far removed in



comfort and commodiousness from the goodly houses generally that, throughout the Highlands, now shelter the parish ministers. Mr. Sage's manse was "about 100 feet long, the walls were built of stone for about three feet in height above the foundation, and around the roots of the couples, which were previously fixed in the ground; over this were several layers of turf or fail, so as to bring the wall to the height of 10 feet. The whole was then thatched with heather" (*Memorabilia Domestica*, p. 13). To this humble home Mr. Sage took his young bride, and here, through joys and sorrows, they spent their lives, serving the best of all Masters, and in the noblest of all services.

It is interesting to note, as recorded in the Presbytery Records, that the sermon preached at Mr. Sage's ordination, by the Rev. Archibald M'Queen, minister, of Snizort, Skye, who had been appointed a commissioner, or assessor, to the Presbytery, was from the text:—"Son of man, go, get thee unto the house of Israel, and speak with my words unto them. For thou art not sent unto a people of a strange speech and of a hard language, whose words thou canst not understand. Surely had I sent thee to them they would have hearkened unto thee. But the house of Israel will not hearken unto thee, for they will not hearken unto me, for all the house of Israel are impudent and hardhearted. Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant harder than flint have I made thy forehead; fear thou not, neither be dismayed at their look, though they be a rebellious house" (Ezek. iii. 4-9). Mr. Sage was to learn, to his cost, how rebellious his parishioners were, and in the depressing struggle the courage of the good man failed, for we find him in 1731, five years after his ordination, petitioning the Presbytery for an Act of Transportability,<sup>1</sup> and as Mr. Sage's own words give the best idea of what he had to face, the following sentences from his petition may be quoted:—"Your petitioner was very much encouraged to take his life in his hand, and to venture upon a work incredible to man, to have any success, especially by me, who had not the least acquaintance or friendship with the people amongst whom I was to travel [*travail*]; and, indeed, at first sight, and after some time spent amongst them, so much of prejudice and spite against the very name of Presbytery showed itself so evidently that I dare declare none would venture to stay amongst them, save he who would be esteemed rather any way pious than cautiously wise for himself.

"Secondly.—That notwithstanding what melancholy impressions I had of my circumstances as above, yet I was bold enough, through Christ strengthening me, even to accept of a call from this Presbytery to be minister of Lochcarron, *Anno* 1726; merely

<sup>1</sup> The law of the Church at this date made it incumbent on a minister in a charge that he could not accept a call unless he was "transportable." Hence, an Act of Transportability meant, that he was open to receive a call from another parish.

to pave the way, if it was practicable, for settling the bounds with a Gospel ministry, though it should be at the peril of my life, in which indeed I was. Four nights before my ordination some of the country people set fire to the house where I was lodged, when they thought two ministers from Skye were in bed with me, and this attempt upon my life might have for once deterred me from settling there, and have given me a just title to the ordinary favour and sympathy of this Church, in such cases, towards several who have been so treated by people disaffected to our constitution; but I was so far from being discouraged by this very bitter welcome to my flock, that I did not so much as make the least complaint of it, in a judicial manner, to this day.

"Thirdly.—That upon several occasions afterwards there were plots laid either to shoot me on the highway or to drown me, of which I have been particularly informed, whether to terrify me from my work or out of disaffection to my person I know not, the informers being almost entirely strangers to me."

He further adds:—"That he had to travel no less than nine hundred miles in one year without [outside] his charge. That prejudices against his person have vented themselves sufficiently by abusing his character, raising infamous libels and reports against him, and accusing him to the people of the worst of crimes, to the withdrawing from him of a third part of his congregation at least. That he never had one farthing of stipend from his heritors without the utmost of law diligence, so that the last year he had no less than four captions, and gave twelve charges of horning, at least, against them. That it was told him by several gentlemen of the Jacobite faction, that whenever law could reach him, or he may give the least ground in managing his affairs for a plea at law (though to their loss), he shall not be spared, since they cannot reach him any other way. . . . How is it possible I can stand it out any longer, in such pitiful and pinching circumstances as I am in, but notwithstanding of all this, and though I should be reduced to rags and a piece of bread, I would never give up my charge, nor part with my flock, did I find they could be edified by me, or that my ministry had the least moral evidence for success amongst them. . . . But it appears to me, to my great grief and sorrow, that my work is at an end in this corner, and that another not so odious to the people and heritors will be more acceptable to them, and more useful to their souls" (*Trans. Inverness Scientific Society and Field Club*, iv., 238-240).

The Presbytery refused to grant the Act of Transportability, and as the weary years passed by, there were not wanting signs that the seed sown with tears was beginning to bear fruit. One or two striking instances may be mentioned as illustrative of this. It had been the custom of the people to gather on a plot of ground and engage in games every Lord's day, almost at the very church door. Grieved with such irreligious conduct by his unruly flock, Mr. Sage watched his opportunity, if by any means he might put

an end to these God-dishonouring practices. As the people retired from their sports one day, Mr. Sage accosted one of them, and made a bargain with him, to the effect that, if he would come to the church and bring his family with him, the minister would give him a pound of snuff. The bargain was faithfully kept on both sides, but the sequel is interesting as showing how God can work in the hearts of Godless men. In the course of his pulpit ministrations, Mr. Sage one day preached from the text—"What shall it profit a man if he should gain the whole world, and lose his soul?" The minister, at the end of the service, came as usual with the snuff to offer it to the man, but he turned away with tears, saying:—"No, sir, I receive that no longer. Too long have I been hearing God's Word for hire, to-day I have heard it to my condemnation." Such was the beginning of a career that afterwards found fruition in a beautiful Christian character, evidencing the genuineness of the momentous change that took place that day, when this man heard, for the first time, the searching and solemn words of the Saviour of the lost.

Another case, seemingly more hopeless than the foregoing, but, again, illustrating clearly how God can turn the most wicked from the error of their ways, is seen in the conversion of a small proprietor, who lived a licentious life. Greatly daring, Mr. Sage announced one Sabbath that he intended having a diet of catechising in the man's house. On the day appointed the minister arrived at the house, and on knocking at the door was asked by the proprietor what brought him there? "I come," said Mr. Sage, "to discharge my duty to God, to your conscience, and to my own." "I care nothing for any of the three," was the contemptuous answer, "out of my house, or I'll turn you out." "Easier said than done," coolly replied Mr. Sage. This was enough; no further challenge was required; the proprietor made at once for his powerful antagonist, but the minister was more than a match for him, and he had him soon completely under control. Procuring a rope, he tied his arms and feet firmly, and then called the people, who had gathered for the catechising, to come into the house. When the catechising was over, he then dealt with the delinquents, and particularly directed his searching remarks to the bound proprietor. The minister's words were evidently blessed by the Holy Ghost, as the proprietor from that day gave up his licentiousness, and not only so, but became a decided Christian.

As already stated, the dreary winter of spiritual dearth was gradually passing away, and the welcome spring, followed by summer, was now at hand, and ere he passed away, Mr. Sage was privileged to see a fruitful harvest of the seed sown in such discouraging circumstances at the beginning of his ministry. "The light of that Gospel," says his grandson, "which he had faithfully preached, had arisen in full strength, and the gloom of ignorance and prejudice had passed away. Converts to the faith of the Gospel became conspicuous, alike by their numbers and by their character, and

constituted, if not the majority, at least the most influential portion of the parishioners." Still he had to maintain his position against those in authority, and his rough and ready method in doing so is seen in his treatment of Calan Dearg (Red Colin), Seaforth's factor. The factor was the supreme authority in the parish, and did not relish the place given to the minister, but matters were at length brought to an issue when the factor, after collecting the rents, refused to pay the minister's stipend. Calan Dearg, knowing the man he had to deal with, immediately set off to Brahan Castle, but he was overtaken at Luibgargan by Mr. Sage. "Colin," said the minister, "I am come to get what you owe me." The factor drew his sword, but by skilfully parrying the stroke, the minister got to grips with his man, broke the sword in pieces, and before Colin knew where he was, Mr. Sage had his head thrust up the chimney. The factor capitulated, with as much becoming dignity as one in his confined and uncomfortable position could muster, but he never forgot his humiliation, nor forgave the minister. This was seen on the occasion when Mr. Sage rebuked Lord Seaforth and his retinue, who intended prosecuting their journey to the Lewis on the Sabbath. Seaforth was ready to take the minister's rebuke, and desist from his intention. But Red Colin swept away any hesitancy in Seaforth's mind, with the sneering words:—"Never mind what the old carle says, my Lord; let us continue our journey, we need all our time." Turning to the factor, Mr. Sage solemnly and deliberately addressed him:—"Colin, mark my words, you are now on a journey which you shall not repeat; you are going on a way by which you shall not return." A few months afterwards, on his return journey, Red Colin went down in an open boat in the waters of the Minch, never to be heard of again. Such a striking coincidence, with the minister's address to him, made a profound impression on the people, and they were ready to attribute prophetic powers to him. But Mr. Sage disclaimed all such honours. "No, I am not a prophet," he said, "but judgment, I know, will follow upon sin."

The last days of the once powerful minister, whose earthly tabernacle, in extreme old age, was surely but gradually breaking down, is full of interest. On his death bed, as the weakness of death was all too surely undermining the once strong constitution, his eyes were closed as if shut to the world. The sobs of his daughter arrested his attention. Opening his eyes, he turned to her, saying:—"Mary, weep not as those who have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Then, feeling he had reached the end of his earthly journey, he said, "Lord Jesus, receive my spirit." These were his last words. It is a beautiful ending to a ministerial life, in which there was much disappointment at its beginning. The sure hope of entering on that sleep, from which none ever wake to weep, showed how securely he had cast his anchor within the veil, where the Forerunner, even Jesus,



had entered. He died on the 15th day of July, 1774, at the patriarchal age of 88 years, and in the 48th of his ministry.

To show the change that had come over his parishioners, we cannot do better than quote his grandson's words:—"His burial was attended by the parishioners—men, women, and children—who long and deeply felt their bereavement, for many of them had become true and vital Christians through his ministry, and were themselves the primitive fathers of the spiritual generations that followed them" (*Memorabilia Domestica*, p. 29). In his case the Psalmist's words found a fitting application:—

"That man who, bearing precious seed,  
In going forth doth mourn,  
He, doubtless, bringing back his sheaves,  
Rejoicing shall return."—(Ps. cxxvi. 6.)

### Is Infant Baptism Scriptural?

BY THE REV. ALEXANDER MACKAY, OBAN.

IN answering the above question in the affirmative, we shall have to notice, first, two contrary arguments often used by Baptists, which we can show to be unscriptural.

Their *first* argument is that infants have no right to baptism, because there is no express command to that effect in God's Word. When Baptists say that there is no express command for infant baptism, they mean there is no command, "in so many words," as "Thou shalt baptise infants." Concerning this, we might say that such a statement is too assuming, for it seems to dictate in what way an all-wise God should speak to men. It is also too narrow, as it implies that we are not able to understand the will of the Lord, unless He speaks in one particular way. But, again, this argument is unsound, because women are admitted by all to the Lord's Table, and yet there is no *express* command to that effect in God's Word. There is no necessity to dwell on this argument, for it is sufficient to say that, if there is no express command for infant baptism, so it may be said that neither is there any express command or example for female communion, and yet Baptists admit female communion as well as other Christians, against their own *dictum* regarding infant baptism.

Their *second* argument is that the Scriptures require faith and repentance universally as requisites to baptism; but as infants cannot have these, they are not proper subjects of baptism. The Baptists say, "Infants cannot believe and cannot repent; and none should be baptised without faith." The most expeditious way of destroying this argument would be this. They say, that the Scriptures require faith and repentance in order to baptism, but "of whom?" it may be asked. The answer is, "Of adults," for the Scriptures never require faith and repentance of infants in order to anything. The argument then might be put in this way, "The Scriptures require faith and repentance of *adults* in order to baptism." Now, infants have nothing to do with this argument.

The fallaciousness of it may be better seen by putting the argument into syllogistic form thus:—The Scriptures require faith and repentance of adults, in order to baptism. Infants cannot have faith and repentance. Therefore, infants are unfit subjects of that ordinance.

Now, this is a glaring sophism, with adults in one proposition and infants in the other. But this argument may be further examined, although what has been said above is quite sufficient to confute the Baptist view. The fallacy of the argument lies in the principle of it, namely, that something is said of baptism in relation to some of its subjects (adults) which will not agree with infants, and that, therefore, infants are excluded from baptism. Let us test this argument by God's Word:—

(a) The circumcision of infants. That infants were circumcised is a fact. That there was an express command to that effect is another fact. That infants were proper subjects of that rite is a self-evident truth, yet there was something true of circumcision in regard to some of its subjects which did not agree with infants, namely, those who were circumcised were debtors to do the whole law; they came under conscious and intelligent obligation to keep the law, for, if they did not keep the law, their circumcision became uncircumcision. Now, did it agree with an infant to become a debtor after this manner? Infants could not become conscious debtors; they could not keep the law. Thus it is quite clear that something was said of circumcision which did not agree with infants. In this respect baptism and circumcision are on a level, for there is something said concerning both which will not agree with infants. So it follows that the Baptist argument is void, because infants were circumcised, and yet something was true of circumcision which did not agree with infants.

(b) The salvation of infants. That infants may be the subjects of salvation is universally admitted; that those subjects who die in infancy are actually glorified, is also granted; and yet there is something said of salvation which cannot by any means agree with infants—"He that believeth shall be saved; he that believeth not shall be damned."

This being the case, we may say that, "If infants must not be baptised, because there is something said of baptism which does not agree with infants, then by the same rule we may say that infants cannot be saved because there is something said of salvation which does not agree with infants, when we find the argument proving against a scriptural truth, namely, the salvation of infants.

We find, then, that the two main arguments of our opponents against infant baptism are unsound. They cannot stand the light of common sense, not to speak of God's Word.

Let us now examine the arguments for infant baptism, and, in doing so, let us notice: (1) that the identity of the Church can be traced from the days of Abraham down to the close of the

Apostolic era ; (2) that infants were constituted members of the Church under the Old Testament dispensation ; (3) that infants are not excluded under the New Testament dispensation ; (4) that infants are members under the New Testament dispensation ; and (5) that they are either constituted members through the ordinance of baptism, or without it. (6) Conclusion.

(1) Before the days of Abraham, God had a Church in the world, but, from the days of Abraham to the coming of Christ, the Church of God was confined to one nation, the Jews, the posterity of Abraham. After the coming of Christ, the Church was extended to all nations, yet the Church remained the same Church, although the way of worshipping God was altered. To say that the Church under the new dispensation was not the same as that under the old, would be like saying that a man was not the same person, because he had changed his apparel. As proof of the identity of the Church, let us consider the New Testament Scriptures. Christ says to the Jews that the Kingdom would be taken from them, and given to another nation. Now, this meant what actually happened, that the Church was not to be any longer among them, but that it would be given to the Gentiles. This actually took place. The Jews rejected Christ, and the Gentiles accepted Him, so they lost the Kingdom, or the Church. Then, again, Paul, in speaking of the same thing, the casting away of the Jews, refers to the matter as something which did by no means end the Old Testament Church, for, in speaking of the New Testament Church, he speaks of it as the branch which was grafted into the old root ; or, in other words, he identifies the New Testament Church with the old. It was the vine which was brought from Egypt by God's Almighty Hand, into which the Gentiles were grafted, so that it is beyond doubt established by God's Word that the Church remains the same under both dispensations. So much then for the identity of the Church.

(2) Infants were members of the Church under the Old Testament dispensation. Our Baptist friends themselves admit this, but proof may be given. Circumcision was a seal of the covenant of grace in the Church under the old dispensation, and every man-child in Israel was commanded by the Lord to be circumcised. In this ordinance the child was dedicated to the Lord by the rite of circumcision ; and circumcision can be as easily proved to have been a religious rite as baptism is a religious rite. In Col. ii. 11, 12, we have circumcision and baptism spoken of as standing on the same level with each other, as being each of them of the same religious kind.

(3) Infants were not excluded under the New Testament dispensation. This is a most significant point in defending the right of infants to the ordinance of baptism ; for, as we have seen above, infants were members of the Church from the days of Abraham to the days of Christ, and if their right to membership were set aside, it must have been set aside by Christ and His apostles.

But we see no such thing in the New Testament. The Baptists admit this, and take refuge in the qualifications of faith and repentance, necessary in order to baptism, but we have seen already that infants have nothing to do with these qualifications.

(4) Infants were members of the New Testament Church. Our Lord and His Apostles take special notice of infants as to their relationship to the kingdom of God or His Church. In Luke ix. 47, 48, Jesus took a child, and set him by Him, and said, "Whosoever shall receive this child in my name receiveth me." Now, what Jesus said about this child, applied to other children, for the words of Mark are, "Whosoever shall receive one of such children in my name." Now, to receive a person is to treat him suitably to his station. "He came unto His own, and His own received Him not." "Him that is rich in the faith, receive ye." To receive a person in the name of Christ is to treat him as in visible union with Him. And this cannot be explained in any other way than by holding that God had long before constituted infants visible members of His own Church, and still continues to them the same place and privilege. In Mark x. 14, "But when Jesus saw it, He was much displeased, and said, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." Now was it the Church on earth, or the Church glorified, to which the infants here referred to belonged? If they belonged to the Church on earth, then the fact of their membership is established. The Baptists say it is a state of glory which is meant here, and this is granting the greater, but denying the less. If infants belong to a state of glory which is the greater, then much more do they belong to the Church on earth. Coming to the Apostles, let us note one passage only, namely, Acts ii. 38, 39, "The promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Here we have Peter speaking to Jews and saying that the promise is unto them and to their children, as it was to Abraham and to his seed or children; and the promise was also to them who were afar off, namely, the Gentiles and their children; even as many as the Lord our God shall call of all nations. That this is the right exegesis of the above passage cannot be disproved by learning, argument, or Scripture.

(5) Infants were admitted, by the ordinance of baptism, to church membership, or without it. If infants had a right to church membership, then they were admitted to church membership through the same ordinance as adults; for otherwise, if infants are received as members without baptism, so may adults which no one will affirm.

(6) Conclusion.—Since infants have a right to membership, and all who have such right must be received as members, and none should be received without baptism, then it follows, that as infants have a right to be received, they must also have a right to be baptized; because they cannot be received without baptism.



## The late Mrs. Mackenzie, Winnipeg, Canada.

MRS. MACKENZIE, the subject of this notice, was born in Clashnessie, Sutherlandshire, in the year 1855. She had the great privilege of being brought up by God-fearing parents, who instructed her in the knowledge of His ways. Her mother was one among many in Assynt who supported the cause of truth by joining the Free Presbyterian Church in 1893. The early training Mrs. Mackenzie received in youth left its impress upon her during her lifetime. She often spoke with tenderness of the Lord's witnesses in her native parish who used to speak about the dark and troublous times that would soon come upon Church and State.

After her marriage to Hugh Mackenzie, of the parish of Assynt, Mr. and Mrs. Mackenzie removed to Castletown, Caithness, where they sat under the ministry of the late Rev. Alexander Auld, of Orlig. She always spoke of Mr. Auld as a pastor who, in his life and doctrine, preached the whole counsel of God to his people.

Upon the death of her husband, Mrs. Mackenzie joined her large family of sons and daughters in Winnipeg. She found to her sorrow that the modern mode of worship and easy religion which she or her fathers had not known was firmly established in this new country. It was a matter of rejoicing to her that there was a Free Presbyterian congregation in Winnipeg, and she gladly became identified with it.

We always found in Mrs. Mackenzie a desire after the things pertaining to salvation, but we believe that towards the end of her life she was brought more and more to see that these only were all-important. She often spoke of our last communion season in Winnipeg as a time of reviving and light, and latterly her conversation tended almost altogether towards the way of salvation through Jesus Christ.

Mrs. Mackenzie was a great sufferer during her last few years, but she bore it all with great resignation. When the writer called to see her in hospital shortly before the end, she said that the Lord had been supporting her by His promises during the last weeks of her illness. "I have not the same comfort now," she added, "but I believe He is dealing with me in this way so that I may simply, as a sinner, put all my trust in the mercy of Him in whom alone there is salvation."

The Lord gave her His presence on the Sabbath evening. On Monday she gathered her children around her, and exhorted them to seek the Lord while they had health and strength, and while He was waiting to be gracious. She passed away that Monday evening, 25th February, in the Winnipeg General Hospital, to that land, we believe, where the inhabitant shall not say, "I am sick." May the Lord raise up the children in the room of the fathers, and thus heal the breaches on Zion's walls in our day!

M. G.

## Meeting of Synod—Brief Report.

THE Synod of the Free Presbyterian Church of Scotland met at Inverness on Tuesday evening, the 21st May. There was a good attendance of members. Rev. D. Macfarlane, Dingwall (retiring Moderator), preached at 6.30 p.m. His text was Joshua xxiv. 25. Thereafter he constituted the Court with prayer. Rev. Murdo Morrison, Lochinver, was chosen as the new Moderator, and took the Chair. The Synod had four Sederunts, the concluding one being held on the forenoon of Thursday, the 23rd.

One of the principal items of business was the consideration of the Reply received from the Commission of the present Free Church, published in our issue of last month. Rev. John R. Mackay, Inverness, submitted a motion (for details see next issue), to the effect that the Synod appoint a Committee to confer with the Free Church Committee on the subject of the Union of the two bodies. Mr. Mackay's motion was seconded by the Rev. Alexander Macrae, Portree, and supported by the Rev. Andrew Sutherland, Ullapool. The Rev. Neil Cameron, Glasgow, submitted the following motion:—"The Synod of the Free Presbyterian Church of Scotland reaffirms the deliverance adopted in 1905, to the effect that this Court cannot consider a proposal for union with any Church which does not hold, without the least dubiety, both in profession and practice, the whole doctrine of the Westminster Confession of Faith, including the most fundamental doctrine of the infallibility and inerrancy of the Holy Scriptures, along with the Form of Church Government, and Form of Worship and Discipline of this Church. The Synod, having seriously considered the Reply of the Commission of Assembly of the present Free Church, drawn up in November, 1917, in reference to this "Statement of Differences" sent by this Synod to said Assembly in the previous May, has come to the conclusion that, as that reply is largely made up of evasive statements, and suggestions of compromise, no useful purpose can be served by continuing this correspondence. The Synod, therefore, resolves that, in view of all the circumstances, the correspondence take end." The motion was seconded by the Rev. D. Macfarlane, Dingwall. After speeches and discussion, the Moderator put the motions to the meeting. There voted for Rev. J. R. Mackay's motion:—Revs. A. Macrae, Portree; A. Sutherland, Ullapool; N. Matheson, Halkirk; and J. R. Mackay, Inverness—total, 4; while there voted for the Rev. Neil Cameron's motion:—Revs. D. Macfarlane, Dingwall; D. Beaton, Wick; Neil Macintyre, Stornoway; E. Macqueen, Kames; A. Mackay, Oban; D. Graham, Shieldaig; D. A. Macfarlane, Lairg; Neil Cameron, and J. S. Sinclair, 9 ministers; with Messrs. John Macdonald, Gairloch; Neil Mackinnon, Portree; Alex. Mackenzie, Lochbroom; John Stewart, Lochcarron; Alex. Mackenzie, Stornoway; Donald Mackenzie, Lochinver; Angus Stewart, Inverness;

Murdo Urquhart, Dingwall; Alexander Gray, Lairg; Angus Macrae, St. Jude's, Glasgow; and Murdo Campbell, Oban—11 elders—total, 20. Rev. D. Mackenzie, Gairloch, did not vote for either motion. He expressed agreement with Mr. Cameron's motion, except as to the conclusion of it, which he wished to run to the effect that the F.P. Church refuse to consider any communication from the Free Church, anent a conference with a view to union, until the Free Church itself removes all the obstacles stated in the deliverance of our Synod of 1917. Revs. J. R. Mackay, A. Macrae, A. Sutherland, and N. Matheson recorded their dissent (without reasons) from the Synod's finding.

Among the items of business, it was decided to send a cablegram of thanks to President Wilson of the United States for his recent order as to Sabbath rest, and his appointment of a "Day of Fasting, Humiliation, and Prayer;" a telegram of best wishes to Field-Marshal Sir Douglas Haig; messages to Soldiers and Sailors, and bereaved friends; as also a deputation (consisting of Revs. Neil Cameron, and J. R. Mackay) to the Prime Minister to plead for the recall of the Envoy to the Pope. We hope (D.V.) to have a full report of business in the July issue.

## Diary of the Rev. James Calder,

MINISTER OF CROY, INVERNESS-SHIRE. BORN, 1712; DIED, 1775.

*Edited from the Original MSS., with Illustrative Notes,*

BY THE LATE REV. WM. TAYLOR, M.A., STIRLING.

(Continued from vol. xxii., page 415.)

"*Sabbath, 21st.*—Mr. Alex. Fraser preached the action-sermon from Rom. iv. 25, 'Who was delivered for our offences, and was raised again for our justification'—one of the best discourses I ever heard; by it I was led to some views of my adorable suffering Lord and Redeemer that were most affecting, most humbling, and most comfortable—so that, on the whole, this was a very happy day to me, as I believe it was to many others. But, alas! how soon do these good impressions wear off my mind; at least I have but too much reason to say, as to the very pleasing and heavenly savour and sensible delight that attend them, '*Rara hora, brevis mora.*'\* Mr. D——d D——n preached after noon, a sound, seasonable sermon, from James v. 8, 'Be ye also patient: stablish your hearts: for the coming of the Lord draweth nigh.'

"*Monday, 22nd.*—Mr. M'Phail preached Erse † this day from Is. xii. 3, 'Therefore with joy shall ye draw water out of the wells,' etc.—a sweet evangelical discourse. I preached immediately after him on Ps. xcii. 12, 'The righteous shall flourish like a palm-tree, he shall grow like the cedar in Lebanon.' Blessed be the Lord who gave some little liberty.

\* Uncommon hour; short time.

† Gaelic.

"*Tuesday, 23rd.*—Visited some worthy friends in town, and returned in the evening without any weariness of body, and with much sweet peace of mind, and a most grateful sense of all the Lord's most gracious benefits. O that I had a heart to praise Him—O let every day of my life be devoted to His service, and every action vocal of His praise!

"*Wednesday, 24th.*—Much darkness this day in family worship. At mid-day conversed long with M——t M'——ie in Culloden Muir of this parish, under a most promising concern for salvation. I believe the Lord is on His way with comfort and joy.

"*Thursday, 25th.*—A fellowship meeting and a very agreeable one. M——t M'Kenzie, who was with me yesterday, has got some happy beginning of an outgate this day—glory to the Lord God of salvation, who wounds and heals, who kills and makes alive!

"*Friday, 26th.*—Isob. Sutherland, spouse to worthy Don. M'Lean, one of our elders, having been awakened some weeks ago to a just sense of her sin and misery, has passed through a most promising work, which I trust is real and saving conversion; and having got a delightful outgate, much enlargement, and a warm sense of the love of Christ at the communion at Inverness last Lord's day, she came to me this morning with these glad tidings, begging of me to help her in blessing and praising our gracious God and sweet Redeemer, for His marvellous goodness to her soul. O that I had a heart to praise him for this! May the Lord keep His everlasting arms about her, and strengthen and stablish her more and more!

"*Monday, 26th Sept.*—Visited five distressed families. The Lord, I know, does much approve of this part of the pastoral function by the gracious countenance He is pleased to give His unworthy servant on such occasions.

"*Tuesday, 27th.*—Attended the Presbytery. Mr. R——t R——e was this day ordained minister of I——s.\* Nothing alas! alas! of precious Christ and His glorious gospel in the ordination sermon. Oh! the dismal aspect of things in our poor declining Church, and in this corner in particular. Help, Lord! for Thy name's sake. Let Thy tender mercies prevent us speedily, for we are brought low.

"*Sabbath, 16th.*—This day it pleased the Lord to scatter the clouds I was under for several days past with respect to my intended journey. † He has gently and sweetly cleared my way, has given me full leave to go, and satisfied me that it is the way of my duty in present circumstances, and promised to go with me and my company, and take care of my dear flock in my absence. This evening my three boys retired to separate closets to renew their baptismal engagements to the Lord, to devote themselves of new

\* Evidently Inverness. With his usual delicacy, he does not give even the initials of the minister who preached the Christless sermon.

† To Aberdeen, to place his three sons at College.



to the God of their fathers, to take hold of His covenant, and to implore His blessed presence along with them. I spent some time with them now and formerly in exhortations and prayers, etc., etc."

We omit the account of his journey, and must be sparing of quotations from his many references to his children. But how touching the following entries, penned soon after his return from Aberdeen; and how instructive to parents the holy self-jealousy they display, lest his darlings should usurp Christ's place in his heart.

"*Saturday, 24th Oct.*—Since I came home had no leisure for devout retirement till now, though I am loudly called to such an exercise. . . . I am particularly concerned for my too strong and, I fear, excessive and idolatrous attachment to my pleasant children, and particularly my dear little Benjamin,\* whose very dutiful carriage towards me, with his other amiable qualities, have penetrated too far into my paternal bosom, and stolen away too much of my unwary heart. As my oldest son has always had the same tender, affectionate, obliging disposition towards his father, he has no less room in my heart; and my son Hughie being possessed of the like disposition and warm affection to me, though somewhat more reserved, I cannot refuse but he is equally dear to me; and my lovely Annie being as dutiful a daughter as ever I saw, she has likewise too large a share, I fear, of my affection. Oh! blessed Lord Jesus! win and wean this foolish heart of mine; recall, reduce this day my straying affections from them and all creatures to Thyself—let these little insinuating darlings be erased from off my heart, and set as a seal on Thine—let them be turned down to their proper place, even to the footstool, and be Thou ever seated without a rival on the throne of my heart. Amen! Amen! Amen!

"*Nine o'clock at eve.*— . . . Blessed be His name! I had much freedom in pouring out my heart in prayer for each of my children in particular, and in recommending my poor, feeble, feckless† lambs to the care and guidance, the instruction and protection—yea, to the special grace and benign bosom of our adorable, our omnipotent, our omnipresent, our tender-hearted Shepherd, who delights according to His sweet promise to gather the lambs with His arm, and to carry them in His blessed bosom. Amen! so be it, blessed Lord. There I leave them. Eternal praises to my fathers' God and my God for the promising evidences of His grace and fear which appear in and about my dear children. More and more of this, for Jesus' sake. Amen!

"*Friday, 25th.*—This day my sore complaint of heart-coldness, heart-estrangement, heart-atheism, was awfully felt, especially in the morning, as it has been for some mornings past, to the terror

\* The youngest, Charles, afterwards the eminent minister of Ferintosh.

† Strengthless.

and distress of my poor benighted soul. Had some little breathing of relief, through the Lord's mercy, in secret prayer and at family worship. But, alas! I still carry about this sore and awful plague—the want of heart-felt love to Christ, and soul-solacing complacency in God. Ah! I fear that I've somehow provoked the Lord to hide His blessed face from me and to withdraw the benign influences of His Holy Spirit. O blessed Lord! show me wherefore it is that Thou contendest with me; and oh! may I be helped to look up, and sigh, and pray, and wait for the dawning of the day, and the cheering beams of the Sun of Righteousness.

(To be continued.)

## Air Iomadh Puing Dhiadhachd.

LE MR. EOIN UELSH.

(Continued from page 27.)

ACH tha mi fàgail so, agus a' teachd a dh'ionnsuidh na'm briathraibh a bha air an leughadh, far a bheil e ag innseadh na crìche air son na chuir an Tighearn a leithid do bheannachd co mòr a dh'ionnsuidh Israeil, an ni a b'e so, "Gu'n d'thugadh e dhuinn, air dhuinn a bhi air a saoradh o làimh ar naimhde, gu'n deanamaid seirbhis dha as eugmhais eaghail." 'Said na naimhde so, an diabhul, am peacadh, ifrinn, am bàs, ann uaigh, agus a chuid eile gu leir: 'an sin tha e air a radh gu bheil aca làmhnan a tha dheanamh greim air cridheachan an dream a ta aca na'm prìosanaich, agus sin co teann 's nach urrainn do dhaoine no do dh'ainglibh fhuasgladh; oir 'se ceartas Dhe a tha 'dheanamh greim teann air cridhe agus anam an duine, agus tha an ceartas sin ag radh, bithidh mis air mo riarachadh ort gu saoghal na'n saoghail ann an corruich shioruidh; ach 'nuair a thig fuil Iosa, their i, a pheacaich, fuasglaidh mis thu, agus theid thu as saor, "Imich ann an sìth, tha do pheacanna air am mhaithheadh dhuit, na peacaich na's mo." Ciod e ma 'seadh is crìoch do d' shaoradh. "A chum's gu'n d'thugadh tu seirbhis da as eugmhais eaghail," beachdaich an so, as eugmhais saoraidh cha bhi seirbhis air a thabhairt do Dhia, agus thus' a tha air do shaoradh agus air d'fhuasgladh o ifrinn, ch'an iarr thu na's mò na seirbhis do mhaigstir, agus a bhi mar sheirbhiseach tuarasdail maille ris a mhac a ruith air falbh, agus seirbhis a thabhairt da as eugmhais eagail; oir cha ruig thu leas eagal a bhi ort le eagal tràilleil; agus uime sin tha Daibhidh 'g radh, Sàilm xxvii. 1, "Is e an Tighearna mo sholus, agus mo shlaointe: co chuireas eagal orm? Is e an Tighearna neart mo bheatha: co chuireas geilt orm?" Agus mar a ta 'n t-Abstol ag radh, Romh. viii. 31, "Ma tha Dia leinn, co a d'fheudas a bhi nar n-agaidh? 'Se Crìosd a dh'fhireanaicheas. Co a's urrainn ar dìteadh?" Co chuireas coire sam bith a leth daoine taghta Dhé? An dean an t-Athar e? Cha dean; oir thug e fuil luachmhor féin mar eiric air son ar peacanna. An dean

na h-ainglean e? Cha dean; oir tha iad air an deanamh rèidh ruinn tridsan a rinn reid ris féin na h-uile nithe air neamh agus air an talamh. An dean na naoimh e? Cha dean; oir tha iad na'm braithre dhuinn ann an Crìosd, agus air an saoradh leis an luach cheudna o'n truaighe cheudna. An dean an diabhl e? Cha dean; oir cha'n'eil ann deth ach fear brath fuidh chuibhreach, meirleach air a cheangal suas, namhaid lomnochd. An dean mo choguis fein e? Cha dean; oir labhair Dia sìth ri do choguis. An dean a mhuinntir threigte e? Cha dean; oir bithidh iad air an deanamh balbh, agus cha'n fhaigh iad cead focal a labhairt air an son fein, ach bithidh iad air an tilgeadh do dh'ifrinn, agus air dhoibh a bhi air an ceangal eadar làmhnan agus chosaibh, bithidh iad air an tilgeadh a dh'ionnsuidh dorchadas iomalach, far a' bheil guil agus giasgain fhiacalan. Mar sin cha ruig thu a leas eagal a bhi ort seirbhis a thabhairt do Dhia, oir cha'n'eil aobhar eagail ann. An deigh tha e ag radh, "Ré uile laithibh ar beatha." 'Se so àm ar seirbhis, agus an deigh so bithidh àm ar rioghachadh. An cuir thus dàil ann do sheirbhis gus am bhi thu tinn, no air do thilgeadh ann am prìosan, no gus an tig thu gu seann aois, air leabaidh do bháis, agus an deigh sin dùil a bhi agad a dhol do na flaitheanas? Ni-headh, ni-headh, tha ne a iongantas ma gheibh thu cead a radh, Dhia dean tròcair orm, ma chuireas tu dàil ann do sheirbhis do Dhia gu do sheann aois. Thubhairt Balaam, "O gu faiginn-sa bàs an fhairean!" ach do bhrìgh 's nach robh esan riamh beò beath an fhìrean, uime sin bhàsaich e gu truagh. Air an aobhar sin bu chòir duibh tòiseachadh ri seirbhis a thabhairt do Dhia ann an tiom, agus bu chòir duibh buanachadh agus mairsinn air agaidh, na'm b-àill leibh an duais agus an crùn a shealbhadh, eadhon a dh'ionnsuidh crìch bhur bheatha; agus their mi tuilleadh ruit, ni do sheirbhis air talamh do chrun a mheudachadh air neamh; uime sine cha bhu chòir e bhi na dhragh do neach sam bith agaibh seirbhis a thoirt do Dhia, oir cha d'thoir a h-aon agaibh seirbhis dha ann an diomhanus, agus cha bu chòir do dh'aon agaidh fannachadh no fas sgith ann a bhi tabhairt seirbhis do Dhia, ge' do bhiodh sibh beò co fada ri Metusala; agus uime sin bu choir duibh laithean buan a mheas na ni luachmhoir; oir tha e mar sin, no cha chuireadh Dia riamh e steach ann am measg a chuid eile do gheallaidhean mar bheannachd; bu chòir do' na so a thabhairt ort gun fhaduigh-eachd a bhi ort gu bráth; oir na h-uile là a dh'eireas tu, bu chòir dhuit a radh, beannaichte gu'n robh mo Thighearn gu'n d'fhuair mi 'n lá so air a dheónachadh dhomh a chum seirbhis a thoirt dhuit ann. Tha Daibhidh ag radh, "gu cinnteach leannaich maith agus tròcair mi uile laithean mo bheatha, agus còmhnaichidh mi ann an tigh an Tighearn fad mo laithean." Mar sin 'smaith do'n duine no do na bhean sin a gheibh moran laithibh a chum seirbhis a thabhairt do 'n Tighearn. 'Nis tha fios agam, thus a tha ad leanabh do Dhia, bithidh saoradh na's luachmhoire dhuit-sa, na gu smuainicheadh tu e ro mhor seirbhis a thabhairt do Dhia uile

laithean do bheaiha air a shon; cha smuainich, their thu, tha e ro-bheag a bhi toirt seirbhis do'n Tighearn le'm uile chridhe, uile laithean mo bheatha, air son an tiodlaic do labhairt sin mo shaoradh; agus uime sin cha chuir thus ann do chridhe sios ámana iomchuidh a chum seirbhis a thabhairt do Dhia annta. Mar sin ma ta, tha'n dá ni so agam gu labhairt umpa.

Air tus, gu bheil thu ceangailte seirbhis a thabhairt do Dhia uile laithean do bheatha; agus cha'n'eil ann an sin ach ni beag; oir ciod e bhur beatha ach mar spál figheadair, air dhi a bhi stigh aig an aon cheann gu bheil i mach aig a cheann eile? Agus ciod e sin ùin ghoirid a thabhairt do Dhia gu seirbhis a thabhairt da, a chum cudthrom siorruidh do gloir fhaotainn.

'Se'n ath phuing, Co anns am bu choir dhuinn seirbhis a thabhairt do Dhia gach aon là, agus cia mar a dh'imicheas sibh 'na lathair ann am fireantachd agus ann an naomhachd, agus 'nuair a dh'eireas tu gach maduinn, gu'm feud thu a bhi ann am fianuis Dé rè an là uile dh'ionnsuidh na h-oidhche. Tha'n t-Abstol ag radh, "biod bhur caith'beath air neamh," agus 'sann mar sin bu choir dha bhi. 'Nis, 'siad so an dá ni a tha agam ri innseadh dhuibh,

'Sa cheud áite, gu'm bu chóir dhuibh seirbhis a thoirt do Dhia uile laithean bhur beatha as eugmhais' eagail. 'San ath áite, cia mar a gheibh sibh cridhe gu seirbhis a thabhairt da ann an treibhdbhreas na h-uile là, agus ciod an doigh an giùlain thu thu féin 'sa mhaduinn an deigh dhuit dúsgadh, agus fad an là ann do ghairm, agus 'nuair a tha thu ad aonar, agus 'nuair a tha thu ann an cuideachd, agus 'nuair a luidheas tu sios anns an oidhch, a chum's gu'm feud thu sìth a bhi agad ann do choguis, a chum's gu'n luidh thu sios air a leithidh do dhoigh 's, mar nach bitheadh tu gu eiridh gu bràth tuille, no mar gu'm biodh Criosd gu theachd anns na neulaibh mu'n tig a mhaduinn. Ach tha mi fàgail na nithe so gus an ath àm, agus tha mi aig earbsa na bha air a labhairt ri gras Dhe ann an cridhe gach aon agaibh trid a Mhic, Iosa Criosd: dha-san gu'n robh na h-uile moladh uaith so a mach agus gu siorruidh. Amen.

## Notes and Comments.

**The Pope in a Bad Plight.**—In a recent Papal Pastoral to the Bavarian Bishops, the Pope appeals for help, and says: "Over and above the many anxieties and embarrassments which this long and grievous war has brought to us, is to be added the fact that our Peace Proposals, which were only published from a sincere desire for the public good, not only had a result far removed from that which we expected, but were used by wicked men as an argument to arouse against us public hatred, whilst they were only a manifestation of our love. But we are always ready to bear abuse for the cause of Jesus Christ."

**The Scottish Education Bill.**—The Scottish Reformation



Society has passed a Resolution in which, while approving of the Bill generally, they object to Clause 20, dealing with the transference of Voluntary or Denominational Schools, for the following reasons :—

1. The transfer of property, much of it greatly depreciated and inadequate in equipment, would inevitably entail considerable expense in repairing, rebuilding, and equipment, in order to make all the schools adequate, in terms of the conditions of the Scotch Education Department. This would mean public expenditure on what would remain practically denominational schools (though to a certain extent under public control), some of which are associated with a Church regarded by the majority of the people of Scotland as in error in regard to its religious teaching.

2. The appointment of teachers approved by the former managers of these schools would revive the system of religious tests, long since abolished, and would unnecessarily introduce into Scottish Educational affairs the element of religious controversy, which happily has hitherto been excluded.

3. The appointment of teachers so approved and exercising the religious functions indicated in Clause 20 (2) (iii.) would mean that a type of teaching alien to the very constitution of the State, and deliberately repudiated thereby, would be subsidized from the public Treasury, and this would be repugnant to many faithful Protestant subjects of a faithful Protestant King.

**Scottish Reformation Society's Suggestion concerning the Voluntary Schools.**—The above Resolution further adds :—The Committee would therefore urge

(1) That before the properties of Voluntary Schools are transferred they should be put into such condition as will fully satisfy the requirements of the Scotch Education Department.

(2) That the appointment of teachers should be given exclusively to the Public Education Authority, having regard to the religious faith associated with the school in which a vacancy occurs ; and

(3) That it be an expressed obligation that religious instruction or observance should take place in transferred Voluntary Schools only at the beginning or the end, or at the beginning and the end, of a school period ; and that in order to preserve the interests of the Church with which such schools were formerly associated, accredited agents of the said Church be admitted to these schools at the prescribed times for the purpose of religious instruction or observance.

**The Question of Religious Instruction in the New Bill.**—The Committee of the Scottish Reformation Society, part of whose Resolution is quoted above, have the following remarks on the religious education question :—

Further, the Acting Committee would respectfully call attention to the fact that while ample security is provided in the Bill for the continuance in those transferred denominational schools of

religious instruction or observance according to the use and wont of the former management, a similar security for the maintenance of religious instruction in our public schools is not provided in the proposed Statute. The only security at present existing for the maintenance of religious instruction in public schools is the *permissive* clause in the Preamble of the Act, 1872. In the election of an *ad hoc* body it was possible to secure that a majority of members should be returned, pledged to maintain religious instruction in the schools. There is no guarantee in the proposed Statute that the new public Educational Authority must maintain this religious instruction; and the power of the ratepayers to secure this will be largely, if not altogether, taken away by the establishment of a *non ad hoc* authority. The Committee, therefore, urge that there should be incorporated in the proposed Statute a definite security for the maintenance in our public schools of that type of religious instruction which conforms to the religious belief of the majority of the ratepayers in Scotland.

#### Unaware of Opposition to the Envoy to the Pope.—

British statesmen have often been charged with being half asleep when in office. Whether this charge is justified in regard to them all would be rather a daring thing to affirm, but there can be very little doubt that some of them would require to be wakened up a little. In reply to a question recently put in the House of Commons, Lord R. Cecil remarked that he was not aware of opposition to the Envoy to the Vatican. It would seem the circle in which Lord Robert moves is not of a very healthy Protestant kind or he would be aware of very strong opposition to this useless and worse than useless functionary to the Vatican. Lord Robert informed his questioner that the Mission is costing £4500 annually. This is a good case for the Select Committee on National Expenditure to look into, and perhaps they might find still a few pungent adjectives in addition to those which they have already used in calling attention to gross and in some cases criminal expenditure. When our Government is calling upon all to exercise economy they might easily save £4500 annually by a righteous command in recalling the Envoy Extraordinary to the Pope.

### Church Notes.

**Communion.**—Greenock, first Sabbath of June; Shieldaig (Ross), second; Dornoch (Sutherland), and Lochcarron (Ross), third; Gairloch (Ross), fourth; Inverness, and Raasay, fifth. Beaulieu, Lairg, and Staffin (Skye), first Sabbath of July; Flashadder (Skye), Tain (Ross), Tomatin (Inverness), second; Daviot (Inverness), Halkirk (Caithness), Plockton (Ross), and Rogart (Sutherland), third; Carrbridge (Inverness), fourth.

**Notice to Congregational Treasurers of Western Presbytery.**—Rev. Neil Macintyre, Clerk to the Western

Presbytery, desires the treasurers of the various congregations within its bounds to send as soon as possible their Annual Financial Statements to him at F.P. Manse, Stornoway.

**Canadian Mission.**—The Synod, at its recent meeting at Inverness, agreed to constitute the congregation at Chesley, along with the other groups in Ontario, as one charge, and a Call to the Rev. William Matheson, probationer, from these places was sustained. The matter was remitted to the Northern Presbytery to communicate with Mr. Matheson, to ascertain his mind, and make arrangements accordingly.

**A Reply to Rev. J. R. Mackay's Pamphlet on Church Union.**—This Reply by Free Presbyterian ministers is expected to be ready by 1st June. The price is 4d. nett; postage, 1d. extra. Copies may be had from the Rev. Neil Cameron, 216 West Regent Street, Glasgow, or the Editor of *F.P. Magazine*, 248 Kenmure Street, Pollokshields, Glasgow.

## Acknowledgment of Donations.

**MR. ALEXANDER MACGILLIVRAY**, General Treasurer, Woodbine Cottage, Glenurquhart Road, Inverness, acknowledges, with grateful thanks, the following donations up to 25th May:—

**Sustentation Fund.**—"Two Friends," Letterewe, Achnasheen, £1; A. Cameron, Helensburgh, £1; "Well-wisher," 10; "For the Church," 10; L. MacLean, Upper Breakish, Broadford, 5; P. Robertson, Luib, Broadford, 5; J. Robertson, Luib, Broadford, 3; D. Cameron, Isle of Soay Lighthouse, £2; Kenneth Macaskill, Isle of Soay Lighthouse, £1 10; Per Rev. J. S. Sinclair—Miss Grant, Larigh View, Aviemore, 10; A. Grewar, Eskadale, Beaully, 10; Per Rev. N. Cameron—W. MacGregor, Stockton-on-Tees, £1, M.L., Glasgow, 5; Per A. MacLennan, Rona, Raasay—A. MacLennan, New Zealand, £1.

**Home Mission Fund.**—Per Rev. J. S. Sinclair—G. Angus, Thurso, 7; Per Rev. N. Cameron—F. Nicolson, Hanara, 10, M.M.C., 10.

**Jewish and Foreign Missions Fund.**—Per D. MacKenzie—Captain MacLennan, Plockton (for Kafir Bibles), £1; Per Rev. D. A. Macfarlane, M.A.—"Well-wisher," 5; Per Rev. N. Cameron—Hugh Grant, Clarence River and Richmond, N.S.W., £14 5.

**Mission to Forces Fund.**—Per A. Campbell, Diabaig—"Friend," Achnasheen, 5; Shieldaig Congregation, £3 5/9; Miss Gray Morgan, Inverness, 5; "Anonymous," Applecross, £2; "A Friend," Drumbeg, Lochinver, 2/6; "Well-wisher," 10; Per Rev. J. S. Sinclair—Mrs. Ross, Loans of Fearn, 7; A. M. L., Strathglass, 2/6; Miss Mackinnon, Duisdale, Broadford, 5; Miss Beaton, teacher, Drumfearn, Skye, 5; Miss Martin, teacher, Knock, Skye, 2/6; Nurse Campbell, Sleat, Skye, 2/6; Miss Macpherson, Camuscross, 2/6; B. Nicolson, Duisdale, Skye, 10; E. Nicolson, Duisdale, Skye, 10; Per Rev. D. Graham—Mr. J. MacLennan, Sen., Diabaig, 5; Per Rev. J. S. Sinclair—J. Grant, Achmelvich, 10, A. Cuddington, Shoreham, Sussex, £1 16; Per M. Mackay, Strathy Point—"A Friend," 2/6.

The Treasurer of the Dingwall Congregation (Mr. Murdo Urquhart, Craig View) acknowledges, with thanks, the following donations received for

the Manse Building Fund :—Per Rev. Donald Macfarlane—£100 from Dr. Morrison, Kinloid, Larkhall, being £50 for the Dingwall Manse Building Fund, and £50 for the Sustentation Fund, which was sent to the General Treasurer at Inverness; “A Friend,” Fearn, 5/; “A Friend,” Tomatin, P.O. value 5/; Mr. John B. Gillies, California, £2 3s. 6d.; Per Mr. Kenneth Matheson, Dingwall—Mr. John MacKenzie, Port-Henderson, Gairloch, 10/.

Rev. D. M. Macdonald, F.P. Manse, Bayhead, North Uist, acknowledges, with many thanks, the following donations to the Manse Building Fund :—Miss Urquhart, Dingwall, £5; William Boyd, Locheport, £1; John M’Kenzie, Esq., Tarbert, £1, per Mr. John Macdonald, Dusary; Lachlan M’Lean, Sollas, 2/6; John M’Rury, Sollas, 2/. For Sustentation Fund :—Mrs. M’Lellan, Bayhead, 4/.

The Treasurer of the London Congregation acknowledges, with sincere thanks, the sum of £5 14s., collected by Miss M. M’Kenzie, Bruton Street, for the Church Building Fund.

Rev. M. Morrison, Lochinver, acknowledges, with grateful thanks, the sum of £17, received from St. Jude’s Congregation, Glasgow, for Manse Building Fund.

## The Magazine.

**Notice to Subscribers.**—We respectfully remind subscribers that April was the last month of the regular Magazine year, and that payments due for past and future will now much oblige. All who order directly from the Editor and Treasurer are requested to send their subscriptions to address, 248 Kenmure Street, Pollokshields, Glasgow. Changes of address should also be notified (now and at other times) without delay, to the Editor and Treasurer.

**Increase of Magazine Postage.**—Owing to new regulations by the Post Office Authorities, the postage of the *Free Presbyterian Magazine* will be, in future, one penny each for single copies. The charge for book post is now one 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 will be obliged for the additional payment from subscribers.

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